Education and Social Action Conference
Centre for Popular Education,
University of Technology, Sydney
Monday 6th to Wednesday 8th December, 2004

ABSTRACTS HANDBOOK

Building 10
235 Jones St
Broadway 2007
For more information go to
www.cpe.uts.edu.au
Lee.Malone@uts.edu.au

SCHOOLING AND LIFELONG LEARNING FOR DEMOCRACY AND COMMUNITY BUILDING

21. *Pedagogies on the Edge: researching complex, situated practice in youth and adult community education, Jill Sanguinetti, School of Education, Victoria University*

TEACHING AND LEARNING ABOUT TERRORISM AS A MEANS OF UNDERMINING OR UNDERPINNING DEMOCRACY

22. *Death fetishism – a 'good death' that threatens the public's health,* Niyi Awofeso, School of Public Health and Community Medicine, University of New South Wales
23. *From welfare to warfare: understanding social work responses to terrorism*, Sue Bailey, University of Western Australia
24. *Struggling with terrorism - the sting in the tail of socially engaged pedagogy,* Merilyn Childs, Centre for Learning and Social Transformation, University of Western Sydney, Australia
25. *The demon beyond terror: the role of fundamentalist education in the war against terror,* Sam Guthrie
26. *Global terrorism: the need for a new understanding*, Deanna Iribarnegaray, Peace Studies, University of New England

POPULAR EDUCATION AND A JUST DEMOCRACY FOR ASYLUM SEEKERS AND REFUGEES

27. *Advocating for Change: A case study on educational support issues for refugee and newly arrived young people,* Ali Coelho, Centre for Multicultural Youth Issues, Victoria
28. *Performing Detention and Asylum, Tom Burvill, Macquarie University*
29. *Oh Lucky Country – barriers to labour market integration of skilled migrants and refugees in Australia,* Regine Wagner, Centre for Learning and Social Transformation, UWS
30. *The Other Side – young people, refugees and asylum seekers,* Liz Skelton, Streetwize Communications
31. *Dialogue, imagination, and research in a refugee context*, Kit Lazaroo, Melbourne University
32. *Have public opinions changed about refugees and asylum seekers*? (to be confirmed)
33. *Igniting concern about refugee injustice,* Sharon Callaghan and Brian Martin, Schweik Action Wollongong, a group that runs community research projects exploring non-violent alternatives and Dept. Science, Technology and Society, University of Wollongong
34. *Attention to detail: Excluding refugees from higher education*, Ellen Roberts and Chris Raab, RMIT Refugee and Asylum Seeker Project, Melbourne
35. *Where to now in the struggle for justice for asylum seekers?* Mark Green, Co-ordinator Refugee Advice and Casework Service; Dianne Hiles, National Co-ordinator Chilout; Phil Glendenning, Edmund Rice Centre

COMMUNITY CULTURAL DEVELOPMENT AND VIBRANT DEMOCRACY

36. *Briefing for a World That Works*, Andrew Gaines
37. *Community Circus: Cultural development, creativity and the building of community*, Josephine Burden, Department of Tourism, Leisure, Hotel and Sport Management, Griffith University
38. *Developing community health action and research through the arts,* Michael Murray and Neil Tilley, Division of Community Health, Memorial University of Newfoundland, Canada
39. *Puppetry-in-Health, Education and Community Development*, Gary Friedman
40. *Soul Food: collaborative development of an ongoing non-denominational, devotional event*, Richard and Jan Coker, University of South Australia
41. *Delivering the dream: an Indigenous approach to strategic planning and community cultural development,* Debra Bennet-M^{c}Clean, Queensland Community Arts Network and Jeff Dutton, Principal Consultant, Lateral Learning Systems
42. *'A Story Unfolds': Interactive theatre-based storytelling*, Peter Slattery
43. *Pooling our collective learnings: Forum theatre experiences,* Chris Reardon
44. *Celebrating Life in Sydney's West: The Hard and Soft Learning of Community Action in a Festival Organising Workshop Course for Grassroots Leaders*, Teri Merlyn, Centre for Popular Education, University of Technology Sydney
45. *Not Only But Also – moving beyond the case study: Creatively Linking A Community through Its Arts*, CLACIA, Helen Zigmond
46. *Mapping Arts and Cultural Practice,* Lisa Philip-Harbutt
47. *Improvised performance as a model for popular education and capacity building*, Rea Dennis, Griffith University, Queensland
48. *Creative Democracy- Homelessness: Public engagement, creativity and homelessness in Brisbane*, Sally Clifford and Jo Kaspari, Australian Network for Arts in Health
49. *Challenges of researching community cultural development projects in custodial environments*, Kiersten Coulter, University of Melbourne
50. *Community Cultural Development and Open Source: Democratising New Technologies*, Bong Ramilo
51. *Women of the West: A Community Cultural Development Project to Strengthen Community Leadership in Tregear,* Miriam Bevis & Liliana Correa, in association with the Centre for Popular Education, UTS
52. *Producing videos by and for Aboriginal community groups in Australia*, Martha Mollison, Dancing Iris Video Pty. Ltd., Craig Hammond, Engaging Fathers' Project, Family Action Centre, University of Newcastle (NSW), George Fallon, Sandtraks Educational Media
53. *Beyond anecdotal evidence and project acquittal: Searching for an appropriate evaluation framework and methodology for community cultural development,* Lisa Philip-Harbutt, Community Arts Network of South Australia; Paul Dwyer, Centre for Performance Studies, University of Sydney; Kiersten Coulter, University of Melbourne; Celina McEwen, Centre for Popular Education UTS, Christine Putland, Department of Public Health, Flinders University

DEMOCRATISING THE CULTURE OF PRISON AND POST-RELEASE EDUCATION

54. *How effective are mentoring programs in prisons?* Sarah Male
55. *To be included, to be valued, to be considered, to belong: a prison post-release strategy*, Alison Churchill CRC & Liz Collyer, Marrickville Council
56. *The Reproduction of Disadvantage: Critical Reflections on the Operation of Justice at the Nexus of Education and Corrections,* Alicia Eugene, Hon. graduate, School of Justice Studies, QUT

57. *Listening to the Silenced Voices … Focus group research with prison inmates,* Alicia Eugene, Education Officer, Woodford Correctional Centre, Queensland
58. *Action Theatre and storymaking, Action Break Theatre Incorporated and participants enrolled in their theatre workshops*
59. *Developing scenes from stories via a collaborative theatre process between facilitators and participants of the Plan B Project, a theatre and mentoring project for men on release from prison,* Sharon Jacobsen and participants in Plan B Project, Melbourne
60. *Democratising the culture of prison and post-release education* – mini forum

COMMUNITY LEADERSHIP FOR GRASSROOTS DEMOCRACY

61. *Social Capital Measurement Indicators,* Rick Flowers, Centre for Popular Education UTS
62. *Popular education and Latin American Solidarity groups in Australia,* Robert Austin, Visiting Fellow, Centre for Popular Education UTS
63. *Shaping Our Futures Together: The Importance of Women-only Leadership Courses for Rural Women*, Sonia Muir, Rural Women's Network, NSW Department of Primary Industries
64. *Revitalisation of Glebe – Building Community*, Jan Wilson, Coordinator, Glebe Point Road Revitalisation Project
65. *Community Leadership: A tale of two residential parks*, Graeme Stuart, Family Action Centre, University of Newcastle
66. *Local values and knowledge shaping community leadership supported by accredited professional development*, Helen Sheil, Centre for Rural Communities Inc. which offers a Graduate Certificate in Regional Community Development, Monash University; Lola Gay Morwell Aboriginal Co-operative; and Teresa Pugliese, Community Development Officer, Latrobe City Council, Victoria
67. *One Size Doesn't Fit All,* Vivienne Cunningham-Smith, Senior Manager Barnardos South Coast, & Nick Guggisberg, Child & Family Community Development Worker, Albion Park Neighbourhood Association, Illawarra Child & Family Community Development Partnership
68. *Popular Education and the Democratic Imagination,* Peter Willis, University of South Australia
69. *What is the role of local government in community leadership*? (to be confirmed)
70. *Non profit Sector (Third Sector) and community educational action*, Pere Sola Gussinyer, Universitat Autònoma de Barcelona
71. *Study circles – a mirror of a changing civil society?* Staffan Larsson, Linköping University, Sweden
72. *Using action research to connect with young people,* Andy Simpson, Community, Play and Youth Studies, School of Education, University of Birmingham, England
73. *Governmentality and discourses of social action around inner-city Sydney neighbourhood centres,* John Rule, UTS
74. *Volunteer committees and capacity-building: Developing community-based leadership among refugees in Armenia*, Armen Gakavian
75. *Can we move forward? Can we spot the leader? Leadership in the Khmer community*, Nola Randall-Mohk, TAFE Outreach Granville; Marlene Henry, Fairfield City Council; Chong-Hean Ang, President, Cambodian-Australian Welfare Council of NSW
76. *Community newspapers for grassroots democracy,* Mark Snell, Peninsula Community Access Newspaper, Woy Woy NSW
77. *Communication technologies and leadership for resilience: Participatory research in five Coastal Communities of Newfoundland*, Carole Harris, University of Victoria, Canada

ACTIVISM AND ORGANISING

78. *Powerful Activisms*, Kate Lee and Sally McManus, Australian Services Union
79. *Training for Community Action,* Mauro Di Nicola, Julie Foreman, Ella Hogan and Zeena Elton, Animation Project, Vincentian Social Action Centre, Campbelltown and the Edmund Rice Centre
80. *The state of popular education in the USA*, Larry Olds, Publisher of the monthly e-mail newsletter, The Popular Education News
81. *Young people, political and social activism – dispelling the myths,* Jodie Schluter, U Who – the Young People and Unions Network, is an initiative of young South Australian unionists in collaboration with the United Trades and Labor Council of SA (UTLC).
82. *Challenging the Fossil-Fuel Dinosaur: Grassroots education and organising for 'No New Coal' in the Hunter Region*, Geoff Evans, Centre for Urban and Regional Studies, Newcastle University and Bev Smiles, Nature Conservation Council of NSW
83. *Cyber or internet-literacies for collectivities as opposed to individuals*, Corey Dolgon, Worcester State College, Massachussets, USA
84. *The Poverty Inquiry: agitation or perpetuation*? John Falzon, St Vincent de Paul
85. *Resilience, Renewal and Informal Learning: Women's Organisations in Croatia: Participating in the Process of Sustaining and Rebuilding a Society in Transition*, Lynette Jordan and Esther Quinn, Department of Community Education, University of Glasgow
86. *Exploring radical democratic traditions in organising for the future,* Dr Tony Brown, Centre for Popular Education UTS
87. *Social movement knowledge and learning: dialogue and action against globalism,* James Goodman, Research Initiative in International Activism, UTS
88. *Union Relationships with Social Movements and Community Organisations: Towards developing better practice*, Amanda Tattersall, Labour Council of NSW
89. *Why get involved? Why stay involved? Strategies to recruit, motivate, empower and sustain community organisers*, Sam La Rocca, Friends of the Earth and James Whelan, Griffith University and Greenpeace
90. *A Force More Powerful: Activist Training for Radical Non-violence*, Anthony Kelly, and Project Worker (TBA) Nonviolence Training Project: Pt'chang Nonviolent Community Safety Group, Melbourne
91. *Researching, recruiting and organising casual academic staff: A study in one university*, Keiko Yasukawa, Tony Brown and James Goodman, UTS NTEU (National Tertiary Education Union)
92. Activists Development and the Three Levels of Union Rebuilding, *Adam Kerslake, Director of Organising, Labor Council of NSW*
93. *Surfing the Wave of Change: A participatory role play using a structural analysis tool known as 'the Wave,* Catherine Delahunty and Kay Robin, Kotare Trust Research and Education for Social Change, Aotearoa / New Zealand
94. *How can narrative therapy be used for social action*? Kathleen Galvin
95. *Drop Poor Country Debt – Jubilee Australia*, Stewart Mills, Campaign Co-ordinator, Jubilee Australia
96. *Why don't we teach politics to the plebs? "It's a hot issue!"* Jo Sammutt, Meg Lethbridge and Kooryn Sheaves, Blacktown Community Services Network
97. *Just do it - making trouble for democracy*, Kooryn Sheaves and others, Blacktown Community Services Network
98. *Plans for a new Community Organising and Activist School*, Amanda Tattersall, NSW Labor Council; Kate Lee, Australian Services Union; James Whelan, Greenpeace; Tony Brown, Centre for Popular Education

SCHOOLING AND LIFELONG LEARNING FOR DEMOCRACY AND COMMUNITY BUILDING

Powerful Literacies

Lyn Tett, Department of Community and Higher Education, University of Edinburgh

Literacy that obscures the power relations inscribed in its construction ultimately disempowers. It treats as technical what is in fact socially and politically constructed and is therefore misleading. In one sense, therefore, powerful literacies have to be oppositional. They have to open up, expose and counteract the institutional processes and professional mystique whereby dominant forms of literacy are placed beyond question. They have to challenge the way 'literacy' is socially distributed to different groups. They have to reconstruct the learning and teaching process in a way that positions students in more equal social and political terms. They need to be critical and political too. The agenda for developing powerful literacies has to be informed by issues of social justice, equality, and democracy in everyday life rather than be limited to a narrow, functional definition primarily addressed to the needs of the economy.

Researchers and practitioners have to construct alliances in order to develop their own agency to act back on the forces that seek to shackle them to a narrow and impoverished vision of literacy. Powerful literacies involve constructing a curriculum that enables workers to learn and share experience. This acts as a counter force against the powerful forces that have dominated the literacy discourse. Increasingly, the stage for these alliances has to be global as well as local. The forces that are impacting on literacy practice are not restricted to national boundaries. Powerful literacies involve opening up the many voices that are silenced in dominant definitions of literacy. It involves people deciding for themselves what is 'really useful literacy' and using it to act, individually and collectively, on their circumstances to take greater control over them. Literacy is a resource for people acting back against the forces that limit their lives. Whilst literacy has to be understood broadly in that it involves social processes of making and communicating meanings, the importance of textual communication always figures prominently. It involves learning to be critical readers and writers in order to detect and handle the inherently ideological dimension of literacy, and the role of literacy in the enactment and production of power.

Powerful literacies speak to an agenda informed by concerns to extend the autonomy of individuals and communities that have been marginalised and ignored. The emphasis is shifted from literacy as a deficit in people to an examination of the literacy practices that people engage in that recognises difference and diversity and challenges how these differences are viewed in society. The deficit, if there is one to be located, is in a society that excludes, reduces and ridicules the rich means of communication that exist amongst its people. The policy discourse both within the UK and the wider world is premised on a basic skills model that prioritises the surface features of literacy and language and I show, through a variety of contexts and practices how inappropriate this is.

Literacy work must be part of a broad education that provides opportunities for adults to take greater individual and collective control over their lives. Literacy, access to information, and effective communication skills must be considered as part of the way inequalities of power are systematically reproduced. In a democracy, political representatives, public institutions and services, the activities of those who work for them (e.g. doctors, teachers, welfare workers), community organisations and groups, have to be accountable to the people they represent or work for if democracy is to become a way of life. Literacy education should, therefore, contribute towards enabling people to interrogate the claims and activities done on their behalf and, in turn,

encourage them to develop the skill, analysis and confidence to make their own voice heard.

Building a literacy curriculum has to recognise that many people want to acquire literacy for a variety of purposes – most likely the dominant one will be an instrumental purpose related to an everyday life problem. On the other hand, people often desire to get involved in community life but are hampered by low self-confidence and low self-esteem. To address this requires not only literacy but also a much broader education (see Coleman, 2000). Moreover, adults' expectations of literacy have been shaped by previous experience that treats literacy as a neutral skill. Developing literacy in the context of a rich and broad curriculum will, therefore, have to work with, as well as against, the grain of cultural expectations.

Learning programmes that are grounded in people's life situations respond to issues that are derived from people's own interests and knowledge of the world. This is much more likely to encourage learning that has value to those that use it. For example, it means that rather than seeing literacy and numeracy as the decontextualised, mechanical, manipulation of letters, words and figures instead literacies are located within the social, emotional and linguistic contexts that give them meaning. From this perspective reading and writing are complex activities that integrate feelings, values, routines, skills, understandings, and activities and depend on a great deal of social knowledge and intention. When people create their own knowledge and have their voices heard, narrow definitions of what is thought to be 'educated knowledge' and who it is that makes it, are thrown into question. In this way the experiences and stories that have been excluded because they do not fit into the dominant way of thinking can be foregrounded. Only feeling able to say what others have said, rather than what they want to say, can silence people. Therefore there needs to be a commitment to emphasising the wealth of people's knowledge rather than their deficits. This involves valuing difference and building a curriculum that starts from people's everyday uses, meanings and purposes for reading and writing and developing authentic texts that reflect the reality of their everyday lives.

Learning for Democracy: Caring, dialogue and deliberative communities

Sarah Davey, Gil Burgh, University of Queensland

In this paper we will look at an effective pedagogy that not only teaches about democracy but is in itself a means to teach and learn through democracy. Through Matthew Lipman's philosophical Community of Inquiry we demonstrate how this can be incorporated not only into civics and citizenship education but also as a means whereby students learn about democracy and develop democratic dispositions. The Community of Inquiry is an exemplar of deliberative democracy in action whereby students learn to exercise their capacity to make decisions about issues that concern them as citizens in a democracy. They also learn that the decisions that they make in the classroom may have an effect on their world.

We will in particular look at the role of classroom dialogue and the role of care in ethical decision making on social issues. We will examine the role of care in the Community of Inquiry and show that a caring and ethical classroom is a democratic classroom.

We argue for a model of democratic education rather than education for democracy insofar as learning becomes a student-centred activity where students exercise control together with teachers, parents and the wider community in what and how they learn. The classroom should not simply imitate democracy, but to be effective it must operate as a democracy and have an impact upon the wider democratic community.

The child as rhizome: Implications for research methodologies with children

Jen Skattebol, Joanne Dwyer, Sarah Simpson, University of Western Sydney

Traditionally, children have taken a second place in the research process; often either being excluded entirely or simply objects of an adult research agenda. In recent years however, there has been a growing recognition that children have agency and actively contribute to and influence their own lives, and that children and childhood are worthy investigations in their own right (Mayall, 2001). This re-conceptualisation of childhood parallels major shifts in the recognition of children's rights. Most notably, the United Nations Convention on the Rights of the Child (1989) clearly recognises international standards for children's rights of protection, provisions and participation and the need to apply and integrate these within economic, social and political policy.

Increasing globalisation, technological and social change impact significantly on younger people's experience of childhood. Furthermore, childhood is lived through the specificity of local contexts and mediated by family and community relationships. While early years pedagogy and curriculum emphasise the importance of relationships, reciprocity and community building (Stonehouse, 2001), educational research methodologies have yet to significantly engage these issues. These educational and practice-driven documents highlight that children maximise their agency within affect-imbued relationships, and, this suggests that these contexts also offer rich possibilities for shared research agendas that enable children to articulate their concerns and ideas in order to shape social policy.

Research agendas in the 'new sociology of childhood' reflect contemporary understandings of the child as a 'social actor'. This shift in thinking consciously undercuts the notion of childhood as a state of 'becoming' to emphasise and validate the everyday lived experiences, ideas and social agendas of younger people. Children's voice is a central tenet of this framework. However, children's voice is always partial and affected by the immediate community of practice in which children's ideas are articulated. Rather than interpreting this as a developmental constraint and invalidating children's perspectives, we want to bring to the surface the idea that children have multiple subjectivities which emerge within different social contexts, and further, to look at the implications of this for research practice.

This move away from the child as individual in the neo-liberal sense informs the need to consider how the specificity, partiality and relationship bound nature of childhood should inform and will impact on research agendas. It calls for a reflexive understanding that children participate in multiple communities and that research is inevitably engaging a partial view of their worlds. Drawing on the metaphor of the child as rhizome (Deleuze & Guattari, 1988) we will examine how the child might foreground different aspects of subjectivity in relation to the communities of practice where the research is taking place. Additionally, we will consider the idea of multiple pathways for engaging children's voice in research.

This paper draws from the application of child-centred research methods in three ongoing research projects (each of which are at different stages of completion). Each project has a different but related emphasis: technology, citizenship and children's engagement in communities of difference. The paper will illustrate how children's relationships affect, inform and impact on the research process. This discussion will engage how the rhizome metaphor can be used to create a site of reflexivity to inform

the methodologies and interpretative frameworks of these projects. Finally, we will discuss how this in turn might inform research methodologies aligned with new sociology childhood.

Deleuze, G., & Guattari, F. (1988). *A Thousand Plateaus: capitalism and schizophrenia.* (B. Massumi, Trans.). London: Anthlone Press.
Mayall, B. (2001). Understanding childhoods: A London Study. In L. Alanen & B. Mayall , *Conceptualising child-adult relations,* (pp. 114-128). London: Routledge.
Stonehouse, A., & New South Wales. Dept. of Community Services. (2002). *NSW curriculum framework for children's services: the practice of relationships : essential provisions for children's services.* : NSW Dept. of Community Services.
UNCRC. (1989). United Nations Conventions of the rights of a child. United Nations: Geneva.

Civics & Citizenship Education in Australia: Are young people really discovering democracy

Ian Fyfe, PhD Student, University of Melbourne, Faculty of Education, Youth Research Centre

With this paper I raise some questions about the purpose and validity of current initiatives that proclaim to promote political literacy through civics and citizenship education. Are schools the most effective place for young people to acquire the necessary knowledge, skills and values required for effective and sustainable political participation? By ignoring 'new' forms of political expression and action, are education programmes merely manipulating our future active citizens in line with the rhetorical priorities of the state? What are the possibilities for the development of a critical learning programme forged around the lived experiences, needs and aspirations of young people as the social and political actors of the future?

Young people are commonly constructed as the nation's future political generation; however the level of their political literacy and engagement is under scrutiny. In recent years young Australians have been consistently represented in popular and academic discussion as politically disconnected, ignorant, cynical and apathetic. A dominant public discourse has subsequently been forged around concerns about young people's alienation from politics and the broader democratic process leading to a convergence of initiatives at policy level and a renewed interest in civics and citizenship education. Despite these developments there is little evidence to suggest that long-term programmes of civics education have any meaningful impact on political participation or levels of knowledge.

Conclusions have also been drawn from media speculation and academic debate that point to an alleged 'civics deficit' that is presented as a threat to ensuring the effective democratic participation of the future generation. The responsibility for preparation of young people as politically literate active citizens is placed within the curriculum policy and priorities of formal education. The informal education sector through youth work and other forms of community based learning also asserts a role in promoting and providing political and civic education through a complementary curriculum linked to real issues of concern for young people as well as offering the local community links for active participation.

Contrary to a prevailing perception of young people's disengagement from politics, research evidence indicates a growth of a 'new civic culture' driven by the needs and actions of young people. The emerging political generation appear to be engaging with politics informed by a distinct agenda reflecting an active interest and understanding of wider societal issues. The apparent apathy of young people toward formal conventional political parties and representative democracy is balanced by their gravitation to collective actions linked to more informal social movements. Participation in these movements provides young people with both an arena for collective political learning and expression as well as a vehicle for the exploration of their role as active citizens. Ironically perhaps young people's engagement with these forms of social and political action is also met with suspicion and scorn by the media and politicians alike.

A community-based learning portfolio: a pilot project on the validation of non-formal education

Mona Shrestha, Steve Wilson, Judy Ryan and Lesley Unsworth, School of Social Ecology and Lifelong Learning, University of Western Sydney

There is a continuing debate concerning recognition, validation or accreditation of learning in non formal education (NFE). Some literature points to a need to more deeply explore these issues of validation. This literature emphasises the lifelong learning of individuals and the social capacity building potential of NFE. It suggests that a variety of approaches to validating NFE may be possible, and points to flexibility in NFE validation through mechanisms as diverse as the use of portfolios, self-assessment, or the development of non-formal competency frameworks.

There are also different views, which see attempts to recognise or validate NFE as threatening, increasing the danger of bureaucratisation and losing the emphasis on the process of learning. NFE validation is particularly rejected in this literature for older learners who are seen to learn for fun and personal fulfilment, not for employment or other outcomes.

However, there is a general consensus that learning through NFE learning is valuable, and with appropriate guidance can lead to productive outcome.

With the belief that the effective recording of achievement can significantly motivate people by increasing their confidence and encouraging lifelong learning outcomes, a pilot project titled 'Mobilising a Community-based Learning Portfolio' has recently been implemented in the Fairfield local government area in south-western Sydney.

The project is designed to provide community members who participate in non formal community-based learning, with a portfolio of achievements and employment related competencies that will assist them in gaining employment or voluntary work. The pilot project is an outcome of our collaborative action research with the Bonnyrigg Learning Network and the Fairfield City Council on 'Integrated Community-based Education' (ICE). The concept has been strongly appreciated and was successful in receiving a 'Community Development Support Expenditure' (CDSE) grant in 2003. A coordinator for the project has been appointed and the project is expected to start in June this year. This paper will present the conceptual framework for this community development pilot project, as well as an evaluation of the implementation processes and outcomes of the project to this point. We hope this paper will contribute to the current healthy debate on recognition and validation of learning in NFE.

Bio's

Steve Wilson and Mona Shrestha - members of Community Research and Regional Innovation (CRRI) at the University of Western Sydney within the School of Social Ecology and Lifelong Learning. CRRI is a research group with a research focus on social capital building, especially as it relates to issues of social sustainability, community learning, community mobilisation and social justice.

We are also members of Bonnyrigg Learning Network (BLN). The Bonnyrigg Learning Network is a group of committed service providers interested in working together, and with the Bonnyrigg community, to improve community learning opportunities and outcomes. The Network meets regularly to plan, develop and deliver strategies for community learning opportunities in Bonnyrigg. The Network also brings the community together by exchanging and disseminating information. Any interested organisation or individual are welcome to attend the regular Network meeting.

The 'Mobilising a Community-based Learning Portfolio' project is a collaborative outcome of the UWS, BLN and the Fairfield City Council.

As a Result of Poetic Reflection: Development of a Curriculum for Collaborative Innovation as One Model of Democracy and Community Building through Experiential Learning

Jan Coker, University of South Australia

This paper introduces the research I have been doing into a curriculum for non-competitive collaborative innovation at the University of South Australia and describes the poetic reflection that partially motivated and framed its development. The curriculum was informed by my experience in community education for non-violence over the last 30 years, and also by addressing the following research question during the past 5 years: In what ways can *Comprehensive Form/Context Synthesis* in collaborative innovation contribute to transformative learning?

Mezirow's theory of transformative learning has drawn discussion and expansion from a number of areas, some are critical of its emphasis upon rationality and others are critical of its emphasis on intuitive, creative and emotional process. (Mezirow 1990; Cranton 1996; Tennant 1997) It was this very combination of rationality, intuition, creativity and emotionalism, which in my view, made transformative learning a linchpin for the curriculum development. Within this curriculum context **transformative education** is identified as addressing the learner as an evolving human being whose educational experience can lead to significant transformation in their lives. It has an emancipatory goal and is intended to foster self determination, democratic processes, ethical decision-making and personal action focused by an awareness of the interconnected relationships in a post structural world. **Comprehensive Form/Context Synthesis** is a structured, democratic, and non-competative collaborative process designed to address complex systems problems for which the constraints are changing or unknown and where the goals are also vague, mobile, and/or unclear. **Collaborative** in this context has been assigned specific meanings. Based on a post-structural epistemology that acknowledges the multiple narratives which can be told by all participants in extremely complex systems problems, collaborative is identified as participatory and democratic consensus building. In *comprehensive form/context synthesis*, consensus building develops, beginning during problem identification and continuing

throughout the entire collaborative innovation process. It is open and receptive to multiple and diverse participants who may feel themselves to be interested or concerned, or those who are potentially affected directly or indirectly by outcomes or have pertinent knowledge or expertise.

There were two small but crucial events which occurred before I began to develop the curriculum. The first was reading the novel, *The Fifth Child* by Doris Lessing. (Lessing 1988) I was disturbed by the book and was finally able to identify the reason while I was writing the poem, *The Fifth Child*, below. The second event, happened in the same week when I experienced difficulty articulating a personal transformative learning experience of my own. The words I spoke seemed awkward, missing subtlety and complexity. I was able to describe in the poem, *Butterfly Words*, only the antithesis of what my transformative experience had been. Reflecting on these two events through poetry became pivotal to my understanding of what I then tried to achieve within the curriculum. They have become metaphoric benchmarks for my praxis, *The Fifth Child*, as a reminder for critical reflection and action; *Butterfly Words*, as what I call the "what not to do when I am teaching standard."

The Fifth Child
I want to think about Doris Lessing's book
I want to free myself from it
Is it art? It grips me.
The visceral image of a changeling
An unwanted in a cosy comfortable world
The abrupt disturbance of the civilized
The crossing of the perfect social community and the primitive one
Does it matter what her meaning was
She left too many open spaces for conjecture

Which is more horrific
An act of blind primordial violence
Or the calculated violence of a modern civilization
Shielding itself from the incursion of the primal self
Is this an indictment of the soil of our society?

I am angry with Lessing for painting this picture
And not suggesting a place to hang it
She makes me ask
"How often do we,
Do I
Refuse to act"
Preferring to slip and flow
Between the cracks

Butterfly Words
I remember catching butterflies
Not for their beauty
Not for the flutter and spirit of colour
Or the delicacy of the fragile little wings and soft bodies

It was all about
Catching,
Containing,

Marking,
Identifying
And killing

It was about talking of ways to be humane
But being about not damaging the shell
It was about paralysing argument and flight
Taking an illusive moment and making it an object collecting dust

Pinning it through the body to a board
Lining up the little lifeless palettes like tombstones
Epithets for wonder and delight
Frightening in their symmetry and stillness
Later, a movement of wind or touch of hand
Would force disintegration and total forgetfulness

Is that what we do to words?
Stiffen
Align
Kill
And destroy
So that we are not challenged anymore
By the breeze of subtlety and reflection?

Cranton, P. (1996). Professional Development as Transformative Learning New Perspectives for Teachers of Adults. San Francisco, Jossey-Bass Publishers.
Lessing, D. (1988). The Fifth Child. London, Jonathan Cape Ltd.
Mezirow, J. A. (1990). Fostering Critial Reflection in Adulthood. San Francisco, Jossey-Bass Publishers.
Tennant, M. (1997). Psychology and Adult Learning. San Francisco, Jossey-Bass.

Bio

Jan Coker lectures in Industrial Design at University of South Australia, specializing in design methodology. She has been a staff designer for Industrial Design and Development and SunWest Design where she worked primarily with the structuring of design problems and management of design projects. In the late 1970s Ms Coker co-founded with Richard Coker, a company producing labour balanced ecologically sensitive timber products. She consults in the area of collaborative innovation and is a licensed mediator in the State of New York. She holds a BFA (Summa cum Laude) from the University of Wisconsin-Stout and a MFA from Queensland University of Technology. She is currently a Ph.D. candidate in the school of Education Underdale. Her thesis is concerned with the issues of equity, design futures and their impact on design education.

Stories about program planning and teaching in a popular education tradition

Barbara Bee, Centre for Popular Education UTS

They have been designed to: -

- expand the network of those teachers and community workers wishing to use popular education methods and resources
- demonstrate the concept of eduction as liberation from oppression
- provide practical group workshop activities for popular educators in an Australian context
- strengthen the capacity for community action and decision-making
- celebrate and nourish cultural diversity
- give encouragement and heart to teachers and adult educators in hierarchical, technocratic systems
- emphasize the need for education to empower and radicalise

How were they conceived?

There are many situations in which popular education models are adapted and used in third world countries. What is less commonly understood and known is that there is a history and tradition here is Australia too, whether through adult education courses and classrooms, amongst community organisations and Outreach programs in the TAFE system.

It is crucial at this particular time when adult education has become dominated by formalised, rigid, hierarchical, elitist and technocratic goals to offer an alternative model which can challenge and replace the above with a more humane, socially and morally responsible model.

Popular education with its emphasis on strengthening communities at the grassroots level whilst giving voice to the disempowered in our communities is the antidote for de-humanising training models based on utilitarian ends and means to suit the powerful elites.

There are already many adult educators and teachers who are struggling in classrooms, workshops and community centres to implement popular education methods and bring about radical and empowering changes in their work and the lives of their participants.

These stories are for them and for those who want to join the ranks of popular educators, but are not sure how to begin. We hope they will illustrate, promote and strengthen the power of education to change individual lives and enrich neighbourhoods and communities.

STORY ONE

When I was working as an adult educator and more specifically as an adult basic education teacher, I was asked to undertake individual tuition of an African student. He had been accepted as a permanent resident but despite numerous attempts had not been able to find a job. He was in his late 30s, divorced and with a school-aged child he had access to at weekends. He had almost no formal schooling as a child in the village where he had lived until adolescence. Centrelink had sent him to ABE to see if we could help improve his reading and interviewing skills.

From the outset it was clear he was depressed and disillusioned with his perceived failure to find paid work. It transpired he had sent by Centrelink to dozens of interviews without success. He was fulfilling all the requirements for payment of the dole – constantly ringing to enquire about jobs, keeping a diary and going to see his case manager regularly. When I got to know him better he spoke about his shame as a father because he did not have enough income to take his daughter out at the weekend, nor to give her the things she asked for. Neither could he help her with her school projects.

For the first two or three sessions I played by the rules and attempted to teach this man about the Australian workplace while coaching him before he went for yet another unsuccessful interview to jobs of extremely low status. I have absolutely no evidence to prove my suspicion that race or colour played an active part in his constant failure to get beyond the interview stage, but all too frequently he would arrive at a workplace only to be told that the position had already "just been filled". This went on for some weeks until one afternoon when we were about to begin the session he broke down and said he didn't think he could go on coming to the support tuition with me because it was going nowhere. I thought his analysis was absolutely correct and that moment decided that I, too, could not go on with this charade of pretending that what I was dong with him was either relevant or useful.

I 'came clean' if you like, on the subject of his unemployment and we spoke together for the first time genuinely about why he wasn't getting work. I wasn't sure at the time where I was leading him but I wanted him to know that it was not his fault that he wasn't employed, but also that in all honesty I did not think that what he was doing at Centrelink was going to prove fruitful either. I talked with him about other Centrelink referred 'clients' I had worked with and how what made the difference for many of them was to stop blaming themselves or Centrelink, to try to see their situation as part of a broader issue of unemployment in a shrinking employment market where only big business determined shifting needs of employment.

I said I thought he had to learn to fight on in spite of overwhelming odds and that he needed to be strong for his daughter as much as to himself. We agreed that he would no-longer come to class with me, but that he would use the time instead doing job searches and that he would call me before or after an interview. He raised the issue of his colour (I didn't have the courage) and I concurred with his suspicions.

To shorten a long story, he did secure a job a few weeks after our last meeting. Rightly or wrongly I rang his employer telling him how diligent this man had been in seeking work and that if there was any aspect of the job where I could assist in clarifying workplace language or skills, I would gladly do so if he would contact me.

At last contact with my ex-student he was doing well. He considered his language skills were getting better through his breaks and lunch breaks with his workmates. They were interested in his background while at the same time assisting him to understand what he

was unsure about on the job, as well as teaching him the less polite aspects of the Australian vernacular.

It will, I hope, be clear from the above account that I remained neither neutral, nor dispassionate in my dealings with this man. To allow him to go on believing that what he needed was improved interview skills, or a wider workplace vocabulary was quite patently false and deceiving. There are times, and I believe they are increasing, when we are called to take sides and reveal the system of vocational training for what it really is, particularly where it results in oppression, frustration and despair for students who do all the right things for their job centre requirements, but do not actually succeed in finding employment.

The failure lies in the structure, not the individual and if those of us who teach and work in grass-roots literacy programs fail to side with and strengthen our students though a real analysis of structural and global unemployment we become part of the problem.

STORY TWO

A more recent example of the necessity for uncertainty and trial and error as valuable tools for popular education teachers and practitioners concerns a group of older men with whom I was 'doing' creative writing in a community setting. When I began with the group I was fairly confident I could motivate the men because I had a lot of experience with creative writing in other contexts. Thus I went armed to the teeth with examples of the genre, only to be met with a stony silence and barely concealed boredom – a state which went on for a few weeks and in which I became both frustrated and impatient. Getting through two hourly, weekly sessions was a nightmare and the more anxious I became, the more I trawled for teaching materials which I thought would motivate the students and get them creating. No such luck!

One afternoon, I read aloud a short story by Ted Hughes which was both dramatic and sinister. The men stayed quite, but I felt I had their interest and attention for once. When I finished reading there was a pregnant silence. Then a voice called out "Well that's the biggest load of bullshit I've heard in a long time". Mutters of assent all round followed by a half-hearted attempt at telling me what was wrong with the story. But when I went back to the class the next week, the same man who had called out his opinion, handed me two foolscap pages of his own handwriting in which he had transposed the story and re-written it entirely from the animal's point of view, rather than the male protagonist in the story. I read it out to the group, with the student's permission, and they loved it. In a short while my first responsive session was well underway in which the students presented reasons why they thought their classmate's rendition was more enjoyable than that of the writer. I believe in hindsight that the person who gave me his version of the story had been a writer in his own right, for a long, long time. But he couldn't speak while ever I kept trying to motivate the group with materials I liked or considered creative!

He punctured the silence in a most dramatic way, silenced me and then found his voice. He became one of the most prolific writers with a great interest in narrative history and he certainly was the signal for others to participate. He went back to an itinerant life after a year. I hope he still writing.

I have to say that when in the present context of my teaching in the technical and further education (read training) sector I sometimes fell like shouting out the same words when I examine my course structures, content and required outcomes.

The dull rigidity of it all stifles any opportunity for debate or enquiry at a deep or meaningful level. I don't mean that I want students to become self-consciously critical, for I think we have done to death aims of improving self-esteem or increasing self-confidence. That's not what I want so much as the opportunity to put educative process into a much broader social and analytical context and which not only trains students for the workplace, but which also enables them to understand the wider context of the global economy, away from pre-occupations with individual success alone and placing them in a context which enables them to think critically, analyse reflectively and understand their rights and responsibilities as participants in and unjust society which exists not by accident, but because powerful political agendas are in place which benefit some more than others.

Those who educate, rather than train need constantly to ponder on the question of what knowledge is of most worth in a world plagued with injustice and unfair structures. I have always been profoundly grateful that during the 1970's I belonged to a discussion group about the educational and political work of Paulo Freire. Freire's writings helped change my beliefs about teaching and learning in a way that changed my practices and made me aware that teaching is never a neutral activity and that simple by refusing to take sides teachers are making a choice for silence.

I never found it difficult to adapt Freireian type principles to an Australian context, particularly in the area of literacy teaching which has been my chief interest and area of experience.

But at this time I find myself in the broader arena of Outreach community-based programs, where often the people I am called upon to work with are those who have been outside the mainstream of both life and learning and who pose a different challenge from that pertaining to an institutional classroom.

To begin with even the prospect of entering a classroom is fearful and makes these people anxious, even suspicious. Often they are poorer than average, have limited if any occupational training and very little opportunity to get out of the poverty cycle. They lack confidence in their own abilities or the potential and are unaware, even sceptical, about the transformative powers of education to liberate them or strengthen the communities in which they live. For all of the above reasons these community learning groups are fertile ground for some of the most radical and intensive teaching which is taking place today.

STORY THREE

I want to describe one of these groups to the extent that the people in it have already begun to explore and recognise their skills, but then I would like to go on and show that they could form the nucleus of a much bigger and socially significant radical education program for the masses on a large scale. Here is the story. An offshoot of a welfare service, managed by a well-known inner city agency has been a vocational initiative for older, unemployed residents on a Housing Commission Estate. This agency won a contract to maintain the public areas and gardens on parts of the estate. Thirteen of the

residents were selected from a long list of applicants and were being paid to fulfil the terms of the contract. They were supervised by a worker from the agency.

A condition of their employment was that they would take part in the Introduction to TAFE 'taster' course, to be conducted over a six year period, one afternoon per week for two hours in the hope of motivating them to do further eduction. I was invited to go out to the agency to teach the program.

Before we began I visited the workers (twelve men and one woman) at their various team worksites. I spoke with some of them and found them approachable, but keen not to spend time chatting because they had jobs to complete before the end of each day. I had a less productive and satisfactory experience in the classroom situation! I understood and appreciated the motivation behind getting the group to come to class and I knew I needed to make the sessions appealing so that participants might want to start thinking about going to TAFE to obtain some qualifications and training, but at best six weeks seemed like a band-aid approach with limited opportunties for me to find out what the group members felt about their lives, the work they were engaged in for the agency and the Housing Commission, or what their previous experiences of schooling and education had been like for them.

I felt too, a certain reluctance, even resentment, on their part when they had to stop work immediately after lunch once a week, get quickly out of their work clothes and race to class, when they probably would have preferred to stay on-site and where some other residents saw what they were doing and thanked them for their efforts around the estate. But I fulfilled my part and took the group to visit Sydney Institute, where a college counsellor (especially chose to speak with this particular group answered questions as well as a Senior Head Teacher from Adult Basic Education. They also walked around campus. We had a two session stint on computers (the group wanted this) and then finally we had what I considered to be potentially the most useful session in the whole program, when I invited the Head of Painting and Decorating to explain to the group how they could have the skills they were exercising on the job audited, and how these could then be built on by undertaking a professional cleaning course at the College. We didn't have anyone to explain about Horticulture in TAFE, but I was able to tell those who were employed to tend gardens on the Estate about how to further their skills and where to go if they wished to enrol in horticultural courses. Subsequently, one man will apply for admittance to Padstow or Ryde TAFE College. At the end of the whole course, four participants expressed interest in beginning a course, and one student decided to begin a short course in computer maintenance immediately after the semester break.

It's impossible to get to know students in any informed depth in a six week course, but the oldest man in the group enjoyed chatting before and after class. I liked him, not least he was some kind of ally to what I was attempting to achieve with the group. He thought it was a sensible idea to audit the skills the men had learned while working at the project and he told them so quite forcefully. He had been in a trade union and understood the need for the students to get both recognition and qualification before their present employment finished some time in 2005.

One man dropped out of the course quite soon after it began and I learned from the person above that this same man was one of the oldest-residing tenants on the estate. He's a good bloke and everybody trusts him! At the time it seemed a real blow that I had lost someone who could have taught me a thing or two about life on the estate, but I thought his judgement of the course as not touching on issues he might want to raise or

discuss was probably the right one and to be respected, especially since I was having my own doubts about the long-term worth of the program. Since the course finished I've thought a great deal about how one might approach the problem of getting large-scale interest and involvement by residents. I've asked myself the question what would constitute worthwhile knowledge and how it could serve both to train and educate in such a way that would transform lives and act as a catalyst for action.

I often drive through the estate and as I do so, I ask myself who in their right mind would design, let alone live in, such ugly, box-like skyscrapers.

I visited some of the women living in high-rise flats that same estate way back in the mid-seventies so I had first hand experience of the difficulties and social isolation faced by them, particularly single mothers. One described in great detail how she lived in constant terror that her hyperactive three year old would succeed in climbing on the balcony while her back was momentarily turned and would fall to his death. She lived on the top floor of one of the blocks and so the child could only be let out to play when she accompanied him down the lift and out into the grounds. Amongst the women like her, poverty, isolation and depression were common problems.

I don't know if the living conditions are any better now, but we know for a fact that it is often the poorest and most socially disadvantaged who are cooped up on government housing estates with all their attendant problems. Now, as then, well-meaning welfare agencies and social organisations try to do something positive by the programs and practical aid they offer and these are for the most part staffed by one or two paid workers while the rest of the time they are dependent on volunteers. I wouldn't want to attempt any kind of deep analysis of the myriad of issues facing those who live in estates, but I wonder what different outcomes there might be if more large-scale educational planning and strategies could be put into place to offer genuine and long-term opportunities for working class people like these?

If instead of short, band-aid programs there was a long term one which began at the grassroots' level by asking or inviting residents to talk about how they feel about living high above the ground, or in a cramped, noisy flat. What would be their stories? What would they wish to tell those of us who mean well with our good-intentioned courses, but really have no idea about what residents want or do not want, need, or do not need? What might transpire if instead the Housing Commission donated a property to be set up as a learning centre for both adults and children, where, residents could drop-in and feel at home? This centre could be at the heart of a popular education program aimed at changing lives and strengthening the community.

What if the three closest TAFE colleges and other community colleges joined forces to enable long-term training and educational services to emanate from the Learning Centre? Think big! Think child-care, self-help groups, gardening co-operatives, home maintenance services by resident for residents, etc. etc. I'm not suggesting any of the above would happen in a few weeks, a few months, or even a few years. It would happen slowly and only as the various residents' groups supported and helped by skilled advice and encouragement began the task of uncovering needs, telling the stories, encouraging people to lead and celebrating their successes and build ventures. Government-sponsored housing estates do not have to be the way they appear now with money paid to welfare agencies, social workers and vocational training organisations brought in from the outside to coax residents to respond. Instead the position could be reversed starting from inside the estate itself and radiating out into all kinds of flowerings designed to empower and transform individual lives while building a strong

and vibrant community. There's absolutely no reason why vocational training should be at odds with further education in this scenario. The potential of a learning centre operating twenty four hours a day, seven days a week, could offer learning opportunities and encouragement in a non-threatening atmosphere. Consider, too, the likely response to TAFE teachers (and similar skilled people) coming on to the estates to teach people skills such as carpentry, maintaining small gardens, small business developments or starting a co-operative. I don't see much long term gain for either adult education or residents in continuing to offer short-term, budget conscious programs which fail to address the real concerns of people living on housing estates. It is liberal education at its most ineffectual.

Also, as educators and teachers and community workers shouldn't be in the business of bestowing solutions to needs and problems from above. Like every other human being, Housing Commission residents have important stories to tell about their lives if only we will listen and which can serve as the basis for further learning. Even a single simple oral history group begun on one small part of the estate where residents can tell their stories, would serve to open up a genuine dialogue and meaningful interaction form which ideas would emerge for new an dynamic forms of knowledge, action and celebration.

At the moment, the council area in which the estates are located has an annual fair, which is extremely popular with both people living in the neighbourhood, as well as outside visitors. There's also a monthly market which is a popular venue for stylish second-hand as well as original clothes. It doesn't take too much imagination to envisage the potential if similar events were orchestrated and carried out by residents on nearby estates. They could transform lives and learning. Festivals and community fairs are ideal for unifying groups and building leadership and organisational skills. These events can be the sites for social protest and action too. At their most successful community celebrations push the boundaries and build cultural capital. Rather than dwelling on or highlighting the things that divide and keep people apart, festivals demonstrate the positive and the promising and they are ideal training grounds for resident activists – such as our man who absented himself from my course on grounds of its irrelevance, may well be.

The community based projects which are taking place on other Housing Commission estates such as Mt. Druitt and Monto, to name but two, are already demonstrating the capacity for learners to determine their own agendas and actively participate in renewal and planning activities for these previously socially disadvantaged places.

Teachers, adult educators and community workers need actively to resist the persuasive climate which teachers *(feel)* that the only kind of knowledge worth having and conveying is vocational. This emphasis short changes the poorest and most vulnerable in our society. It serves to keep learners submissive and guilty about their supposed failure to secure jobs. It's a pathetic and totally unjust and inaccurate view of what education ought to be about. For me personally at this particular stage in my teacher *(career)*, I continue to be frustrated, angry and disillusioned that the greatest part of my job is about job preparation and little else, when my long experience has shown me the capacity for education to be so much more in terms of human development and social progress.

STORY FOUR

Let me conclude with a story which I listened to in a tiny flat high up in a tower block in the late 70's. The person who told it to me was in her late sixties and lived alone, her husband having died previously. She told me about her early life as a young women in Alexandria Egypt where she had been raised in an affluent family with a wide interest in the arts and culture. It was difficult to reconcile the two images of the same woman – the younger one enjoying parties and family gatherings and the older one living out her lonely confined existence in a neat but cramped flat with only her memories to sustain her and almost no contact with her neighbours on the same floor.

How many lives in one tower block? How many stories to tell? How *(to)* transform lives of those experiencing social exclusion and condescension, poverty, discrimination and alienation from their experiences of formal schooling?

In the final analysis, our role and main purpose is, or should be to help people, learners, have more opportunities and more power to transform their own lives and the society of which they are members.

I teach people, not subjects.

'What's in it for me?': Victorian State School Governance

Dianne Avenell, Association of School Councils in Victoria (ASCIV)

The school community, as in other communities, is constructed of human relationships. It represents a microcosm of the society into which our children will become full political, civil and social citizens.[1] French sociologist Emile Durkheim argued that, 'to become attached to society, the child must feel in it something that is real, alive and powerful.'[2] The function of the school community, therefore, is to provide a context that is relevant, robust and educative for the development of the future citizen.

Durkheim argued further that the school serves a function that cannot be provided by families or peer groups as the family is based on kinship relationships and the peer group on personal choice. Membership of society is based on neither of the principles of kinship nor personal choice.

Individuals must learn to cooperate with those who are neither their kin nor their friends. The school provides a context where these skills can be learned. It is society in miniature, a model of the social system.[3]

---

[1] The definition of citizenship, as entailing three sets of rights – civil, political and social, is based on the work of British theorist, T.H.Marshall. T.H.Marshall, *Citizenship and Social Class and Other Essays*, University of Cambridge Press, Cambridge, 1950

[2] E. Durkheim, *Moral Education*, Free Press, Glencoe, 1961 (1925) p.275, cited in Haralambos, M. van Kreiken, R., Smith, P. and Holborn, M (eds.) *Sociology: themes and perspectives Australian edition*, Longman, Melbourne, 1996, p.209

[3] Haralambos *et al*, p.209

At the same time that students are learning and developing the skills to be democratic citizens, their parents and others in the community also have the opportunity to learn and to develop or refine skills through participation in the governing body of the school.

In the Victorian State Education system nearly 20,000 School Councillors govern over 1600 schools and are responsible for the expenditure of over 90% of the total State Education budget. All government primary, secondary and special/special development schools are governed by a Council which is a legal entity in its own right, a body corporate constituted under Section 13 of the Education Act 1958. School Council decision-making takes place within a framework of legislated powers and Department policy and guidelines.

As the governing body of a State School, Council: determines the general educational policy, goals and priorities of the school; develops the school charter; monitors and evaluates the performance of the school; reports annually to the school community and the DE&T; approves and monitors the school budget; ensures that all monies coming into the hands of the Council are expended for proper purposes; makes recommendations to the Secretary on the appointment of the Principal; enters contracts for purposes consistent with the school charter; employs non-teaching staff and any casual relief teachers or contracts for the provision of these services; develops the student code of conduct and generally stimulates interest in the school.[4]
The School Council may also enter partnerships, seek sponsorships and raise revenue. Whilst the primary role of Council lies in policy setting, community capacity building is a key responsibility.

As volunteers, School Councillors contribute an enormous amount of time, physical and emotional energies and expertise to enhance the opportunities and improve the achievements of students in Victoria.[5] They come from diverse ethnic, religious, class, cultural and socio-economic backgrounds and all seek to contribute to state education.

This paper is not so much concerned with the theoretical framework of volunteerism, but with the real learning opportunities that the School Council experience potentially holds for participants.

Councillors are involved in a myriad of tasks that provide the opportunity and forum to learn and to gain or refine skills. Within the Council structure, they gain knowledge and experience in governance and governance processes. Membership of committees and working parties provides a forum that enables Councillors to develop deeper understandings of: educational issues; the school, local and broader communities; resource management and accountability frameworks.

Skills can be developed around: teamwork; problem solving; organizational practices; project management; revenue raising; entrepeneurism; meeting processes; media and community liaison; research and analysis; evaluation and decision making; leadership.

This paper will examine the experiences of School Councillors from across metropolitan and regional Victorian schools in different sectors and from diverse backgrounds. It will explore the opportunities available to members of school communities and the ways in which knowledge has been attained and skills developed. It will argue that School

---

[4] *Making the partnership Work: Roles & Responsibilities*, DE&T, Victoria, 2001, p.19
[5] See Appendix *School Council Volunteers in Victoria*

Council participation is a meaningful and relevant learning experience of immense value to state education, the individual Councillor and to communities.

Appendix: School Council Volunteers in Victoria

The following calculations are based on conservative and approximate figures*.

Number of schools:	1615
Average number of Councillors:	12
Councillors:	19,380
Volunteer Councillors: (19,380 – 1615 Principals)	17,765
Volunteer hours:	
Council meetings: 2 hours x 8 meetings per year	16
Committee meetings: 2 hours x 8 meetings per year	16
Council related business:	
(eg preparation for meetings, reading, actions arising, training etc):	
2 hours x 16 meetings per year	32
Total hours per Councillor:	64
Total hours for all Councillors:	**1,136,960**

* The real number of Councillors is likely to be higher and the real number of volunteered hours spent on Council business for the benefit of school students in Victoria is likely to be very much higher.

Collaborative Action Toward Socially Sustainable Corner Chair Production for Disabled Children

Richard Coker, LLS School of Architecture and Design, University of South Australia

This paper proposes trialling a collaborative project which addresses a number of needs simultaneously. It also seeks to create a grass roots, socially sustainable outcome by drawing on a democratic process, which builds on the outcomes of a recent collaboration involving industrial design students at University of South Australia and physiotherapists from Women's and Children's Hospital and the Crippled Children's Association.

The Corner Chair Project

A gender balanced group of over twenty students working collaboratively with two occupational therapists from the health care institutions mentioned, generated a number of prototypes for a device known in medical circles as a 'corner chair'. This device is configured to help infants and toddlers with weak spines and/or delayed development to assist sitting and balance control in order to assume an upright seating posture. The ability to assume this upright posture is needed to facilitate appropriate developmental learning activities for its intended user group. The existing devices available commercially are costly and the design, especially the more economical ones, often have an institutional 'disability device' look to them.

Students working collaboratively with staff and the O.T.s generated innovative design alternatives in the form of prototypes which were tested by the user group under the supervision of the O. T.s. All of the prototypes tested contained some features or details which were improvements on those available commercially and some were quite innovative and contained several value added features according to user feedback.

Opportunities Identified

There were a number of opportunities identified as a result of this project. One final year industrial design student who took on a leadership role in his group during the project has chosen to develop the group's initial prototype into a more refined design with the intention to make it commercially available, possibly having it manufactured by Phoenix Industries who employ individuals who are mentally and/or physically challenged. Another possibility was to generate plans or patterns for one of the simpler designs to be fabricated by hospital staff or volunteers. This idea was considered within a broader context leading to the focus of this paper proposal.

The Men's Shed

The Men's Shed is both a facility and a program attempting to address the social needs of ageing rural men within the vicinity of Laura, a small town located in the lower Flinders Ranges of South Australia. The 'shed' is an outbuilding behind the Laura Hospital which contains a number of woodworking tools which can be regularly accessed on specific days to complete personal woodworking projects. The intention is to provide elderly men living in the vicinity an opportunity for social interaction. These men, without a program like this one may otherwise remain socially isolated. This socialisation objective is one of the programs main strengths. The program even provides transportation to the shed for those needing it.

The program, although available to men of all ages and encouraging transgenerational involvement, is stigmatized by the perception that it is for 'old men.' It is therefore avoided by younger men. There are also issues of social hierarchy which may tend to discourage some older individuals from participating.

Lifelong Learning and Community Action

Many of these men have highly developed expertise which could be shared with others of all ages. The opportunity to learn new applications for traditional skills may well attract people to work collaboratively toward altruistic problem solving. The proposal includes identifying an infant or toddler in need of a 'corner chair' device and connecting their family with a volunteer from the 'shed' program. The occupational therapist will negotiate a 'design choice' with the child's family and the plans would then be provided to the 'shed' volunteer to fabricate the device. Funding for materials could be provided by the client at a fraction of the cost of a commercially available product.

This proposal highlights an opportunity to create a socially sustainable outcome to a number of community needs. At a minimum this project would provide a rural area with a socially inclusive activity targeting a specific health care need of children with a specific disability by providing the expertise and labour to fabricate a quality designed individualized device or product providing a clear sense of service to a specific individual and family.

Bio

Senior Lecturer in Industrial Design at University of South Australia, Richard Coker's professional career includes working for the office of Charles and Ray Eames on projects including the IBM Museum, National Aquarium proposal, and soft pad furniture group. As a city

planner for Los Angeles he directed a research project to identify blighting factors in the city. He has done extensive design consulting and was a staff designer at Chase Design in Skaneateles NY before leaving the US. Richard has held full time teaching positions at Syracuse University, University of Wisconsin Stout, and Queensland University of Technology - Brisbane. He attended undergraduate school at University of Illinois - Champaign/Urbana and postgraduate school at the Institute of Design, Illinois Institute of Technology – Chicago and also holds an MA from California State University - Fresno. Richard's research interests include design for disadvantaged groups and universal design, and furniture design.

Teaching for Democracy or Technocracy: The Future of Service Learning in the United States

Corey Dolgon, Worcester State College, Massachussets, USA

In this paper I want to take a critical and historical look at the formation of service learning as both a practical pedagogy and an academic program in U.S. colleges and universities. In particular, I want to examine the political and intellectual legacies that inspired the field of inquiry and education eventually articulated as service learning, as well as the strengths and weaknesses of its current incantation as a popular "cure-all" for beleaguered faculty, institutions, social service agencies and community organizations. Can service learning be a powerful pedagogical tool for student empowerment and political partnership for community organizing or will it fall victim to the demands of institutionalization and professional, academic discourse? These are some of the questions I want to frame and encourage a larger discussion on with a panel or workshop about service learning.

Bio

Dr. Corey Dolgon is Chair, Department of Sociology, Worcester State College, Massachusetts

Engaged Academics? Dilemmas for early career academics

Cassandra Star, Department of Politics and Public Policy, Griffith University

Universities are based on an acknowledgement that there are different types of activity that are legitimate and important for those engaged in contributing to intellectual debate. A significant recognition of this is the notion of the academic life consisting of three equally important pillars – teaching, research, and community service. But how real is the commitment to these three facets of academic engagement in contemporary universities? This paper argues that while there has been much discussion of the privileging of research over teaching, the value and commitment to community service remains at the margins of reality and debate in Australian universities.

For early career academics, establishing a secure position in a university requires meeting targets and significant milestones, ones set by Departments based on the signals that are sent by University-based incentive structures. In turn, government funding priorities for higher education drives these University-based incentives, and the systems put in place to encourage them. This has placed the highest importance on research output, measured quantitatively through DETYA points or external funding secured, and thus, research performance is regarded as the path to career accomplishment. In recent years, the debate about the importance of teaching versus research has culminated in a renewed emphasis on teaching and learning outcomes, and the provision of some recognition for teaching excellence in universities. However, there remain few, if any, rewards for community service or engagement.

Community service or community engagement is considered essential to academic life, but how should academics read the signals from their universities which tell them that it's "better to be published than to be brave…"[6]. Universities engage in rhetoric about the importance of communicating with the broader community, champion the relevance of research to the community, and advocate increasing engagement. However, without reward or incentive structures for the third pillar, community engagement will remain the luxury of those already secure in their employment, those willing to contribute their spare time, or intellectuals who aren't affiliated with universities.

Higher Education for community and citizenship?

Sara Hammer and Cassandra Star, Department of Politics and Public Policy, Griffith University

Today's universities struggle to provide tertiary students with an education that emphasises the value of community engagement and civic activism. Recent public attention on increasing instances of plagiarism in universities provides a focal point for exploring trends in higher education that stem from the increasingly corporate ethos of Australia's tertiary sector. Public commentators have pointed to declining student morality or increasing reliance on the internet as potential causes of increased plagiarism by students. We argue, that a decline in academic integrity among students is, instead, a symptom of wider social and educational trends.

Traditionally, universities have fostered intrinsic scholarly values such as academic integrity and critical reflection: values, which have provided a foundation for academic engagement with the wider community via consultation and public debate. In such a model, learning and scholarship were valued in and of themselves, as important processes quite apart from the more vocational skills taught in various profession-based disciplines. Thus, the traditional university could be seen as contributing to a civic culture situated outside of the market and market values. Recent reforms in Australian higher education have contributed to the erosion of intrinsic scholarly values. The trend towards commercialisation and vocational learning has promoted extrinsic values such as competition, pragmatism, productivity and a focus on employment outcomes over learning processes. Added to this is the trend towards user pays, which is resulting in students with a strong sense of personal entitlement based on their status as higher education consumers.

In this context, the central challenge for tertiary educators is not only to re-engage students with intrinsic scholarly values and a sense of community service, but to reinvigorate these within tertiary institutions themselves.

From 'Public Good' to 'Community': The Languages of Civic Engagement

Alexandra Winter, The Australian Consortium on Higher Education, Community Engagement and Social Responsibility, Institute for Education Research, Policy and Evaluation, University of Queensland

---

[6] Stewart, J. 1999. It's Academic, *Quadrant* (June), 28-32.

The last decade has witnessed an increasing concern with questions of democracy, citizenship and civic education in both an international as well as Australian context. Variously, such concerns manifest in pedagogical approaches to teaching civics, notions of active citizenship, and broader conceptions of social justice as evidenced by the 1994 report of the Civics Expert Group, various projects being undertaken that promote engaged citizenship through school parliaments, and service learning or volunteer work. In particular, institutions of education, as key sites of socialisation, have been regarded as instrumental in the teaching and transmitting of what are termed 'civic values.' Such civic values are not limited to individuals, but are also being framed in institutional/collective terms—hence the idea of the good corporate citizen. Universities in particular are increasingly being exhorted to demonstrate institutional citizenship, and are expected to demonstrate a greater involvement with their constituent communities in developing social and economic capital through community partnership programmes, policies and practices of community engagement, and regional development.

In the current context of an increased emphasis on and awareness of strategies of civic engagement, it is important to trace some of the historical shifts in how universities have perceived and performed civic engagement. I discuss how languages of civic responsibility and community engagement in universities have are articulated in a thirty year period, and begin to locate these in historic and political contexts. By examining policy documents, academic publications, and examples from limited university case studies, I analyse the discourses of civic engagement and trace shifts in ways of representing and understanding civic engagement from 1970. The paper argues that we can trace the civic importance of a massified higher education system as a humanist public good, through to the present in which civic engagement as public good has a very different meaning in a context of economic liberalism and devolution of government responsibility. The result is a latter-day version of Foucault's disciplinary society where the notion of civic responsibility can be read in terms of a microphysics of power.

Enhanced creative practices for teaching

Neil Davidson, Mary Mooney, Catherine Camden-Pratt, School of Social Ecology and Lifelong Learning and David Wright, School of Contemporary Arts University of Western Sydney

This workshop reports upon a research project designed to investigate how a focussed series of classes, designed to enhance applied skills in creativity and imagination in final year pre-service primary and secondary teachers, influenced their teaching and learning practices. The research has taken pre-service teachers through a semester of varied creative experiential activities, which were then used by these pre-service teachers to deepen and broaden classroom practices. This research will be addressed in terms of its capacity to offer insights into community building and learning relationships. Central will be the reflective practices through which learning is appreciated as a social process within which collective well-being is an identifiable goal.

The workshop will demonstrate the research through the active engagement of workshop participants in some of the teaching and learning processes that were central to this inquiry as well as through the presentation of research findings.

Bio's

Mary Mooney is a Senior Lecturer in Drama Education and Course Coordinator for the graduate entry Bachelor of Teaching (Secondary) in the School of Social Ecology and Lifelong Learning at the University of Western Sydney.

David Wright is Senior Lecturer and Head of the Performance Program in the School of Contemporary Arts in the University of Western Sydney.

Catherine Camden-Pratt is a Lecturer and Social Ecology undergraduate Course Co-ordinator in the School of Social Ecology and Lifelong Learning at the University of Western Sydney.

Neil Davidson is a Lecturer in the PHDPE program and co-ordinator of the unit Foundations of Well-being in the School of Social Ecology and Lifelong Learning at the University of Western Sydney.

Building learning communities through interagency collaboration

Margaret Hunter, PSFP Co-ordinator, Community Partnerships; Ray Gillies, Regional Consultancy Co-ordinator, Sydney Region, NSW Department of Education and Training

Public schools provide high quality teaching and learning for their students as their 'core business'. Beyond the classroom, however, schools may be seen as valuable focal points for contact between teachers, students, their families and other community members. They can become sites for community action and a locus for other government and non-government agencies to pursue their responsibilities.

As partnerships develop between schools, families and other agencies, the enhanced connectedness between students and their communities can change the ways they view and respond to each other. There are benefits for the school and its students in positive community support, and concomitant benefits for the community and its members.

Schools need to know their communities well and to access community resources so that they can obtain the advantages of strong and active community support. This understanding has led to many collaborative programs and projects, particularly involving schools low serving socio-economic status communities or targeting young people at risk.

It is possible, and desirable, for schools to go beyond knowing and using their communities, as crucial as these steps are along the way, to a broader role within society. Public schools are well placed to be essential community resources that provide leadership to strengthen the capacities of communities.

Schools can seek to build on the strengths of communities in ways that draw other agencies into productive and collaborative relationships that help to meet the goals of those other agencies. From a schools' point of view, community wellbeing, with its spin off to improved student performance, should be achieved within the context of a distinctively educational desired result – the development of a learning community.

This workshop takes up the challenge of a model to connect schools, families and other agencies in a coherent mix. The idea is to pull together the skills, knowledge, deep understanding and goodwill of human services agencies in order to strengthen communities in the interests of enhanced community wellbeing. It examines the concept

of a learning community as an extension of what effective public schools already do within their own bounds.

The workshop draws on the work of the NSW *Priority Schools Funding Program* (PSFP) and other community orientated programs in public schools. It offers real examples of school communities using the strengths perspective to identify and mobilise their assets. These schools seek to continuously improve teaching and learning. They seek to engage their communities as fully as possible and to enhance and strengthen the social fabric of the community through individual and community resilience, and community governance.

As a result of the workshop, participants will investigate:

- a five step, spiralling process that maps a journey for schools and community agencies towards the milestone of a learning community
- interagency strategies schools use to know their communities, use the assets of their communities and to build the social capacity and governance of their communities
- some of the skills and understanding that seem to be required of community leaders
- implications for changing the culture of schools and other community agencies to bring about radical change in learning outcomes and community wellbeing
- a set of protocols to enable strong interagency collaboration.

Workshop participants will be actively engaged through:

- responding to the big ideas from the presentation of the interagency process
- analysing the case studies and adding their own experiences
- moving from their comfort zones to address the benefits and demands of the strengths perspective to community capacity building
- a practical approach, promoted by Mark Friedman, which has been found useful to achieving desired results with interagency collaboration
- matching the protocol ideas to their own schools, family or other community agency positions.

The workshop relies on a paper developed by the *NSW Priority Schools Funding Program*, in the Aboriginal Education and Equity Programs Directorate of NSW DET, with Dave Turner, a researcher and consultant who has worked in community leadership and development projects in Australia and the UK. Copies of the paper will be provided to workshop participants.

Bio's

Ray Gillies co-ordinates the work of the consultancy team of seconded teachers and community officers for the Sydney Region of the NSW Department of Education and Training (DET). He chairs the DET Sydney Region planning group for community partnerships. Ray has been a secondary teacher, curriculum adviser, inspector of schools, cluster director and manager of statewide equity programs. As manager of equity co-ordination, he developed programs supporting socio-economically disadvantaged students, young people at risk and their communities. Ray has an interest in reducing the educational outcomes gap between the 'haves' and the 'have nots' in public schools, through quality teaching and learning, responsive school organisation and school community partnerships.

Margaret Hunter is the Priority Schools Funding Program (PSFP) Co-ordinator, Community Partnerships, in the NSW Department of Education and Training. She is responsible for statewide

co-ordination of the development of positive links between the home and school and interagency collaboration. She has been very active in parent organisations. Margaret has worked as a Staying On community liaison officer and PSFP community development officer. She has a strong commitment to building on existing interagency networks and developing local learning communities to ensure that low socio-economic status communities have a fair go, fair share, fair say and fair content.

The Gardens for Celebration Project/Al-o-wah Murrytoola (Dharug for "Together we Share and Enjoy") Holiday Program

Lily Shearer, Kerryn Valeontis, Nissa Lee and Simon Williams

We propose to workshop with a combined project between the Youth Support worker and the community development worker on the Gardens for Celebration Project at Holy Family Centre Mt Druitt. Two social ecology student workers on this project are also involved.

The project is our kids holiday program, Al-o-wah Murrytoola (Dharug for "Together we Share and Enjoy") and the after school kids garden group. Both have been running for the last 18 months here in our community gardens at Holy Family Centre. The project began small, and evolved organically, in collaboration with the community and the workers involved, into a large, dynamic, sometimes chaotic and enjoyable group of young people and their families in our local community, action learning together. This includes one of the biggest urban Koori populations in Australia, and consistently, one of the poorest, underprivileged populations in the country.

Included are copies of the program for the last 5 holiday program, beginning with Easter 2003. The activities were largely a blend of cultural, environmental, and some arts and crafts. We were able to achieve continuity in the activities, as we would get families coming back. This was one of the successes of the project, noted by Dept of Sport and Recreation who partially funded the project.

Workshop Outline

30 minutes - welcome to country and koori dance/music

- Brief story of Holy Family Centre, and what we do. Story of the grass roots of projects, and how it got its name.
- Overview of ongoing projects using computer photo /slide display

30 minutes - presenters talk about a problems/challenges to the project

- Extremes in poverty, feeding the kids healthy food, clothing some kids, parents permission slips with high levels of illiteracy, attitudes to rubbish and recycling
- Vandalism – having the garden open and accessible versus fencing it in, ongoing journey of dealing with destructive damaged violent kids, having to give up on them and ban some of them, our uncomfortable ness with this, dealings with police
- Setting tone for programs, Competitiveness vs. cooperation in activities, providing a variety of activities, fluid movement between them, using space to have smaller groups of kids, increasing adult/child ratio with staff and parents Racism – what brings it out and what decreases it. This will include a poem "The Kids of Mt Druitt" by Simon Williams about his experiences being with the project

30 minutes - break into small groups to discuss problems and feedback to us with suggestions, ideas, support, anything useful!

Presenters

Lily Shearer - Youth Support Worker, Holy Family Centre
Kerryn Valeontis - Community Development Worker, Gardens for Celebration Project, Holy Family Centre
Nissa Lee - Social Ecology student and casual employee on After School Kids Garden Groups and holiday programs
Simon Williams - Social Ecology student and casual worker on After School Garden Group and Holiday programs

Lily Shearer is a Muruwari woman and has been a custodian of Darug lands since July 1988. Lily attended St Patrick's Primary School in Brewarrina, where she was born and spent most of her life. In 1976 Lily chose to attend a boarding school at Glebe, St Scholastica's College for young women. After four successful years of study, making the better of two worlds, 'Rural and Urban', Lily tried her hand at Child Care at Bankstown TAFE but did not have the paitence her mother and boarding school tried to instil. This did however give Lily the opportunity to be the first resident of MURAWINA Hostel in Redfern. Lily again, chose instead, to attend the Aboriginal and Islander Dance Theatre at Glebe from 1981 until November 1983, when she returned to Brewarrina. Here Lily became a young mother, worked for Telecom as a telephonist, and had two (2) dance schools, Modern Ballet and Indigenous, whilst also travelled to schools in the region, as far as Parkes, with Aunty June and Uncle Roy Barker.

Lily has 23 years background in Aborigine women's dance, Heritage & Culture, Youth/Welfare Work, Community Cultural Development and Theatre. Recently Lily is the Female Artistic Director of BUNDAHBUNNA MIYUMBA, Indigenous Australian Heritage & Culture Experience. This small business offers a variety of hands-on activities for ALL to participate, promotes cultural diversity of Indigenous Nations, encourages Indigenous youth participants and carries the spirit of reconciliation to all who participate. BUNDAHBUNNA MIYUMBA is currently operated by young people in Mount Druitt and Armidale, Jackalyn Kolk, Yolanda Shearer, Joe Haroa and Mark Pittman.

As a performer Lily has performed at the Opera House and Footbridge Theatre with the Aboriginal and Islander Dance Theatre (A.I.D.T.) also tours throughout northwest NSW and other areas of Australia, with Justine Saunders and Maureen Watson at Plunkett Street School, all during the early 1980's. More recently Lily has performed at Olympics 'Torch Relays' – Penrith & Parramatta, Sydney Media Centre, St Scholastica's College Women's Forum (100 years on the site), hosted by Caroline Jones, with my daughter Yolanda, September 2001 Lecce, Italy and October 2003 Zambia, Africa..

Lily's role as an Indigenous Community Theatre Maker has varied in projects to include Choreographer, Assistant Director, Director, Stage Manager and more. Since commencing theatre studies at University Western Sydney - Nepean Campus, Lily has worked on a number of indigenous theatre making processes in Sydney's Greater West. To include:
1996-Directed 'Dreaming' for Shopfront Theatre for Young People, with participants from Gandangara Koori Youth Program, this was the first piece of Indigenous Youth theatre in NSW;

1997-Assistant Choreographer 'Living Floor' at Casula Powerhouse Regional Arts Centre for Powerhouse Youth Theatre;

1998-Assistant Director/Choreographer 'Living Floor Restage' at Casula Powerhouse Regional Arts Centre for Powerhouse Youth Theatre;

1999-Assistant Director/Choreographer for Projects for Reconciliation Inc., Hawkesbury 'The Song Sings On…' A dramatisation of the Maria Lock story, written and directed by Leanne Tobin.

2000-Assistant Director for Powerhouse Youth Theatre 'Against the Grain', project with students at Chifley College – Whalan Campus.

2002-Stage Manager/coordinator for BUNDAHBUNNA MIYUMBA, from the community cultural development fund of Australia Council for the Arts workshop showings of 'Ngalaringi Nangami Dyaralang' (Our Dreaming), at Henry Lawson Theatre, Werrington and Holy Family Education Centre, Emerton.

2002/03-Holy Family Centre as Youth Support Worker. Assist by advocacy and/or referral, support to young people in Mount Druitt who present in crisis.

In particular Lily is examining ways in which Augusto Boal's 'Theatre of the Oppressed', otherwise known as power plays, and how his theatre practices can be adapted for cultural theatre work in Indigenous communities.

Service Learning and Inclusive Practices

Keith Wilson, Rosedale School, Central Queensland

Service Learning is a teaching methodology whereby students use their newly acquired classroom academic skills to help solve a real-life problem or meet a need in the community. Through hands-on experiences, students apply what they learn in the classroom to the real world. Service Learning provides an avenue for students of any ability to demonstrate their skills in real world settings. Students with learning differences become providers rather recipients of support.

Service Learning has been demonstrated to be an effective educational strategy and can have powerful effects on students' academic performance, personal/social development, civic engagement, and career knowledge. Any individual service learning program, however, may or may not be successful in achieving its desired outcomes. While much is known about which strategies are effective, it is only in implementing service learning activities that you can know with assurance the degree to which any individual program will succeed.

The Six Components of Service-Learning

1. *Preparation:*
   Students prepare to learn while serving.
2. *Service:*
   Students serve and learn.
3. *Reflection:*
   Students reflect upon the service-learning experience.
4. *Evaluation/Assessment:*
   Students and the community evaluate the project.
5. *Assessment:*
   Students are graded for their efforts and participation.
6. *Celebration:*
   Students and faculty celebrate the project and share with the community and school the service experience.

8 Essential Elements of Service Learning

1. Service Learning:
2. Strengthens the connection between academic learning and service.
3. Provides opportunities for students to be challenged with learning new skills and thinking critically.

4. Involves a diverse group of participants.
5. Involves students in tasks that have clear goals, meet genuine community needs and have significant consequences for themselves and others.
6. Promotes collaboration, communication and interaction with the community.
7. Involves youth in selecting, designing, implementing and evaluating the project.
8. Incorporates reflection activities before, during and after the service learning project.
9. Acknowledges and celebrates the students' service experience.

Workshop Format
Delegates will watch a video on service learning before being introduced, with the aid of a Powerpoint presentation, to the definitions, phases and elements of service learning. They will then divide into groups to develop various service learning activities appropriate to their situations. Resource materials are provided.

Delegates will consider the design, implementation and evaluation of service learning activities at their schools/institutions, at student's homes and across the wider community. Delegates will also conduct an audit of possible existing service learning examples within their own settings. Because service learning involves all students, universal design will also be covered.

Bio
Keith Wilson is a special education teacher at Rosedale School in Central Queensland. He is a practitioner and advocate of service learning and is applying to conduct research into service learning at Griffith University in 2005. Keith has a Bachelor of Arts and Graduate Diploma in Education from the University of Canberra and a Masters in Education from the University of Sydney. He is married with two children. Keith has presented at several conferences in Queensland including the 2003 and 2004 special education conferences conducted by the Staff College of Education Queensland. He is a Vice President of the Bundaberg Autistic Spectrum Disorder Support Group and Secretary of the Baffle Creek Catchment Management Group. Keith is also the school nominee on the Rosedale School ASSPA Committee.

Further Information
The following websites provide a comprehensive coverage of service learning in the USA.

http://www.service-learningpartnership.org/
http://www.servicelearning.org
http://nationalserviceresources.org/

Why women's programs in the 21st Century: the benefits of women only educational programs in community building

Robin Miles, Co-ordinator, TAFE Programs for Women, Gender Equity Unit, Special Needs Students and Equity Programs; Helen Grimson, Blue Mountains TAFE; Sue Goodwin, School of Social Work and Policy Studies at the University of Sydney; Elizabeth McGregor, Head Teacher, General Education, Kempsey Campus, Patricia Mitchell, Acting Head Teacher, Kempsey Campus, Christina Parkin, Teacher/Coordinator CEEW, General Education, Kempsey, Lisa Harrison - Senior Education Officer, TAFE Women's Program, Gender Equity Programs Unit, NSW Department of Education and Training

The World Health Organisation identifies women's health as an indicator of overall community wellbeing. This workshop will examine the way that local educational

programs for women can lead to increased community building. It will present initial findings of a joint research project between TAFE NSW and the University of Sydney looking at the role of TAFE Women's Programs in increased community capacity.

The workshop will examine the methodology and initial findings of a joint research project focusing on the outcomes and student destinations for graduates of Career Education and Employment for Women programs (CEEW). The methodology includes surveys and focus group with past graduates of the courses at Kempsey and Blue Mountains college of TAFE. The research partners are:

- Kempsey College, North Coast Institute of TAFE
- Blue Mountains, Western Sydney Institute of TAFE
- University of Sydney – Department of Social Work and Social Policy
- TAFE Women's Programs, Gender Equity Programs Unit, NSW Department for Education and Training

Presenters will give an overview of the drivers behind the projects and the methodological considerations in framing the research. An overview of initial findings will also be included in the presentation based on research to date.

In environmental management frogs are used as an indicator of the wellness of an ecosystem – presenters will play with this notion of 'women as frogs' in the community wellness debate.

Presenters will work with participants to identify the links between increased personal wellbeing (self esteem, assertiveness, and literacy skills), increased individual health and positive outcome for overall community wellbeing. Participants will be asked to consider issues of increased participation and agency following educational programs and consider methods for valuing intangible sites of 'community good' such as self esteem, self expression and improved interpersonal relationships.

The workshop will have a focus on educational programs for women but will enable consideration of the impact of other human services and programs. Consideration will also be given to the time frame required to see real increased capacity, both personal and community based, following on from educational opportunities.

It will invite participants to explore the role of the women teacher as enablers of community capacity and the validity of women only programs in community capacity building.

Active teaching, problem posing and task setting

Participants will be invited to explore through led discussion:

- the value of women only educational programs in increased community building
- an approach to capturing the 'intangibles' around increased personal capacity through education and its links to broader community capacity and a shared definition of what we mean by increased agency and its importance to women in the community
- destinations, outcomes and impacts - how can we quantify the benefits of women-only courses for women themselves, their families, their relationships and their communities?

- How useful are concepts such as social capital and community capacity building for studying outcomes and impacts?
- the important role of women teachers and educators in promoting improved personal wellbeing in women students
- how we can use research of this kind to impact on the broader debates around community capacity and social capital and policy development

Biographies of Presenter

Helen Grimson has been coordinating and teaching the Career Education and Employment for Women (CEEW) Course at Blue Mountains College of TAFE for the past 18 months. Her background experience ranges from ten year's working in Human Resource management and development with BHP; to almost 14 year's TAFE teaching in areas including Communication, Information Technology, Business Studies, as well as developing TAFE commercial training programs for industry. Helen has a Bachelor of Adult Education majoring in Communication and Human Resource Development, and Certificate III in Information Technology.

Dr. Sue Goodwin's research focuses on the areas of gender, comparative social policy, the Australian welfare state, and theories of democracy. She is currently a senior lecturer in the School of Social Work and Policy Studies at the University of Sydney.
Dr Goodwin is an investigator on the Gender Equity and Public Institutions project, a large collaborative project with the NSW public sector. Other recent research projects and publications have addressed gender and social exclusion, community and community building, gender images in gender equity discourses, non-government women's health centres; women and work; and the social participation of disadvantaged young people in Sydney.

Robin Miles is the Coordinator of the TAFE Programs for Women in the NSW Department of Education and Training. Robin and the TAFE team work to support TAFE NSW staff to deliver programs for women students. The program as a whole aims to improve women's access to, participation in and outcomes from vocational education and training. Robin has worked in education, policy and research positions with a social justice focus for over 16 years including EEO policy, equity and affirmative action trainer at Sydney Institute of TAFE, teaching and curriculum design for access programs. Her research has included projects for agencies including the Australian Council of Social Services, TAFE NSW and the University of Western Sydney.

Other team members include:

Elizabeth McGregor - Head Teacher, General Education, Kempsey Campus
Patricia Mitchell - Acting Head Teacher, Kempsey Campus
Christina Parkin - Teacher/Coordinator CEEW, General Education, Kempsey
Lisa Harrison - Senior Education Officer, TAFE Women's Program, Gender Equity Programs Unit, NSW Department of Education and Training

Primary Education Students Learn Their ABCD: Connecting Assets Based Community Development (ABCD), Community Building, Pedagogy and Teacher Training

Simone Silberberg and Penny Crofts, Family Action Centre, University of Newcastle

What is the role of schools in community building and how can teachers be assisted to engage in activities and processes that foster community building? How can the concept of assets-based community development assist schools and teachers in their role? And

how does current pedagogical theory and policy support the notion that schools and teachers can and should engage in community building?

These questions will be addressed in this workshop which will outline and review a course which was introduced into the Bachelor of Arts/Bachelor of Teaching (Primary) at the University of Newcastle two years ago. The course is a collaborative initiative between the disciplines of Education, and Social Work, and most importantly, the University's Family Action Centre, which has established itself as a leader in working with schools on community development initiatives. The course aims to enhance the capacity of the undergraduate teacher education program to graduate teachers who are confident and resourceful in their ability to effectively engage with individual children, their families, and their broader communities, and who are able to critically analyse the political, economic and social structures and processes that impact upon a child's educational experience and opportunities. The vision for the course moves beyond an educational goal relating to the development of technical knowledge and skill, towards goals promoting the development of a capacity for critical self-reflection; the will to embrace the possibilities created through recognition of the capacities, resources, interests and experiences of the learner; the skill to foster empowering relationships with parents and significant others; and the resourcefulness to draw on the strengths, resources, and opportunities arising from community and social contexts. Central to the course design is the model of experience-based learning used in social work education at the University of Newcastle. The model values experience as an important learning resource and draws on this resource at a number of points.

The workshop will outline the course and review the experience of running the course in the first two years of its development from the perspective of the various stakeholders, including students, teaching staff, and schools. In so doing participants will explore the concept of assets-based community development and it's relevance to school-based community building initiatives. Participants will be invited to work with workshop presenters to engage in a problem-solving exercise relating to the challenge of developing appropriate field component of this course, taking account of goals, stakeholder interests, opportunities and barriers.

Through this workshop participants will:

- Gain up to date knowledge of Assets Based Community Development (ABCD) and its application in schools.
- Learn about the tools of ABCD that apply to the role of schools and community building.
- Explore practice examples of the application of ABCD to projects in school settings.
- Explore the links between curriculum, pedagogy and community building.
- Apply this knowledge to the challenges of designing appropriate field experiences that serve the interests of students, schools, school communities and educators.

Bio's

Simone Silberberg: B.Psych(Hons), Assoc. MAPS
Simone is a psychologist and has predominantly worked with families from marginalised cultures, and in particular children at risk and their families. In her role as Program Manager of Family and Community research at the Family Action Centre, Simone assists community programs in the application of strengths-based practice to research, program evaluation and program development. Based on her field and research experience, Simone develops community resources, and provides training and consultancy that embraces a strengths-based perspective to

family and community work. Simone is currently undertaking PhD in Community Psychology looking at the role and practice of schools in community building.

Penny Crofts: BSW, MSW (NSW)
Penny has been a lecturer in social work at the University of Newcastle since 1998. Her teaching and research interests include community development, social policy, business-community relationships, social entrepreneurship and the role of the Third Sector in civic society. These interests reflect her practice experience as a social worker in local government engaged in a wide range of community development and social planning initiatives. Penny has been responsible for the coordination and development of the *Families, Schools and Communities* course introduced into to primary teaching degree at the University of Newcastle in 2003.

Pedagogies on the Edge: researching complex, situated practice in youth and adult community education

Jill Sanguinetti, School of Education, Victoria University

This project arose from our collective involvements in adult and community education, adult literacy, youth issues, and in researching the new movement in Australia for the inclusion of 'generic skills'(OECD 2003) in education and training curriculum.

We set out to explore how 'generic skills and attributes' are fostered in the context of adult and community education and to theorise pedagogies of Adult and Community Education (ACE), in the light of the changed demographic of those who access ACE programs. Currently, unemployed workers (many on 'work for the dole' programs) and disaffected 'youth at risk' are attending community centres in large numbers. Attending to the educational and life needs of these groups has been an unprecedented challenge to community educators in Australia.

We recruited a group of 22 community educators in Victoria, to participate in an action research project to reflect on their practices and to articulate these in terms of 'pedagogy' with a focus on generic skills.. The fostering of 'generic skills' (usually defined as transferable skills and attributes that are necessary for employment and for life)(Kearns, 2001) has always been an important part of non-formal community education in this sector: the received discourses and traditions of community education are about attending to the developmental aspects of the learners' progress and entering into dialogue about political, social and economic issues that affect them - not just whether they are acquiring the desired skills and competencies.

The participatory action research project involved the teachers in several rounds of reflection upon, sharing and documentation their practice with a view to making the connection between their pedagogies (understood as complex, situated teaching practices) and the processes of learners becoming more socialised, confident, self-directed and more 'empowered' in their behaviour and in their lives.

At an initial 'training day', participants were introduced to notions and theories of pedagogy, debates about generic skills and the philosophy and techniques of participatory research. The teachers were given the task of writing reflective journals and documenting critical incidents and significant classes or themes n their teaching. They then met periodically in small groups, each led by one of the three academic researchers, to share what they have learned about the links between what they actually do in classrooms, and the generic or all-round development of students. The small informal meetings were taped and transcribed. At the end of the twelve week period,

the teacher-researchers each sent in an account of their own styles and approaches, critical incidents, challenges, observations and insights. A second all-day meeting was held to consider and further discuss the draft findings of the researchers, after all the data had been analysed.

The vignettes, anecdotes, reports of critical incidents and reflections of the community educators were analysed and presented in terms of four key dimensions of ACE pedagogy: 'the Teacher', 'the Teaching', 'the Curriculum' and 'the Place'. A descriptive matrix, framed by 5 principles and 4 dimensions of ACE pedagogy, was developed. The matrix can be used as a way of describing and interpreting the dynamic interaction between the teachers' educational values, their personal commitments and styles, their political awareness, and the pedagogical or social contexts of ACE classrooms and providers. It reveals the elements of complex, situated pedagogical practice that characterises (but is not exclusive to) ACE provision.

A further level of analysis revealed the multiple ways in which the 22 teachers, facilitate, foster, model, enable and explicitly teach generic skills for life and employability
.
This paper offers an approach by which community educators might articulate and document their own individual practices, as a personal and/or a collective undertaking. Typically, such practices draw on and reflect a multitude of pedagogical theories and approaches, shaped by external parameters and requirements, and enacted differently in each pedagogical 'moment'.

Bibliography

ACFEB, 1998, *Taking ACE into the Year 2000, ACFEB, Melbourne*

Bradshaw, 1997, *Transforming Lives, Transforming Communities, ACFEB, Melbourne.*

Delors, J., *Learning, the Treasure Within*, UNESCO, 1997

Dewey, 1916, Selections from Democracy and Education, *Theories of Education* Eds J. Bowen and P.H. Hobson, John Wiley and Sons, Sydney.

Department of Education and Training, Victoria: Circular 083/2003 Schools and ACE Partnership, 31/3/2003

Golding, B. and Rogers, M., 2002, *Adult and Community Education in Small and Remote Towns in Victoria,* ACFE, Melbourne,

Grumet, M., 1988, *Bitter Milk: Women and Teaching,* University of Massachusetts Press, Amherst

Hooks, b., 1994 Eros, Eroticism and the Pedagogical Process, *Between Borders: Pedagogy and the Study of Cultural Studies,* Eds. H. Giroux and P. McLaren, Routledge, London..

Kearns, P 2001, *Generic Skills For The New Economy – review of research,* NCVER, Adelaide

Kemmis, S. and McTaggart, R., 1988, *The Action Researcher Planner,* 3rd Edn., Deakin University, Waurn Ponds

Knowles, M. 1990 *The Adult Learner: A Neglected Species,* Houston, Gulf

Lave, J & Wenger, E 1991, *Situated Learning: Legitimate peripheral participation,* Cambridge University Press, Cambridge, UK.

OECD, 2003. Definition & Selection of Competencies (DeSeCo project), OECD, at:<http://www.statistik.admin.ch/stat_ch/ber15/deseco/>

Preston, B., 1996, "Professional Practice in School Teaching" *Australian Journal of Education* 40 (3): 248 – 264.

Rogers, C., 1969, *Freedom to Learn,* Merrill, Ohio.

Schön, D. *the Reflective Practitioner,* Basic Books, New York

Van Manen, M. 1995 "On the Epistemology of Reflective Practice", *Teachers and Teaching: Theory and Practice* 1 (1): 33/49

Zeichner K., and Knoffke, S., 2001, ''Practitioner Research', *Handbook for Research on Teaching, (4th edition)* Washington, DC: AERA

Teaching and Learning about Terrorism as a means of undermining or underpinning Democracy

Death fetishism – a 'good death' that threatens the public's health

Niyi Awofeso, School of Public Health and Community Medicine, University of New South Wales

Suicide bombers have evolved as among the most feared weapons in the paraphernalia of contemporary terrorists, especially following the 11 September 2001 attacks in the United States. They precipitate terror-related consequences, and counter-terrorist strategies, that are generally out of proportion to the number of casualties resulting from their lethal missions. While the rationales for suicide bombings are protean and impossible to fully understand mainly due to the certain death of the bomber, the desire for a 'good death', is both a cherished reward, and a leitmotiv of most suicide bombing rationalisations, from Jerusalem to Moscow, from Baghdad to Colombo. A comprehensive understanding of what constitutes a 'good death' is thus an important pre-requisite towards balanced understanding suicide bombers' rationalizations.

Death is an irremediable feature of human existence. Individual and societal responses to the to death frequently imitate life, and provide a rich source of data for the core values of different societies. In societies with a materialist or hedonistic orientation, a 'denial of death' mentality is common, and death is generally dreaded and regarded as a loss, irrespective of how long, or how well the deceased lived. At the other extreme, contemporary Islamic extremists have managed to brainwash their fanatical followers to adopt a retrograde Muslim perspective of a happy death; an indoctrination to live for death - death fetishism - most graphically illustrated by suicide bombing. The major reward promised Islamic militants who suicide 'in Allah's name' (implying killing perceived enemies in the process of setting off a suicide bomb) is automatic entry to heaven, a 'Garden of Delights', full of all the pleasures most treasured in life. Death fetishism is the extreme but perverted version of the heroic, warrior mentality in which death is the critical moment in life. While the typical hero or warrior does not think of death as an experience, for death fetishists, it is the ultimate experience.

Death fetishists reject the view that death is nothing, and appear convinced that it is something to be celebrated, something to savour and love. One might be tempted to explain this phenomenon by socio-economic disadvantage or the militant history of Islam, but the socio-economic status of, for example the September 11 suicide bombers, indicates that this ancient love affair with death transcends social class, while the active involvement of female (Hindu) Tamil tigers in suicide bombings as part of efforts to secure self-determination for a separate Tamil State in Sri Lanka, demonstrates that the phenomenon of death fetishism transcends religious and gender boundaries.

My proposed paper provides in-depth perspectives on the complex relationships between death fetishism and contemporary suicide bombing acts, with particular reference to the following issues; (1) To what extent are suicide bombers' terrorist motivations related to their beliefs in what constitutes a 'good death'?; (2) Through what mechanism are beliefs about death fetishism imbibed?, and; (3) to what extent can teaching and learning about terrorism help to modify suicide bombers' beliefs about death fetishism, and thereby protect the public health?

Peer-reviewed articles by the author related to above topic

Awofeso N. Non-State terrorism and public health in Australia. Australian and New Zealand Journal of Public Health, 2003; 27: 467-8.

Awofeso N. Burial rituals as noble lies – an Australian perspective. Journal of Mundane Behavior, 2003" 4: 37-53.
Awofeso N, Degeling P, Ritchie J. The Almajiri heritage and the threat of non-State terrorism in northern Nigeria – lessons from Central Asia and Pakistan. Studies in Conflict and Terrorism, 2003; 26: 309-323.
Awofeso N. Nigeria: urban violence and child health. Tropical Doctor, 1999; 29: 183-4.

From welfare to warfare: understanding social work responses to terrorism

Sue Bailey, University of Western Australia

Social justice, human rights and equity are considered core social work values. All three form the bedrock of democracy. The discourse of terrorism either by the 'practice of' or 'reaction to' potentially undermines all three. Concern about the erosion of these core democratic principles led to the presenter asking questions about the context in which terrorism occurs as well as wondering about a perceived knowledge gap in social work education. These questions led to the formulation of a PhD project which asks how 'Social and Welfare Workers are responding to Terrorism'.

The methodology employed in this research includes a discourse analysis of contemporary documents including newspapers and government policy documents as well as qualitative interviews of social and welfare workers in Western Australia and Timor Leste.

This paper begins with a brief outline of the research process to date. This research draws on the premise that it is important to understand how social workers are making sense of terrorism in order to develop relevant social work curriculum frameworks. Specifically the research asks social and welfare workers how they are making sense of terrorism, and explores the frameworks, beliefs and theoretical underpinnings which are used to inform and understand their relationship with terrorism.

The interviews were conducted during 2004 in Western Australia and in Timor Leste[7]. Eight East Timorese, seventeen Western Australian and one Victorian social and welfare workers were interviewed, some twice. These qualitative interviews focused on listening to the stories of social and welfare workers as they negotiate and position the discourse of terrorism in their practice and lives. How do they understand and perceive this in light of the increased presence of the language of terrorism in the mass media since September 11, 2001 and the Bali Bombings? Subsequently, how do they think about democracy, human rights, social justice and equity in response to this?

Early findings suggest that whilst each individual has a very personal understanding of terrorism, there are similarities in the types of thinking used to make sense of terrorism. Thinking about these in terms of proximity has enabled the presenter to develop a framework which incorporates macro, meso and micro understandings.

These findings will be presented using a framework of proximity. Proximity is commonly understood as a physical phenomenon; however this framework extends this and includes imaginings, intellectual, emotional, spiritual, spatial and temporal

[7] Funding for travel to Timor Leste was provided through the Grace Vaughan social justice and human rights award 2003

proximity. It is anticipated this framework will form the basis for the development of curriculum in social work education. This paper will also explore how external factors such as the mass media can impact on proximity.
As this framework is developing and dynamic the presenter welcomes feedback.

It is envisaged this research and its findings will counter the negative aspects of the discourse of terrorism by developing social work curriculum frameworks to raise awareness of the complexities and commonalities of responses. This includes a call for the increase of an international focus in social work education, as well as a reminder of the importance of remaining vigilant of democratic principles.

The paper will conclude with a personal reflection. The presenter has undergone enormous personal challenges during this research journey and believes sharing some of the complexities will provide points of commonalties and connections with other conference participants.

Struggling with terrorism- the sting in the tail of socially engaged pedagogy

Merilyn Childs, Centre for Learning and Social Transformation, University of Western Sydney, Australia

I'm a child of the cold war. My mother once said that, if people knew her politics, she'd be hauled away as a “commo”. There were “reds under the bed”, frightening headlines, and a bad guy called McCarthy in America. In the mid 1980s I took a class of year 8’s to "The Day After" at Penrith, and imagined atomic mushrooms on the horizon. Though it’s easy to forget- we took that clock with hands close to the midnight of a nuclear disaster very seriously. I was a classroom activist: Illich, Freire and later feminist writers like bell and Thompson, were threads woven over time through approaches called project-based learning, workbased learning, social pedagogy.

Yet, the A-bombs did not fall. Other kinds of bombs rained on the heads and lands of other peoples; and I came over time to learn words like "hegemony"; "manufacturing consent"; and "moral panic". And here I am, in 2004, having worked for nearly a decade as an academic/adult educator in western Sydney. Working in "real" contexts. Working away at the edges, in search of a socially engaged pedagogy.

And suddenly: September 11. Counter-terrorism is on the agenda- and by association, on my agenda. For part of my “socially engaged pedagogy” has lead me to work in close partnership with the fire services. Back in the Anti-Nuclear marches of the 1980s; and last year, in Sydney, when I joined the hundreds of thousands who protested against the invasion of Iraq, I could not have imagined that “counter-terrorism” would become part of what I have to struggle with as an educator. Thus I come to this conference and to notions of vibrant democracies, social movements, unions, and community building. Engagement sometimes means walking side-by-side with “difficult people” and conflicted issues. But when does “engagement” in a socially engaged pedagogy become consent? What is the way forward for adult educators when moral outrage is as impoverished a solution as moral panic? Is there a pedagogy of hope?

Bio

Co-Director, Centre for Learning and Social Transformation UWS

The demon beyond terror: the role of fundamentalist education in the war against terror

Sam Guthrie

> "After having succumbed to the suggestions of the Demon, Adam, furious that his purity had thus been soiled, says to him: "You damned one, you have tempted me and I have acted on your instigations." To which the Demon answers: "Certainly Adam, I was the demon who inspired you; but can you say who is my demon?"[8]
>
> Qur'an, 6:19

It is too easy to say that terrorism is evil, that its protagonists are evil doers that the battle against such forces is a clash between representatives of good and evil, of right and wrong, of civilization versus destruction. There is always a gray, an in between, an either/or. The true source of the terrorist horror is not the hollow label of 'evil' but those who seek simplification of the world into polarities of black and white, and use such simplicity for their own political expediency. These are the demons who inspire the demons.

The paper I wish to submit to the conference identifies these demons as those who proliferate a simplistic ideological education with the intention of forcing reality to fit the bleak authoritarian and highly political world view at the heart of such discourse. This paper will argue that without such ideology, terrorism could not exist and thus identifies education as the key point of focus for both understanding and combating terrorism in the modern world. To do this we will start with the basic assertion that Terrorism is unnatural. A child is not born a terrorist and rather enters the world with a mind as naked as its body. For the hatred to grow a seed must be planted. The terrorist will only be defined after he is taught and thus indoctrinated into the ideology that teaches him to kill. In this way terrorism is unnatural, it is a contagion synthetically inflicted on the essentially innocent subject. Innocent, that is, of everything except simplicity and even that whilst not forgivable is understandable in the context of which we will speak.

The proposed paper will look at some of the pertinent ideologies surrounding both terrorism and the western reaction to it, identifying such ideology as the key proliferate of global insecurity and the ongoing war against terrorism. In this vein we will argue that the simplistic notion of 'A Clash of Civilisations[9]' as expressed by Samuel Huntington and further simplified by his political affiliates risks the extremely problematic generalisation that Islam is an ideologically backward and militant religion. We will disagree with the assertion that Islam is unable to adopt to the realities of the modern world and thus seeks, through events such as 9/11 to combat and ultimately destroy it. We will identify however, the perversion of Islam that has taken place in the education of the Terrorist rendering the ontological foundations of the religion as an accepting, tolerant and diverse theology into a simplistic highly political justification to kill. In so doing we will consider the writings of Abdelwahab Meddeb[10] who evokes passionately the deep tradition in Islam of questioning religious fundamentals and embracing a diversity of cultures and religions from the Ancient Greeks through to the

---

[8] Qur'an, 6:19; and Al-Qushayri, *Lat'aif al-Isharat*, ed I. Al-Baysuni (Cairo, 1981) 1:524

[9] Huntington Samuel The Clash of Civilisations and the Remaking of World Order (York 1996)

[10] Notably Meddeb, Abdelwahab; Islam and Its Discontents (Sydney, 2002)

Enlightened Europeans. We will consider the role of the ninth century rationalist movement and the creation of the Mu'tazilites who refused a literalist reading of the Qur'an. These traditions will then be contrasted to those simplistic impoverished ideas espoused by the likes of Sayyid Qutb[11], Ibn 'Abd al-Wahhab[12] and Hassan al-Banna[13] which are currently the core ideologies in which the modern day terrorist is educated. It is in these simplistic ideas, these impoverished perversions of the fundamental questioning intelligence of 9th century Islam that this paper will identify as the 'demon' inspiring the demon of terrorism.

However, our critique of education founded on simplifying ideology will not be directed only towards the Islamist Terrorist, it will also penetrate the smoke screen of unsophisticated either/or rhetoric espoused by those fuelling and expanding the terrorist war on the side of 'the West'. We will argue that the ideology of the Neo-Conservative lobby responsible for many of the foreign policy decisions of the Bush Administration, including the invasion of Iraq, is equal in its arcane, misleading and militant simplicity. We will critique the ideas of Richard Perle[14], David Frum[15] and Paul Wolfowitz[16] as well as their ideological mentor Leo Strauss[17] and argue the world view such 'leaders' propagate is criminally black and white, unsophisticated and, by the limits it places on understanding and its deliberate proliferation of ignorance, ultimately undemocratic.

To conclude, this paper will argue that if democracy is based on the right of a citizen to chose, then that choice can only be made democratically if the citizen understands what it is that has been chosen. If choices are limited to ' either / or's' or 'you're with us or against us' rhetoric then the choice itself is undemocratic. If the reasons for having to make these choices are not understood and explained to the public, then here too, the choice itself is undemocratic. A free citizen needs to understand the world in which he / she lives to be able to make the choices that represent that freedom. If by indoctrination into an educational process which forces the individual to understand the world in an authoritarian simplicity, disallowing for areas of gray and the complexity at the heart of real life away from doctrine, then, despite the choices he / she may take, that individual is not free.

---

[11] Notably see Qutb Sayyid, Specifics and Foundations of Islamic Conception (Cairo-Beirut, 1978)
[12] For a general introduction on Wahhabism see http://i-cias.com/e.o/abdu_l-wahhab.htm (Last visited 23/05/04)
[13] Notably see Hassan al-Banna, *Toward the Light* (Alexandria, 1990)
[14] Notably (most recent) see Frum David, Perle Richard *An End to Evil* (New York, 2004)
[15] Ibid
[16] For a broad introduction to Wolfowitz see http://www.newamericancentury.org/statementofprinciples.htm, (last visited 22/5/04)the statement of principles on which the Project for the New American Century was based. Further discussion of this group will be contained in larger paper.
[17] For an excellent overview of the principles at the heart of Strauss's thinking see http://www.straussian.net/ last visited (22/5/04)

Global terrorism: the need for a new understanding

Deanna Iribarnegaray, Peace Studies, University of New England

Not learning about terrorism will ultimately undermine democracy because we are only seeing it from one point of view, the view of the powerful. This generates a distortion that can impact on peoples' understanding of what terrorism is and why terrorism occurs at all. Ignorance cannot support a healthy democracy and can prejudice minority groups in our society such as those belonging to the Islamic faith for example.

Most world leaders and the media would have us believe that terrorism, as well as being easy to identify is completely morally bankrupt. The definition of terrorism is, in fact, problematic as terrorism takes on many forms. It can take on a localized nature like the anti-state terrorism of the IRA, or a broader nature like the state terrorism of Saddam Hussein or the state-sponsored terrorism like that of certain extremist right wing groups within the United States which has been directed at Latin America or it can arguably take on a global nature like that of Al-Qaeda directed primarily at non-Muslim Western states. Who is a terrorist largely depends upon who is calling the shots, on who has the "legitimate" power in any given context. That terror is a weapon of the weak is true only when viewed from the confines of a lawful state structure. Terror can just as easily be a weapon of the powerful when it is the state implementing that terror. Conceptualising terrorism as an evil scourge and placing it beyond the pale of understanding and dialogue obliterates the distinction between powerful and powerless, between terror and resistance.

This paper explores the flaws in the conventional argument in the fight against terrorism and suggests another way to explore the form of violence called "international terrorism" through the theories of postmodernism and postcolonialism. Why from this perspective? Because through the lens of these two theories, international terrorism can be seen as a resistance, as a response by certain Islamic fundamentalist groups to improve their position of power in the globalised political economy, an economy which has marginalised the peoples of Islam.

Postmodernism can be contrasted with modernity which derives from the Enlightenment and its perspective that truth is absolute. Modernity identified Western civilization as an archetypal model for all cultures – cultures which chose not to emulate this model were seen to be inferior. Postmodernism, on the other hand, regards truth as relativistic and is accepting of diversity across cultures. It sees a relationship between truth and power: What is powerful becomes truthful. It is my postulation that Postmodernism has the potential of providing an understanding from a Muslim perspective at how Muslims may feel at being treated as pawns in the global game of geopolitical control by Western powers and why factions within the Muslim population might offer resistance to this in a violent manner. There is an urgent need to appreciate the relevance of relativism in the issue. Postcolonialism extends this analysis by showing how colonial "knowledge" has legitimated a representative discourse regarding the understanding of Islam and the Orient creating negative images and stereotypes of Muslims as vengeful, violent and fanatical people. This, however, must be understood in the light of European and Anglo-American nations' interest in the Arab world in order to gain economic power principally through the manipulation of oil supplies which has led to political control and domination of the global economy.

Thus an analysis of Postmodernism and Postcolonialism will seek a counter to the discursive hegemony of imperial and "hyperimperial" cultures and will seek to

ultimately open up space for the possibility for genuine dialogue and constructive interfacing between non-Western subaltern peoples and Western centres of power.

From an education perspective then what can be gained from such an analysis? It sounds simple and it sounds trite but we must see the need to treat people properly. We are blinded by the positive sides of globalisation and refuse to see the negative sides. There needs to be a paradigm shift in the way we administer the global economy in order to deal effectively with our greed and secure human rights and global justice for all peoples.

Popular Education and a Just Democracy for Asylum Seekers and Refugees

Advocating for Change: A case study on Educational Support Issues for Refugee and Newly Arrived Young People

Ali Coelho, Centre for Multicultural Youth Issues, Victoria

This paper will examine components of the history of this issue and the associated sector response while also reviewing the grass roots field responses and varying models. Key issues and practical strategies derived from particular homework support group models will be shared.

The paper will outline the compounding factors that newly arrived and refugee young people and their families encounter when attempting to engage in the education system upon arrival in Australia. These inhibiting factors significantly negate a positive settlement experience for young people, by further limiting their scope for social inclusion and narrowing their future opportunities.

The paper will also explore the strategic advocacy that has been undertaken by key stakeholders in the sector, including CMYI that has resulted in three, three –year positions. All three projects will focus on the needs of refugee young people. In particular, the primary focus will be young people and education. Critically, the main role will be to act as a catalyst to drive development in the areas of: education support and policy advocacy. The frameworks, strategies, tools and resources developed and the networks established by these projects will aim to have a sustainable outcome for young people and their families. Equally as important, the projects aim to influence the institutions that are responsible for facilitating the educational needs of all young people living in Australia, towards a system that is inclusive and enhances young peoples' potential.

The projects themselves and the key stakeholders will be advocating for long-term systemic change. The capacity building of existing programs and the creation and support of new services is only the first step towards a long-term outcome determined by the immediacy of need expressed by refugee and newly arrived young people and their families and the collective frustration felt by the sector.

Bio

Alison Coelho, migrant and mother of two is the Community Policy Officer at the Centre for Multicultural Youth Issues. She has a Bachelor of Arts, a Diploma in Community Development and is a provider of cross-cultural training to government/non-government agencies, young people and groups. Alison has worked extensively in the inner metropolitan, western and northern regions of Melbourne specifically focussing on newly arrived and refugee young people. Prior to this, in 1994-1995 worked in inner London with homeless young people and in Kenya, on a HIV preventative program focussing on displaced young people and their families.

Performing Detention and Asylum

Tom Burvill, Macquarie University

This paper will briefly survey some of the many theatre and performance works created over the last several years, especially since the spectacular turning away of the MV Tampa ,which attempt to address various aspects of the unique Australian practice of long-term mandatory detention of refugee asylum-seekers. Setting the survey of types of theatrical response in the context of the analyses of the underlying issues offered by Ghassan Hage I will briefly refer to the perhaps surprising number of theatrical

responses to the issue represented by these plays and highlight a particular examples from several different types of theatrical response. In particular I wish to distinguish between broad types of theatrical production. I see most of this work as attempting primarily ethical interventions, designed to restore or create the human connection between the refugees and the general Australian population which has been attempted to be severed by official government policy, but a number of different approaches have been adopted, involving different dramaturgical strategies. One type of work relies on the authenticity of the verbatim re-presentation of the actual words of refugees themselves ,including from letters and from released detainees' testimony (e.g. Sidetrack's Citizen X-Letters from Refugees; Ros Horin's Through the Wire , Nigel Jamieson's In Our Name) .Other examples which adopt different strategies are Version 1.0's CMI-A Certain Maritime Incident ,which is a subversive dramatisation of the Senate enquiry in to the 'Children Overboard ' affair and Mike Parr's 'Aussie, Aussie, Aussie, Oi, Oi, Oi'-Democratic Torture', a performance art piece involving the performer personally in extreme bodily pain isolation, and duration. My main aim will be to explore some of the ways these work as theatre and performance. I will also attempt to address what the possible productive effects of these different forms of theatre and performance might be, as the beginning to some thinking about what kinds of educative impact they might have, that is in what ways we might think of them as educative strategies.

Bio

Tom Burvill is Associate Professor in the Department of Critical and Cultural Studies at Macquarie University, Sydney, where he teaches Australian Cultural Studies and Performance and Theatre Studies. Tom's main research interest is in Australian alternative, political and community theatre, particularly concerned with representations of diversity and inter-culturalism/multiculturalism and issues in theatre production and reception. His work has appeared in New Theatre Quarterly, Australasian Drama Studies, Spectator Burns and other journals and in collections published in Australia, the USA and Europe. He has also published (jointly with John Tulloch) on the production and reception of the plays of Anton Chekhov in English-speaking theatre. His current work includes studies of theatre concerning refugee asylum-seekers and of Sidetrack Performance Group's collaborative intercultural work, the music theatre spectacle Sawung Galing, made with Indonesian actors and musicians, and performed in five cities in Java in September this year. Tom has maintained a close association over a number of years with Sidetrack Performance Group in Sydney, including as dramaturg on particular productions and as Chair of the company Board.

Oh Lucky Country – barriers to labour market integration of skilled migrants and refugees in Australia

Regine Wagner, Centre for Learning and Social Transformation, UWS

Australia is a migrant country. Since the beginning of white settlement in 1788 wave after wave of migrants have provided the labour market with qualified and unqualified labour. As a result, 'multicultural' Australia has developed legal frameworks to regulate migration on one side and to protect people from diverse cultures from racial and religious discrimination on the other. In recent times, Australia has begun to share concerns with other destination countries about the impact of world wide migration and displacement of large numbers of people. In 2002 the Federal Government of Australia moved in spectacular fashion to block 'illegal' migrants from reaching the island continent altogether. However, Australia continues to attract "legal" arrivals both as migrants and refugees from majority countries. How do they fare in their attempts to achieve a better life in the 'lucky country'.

This paper reports recent research conducted by the Centre for Learning and Social Transformation at the University of Western Sydney. The research investigated strategies for enhancing employment in the public sector for skilled migrants and refugees. The aim of the project was to mediate the barriers that prevented skilled refugees and migrant from accessing work that is equivalent to their qualifications and their experiences in their country of origin. Some of these barriers were structural and also affected other labour market participants. Some barriers were specific and based on assumptions about individual abilities of skilled migrants and refugees and assumptions about their home countries. These 'sub- terrainian' forms of racism excluded skilled migrants and refugees from majority countries from full participation in meaningful work. The paper will focus on these.

The Other Side – young people, refugees and asylum seekers

Liz Skelton, Streetwize Communications

Introduction
Streetwize Communications is a leading non-profit organisation specialising in researching and communicating social issues to young people and other hard to reach groups. For over 19 years, Streetwize has been developing comics and resources on a range of issues including health, education, employment, the law and Indigenous specific issues.

Our track record in reaching a diverse range of target groups can be attributed to *The Streetwize Process,* a process of consultation with the target group at each stage of research and development. This approach – along with the signature Streetwize comic style- has been independently reviewed and proven to be an extremely effective way of reaching diverse groups, particularly those who are often excluded by traditional media and communication channels.

The presentation - summary
I will outline Streetwize' proven qualitative research process, demonstrating both the approach and its effectiveness by focusing on a case study - *The Other Side* , a comic resource which addresses young people's attitudes and information needs around refugees and asylum seekers.
The Other Side was launched by the NSW Attorney General, Honourable Bob Debus MP in December 2003 and has since been distributed throughout schools in Australia.

The presentation – a brief outline
The Streetwize Process – how and why does the model work?
The Other Side: a case study
- Stakeholder and field expert consultation, the literature review.
- Findings and recommendations from qualitative research (focus group discussions) undertaken with young people in outer and metropolitan Sydney, and Western NSW.
- Storyline and character development
- Feedback and Testing
- The final resource
- Distribution
- Evaluation

Reaching young people – a summary

Liz Skelton
General Manager, Streetwize Communications

Dialogue, imagination, and research in a refugee context

Kit Lazaroo, Melbourne University

The policies of the current government towards asylum seekers and refugees have resulted in groups of people living in the wider community in a state of protracted temporariness. This temporariness prevents them from engaging in society in a way that will help them process their experiences of trauma or torture (Aristotle 1995; Marotta 2003; Marston 2003). In this paper I discuss the approach I am taking in my PhD research project, *Here at Last: East Timorese asylum seekers and transition*, which uses participatory, narrative, and imaginative paths to understand the impact of such marginalising experiences upon wellbeing and meaning making of East Timorese Asylum Seekers (ETAS). Although my background is in health and playwriting rather than in education or community studies, the project views lifelong learning and cultural development as being essential to wellbeing.

At the time of writing, I am still in the early stages of data collection, and so this paper is a reflection upon the choices I have made in my research design and my early experiences with engaging with the research community, rather than a more complete analysis of the research findings.

Victor Turner's insights into social processes that disrupt dimensions of time, place and identity provide a window into refugee experiences (Turner 1982; Malkki 1995; Uehling 2002; Wise 2002). I will discuss how this notion of liminality might be relevant to the history of the ETAS community specifically, how well it fits with theoretical frameworks around refugee trauma, and offer Franz Kafka's parable of a man who spends his life waiting by an official's door as a useful starting point for research conversations about wellbeing, which are reflective and imaginative rather than strictly factual and biographical (see Lang 1985).

This project has three parts to it, each producing its own text, and each providing participants with a learning experience: A weekly community group, which provides social and creative opportunities, and provides a place to start a dialogue about research and wellbeing; conversations with individuals using narrative inquiry and photojournals to explore time, place, identity and wellbeing; and a community arts process using imaginative and storytelling processes to create a participant-owned text/performance, which in turn is a starting point for dialogue with the audience.

The first two texts, generated by myself in dialogue with the participants, are intended to "speak" to each other, shifting the boundaries of the research through reflection and negotiation. The third text, developed through the community arts process and owned by the participants, will stand as independent, contesting the boundaries and authority of the "researcher", and offering challenges to "my" text (Denzin 1997).

The participants of the weekly group are largely elderly and from the Chinese speaking minority of Timor. Their English speaking skills are extremely limited and most of them are unable to read at all. I discuss my experiences in this group so far as a participant and an observer, how the imagination of both researcher and participants necessarily comes into play when language is not shared, and describe some of the story-fragments and metaphors which constitute my findings so far (Clandinin 1998). Some of the most

revealing moments have been as a result of my own misunderstandings and assumptions, which will be illustrated.

Despite the frequent use of ethnographic and qualitative techniques, public health research falls almost entirely within the positivist tradition, of the expert, the subject, and a singular reality (Lincoln 2000; Haraway 2003). Asking participants to engage in make-believe is not the usual way to collect data in the health sciences. I will describe the experiential and theoretical reasons for making this crossing, including Freire's pedagogy, theatre research and theory, "messy texts," debates about the cross-cultural nature of wellbeing, frameworks for refugee trauma, learnings from indigenous health, and my own conversations with asylum seekers (Boal 1985; Denzin 1997; Christopher 1999; Guarnaccia 1999; Barba 2000; Kemmis 2000; McCall 2000; Donelan 2002; Lather 2003), and what difficulties I am encountering as a result of it.

When I enrolled in my PhD, repatriation seemed to be on the cards for the ETAS, and I imagined I would be doing a hard-nosed piece of realist critical research on the UNHCR's "preferred solution". Now that ETAS are being granted visas, I seem to be left with something much more purely interpretive. My paper finishes with the question of whether I can expect the participants to critique a society within which they hope to unobtrusively settle, without any further anxiety. Will they take on the Timor Gap? I doubt it. That opportunities for life-long learning are a universal right essential to wellbeing denied limbo-dwellers such as ETAS, provides a platform for this project to have at least some emancipatory potential for the participants.

Aristotle, P. K., Ida (1995). "The Plight and Retraumatisation of Asylum Seekers." Unpublished paper.

Barba, E. (2000). "The Deep Order Called Turbulence: the three faces of dramaturgy." The Drama Review **44**(4): 56-65.to follow diverging tracks in order to discover relationships

Boal, A. (1985). Theatre of the Oppressed. New York, Theatre Communications Group.

Christopher, J. C. (1999). "Situating psychological wellbeing: Exploring the cultural roots of its theory and research." Journal of Counseling and Development **77**(2): 141-152.

Clandinin, D. J. C., F Michael (1998). Personal Experience Methods. Collecting and Interpreting Qualitative Materials. N. K. L. Denzin, Yvonna S. Thousand Oaks, Sage Publications**:** 150-178.

Denzin, N. K. (1997). Interpretive Ethnography. Thousand Oaks, Sage Publications.

Donelan, K. (2002). "Engaging with the Other: Drama and intercultural education." Melbourne Studies in Education **43**(2): 26-38.

Guarnaccia, P. J. R., LloydH. (1999). "Research on culture-bound syndromes: new directions." The American Journal of Psychiatry **156**(9): 1322.

Haraway, D. (2003). Situated Knowledges: the science question in feminism and the privile ge of partial perspective. Turning Points in Qualitative Research. Y. S. Lincoln, Denzin, Norman K. Walnut Creek, AltaMira Press**:** 21-46.

Kemmis, S. M., Robin (2000). Participatory Action Research. A Handbook of Qualitative Research. N. K. Denzin. Thousand Oaks, Sage Publications Ltd**:** 567-606.

Lang, R. (1985). The dwelling door: towards a phenomenology of transition. Dwelling, place and environment: towards a phenomenology of existence. D. M. Seamon, Robert. Dordrecht, Martinus Nijhoff Publishers.

Lather, P. (2003). Issues of Validity in Openly Ideological Research: Between a Rock and a Soft Place. Turning Points in Qualitative Research. Y. S. D. Lincoln, Norman K. Walnut Creek, AltaMira Press**:** 185-216.

Lincoln, Y. S. G., Egon G. (2000). Paradigmatic Controversies, Contradictions, and Emerging Confluences. The handbook of qualitative research. N. K. L. Denzin, Yvonna S. Thousand Oaks, Sage Publications**:** 163-188.

Malkki, L. (1995). Purity and Exile: violence, memory and national cosmology among Hutu refugees in Tanzania. Chicago, University of Chicago.

Marotta, S. A. (2003). "Unflinching Empathy: Counselors and Tortured Refugees." Journal of Counseling and Development **81**(1): 111.

Marston, G. (2003). Temporary Protection, Permanent Uncertainty: the experience of refugees living on temporary protection visas. C. f. A. S. Research. Melbourne, Royal Melbourne Institute of Technology.
McCall, M. M. (2000). Performance Ethnography: A brief history and some advice. A Handbook of Qualitative Research. N. K. L. Denzin, Yvonna S. Thousand Oaks, Sage Publications Ltd**:** 421-434.
Turner, V. (1982). From Ritual to Theatre: the Human Seriousness of Play. New York, Performing Arts Journal Publication.
Uehling, G. (2002). "Sitting on Suitcases: Ambivalence and ambiguity in the migration experience of Crimean tatar women." Journal of Refugee Studies **15**(4): 388-408.
Wise, A. Y. (2002). No Longer in Exile? Shifting experiences of Home, Homeland and Identity for the East Timorese Refugee Diaspora in Australia in the Light of East Timor's Independence. Centre for Cultural Research. Sydney, Universtiy of Western Sydney**:** 281.

Igniting concern about refugee injustice

Sharon Callaghan and Brian Martin, Science, Technology and Society, University of Wollongong

There is quite a lot of exposure of injustice but far less attention to how to be effective in opposing it. We will introduce a new approach for activists to understand how reactions against injustice can be ignited and/or inhibited, using injustice towards refugees as the major case study.

If an injustice is widely publicised to a supportive audience, then it can backfire on those who are perceived as the perpetrators. Examples include the 1991 Dili massacre, which galvanised the East Timor liberation support movement, and the invasion and occupation of Iraq, which stimulated worldwide protests and antagonised world opinion.

But most injustices do not backfire. Perpetrators have five main techniques for inhibiting backfire: covering up the action, devaluing the target, reinterpreting the events, using official channels such as formal investigations to give the appearance of justice, and using intimidation and bribery to deter opposition. These factors can be found in numerous attacks, both those that backfired and those that didn't.

Those who oppose injustice can respond to each of the five methods used by perpetrators, for example by exposing action, showing the humanity of targets, emphasising their own interpretations, avoiding being sucked into or sidelined by official channels, and refusing to be intimidated.

We will introduce the backfire model using two examples: the beating of Rodney King by Los Angeles police in 1991 and the current Iraq conflict. Then we will focus on treatment of refugees in Australia. We will invite participants to use the backfire model to analyse actions taken by perpetrators (the government and its agents) and opponents (refugees, refugee activists, journalists and others). The workshop will include a small-group exercise to develop tactics for more effectively opposing injustice in a sample of campaigns, then applying insights to refugee campaigning. The final exercise will be a strategy game to test tactics, developed by small groups, against possible perpetrator tactics.

Bio's

Sharon Callaghan is a community worker at the Illawarra Legal Centre, and currently works part-time for federal Green MP Michael Organ. She has many years of experience with numerous

campaigns and movements, especially the feminist movement and the workers' movement. She is an active member of the Refugee Action Collective in Wollongong.

Brian Martin teaches social science at the University of Wollongong and is the author of numerous books and articles. He is also international director of Whistleblowers Australia. Having studied and promoted nonviolent action for 25 years, he developed the backfire model out of his research in support of social movements.

Sharon and Brian are members of Schweik Action Wollongong, a group that runs community research projects exploring non-violent alternatives.

Attention to detail: Excluding refugees from higher education

Ellen Roberts and Chris Raab, RMIT Refugee and Asylum Seeker Project, Melbourne

Multiple barriers to providing education

The RMIT Refugee and Asylum Seeker Project was established in 2002, with the aim of facilitating access to higher education for temporary protection visa (TPV) holders. This was easier said than done. TPV holders are not eligible for HECS places. They are specifically required to enrol as International students and pay full tuition fees at Australian universities. Given the extreme levels of poverty experienced by TPV holders, this policy effectively prevents participation in higher education. RMIT was also prevented from spending any other government funding on providing education to TPV holders and was required to fully meet the costs of their. RMIT now provides ten free (effective full time) student places to refugees on temporary protection visas.

Meeting the cost of tuition was only the first hurdle to overcome. If TPV holders engage in full time study they loose their already small Centrelink payments. Having offered free places to students the RMIT Project found that students were unable to take them up because they would have no way of supporting themselves while they were studying. RMIT has sourced a small amount of money to provide for some essential living expenses, but most project students are struggling to survive.

The majority of project students have been hoping for permanent residence when all these barriers to their education would be resolved. However government regulations changed last year, making permanent visa holders who formerly held a TPV unable to defer their HECS fees. Upfront HECS averages between $3800 and $6300 per year – impossible for project students to pay and yet another hurdle to jump.

Government policy: Attention to detail in social exclusion

RMIT wanted to provide education for TPV holders, but is finding this enormously difficult. As one barrier was overcome the next would be put in place. It became obvious that there was more at work here than just a reluctance on the part of the Federal Government to pay for higher education. The government actively does not want TPV holders to participate in higher education.

A broader political agenda is being enacted. Three key factors can be identified. The first is that the temporary protection visa is a mechanism of punishment and deterrence designed to discourage people from arriving in Australia without papers. Exclusion from higher education demonstrates the attention to detail on the part of the government to ensuring the punitive nature of the regime. Secondly, temporary status works to create what Nigel Hoffman refers to as “legal aliens”, people who are

marginalised within Australian society, and prevented from achieving any kind of social and economic stability. Finally, education is fundamentally about social integration, planning for the future, and developing a sense of personal agency. For all these reasons participation in education works against temporariness and individuation, and as such exclusion from it is a means by which the government imposes and reimposes uncertainty and marginalisation.

Bio

Ellen Roberts and Chris Raab are working with the RMIT Refugee and Asylum Seeker Project. Both got involved in the Project due to their previous (and current) activist work in opposition to mandatory detention and temporary protection visas.

Community Cultural Development and Vibrant Democracy

Briefing for a World That Works

Andrew Gaines

The *Briefing for a World That Works* is a tool to teach big picture thinking fairly rapidly.

If we are to evolve a world that works – a world that is ecologically sustainable and humane – people must look beyond their immediate concerns and understand the big picture. The *Briefing* uses imaginative pictures and diagrams to make it relatively easy for people who are unlikely to read extensively to understand the major ecological, economic and psychological dynamics that shape our world today. By understanding how the whole system works people are better able to identify positive points of change that can help us evolve a positive future.

The Briefing shows the different outcomes generated by partnership and by dominator thinking. It helps ordinary people develop the background understanding necessary for supporting constructive social policies. It helps leaders gain a better understanding of how to orient themselves and their organizations to make a positive social contribution. It makes the case that in addition to becoming environmentally sustainable helping people understand and embody partnership thinking is the most significant challenge of our time.

This presentation will present some of the sequences from the *Briefing* so that participants get a feel for how it works. Then we will discuss applications of the Briefing in various contexts.

Bio

Andrew Gaines is a creativity trainer, Functional Coach, Feldenkrais practitioner and psychotherapist with a background in martial arts. He is a coordinator for the *Project to make Wellbeing a National Goal for Australia.* He is also a member of EcoSTEPS, an environmental sustainability education and consulting group. He presented workshops on *Innovative Thinking* and on *Partnership Relating* at the recent Australia Innovation Festival. He is the author of *Creativity Games* and *Briefing for a World That Works*, and has published articles on partnership relating in the *Journal of Corporate Citizenship* and the *CSIRO Sustainability Netletter*.

Community Circus: Cultural development, creativity and the building of community

Josephine Burden, Department of Tourism, Leisure, Hotel and Sport Management, Griffith University

The research project reported here began in Brisbane, Australia in 2001, when I engaged in participant observation of the devising of a community circus show, Aviatrix. Vulcana Women's Circus conducts a workshop programme in circus skills and circus training. Women who take part in the workshops are then offered the opportunity to work unpaid with a paid circus crew to devise and bring to the stage a community show. In 2001 the show, Aviatrix, was based on the theme of flying and women's influence in Australia since Federation. Twenty women participated in a three-month programme involving the researching, devising, workshopping, skill-training and presentation of a week-long season of performance. The process required an enormous commitment on the part of the women aged from 18 - 58 years. Twenty hours per week

over a period of months followed by six nights continuous performance for a paying audience is serious commitment indeed.

Worldwide, as traditional family circus has declined, there has been a boom in new circus. This new form of entertainment and leisure participation covers a broad spectrum of modes of engagement. At one end of this range, there are giant blockbusters like Cirque du Soleil with several massive big tops and performance crews continuously touring the globe performing to packed houses. At the other end of the spectrum, there are small circus skills workshops for children in schools and community halls leading to popular performances at community festivals and school assemblies. What is it about new circus that has given new meaning to traditional relationships between one form of popular culture and community life?

The indications from the cast evaluation of Aviatrix carried out as part of the research together with the semi-structured interviews with cast members confirmed community circus as a very demanding leisure engagement. Practical outcomes in terms of skill development and strength were enhanced by the thrill of performance. But in addition, the creative devising of the show by the women themselves added meaning to the gaining of traditional circus skills.

I argue that local engagement in the three process stages of devising, rehearsing and performing contained in community circus enables participants to resist the homogenizing impact of leisure as mass culture and experience leisure as a space within which they may influence cultural meanings in their communities. The extent to which communities shape their own culture is dependent on a complexity of social relationships including political, economic, familial, spiritual and so on. In this paper, I will examine an aspect of that complexity and that is the process whereby leisure and culture may help to build a community. I am interested in the processes of collaborative creative engagement that builds self-directing communities. I am also interested in the kinds of organizations that might support this kind of engagement.

There are now two major women's circus companies in Australia. The Women's Circus, based at Footscray Community Arts Centre in Melbourne, began in 1991. As documented in their report, *Women's Circus: Leaping off the Edge,* their mission statement is:

> To provide opportunities for women from all backgrounds to acquire physical and technical skills whilst working in a safe, non-competitive and supportive environment. To present feminism to the wider community through dynamic, high quality circus/physical theatre performances and workshops.

Vulcana Women's Circus, based at the Powerhouse Centre for the Live Arts in Brisbane, was inspired by the Melbourne women's circus. Their philosophy, as presented in programme notes for Aviatrix, is 'To empower women… to support women… to encourage diversity of culture, backgrounds and futures.' Currently, a small group of part-time workers with precarious funding on a year by year basis, offer a full programme of workshops, professional performances and community shows.

"Aviatrix is a rambunctious and hugely enjoyable romp through 100 years of Australian women's achievements. A winning combination of physical accomplishment by an attractive cast, live music and humour, it was almost impossible to dislike." (Eltham, 2001)

The research processes I used in this project included participant observation in that I documented my engagement with the community process over the period of a year; two open-ended surveys used to evaluate both Vulcana's workshop programme with participants in Aviatrix and the community show itself; and in-depth interviews with Circus participants. Grounded theory emergent in this research process informs current debates in relation to social capital, community capacity building and cultural development.

Bio

Dr Josephine Burden convenes a major in Community Cultural Development in the Bachelor of Leisure Management programme at Griffith University in Brisbane. She favours action learning and action research approaches in her work and is on the training committee of the Queensland Community Arts Network. She sings with the Combined Unions choir and with the West End Women's chorus.

Developing community health action and research through the arts

Michael Murray and Neil Tilley, Division of Community Health, Memorial University of Newfoundland, Canada

Research on the cultural dimensions of health has often been limited to describing variations between ethnic groups. Culture is much more than this. It is not merely a collection of customs, traditions and folklore to be collected and preserved in some archive or used to classify groups of people. Culture defines people because it is their own distinctive way of life.

In Newfoundland, as in any other societies, a sense of place is important in the development of community, its health and people. Community culture is the glue which links the past to action for the future. It is also an agent for change. As people reflect on their past customs, traditions, rituals, and activities, it is their culture that helps them to interpret actions for the future for themselves and their community. Community culture is a medium which continuously shapes character and place. It develops in local people a strong concept of themselves, a will not only to survive but to evolve and change. It is evident in Newfoundland society today with the explosion of song, drama, music and crafts, etc. that people are proud of their cultural heritage. It enables them to depict their community issues and concerns through their cultural norms and by using their cultural tools, work to solve them.

The performing and visual arts have been used all over the world as a means of reaching vast audiences for the purposes of community education and development, promoting new programs and arousing a sense of identity and place. Often the performing and visual arts are used as a form of entertainment to engage and hold the interest of larger audiences from community regions, many of whom have been alienated by traditional schooling and training.

In a community development process the performing arts can act as an oral medium for people who were left out of development activities because of their illiteracy. The performing arts can also foster collective expression and communal activity creating the content for cooperative thinking, group action and horizontal communication on many community issues. It promotes participation, collaboration and articulation of issues that affect them. In the use of performing arts, the performance is not an end in itself. It is the initial catalyst for programming and action. As people become involved in using

their own scripts around health and development issues and acting them out, they become conscious of the issues and possible solutions to prevent things from happening. In this way art is used in a deliberately functional sense, not as a total experience but as a medium of social transformation. In this way the use of various art forms becomes socially relevant and part of the larger concern for the creation of more community health action.

Several recent literature reviews have indicated the potential of community arts in promoting social development. A report from Australia (Williams, 1997) indicated that community-based arts projects had the potential to promote sills in community leadership and management and a sense of community identity. A similar report from Ireland (CAFÉ, 1996) suggested that community arts had a positive impact on self-expression, communication, feeling good, feeling part of the team and income generation. In the UK Matarasso (1977) has produced a series of reports emphasizing the social benefits of community arts. In particular he argued that the social interaction from community arts programs promoted social development particularly within marginalized and disadvantaged communities. Two recent reviews of this and other literature have also commented positively on the potential contribution of community arts activities. Kay (2000) concluded that the arts have an important role to play in the regeneration of disadvantaged communities. Newman et al (2003) critiqued the move for formal evaluation of such initiatives and argued for more community based evaluations.

This paper describes a series of projects that use culture-based development strategies to research issues, build community capacity and enhance community health action. These projects are designed to enable new knowledge, skills, and attitudes to be introduced within a framework of existing cultural patterns, institutions, values and human resources of the community. The traditional fabric of community culture is the medium through which development can best occur. It is guided by three assumptions: community culture has traditional legitimacy for participants in development programmes; it contains symbols that express and identify various perceptions of reality; and it serves multiple functions such as entertainment, instruction and learning. It is in this framework of community culture-based development, cultural structures can be identified, mobilized and used to carry development messages to bring about change. Community culture is a living entity, and to survive, it must not only functionally adapt to changing conditions but it is the vanguard of such change.

Each of the projects links with community arts groups. All of these projects point to the value of community based arts initiatives in community development. This paper seeks to consider the challenges to develop community arts activity within rural communities.

Bio's

Michael Murray is Professor of Social and Health Psychology in the Division of Community Health at Memorial University of Newfoundland, St. John's, Canada. His research interests are critical health psychology, action research strategies, community health action, community arts, literacy and occupational health. He has published extensively including co-authoring Health psychology: Theory, research, practice (Sage, 1999), and co-editing Qualitative health psychology: Theories and methods (Sage, 2000), Critical health psychology (Palgrave, 2004). He has also co-edited several special issues of the Journal of Health Psychology on Qualitative research (1999), Reconstructing health psychology (2001), and Community health psychology (2004). He is currently collaborating with Neil Tilley and others on a series of action research projects designed to promote community health through the arts.

Neil Tilley is Executive Director of the Extension Community Development Cooperative and Lecturer in the Division of Community Health at Memorial University of Newfoundland, St. John's, Canada. He has thirty years experience in a wide variety of community development activities. These include adult literacy activities and for several years he was Chair of the Newfoundland Association for Adult Education. He has published on various community development strategies and is currently working on a handbook for community developers.

Puppetry-in-Health, Education and Community Development

Gary Friedman

This program consists of a paper especially suited to those interested in the use of puppets in a social, educational, cultural and community context. Puppetry has a unique ability to bridge gaps in understanding and to bring people together to examine community and social issues. It can be a portal for engaging with adults and children, and those who may be threatened by direct engagement.

The lecture will explore some of Gary's international puppetry programs, such as: Puppets Against Aids, Puppets in Prison, Puppets for Democracy, Puppets Against Corruption, and Puppets Against Abuse. He will discuss how this type of education can be monitored and evaluated, and will screen video examples of each project.

Bio

Gary Friedman is an internationally renowned producer, director and puppet performer, with over 30 years of experience working on educational puppetry programs throughout Africa, Canada, Australia and Europe. Gary_s puppetry-for-television training started while attending a course run by the late Muppet creator, Jim Henson. He has conducted puppetry and visual theatre workshops in a number of interactive environments. More recently Gary produced and performed in a daily two-hour national educational television series in South Africa and has been working in Fiji assisting the Red Cross develop health and disaster management programs, using puppets. In the early 1980s, Gary produced and performed socio-political live performance satires such as Puppets Against Apartheid. In 1994, he formed African Puppet Television, and later developed and co-produced a children's educational series, in six local languages, in which he performed a character that traveled the country discovering children and their cultures throughout South Africa. Gary immigrated to Australia in 2002 and is now based at the Seymour Theatre, University of Sydney.

Gary will show examples of his work, and discuss how he has used live puppetry and puppetry-in-television to communicate, educate and entertain throughout his career.

Soul Food: collaborative development of an ongoing non-denominational, devotional event

Richard and Jan Coker, University of South Australia

In 2002, a grassroots project was imagined and then developed by a few Bahá'ís coming out of a discussion that began something like "wouldn't it be nice if people could share the kind of uplifting experience associated with prayer and meditation regardless of their religious or non-religious orientation and not be put off by the sectarian doctrine and organisational trappings often imbedded into religious services." As they talked they began to talk more in terms of the kind of experience one might have when one attends an inspirational play or performance. A number of months later, a few of these people created *Soul Food*, a once a month devotional meeting focused on sharing

wisdom from many sources, religious and secular, western and eastern. At first the organisers tried 5 experimental programs open to people from any background, belief or non-belief. *Soul Food* is now an ongoing and well established event in Adelaide occurring every 3rd Sunday at the Art Gallery of South Australia.

The event is a once a month 1 hour program composed of readings from religious and non-religious texts mixed with music performed by a variety of Adelaide's professional musician s in a variety of genres, enhanced by artistic visual presentations, in an environment which is aesthetically enhanced. Within any theme the program has a three part focus - inspiration, motivation, encouragement to action. The religious texts are from all the major religions as well as from indigenous sources. The secular texts are from the writings of scientists, scholars, philosophers, leaders, poets, and writers of fiction and non-fiction. The program is followed by refreshments. The event occurs every third Sunday of each month in the Art Gallery of South Australia's Auditorium. No financial contribution is asked for or accepted. No promotions are permitted. The program begins musically at 11:00am without introduction and ends at 12:00pm with simple refreshments. Frequent feedback from attendees identifies the importance of this event in their lives as a dependable source of spiritual renewal.

Soul Food is an effort by the organisers to build multicultural, multi-belief understanding. In the first year themes such as *Renewal*, *Reconciliation*, *The Inner Landscape*, *Justice*, and *Peace*, were trialled. Some themes from 2004 are *Song of Unity*, *Listening to the Heart*, *A Sense of Hours*. The mix of music, readings from diverse sources, are all chosen to further the appreciation of diversity and the awareness of the connections between all people. People who attend are not asked to believe in any particular interpretation of the nature of being human; rather they can pick and choose their own responses to what is presented. Of the people who regularly attend many are non-religious, many are members of any one of the number of diverse religions represented in Adelaide, and many would not identify themselves in either of these two categories. The event attendance continues to expand primarily through word of mouth. Now there are about 120 regular attendees and new people each month.

This paper examines what happened as this project evolved. How a collaborative group of individuals worked together toward this service goal. It looks at the successes and problems the organisers faced, the initial support for as well as the opposition to its openness and the way in which people adjusted to its core purpose of service to the community. How unexpected problems stimulated ethical challenges which resulted in an evolving clarity of purpose and method. How some people moved from suspicion as a result of challenges this event presented to their own assumed interpretations of what *should* happen, to a desire to be associated with the event. How some people attempted to subvert the primary service focus as it became more and more successful, attempting to capitalise on the event's potential to promote their personal political and project agendas. How the organisers responded to these and other challenges and structured *Soul Food* so that it remains an opportunity for people to gather and meditate in their own way without interference is also part of this story.

In late 2003, the Adelaide Bahá'í community was asked to take over the organisation, planning and management of the event, and this paper will also look at the way in which that community responded to new challenges to the purpose and focus of the event. It looks at the ways in which the expanded group of organisers and the other contributors are handling expansion, miscommunication, differences, and sometimes conflict. Over time, *Soul Food* has evolved into an increasingly professional event

without losing the experimental orientation which keeps it lively, maintaining dependable volunteer grassroots participation.

Delivering the dream: an Indigenous approach to strategic planning and CCD

Debra Bennet-M^{c}Clean, Queensland Community Arts Network and Jeff Dutton – Principal Consultant, Lateral Learning Systems

This is an experiential workshop designed to reveal the findings of field research in empowering people to achieve their goals at a personal, family and community level by applying Indigenous cultural ways to strategic planning.

The workshop shows how people can take action at a personal and community level to achieve their own goals by drawing on their own cultural heritage and a range of contemporary methods, techniques and field research that combine to deliver a powerful process that is truly cross-cultural.

The workshop is the result of a joint cultural project, and research, by two facilitators, one from an Indigenous background the other from a non-indigenous background. The construction and field-testing of the project has been underway since late January 2004.

The workshop and accompanying paper will report the journey to discover and record results since the project commenced.

Bio's

Debra Bennet-M^{c}Clean – Aboriginal and Torres Strait Islander Cultural Development Officer with QCAN. It has been a key feature of Debra's twenty five years of successful community and cultural development experience to engage at all levels of community in an ongoing and multi layered process of cultural awareness and dialogue about Indigenous perspectives and 'Ways of Being and Doing'. A descendant of the Kullali, Wakka Wakka and Gubbi Gubbi Peoples she is supported by her Elders to share " Proper Way", appropriate aspects of traditional culture, through her various roles as educator, counselor, community researcher, facilitator and cultural development officer.

Jeff Dutton – Principal Consultant, Lateral Learning Systems. Jeff has been consulting for 16 years and has held senior line and staff positions in the private and public sectors for 30 years. Jeff has been involved with corporate strategic and operational planning for the past ten years and assisted organisations in the private, public and community sectors. Jeff's research in this area lead him to develop enterprise planning modelling and the Integrated Planning System (IPS)© which incorporates a web based tool that integrates the strategic, operational planning and project management process with the performance workload management and personal development processes in organisation and fulfils a GDSS (groups decision support system) role in planning workshops.

Bronwyn Jewell is Director of the Queensland Community Arts Network.

'A Story Unfolds' : Interactive theatre-based storytelling

Peter Slattery

'A Story Unfolds' is based on theatre, storytelling and audience involvement. It is a compelling way to explore issues of personal and social significance and to identify possible solutions to problems. Incorporating aspects of famous Brazilian theatre guru Augusto Boal's interactive Forum theatre, the ethical storytelling dilemmas of Australian Lawyer Geoffrey Robertson, and lots of other ideas of theatre and interaction, this approach unfolds a story - via the acting out of various scenes, with twists and turns, with comment and interaction with the audience, and from a panel (volunteers from the audience). At times both audience and panel are able to ask questions of the 'actors'. Also at times, audience members have a chance to join the actors on stage to explore, through spontaneous theatre, the ideas and situations which are being raised. Throughout the event, the facilitator responds to what is being raised and asks further questions of all involved. I have used this approach within different cultures and countries to look at such issues as culture and racism, family conflict, young people and debt, the impact of unemployment in rural areas, violence against women, and problems facing teachers, students and parents in schools.

The approach, is also based strongly on what research is telling us about the development of resilience in individuals and communities. The workshop will present 'A Story Unfolds' as well as looking at the various aspects of putting together such an event.

Bio

Peter Slattery is a therapist and trainer, and has worked with adults, young people and their families and communities for 25 years. Resident in Sydney Australia; Peter works throughout his own country as well as in Asia and Europe and mostly recently in East Timor, Aotearoa New Zealand and Canada. His training video 'Questions of choice' and more recently his book 'Youth works' are used both in Australia and overseas. In his work Peter draws on theatre, storytelling, drawing, humour and indeed anything at all that might help in this process.

POOLING OUR COLLECTIVE LEARNINGS – FORUM THEATRE EXPERIENCES:

Chris Reardon

'In popular theatre we argue, that we create a third space, the gap between the past and the future where possibilities open up, where we are might stumble on new paths, encounter the previously unknowable, unsayable and begin to work within the 'cracks of the contradictions', the conflicts; work that is inherent in our struggle for social justice' (Butterwick, Selman. Adult Ed Quarterly. NOV 2003)

The aim of the workshop is NOT to teach FORUM Theatre techniques but rather to engage in questions around the use of such techniques in assisting to opening up sites of democratic learning's – spaces of dialogue around issues of social justice, within our communities. This is a workshop primarily aimed at teachers, activist, educators theatre practitioners who utilize and or have an interest in BOAL theatre techniques.

The workshops intention is that participants utilize the space as a peer support / learning tool. Come with your experiences / expertise. As the objective of the workshop is to provide a forum where practitioners can pool their understandings, share learning's around questions to do with the tension between theory and practice.

The tension between the use of FORUM tech to build bridges in the hope of better respecting differences, practicing inclusively, speaking silences, mobilizing action, exploring conflict creatively, avoiding generating false dichotomies in non dominating or oppressive ways in the context of our own human limitations, personal fears, time constraints, analyses, "real'world demands i.e funding issues, numbers etc

You might want to consider the following before the workshop:

How one marks / name democratic sites of learning?
Where does the creative process fit in to such an agenda?
How does Forum theatre (in our exp) contribute to the creation of such sites of learning?
How might Facilitators / Jokers ensure that our agenda / ideas don't dominate and overshadow the issues communities / people want to explore?
How might Forum theater create space for ownership - action reflection within their location - specific cultural contexts?
How might the Forum process hold integrity in exploring the meanings of our collective experiences of privilege / injustice and exclusion?
How might Forum assist in working creatively with differences within community?
How might the Process / Practice of building Forum theatre exp deal with the issues of taking individuals / community on journeys where communities / individuals are asked to participate in "high risk story telling"?
How might Facilitator / to deal with the question of people being triggered in unexpected directions by the stores they share?
How might the Facilitator / Joker ensure that the story is communal (owned by the group) AND does not collapse diversity or reduce complexity?
How might the facilitator / JOKER navigate the power invested in their role / deal with silences / fear of offending through both the works shop and performance phase/?
How might the facilitator/ Joker disturb their own and other peoples conditioned passivity (silent witnessing), in non oppressive ways, so that people can more effectively participate / take responsibility for their silence? How might we name some of these methods?
How do people perceive the Facilitators / Jokers role? Do people believe that the joker role to contribute to analyzing the broad political context in which issues arise? IF so how might the Facilitator joker navigate this responsibility?
How might this work contribute to social change?

The above questions are spring boards
COME WITH YOUR OWN BURNING QUESTION?

FORMAT:
As the workshop involves sharing our struggles, the facilitator will open the workshop by discussing their experiences with Forum theatre. Following on will be introductions from YOU re YOUR background, areas of interest. Depending on time we will break the talk by engaging in a series of theatrical exercises. Then move into small group discussions. Groups will break around major areas of interest. A summary of the exchange from these sharings will be fed back to the larger group for reflection and time permitting there will be room for questions and response.

BIO

For what its worth, I have a degree in Social Sciences. I have been working for 15years in the community sector. I hope to be studying Social Ecology next year at UTS. I am an activist of sorts, stumble and fall a lot. Believe in collective sharing – pooling our learning's / utilizing creative processes. I have been involved in Community Theatre for five years - learning Boal theatre

techniques for three. Last year I was part of a Community Theatre group that ran Forum theatre workshops in several communities in Victoria. Recently, I attend Headlines training in Canada with David Diamond, the founder of Theatre for the Living. Many of the above questions come out of this experience. This year I will be co-facilitating a series of Forum theatre workshops within the women's community. The focus of this workshops will be Violence in the home and the experiences of Sole Parenting.

A Paper Meditation Workshop

Gary Friedman

Starting from the point of zero, we go inside ourselves to rediscover our *'lost'* childhood creativity. During a guided meditation, the participant is taken on a short journey into a quiet space from which they will explore a sheet of brown paper in the darkness.

We work in the darkness with the sheet of paper, relying mainly on the sense of touch. By removing the visual element, the puppeteer is no longer dependant on this sense and therefore can more easily connect with the original self. In the darkness we remove the distance, a method which has been adapted from ancient traditions.

We can experience the sound the paper makes when touched and moved. The paper can form shapes and move in different ways. It can transform, fold, be manipulated or take over the manipulator. The sheet of paper becomes the co-performer and can interact with the manipulator. The paper transforms into a metaphor, with the sounds or voice of the manipulator.

During the short performances that follow, the participants are again urged not to use *'traditional language'*, but to search for alternative expression for their character.

The paper is a non-conventional way of expression. Starting from a touch in the darkness, without the visual element, the creative blockage is removed to let the inner creativity flow freely.

This is an extremely liberating workshop for participants who find difficulty being creative. When asked to draw, to sing, to write a poem or to express themselves, we often answer *"I can't!"* This workshop is guaranteed to brake down these barriers and open up long-lost creative channels.

Object Improvisation Workshop

Gary Friedman

Sitting in the circle, different shaped and textured junk objects are passed around the circle. This is done in darkness, so that the objects are touched and felt, but can't be seen. Here again, the darkness forces the performer not to rely only on the visual, but to explore the other possibilities of the object, the texture, movement and sounds it can create alone or in harmony with the performer.

Each participant chooses an object which appeals to them and passes the others in the circle. When each person finds their object, the group are left alone for a few minutes to discover, explore and play with their objects. They explore the texture, the sounds it makes and the movement possibilities of each object. The participants are then divided randomly into groups to create short scenarios for their characters.

They have a short time to choreograph and rehearse their scenes, before performing to their peers. Each group is exposed to the feedback and the group creative ideas on their piece.

Bio

Accomplished puppeteer, performer, director and producer for live theatre, workshops, educational theatre and television, Gary Friedman has been involved in the entertainment industry throughout Africa, Europe, Canada, United States and Australia since 1978.

After his years of study at the University of Cape Town in South Africa in the late seventies and the Institute International de la Marionnette in France in the eighties, Gary studied *'Puppetry for Film and Television'* with the late Jim Henson of Muppet fame. He then started a non-governmental organisation, AREPP in 1987 to tackle *'Puppets Against Aids'*, designed to educate communities throughout Africa on the prevention of HIV/AIDS. Fifteen years later, after running workshops and training groups throughout Africa, Canada, Europe and Australia, the program continues.

In 1994, Gary started African Puppet Television in time for South Africa's first democratic election. They were commissioned to cover the elections for the national broadcaster and interviewed incoming President Nelson Mandela and went on to produce a two-hour daily children's national television show.

In 1996 Gary launched *'Puppets in Prison'*, a peer-group education program in Johannesburg Prison, which soon expanded to other prisons in South Africa.

Gary's theatre career began in the early eighties with *'Puns en Doedie' (Puppets Against Apartheid)*, which played in the streets during the difficult years of Apartheid in South Africa. This genre of political theatre continued into the nineties when Gary produced *'The Losh 'n Horror Show'* – a South African comedy, examining issues of exile and emigration through the eyes a Jewish and Zulu family in a Johannesburg suburb.

In December 2001, Gary was awarded a ***"Distinguished Talent"*** visa by the Australian Government to reside and work in Australia.

In Australia, Gary has been involved in theatre and television workshops; live performance and educational theatre over the past two years. He is currently based at the Seymour Theatre in the University of Sydney.

Gary has been invited to be a keynote speaker for the *'Heart of the Nation'* Drama Australia Conference 2004 in Canberra in October 2004.

Please note that I have a website, which may be consulted for my international work experience: www.africanpuppet.com I also have DVDs available, with more information on all the above lectures and workshops which I have proposed.

Quotes from the media

PUPPETS AGAINST AIDS
"South African Gary Friedman's Puppets Against Aids are proving a powerful weapon in educating people of all ages about the deadly virus"
UNESCO Sources, France, April 1994

"Puppets pull strings to beat the Aids virus"
The West Australian, 24 March 1993

"Promiscuous puppets pay the price of Aids"
The Sydney Morning Herald, Australia, 14 January 1989

"African Puppeteers bring Aids education to the province"
The Evening Telegram, Canada, 4 August 1992

"Puppet tour from Africa promotes Aids awareness"
The Kootenay Weekly Express, Canada, 16 September, 1992

PUPPETS IN PRISON
'Puppets in Prison' was developed in 1996 as a programme for prisoners to educate their peers, using puppet theatre, about issues of Aids, sodomy, rape, prostitution and gang violence. The effects of the programme on the puppeteers included an increase in self-esteem, a sense of pride about their accomplishments and a perception that they had a role to play in their community."
Dr Clive Evian & Rene Bubb, Programme Evaluators, Puppets in Prison, SA

"It is an excellent project as it openly and honestly addresses prevention of HIV and other issues in the prison setting. It is a wonderful example of what we know works in Aids education – projects developed and run by peers, not by outsiders.
This is the only such project that I know of around the world, and we at UNAIDS are very keen to see it continue, grow and be replicated in other countries."
Rob Moodie, Director Country Support, UNAIDS, Geneva

"The message that comes across to the audience is clear and frank. This is exactly what id needed in prisons throughout South Africa. This programme must become a permanent feature in our prisons. Every day that goes past that the group are not able to share their knowledge, in the very special way that they are currently doing with other prisoners, is a day wasted."
Carl Niehaus, Chairperson, Portfolio Committee on Correctional Services, Parliament South Africa

"Friedman has channelled his art into theatre, education and social conscientisation. "
Daryl Accone, Sunday Independent, South Africa 21 April 1996

Not Only But Also – moving beyond the case study: Creatively Linking A Community through Its Arts, CLACIA

Helen Zigmond

Linking community cultural development to healthier communities is an argument that brings together the stakeholders of arts and health, identifying shared goals and a common language in wellbeing.

Finding the balance between practice and theory which is necessary to secure funding to support the practice, was evident in the trialing of the CLACIA model.
The presentation 'Youth Health and the Community' to the Journal Club, CHW 2004, was an overview of some European research (The Rowntree Foundation, Research into Social Development, UK). It traced a continuum between cultural engagement and community support with a specific focus on the impact for young people. The presentation was in response into a medical health study which looked at a three-town study in Sweden, presented by Dr Berg Kelly, which saw the improved health and wellbeing outcomes in the town, which consciously engaged in strong community development.

It is perceived that change occurs through a synthesis of responses happening at various levels in society - primarily the impact of action in the field being felt elsewhere. It is also seen at policy level, where a perceived need for change, through development and

innovation, draws from projected outcomes of work achieved in, often isolated but documented, practice.

Yet both of these can be at risk; the first for being site and time specific, if omitted from the strategic plan and budget, the other for being top heavy in directives, difficult to implement and translate into the action, required to be site and time specific. So policy and practice find their synthesis in their adoption, in part, of their opposite processes, application theory.

Yet the dilemma exists; whilst governments call for collaboration and partnerships as the future direction for efficacy and cost effectiveness, the disciplines actively maintain boundaries determined by funding and subsequent ownership.

Where there is a merging/crossing or interaction of the disciplines, as in the case of arts in health, there is a degree of discipline mediation which given time will impact on both disciplines. More often than not, those who work at the edges of their practice, willingly interacting with others to inform their work. In real partnership, links are established by those who work and appreciate the impact of their practice in both disciplines on a third party – the community.

Changing practice by inviting new audiences and possible partnerships is achieved by those who understand the commonality rather than contesting realities, who are concerned with the practice, rather discipline.

So the findings in the document 'Striking the Balance' , Zigmond 2001 (CCDF Funded) which spoke of equity of practice, need for executive support, comparable funding and shared outcomes challenged the basis of the community cultural development practice in health.
The theoretical shift required was to establish the link or continuum between creativity and development, continued development and health. Our models 1-7 explore the complex continuum of imagination creativity, arts health culture engagement development. (See attachment) Such contributions will enhance the critical debate in CCD practice on the role of arts, culture, engagement and wellbeing.

The work is based on a number of Community Cultural Developments beliefs:-

• Any group of people who become a structured entity can and do form a community and with it a cultural identity.
• Any one group of people have special needs and all can become contributors into the community cultural context when appropriately supported.
• Cross generational interaction and collaborative protocols are indicators of a functioning community.
• Arts are a part of the cultural expression which have moved beyond the private into the public arena through time and place and have used form to translate those changes.

In practice we have looked at the conditions required to engage in the creative process and encourage cross generational interaction by understanding the community is its own resource. Each project in CLACIA has a creative component that reaches out into another part of the community. In the planning and on successful completion we consider a time for revisiting that creative partnership, which should be reflected strategic planning and budget of the health site. We believe the crossovers in the community to provide the fabric of sustainability. We celebrate what the artist can bring

to the health community through their inspiration, expertise and skills and seek to support them professionally.

It was important to acknowledge that staffing an arts program in a 'health environment' despite the linguistic irony is difficult. Whilst there is no conflict for the artist/artsworker in their relationship with the participants (be they clients or patients), there can exist a dissonance in methodology and perceived outcomes driven by the medical model.

But what of the health model? Health is concerned with engaging the individual within the community and the sustainability of its programs. As such health has much in common with the arts and community cultural development. Is it as simple as acknowledging that to engage in the creative process is to be involved in continuing development, of individual and community growth?

Mapping Arts and Cultural Practice

Lisa Philip-Harbutt, Community Arts Network of SA

I work with in the arts and cultural sectors using a community cultural development philosophy, and yet at times I have felt dislocated. This came to a head a few years ago when I was undertaking some Participatory Action Research with a variety of artists and artsworkers in Adelaide as part of my Master by Research thesis. I was encouraged by this methodology to complete my own action research cycle. At that time I was a freelance artsworker often working on 4 or 5 projects at once and each of those projects sat within a different part of my arts practice. My thesis was on decision-making in the arts and cultural sectors and I discovered that mapping my work from a personal perspective was very valuable.

One of the hardest elements I had identified in discussing decision-making within arts, cultural or community sectors was that context influences everything. In my thesis I talked about the multi-skilling that occurs and how this encourages artsworkers to see things from different perspectives. In the action research workshops undertaken as part of the thesis I talked about seeing things as the individual artsworker, from an organisational perspective and from a social perspective. And in day to day conversations I find I am often referring to wearing different hats. Artsworkers often choose to change hats so they can look at an issue from different perspectives. I have come to believe that this wide view is part of the process of creative investigation. It is wonderful but it does however impinge on decision-making.

During my last Action Research Cycle as part of my thesis I decided to examine the position of my practice within a broad cultural framework to better inform my decision-making. To do this I started looking at similarities and differences within my own practice and referenced these with the work of my peers. I had previously used matrix for plotting practice so started there. Sometimes my work occurs within a specialised context (eg in theatres or galleries) and sometimes it occurs within a community or public context. This 'context of work' became my X axis. Sometimes the work occurs individually and sometimes collectively. This 'mode of working' became my Y axis.

Bio

Lisa Philip-Harbutt spent the last 25 years initiating cultural development and social change through arts practice. After years of exploring the overlaps between visual, performing and community arts as a freelance artsworker, Lisa is currently the Director of Community Arts

Network of SA. Her recently published thesis "A quest for appropriate methodology" can be accessed on www.ccd.net through the submitted resources section.

Improvised performance as a model for popular education and capacity building

Rea Dennis, Griffith University. Queensland

This paper proposes that the techniques of improvised performance have much to offer the formation and development of activists and activist groups toward capacity building and sustained community oriented development. Just as improvisation requires daring and risk taking by the performer, popular education strives to extend and challenge learners to think beyond the square. The improvisor works within the confines of an ensemble and is contained by the structural integrity of theatrical forms. Social movements and community development groups mirror the performing ensemble offering internal and external structures within which individuals and the group as a whole "performs". Drawing on the practice reflections of great improvisers like Moreno, Johnstone and Spolin, the paper presents the elements of improvisation and makes recommendations for popular education practice.

Bio

Rea Dennis is an improviser, facilitator and teacher who is interested in the kinds of things that make for the right conditions for participation in action-oriented learning environments. Recently she has been exploring the intersections between improvised performance from her own experience and the elements of community-based learning practices. A freelance artist and researcher, Rea is also an associate member of Griffith University's program for Applied Theatre Research in the centre for Public Culture and Ideas. She has recently completed her doctoral thesis in the improvised community based theatre form: Playback Theatre.

Creative Democracy- Homelessness: Public engagement, creativity and homelessness in Brisbane.

Sally Clifford and Jo Kaspari, ANAH

The purpose of Creative Democracy, as a program, is to promote an appreciative inquiry and creative approach that engages the citizens of Brisbane in the life of the city. This approach will raise the level of informed civic debate and community capacity to respond to issues of urban life. (Sheryl Anderson, Project Manager, Creative Democracy- Homelessness, Brisbane City Council, October 2003)

In October 2003 The Australian Network for Arts and Health (ANAH) was engaged by Brisbane City Council to deliver the Creative Democracy Homeless concept- ***Creative Democracy Homelessness*** (CDH). CDH was a pilot project, aligned with the vision of a Creative City and an Inclusive City, as part of Brisbane City Council's Vision 2010.
The specific aims of Creative Democracy- Homelessness are:

- To reduce the tolerance of the growing level of homelessness
- To demonstrate how arts and culture can facilitate community engagement and creative solutions to difficult social issues
- To develop active citizenship and new connections, relationships that lead to new solutions.

- To explore & evaluate the project, and provide recommendations for development.

Creative Democracy- Homelessness had three components which ran from October 2003 through to June 2004, these were:

Stage 1: Engagement and direct art practice with homeless people and community and government agencies which provide services and accommodation. This stage involved the formation of a Community Reference Group, the employment of a professional photographer and writer and community cultural development worker to gather photos and stories of homeless people and some of the service providers.

Stage 2: Building on the outcomes from Stage 1- wider community engagement and public participation and exposure to both the issues of homelessness in Brisbane and the photos and stories gathered in Stage 1. This stage included a number of individual events and activities aimed at the mainstream Brisbane public.

Stage 3: Evaluation of the project model, the effectiveness of the program and the gathering of ideas and solutions about homelessness in Brisbane. This evaluation throughout the entire project.
This paper will describe what took place in this project, and its effectiveness in addressing homelessness in Brisbane and the on-going impact and ripple effect of the project.

The paper will do this by discussing the evaluation methods used and present the findings from the evaluation. The main question that this evaluation seeks to answer is: How did the project score against the stated aims relating to: reducing tolerance to growing homelessness, how arts and culture can facilitate community engagement and develop new solutions to old problems.

As an introduction to addressing this question, it needs to be stated that Creative Democracy Homelessness was a complex project which attempted to manage important ethical issues, the complex nature of community cultural development as an artform and the difficulty of engaging the wide public in a difficult social issue such as homelessness. In addition to these issues, this project took place against the background of a local council election.
As is often the case with pilot programs, this has been an intense, complex and often difficult project to deliver, but ultimately has brokered a number of new important connections, has built significant awareness about this issue in Brisbane and has demonstrated individual behavioural change in a number of cases.

Challenges of researching community cultural development projects in custodial environments

Kiersten Coulter, University of Melbourne

I would be interested in presenting on some of the research I have been conducting with Risky Business at The University of Melbourne. Risky Business is an interdisciplinary investigation of arts-based programs as an intervention/diversionary activity for 'at risk' young people in urban, regional and rural contexts in Victoria. My research focuses on 'high risk' young people in custodial settings or transitioning those settings with a

particular focus on gender and CALD. I was considering discussing the challenges of researching and carrying out these kinds of projects in custodial environments.

Bio

Kiersten Coulter is a PhD candidate in the Department of Criminology at the University of Melbourne. Added to her research background is a growing research history in the area of criminology and the arts. Kiersten was originally trained at Flinders University and at the Ensemble in Sydney as a performer and theatre technician and has a practical background in performing and writing. She has worked extensively as a community artist/performer with young people at risk and young offenders in the community and in detention centres and with prisoners in the adult prison system in Adelaide. She has researched projects for Juvenile Justice in Adelaide and the University of South Australia and has an extensive history of research in Juvenile Justice Centres in Victoria. After completing a double major in sociology and criminology at the University of Melbourne she worked as a researcher and project coordinator in 1997-98 on the project 'Hanging Out – Young People's Use of Public Space' with Associate Professor Rob White and funded by the Federal Department of the Attorney General. In 2001 she produced the combined report and thesis Drug Harm Minimisation – Creating Change: The Role of the Arts in the 'Rehabilitation' of Young Female Serious Offenders in Detention. These are based on a series of arts-based pilot programs run in Parkville Youth Residential Centre in Victoria for young female offenders in detention with serious drug addictions. Her PhD, with The Risky Business Project at the University of Melbourne, explores the implications of gender and diversity (for both young men and young women) on young adult 'high risk' offenders engagement with arts-based programs in custodial and transitional contexts. Kiersten also works in the Department of Criminology as a tutor and sessional lecturer. For more information on the Risky Business project visit http://www.sca.unimelb.edu.au/riskybusiness/

CCD and Open Source: Democratising New Technologies

Bong Ramilo

The workshop will discuss and demonstrate Open Source software and their relevance to community cultural development. Main parts of the workshop will be:

1. Discussion: Resonances between the theory and practice of Open Source software development and Community Cultural Development.
2. Demonstration: Open Source software for online communities (web sites, web logs, wikis, and more).
3. Demonstration: Open Source systems on the Desktop: Operating Systems and Applications for office, multimedia, and other tasks.

The main reference document for the discussion is my paper on ccd.net, the national CCD website (http://www.ccd.net/forums/opensource/ccdpaper.html). Copies of the paper can be distributed to participants, or they can read it online.

For the demonstrations, internet-connected computer facilities will be required.

The reference sites for the demonstration on online communities will include www.ccd.net and other selected online locations.

For the demonstration on Open Source for the desktop, I will be using Knoppix, a ?live CD? Linux version that allows users to run a windows-like Linux system from the CD without reformatting the hard disk (and overwriting existing operating systems).

Christian (Bong) Ramilo is a system administrator, researcher, and developer for an Internet company based in Darwin. His work includes fostering technologies that broaden community access to the Internet such as content management systems and wireless networks. He is also dedicated to fostering Open Source software for business, community, and personal use.

Before becoming a full-time geek, he worked in the community cultural development and multicultural arts fields.

In 1999 he received a grant from the New Media Arts Fund of the Australia Council to explore collaboration on the Internet and dialogical artmaking. In 2000, he received a Fellowship from the Community Cultural Development Board of the Australia Council to look into new technologies and community cultural development.

As part of the Fellowship, he worked in the research and development section of an Internet Service Provider in Darwin, learning about server-side technologies, programming, and many other things. He continues this work and sometimes jokes that he went too far with the new technologies part of his Fellowship.

He, however, remains active in community cultural development, continuing to explore the relevance of new technologies in this field particularly through membership on the steering committee of ccd.net the national website for community cultural development in Australia.

His other arts involvements include playing bass in the Darwin Rondalla, a guitar orchestra that sustains a music tradition introduced to Darwin by Filipino pearlers and seamen in the late nineteenth century.

Women of the West: A Community Cultural Development Project to Strengthen Community Leadership in Tregear

Miriam Bevis & Liliana Correa, in association with the Centre for Popular Education, UTS

Tregear is in outer western Sydney where many people face material hardships. In the midst of the hardships evident in the community there are people who show great strength. Many of these are women who shoulder the burdens of their own families and are also available for others. These women are what we call the “community leaders”. They may not identify themselves as “leaders” and initially would probably shy away from the label. Women of the West is a community cultural development project to recognise these women, to tell their stories and to bring them together to exercise their leadership in new ways.

Women of the West is a community cultural development project to strengthen community leadership in Tregear. The project draws primarily on two popular education and community cultural development techniques, photo voice and forum theatre techniques. An initial phase of the project is the introduction of photo voice an educational tool used by a diversity of government and non-government organizations.

Aims

Women of the West aims to offer participants creative and innovative educational tools to explore issues affecting their community.

Objectives
To engage participants in a creative dialogue
To learn photo voice as a tool for community development
To learn popular theatre techniques as a tool for community development
To acquire basic knowledge of photography making,
To acquire basic knowledge of equipment such as digital cameras
To improve dialogue and acquire analytical tools for conflict resolution
To empower women to reassure themselves as active members in their community

This is a two pronged project that will involved the following:

TAFE Outreach Course
The project includes a weekly TAFE outreach course that uses both photo voice and popular theatre techniques to share stories and engage in critical dialogue. Women will be trained in photographic techniques and then based on selected themes take part in photographing their community. These photographs will be used for various purposes. Firstly the telling of stories and engaging critically as a group with issues that confront the community. Secondly the images will be used to experience and learn digital imaging techniques. The women will get a chance to promote and communicate with images to promote their work and to bring about positive changes in their community. They will be introduced to techniques that are normally the realm of the power holders and through this critique and challenge the way that they are represented. Popular theatre techniques will be used to build trust among the women and to further the analysis started in conversation through the photo voice activities.

Collection of Stories
There will be women whose stories can only be touched on during the course. Women of the West will also identify 'community leaders' in Tregear and seek to gather their stories. This will involve the collection of oral histories in audio and/or video format. These documentaries and stories will be a part of the Women of the West installation and book/catalogue.

Installation
Women of the West will be working towards a public exhibition of the body of work collected during the program. The women will take an active role in the process of creating this installation. This will involve visiting various exhibitions and meeting with curators to learn and plan how best to do this. This installation will be opened in the community. An aspect of this will be the showcase of performance pieces and story telling developed throughout the project. These pieces will focus on local stories and/or the challenging of selected local issues. The installation will also be displayed out of the local area in order to promote the images and work of the women in greater Sydney metropolitan area.

Catalogue
The work will be selected and collated to create a collection of stories and issues raised by the women. The book and display will give the women a platform to express their ideas about the present and their hopes for the future. The book will feature selected photographs on the key issues focussed on in the project. Examples of these could be people who inspire me, things that encourage me, health, safety for us and our children, respect for our cultures, the way we want out kids educated, dealing with the authorities and those themes the participants will want to include and see relevant to be display.

Producing videos by and for Aboriginal community groups in Australia

Martha Mollison, Dancing Iris Video Pty. Ltd., Craig Hammond, Engaging Fathers' Project, Family Action Centre, University of Newcastle (NSW), George Fallon, Sandtraks Educational Media

This workshop will focus on the issues and practicalities of producing videos by and for Aboriginal community groups in Australia.

Craig Hammond will screen "Our Kids Need Dads" (6 min) and talk about the process of training up a group of young Aboriginal men in Newcastle to produce videos which foster positive fathering practises for very young men.

George Fallon will screen "Bush Food" (12 min) and talk about working with remote Northern Territory communities to videotape traditional food gathering practises and then working with curriculum specialists at the Catholic Education Office in Parramatta (NSW) to make resources useful to primary school classes in remote, regional and urban schools.

Martha Mollison will screen an excerpt from "Koori Kids Corroboree" (6 min) and discuss co-producing with community members a video about the lead-up to, and holding of, a major community event, the 2003 NAIDOC Festival in Villawood. She will also screen an excerpt from "Missionary Days" (6 min), and talk about training videomakers on Mornington Island and the production of oral histories using interviews of elder community members and old super 8 archival materials.

All three video producers will be happy to discuss their production experiences and personal perspectives, with a particular focus on the very practical considerations involved in getting their projects funded, shot, edited and distributed.

Beyond anecdotal evidence and project acquittal: Searching for an appropriate evaluation framework and methodology for ccd projects and practice

Lisa Philip-Harbutt, Community Arts Network of South Australia
Paul Dwyer, Centre for Performance Studies, Sydney University
Kiersten Coulter, University of Melbourne
Christine Putland, Flinders University

This session is a roundtable format with an emphasis on discussion with panellists and audience participation. It is for community, health and arts workers as well as educators, activists and academics interested in demystifying the process of evaluation and advancing the debate regarding why & how evaluate ccd projects. There is a need to evaluate ccd projects not only to report back to funding bodies to account for ways in which grant moneys were spent, but more importantly to name realities and make explicit what actually happens in the field of practice called community cultural development (ccd) and clarify many misconceptions about the practices and processes.

In Defining Values, Matarasso argues that the difficulty is not in assessing the contribution the arts and cultural activities make to the GNP, but its contribution to the health, well-being, stability, development and happiness of society. Indeed, much energy has been poured into evaluating the economic outcomes or changes of community or cultural development programs rather than evaluating these activities based on social and cultural indicators. Such evaluation models are, though, starting to emerge.

Evaluating cultural and social outcomes and changes is a difficult task, but it is not a mystifying task. It requires the definition or choice of indicators as well as the gathering and analysis of qualitative data, but it is not the sole domain of evaluation experts. The evaluation of ccd projects can, and maybe even should, be carried out by practitioners to further their investment in this field of practice by creating greater opportunities for reflection on practice and participation as well as provide a useful tool to plan and monitor projects.

Researchers and practitioners at the Centre for Popular Education, UTS, believe in the merits of a participatory and qualitative approach to evaluation. The kind of evaluation the Centre undertakes aims to measure or assess changes in the social and cultural spheres as well as foster greater reflection for all project participants. To this end we have developed indicators to 'measure' the social and health impact of ccd projects. We have asked panellists to critique them as well as discuss their evaluation practice and the usefulness of using and developing cultural indicators to gather evidence of cultural and social change.

Celebrating Life in Sydney's West: The Hard and Soft Learning of Community Action in a Festival Organising Workshop Course for Grassroots Leaders

Teri Merlyn in consultation with Rick Flowers
Centre for Popular Education, University of Technology Sydney
With a guest presentation by Jean Salmi, Blacktown City Council

Introduction: Background to the research

Historical demographic development

From the 1960s to the 1980s Campbelltown and Blacktown saw a rush of new, quasi-designed suburbs to accommodate Sydney's accelerating demographic of young families. Innovative planning created as many problems as it solved. The Rayburn house design reversed traditional suburban layout with high, blank fences facing streets whilst eschewing front fencing onto common grounds, at once rendering streets anonymous transits and diminishing territorial pride. Instead of pedestrian passage, walkways and underpasses provided escape routes for petty crime and privacy for drug use. Both the industry expected to follow these new working class developments and essential public services were morbidly slow to arrive. Parents frequently traveled long distances for work and, as the children reached adolescence, their brash ways of entertaining themselves and the media attention it attracted caused alarm and notoriety. Youthful tribalism saw an occasional local melee and group expeditions to the beach produced clashes between 'Surfie' tribes and invading 'Westies,' erupting in media frenzies which tarred whole communities with a negative brush.

Over three decades, as new migrant groups moved in and traditional working class employment options declined, the demographic of these now older areas of western Sydney has shifted to higher unemployment with all its corresponding social difficulties. These regions have long been a subject of study by social scientists and, though it may often have seemed pointlessly academic to those studied, there have been developments on the ground. While patchy in the degree and consistency of funding, service agencies are represented in most suburbs. Many agencies have produced highly effective cooperative projects with local leadership groups, made remarkable advances, while others are still struggling.

Background festival research

In 2003 the Centre for Popular Education conducted research into community festival activity and grassroots leadership in the LGAs of Campbelltown and Blacktown, resulting in a discussion paper, *Where have all the Wild Things Gone?* This overview and the bibliography derive from that paper, which is available on request. A wide variety of people engaged in organizing of celebrations and festivals were interviewed, from grassroots volunteers with a lifetime of community service to dedicated agency workers and council staff. A vibrant, dynamic sector was revealed, ranging from neighbourhood celebrations to large regional festivals – all across the West people were finding reasons to celebrate their communities. Given the pervasive problems some of these communities have, these gentle activities have made remarkable positive achievements across a broad spectrum of community cultural development indicators. Western Sydney encompasses an enormous demographic and economic diversity, but for those suburbs that had attracted adverse media, one underlying factor was evident: the desire to transform perceptions of stigma.

Stigma by postcode

For the most, despite the pervasive attributed and internalized stigma *some* areas continue to endure, the vast majority of Western Sydney dwellers live quietly successful lives. In a 2003 study of western Sydney, David Burchell likened the 'map of "disadvantage" to 'polka dots' and, for those 'spots' with higher epidemiological statistics, there remain day-to-day experiences that reinforce negative perceptions. Yet even in those areas, a minority drives the statistics whilst the majority of residents struggle with the stigma they bring. In Mt Druitt there is a residents group that have taken the postcode 2770 with this as their focus. However, in keeping with Karl Marx's wry observation that the working classes probably don't want revolution, just a slightly better way of life, the people working to redress this issue do not desire revolutionary change. What they do want is more of the normal things that every suburban dweller wants: to live in their communities with without fear, with respect and dignity and decent education and employment opportunities for themselves and their children. They want their streets to be safer, the drunks in rehab, the drug dealers and seriously dysfunctional households moved out of their neigbourhoods, but most of all they want to be free of the stigma attached to where they live.

This stigma's impact on the young was urgently interpolated by the son of a woman being interviewed, a man in his early thirties who referred to himself as a 'survivor of growing up in Mt Druitt.' He spoke with passion and anger of the childhood friends who had succumbed to the despair that living with stigma inflicted and illustrated this with a traumatic recollection from adolescence. On a train journey with some mates they had struck up a conversation with a similar group and seemed to be making new friends but, on revealing where they were from, the other group had promptly got up

and left the carriage. That memory may have been two decades old but it still evoked pain and, whilst newer developments don't appear to attract similar attitudes, residents of some of the old stigmatized postcodes continue to struggle against entrenched perceptions.

The festive west

The discussion paper reports a dynamic and diverse landscape of community festival and celebratory activity, from tiny local events to major ethnic or issue-based festivals, organised by volunteers and/or local agency workers. The agency staff and grassroots community organisers interviewed were the same bunch of hardy 'doers,' those miracle workers and local saints you see beavering away at every community event across the world. The West is blessed with so many of such stalwarts that the title could easily have been 'Meetings with remarkable people.' Be it a major ethnic festival, staged at Darling Harbour but rehearsed in numerous suburban locations, a celebration of a community garden or the rehabilitation of public park, a suburban or regional festival, organizers were universally conscious of their activity as an educational enterprise with direct and indirect, or what we are coining here 'hard and soft,' learning. Whilst the most commonly expressed motivation was simply that it was 'a lot of fun,' there was an appreciation of the celebratory and festival event as an effective means of drawing attention to issues of concern and promoting social change. The things they celebrate and the issues raised are generally small, localised concerns, like a street or park renewal, the completion of a project, a win over a bureaucratic misjudgment or inappropriate commercial development, a local achievement or the passing of a popular identity.

For the most, these events steer clear of overtly political issues, local or state, with the annual Reconciliation Walk conducted by Emerton's Holy Family Centre, the last to persist with this action, an exception. It was observed that, in the main, communities like a bit of innovation, but not too much; Family Fun Days with stalls, school bands and performances and jumping castles might seem hackneyed to the sophisticated observer, but give the sense of comfort that only traditions formed out of repetition can provide. And, though there are always a few radicals about, those grassroots leaders interviewed are largely conservative, motivated by the humble desire to make their world a safer, happier place. Above and beyond the multitude of satisfactions, enjoyment and learning that a successful celebration elicits, what each and every one of these events gives is a small building block in the community's positive self-image. However, for vulnerable communities the balance remains delicate and a sense of achievement can dissipate rapidly, leave lingering resentment, if dependent on insecure funding and/or an overworked leadership group loses enthusiasm.

Democratising the Culture of Prison and Post-Release Education

How effective are mentoring programs in prisons?

Sarah Male

Mentoring programs are run in prisons all over Australia and the world, yet little research has been done on their effectiveness. To measure their effectiveness however one must first ask why mentoring programs were established in the first place, what was their purpose and what would be considered a positive outcome, from both the prisons perspective and the prisoners themselves.

Historically prisons may have been considered to have a lock 'em up and throw away the key mentality, and rehabilitation as such, was not necessarily a high priority. Therefore the culture that developed is one which not conducive to rehabilitation.

There has been a shift towards rehabilitation of prisoners by the current Victorian Government. They have allocated increased funding towards new programs for the rehabilitation of prisoners and offenders. With this change in thinking from the government, has come the emergence of mentor programs.

It is hoped that the mentoring program can act as a link between the two cultures. Assisting in breaking down the barriers and dismantling the myths of 'screws' and 'criminals', and ending the us against them scenario. Not only can mentors assist in combating prison culture, but they can also help deliver rehabilitation programs, and demonstrate a way in which to change prison culture and to reach individuals who normally shun rehabilitation.

This paper will look in detail at the evolution of mentoring programs in prison. When were they first introduced? What evidence was given to recommend such programs be put in place? How have they altered since their inception? What if any benefit do the prisons see that they have? How do they evaluate if it is worthwhile? What do the mentors and other prisoners think of the program? What do each see as a positive outcome? Is there evidence to suggest that mentoring programs increase the chances of prisoners being able to assimilate back into society?

It will also look at the potential of the mentoring program. Not only can mentors assist in facilitating rehabilitation programs, they can also encourage other prisoners to participate in educational programs. Prisoners have always supported each other but it has been ad hoc and with little focus, with the introduction of mentoring programs they are able to be trained, they gain recognised skills and qualifications. It enhances the self esteem of both the prisoner and the mentor and increases their chances of employment upon release. But potentially mentors could also be used outside the prison walls.

Support programs for prisoners on release could be established by ex-prisoners to assist new releases in adjusting to life on the outside. Just like mentors help them when they enter prison, and tell them the rules, both written and unwritten, they can help them assimilate back into society, and be there when someone just needs someone to talk to.

There will however also be limitations to the program and how far it can go. There are many things that mentors do that go unrecognised, such as calming down irate inmates, but if they were recognised for this, and it was included as part of their role, would this cause more tension between prison staff and prisoners? How would the community react to situations such as this?

In the UK there is the Listener Scheme and the Buddy Scheme. The prisoners in the Listeners Scheme are supported by an organisation called the Samaritans, who train them how to give support and counsel other prisoners. The Buddy scheme however is run by the prisoners for the prisoners, both schemes are confidential, but unfortunately no published data has been found on their effectiveness thus far. Although mentor schemes are run all over the world, and the UK is currently providing more money for such programs, with no evaluation of these programs, how do we know if they are have a positive effect.

In closing, prisoners are an untapped resource on establishing why people commit crimes and what can be done to try to stop them from re-offending. Mentors in particular may be able to give valuable insight into what might motivate people to lead a law abiding lifestyle, and what processes and programs could be put in place to meet that goal.

Agency description

The Australian Community Support Organisation (ACSO), formerly VOSA, was established in late 1983 as the Epistle Post Release Service by an ex-offender who saw the needs and problems which prisoners faced on their transition from prison to the community. ACSO is involved in many activities within the criminal justice system, staff regularly visit prisons throughout the state.

The program that I am currently employed on is the Correctional Services Employment Pilot Program (CSEPP). It is an initiative set up to assist both males and females in the criminal justice system find and keep work. We work with people on Community Based Orders, Intensive Corrections Orders, Parole, and those currently in prison.

As soon as we started the program we realised that we could not just focus on employment, and that a holistic approach was required. After all you can not find someone a job if they do not have a place to live. We also work in the prison and encourage and assist prisoners to get qualifications, and an education that will lead them to employment on release.

To be included, to be valued, to be considered, to belong: a prison post-release strategy

Alison Churchill Executive Officer CRC & Liz Collyer Strategic Community Projects Officer - Marrickville Council

> "Prisoners and their problems do not fall from the sky.
> They come from families, they live in neighbourhoods and
> they belong to communities". **Tony Vinson**

To feel a sense of belonging people need to feel safe, valued and a part of the community. For many ex prisoners though the reintegration back into the community is not a warm and embracing experience. In a CCRTS survey 54% of ex prisoners identified neighbourhood issues which includes acceptance back into the general community as a major barrier to re integration. Therefore to experience a sense of belonging after release many ex prisoners do not have the opportunity to venture outside their ex prisoner community.

Since 2001 Marrickville Council has embarked upon its "Belonging" Program which has involved linking the belonging theme to a range of community events, activities, projects and policies. "Belonging" in Marrickville has been a successful vehicle to promote and encourage the development of social capital in the area with all "Belonging" projects

seeking to build community spirit, interaction and trust through democratic processes and active citizen participation.

The Safety in Marrickville Plan adopted by Council in March 2003 and officially endorsed by the NSW Attorney General in January 2004, linked the belonging theme to its development. Community safety consultations conducted explored the strength or otherwise of the relationships which exist or do not exist at the neighbourhood level and this has allowed for strategies to be developed which will enhance the social environment of the Marrickville community.

One of these strategies titled "Start Again – Re-entry and Transition Program", is a pilot program to support ex prisoners with their transition back into the community. A Working Party involving representatives from a range of government agencies and local community organisations is developing a program which will offer support to ex prisoners' re- locating in the Marrickville Local Government Area. Support around issues such as Housing, Health, Education & Training, Employment, Social Support Networks and a sense of belonging are the main focus of the program.

A Mentoring Program has been developed to assist in making the links to local social support networks and encourage involvement of ex-prisoners in community life whether that is through sport, arts, environmental issues, community festivals and activities or other informal neighbourhood connections.

Marrickville is a community where there is a strong spirit of co operation, trust and pride in the rich diversity of peoples and cultures that have contributed to the area. The community is keenly involved in managing local issues and contributing to broader community affairs and to the challenges and opportunities facing Sydney as a whole. Social Justice and the need to address social inequalities is central to the make up of the Marrickville community with the area's commitment to welcoming refugees in 2003 with the declaration of the area as a Refugee Welcome Zone earning it International recognition in the United Nations.

Marrickville Council's commitment to providing a physical and social environment where people are part of a strong community and they feel safe has led them to take the lead role in facilitating the Start Again Re Entry & Transition Project.

The project typifies the true practical meaning of a "Whole of Community" response to addressing local issues and needs. The collaboration, commitment, passion and determination shown by the working party members to make a difference are significant. The involvement by the CRC in the project has enabled a range of service providers and government agencies to really look at their own operations and consider how they may make adjustments that would make their services more appropriate and sensitive to the needs of ex prisoners.

The workshop will outline the Start Again Project its aims objectives etc and will go through the processes involved in it coming to fruition. Taking into consideration this process and the stakeholders involved, as a group/s participants will be encouraged to look at their own services/ local government area and come up with at least one strategy where they can make a positive contribution to the reintegration of ex-prisoners into their local community.

As the stakeholders involved in the "Start Again" project are representing agencies and organisations that could be duplicated in just about every local government area in the

country this practical workshopping will also provide participants with something substantive to take back to their own communities and implement.

The cumulative disadvantage experienced by ex prisoners before incarceration and the continuing disadvantage they experience upon their release signifies the multiplicity of challenges they are confronted. Demonstrating simple humanity by including them to feel valued, welcomed and that they belong to their local community can reduce recidivism and increase social cohesion.

Bio's

Liz Collyer is currently Strategic Community Projects Officer in the Community Development Department at Marrickville Council. Liz has worked in Local Government for the past 10 years and has previously managed the Community Development Departments at both Bankstown and Randwick City Councils. Prior to her career in Local Government Liz spent 15 years in communications and marketing in the corporate sector.

She has a Bachelor of Arts with Distinction from the University of Western Sydney Hawkesbury, majoring in Social Analysis and a sub major in Gender Studies.

Liz is highly regarded for her strong and innovative consultation techniques and believes that to be an effective community development practitioner you have to be passionate about the communities you're working with. Liz is a huge fan of working collaboratively with a range of different government agencies and community organisations and believes that so much more can be achieved if we can just all work together.

Alison Churchill is currently the Executive Officer of the CRC, a community organisation based in NSW, providing a range of services to prisoners, ex prisoners, their families and anyone affected by the criminal justice system.

Alison qualified in Social Work from Plymouth University, England in 1987 and since that time she has worked as a social worker and counsellor in both England and Australia. Alison has worked in a wide range of community settings including Probation and Parole, women's services, child sexual assault, supported accommodation and the treatment of child sex offenders.

A passionate social justice advocate, Alison aspires to see systemic change to the criminal justice system and has a strong resolve to increase access to all sorts of opportunities for marginalised groups.

One of Alison's greatest challenges is to change the broader communities narrative about prisoners and reverse the negative stereotyping that prisoners and ex prisoners are often bounded by having a detrimental effect on feelings of social inclusion for them and their families.

The Reproduction of Disadvantage: Critical Reflections on the Operation of Justice at the Nexus of Education and Corrections.

Alicia Eugene, Hon. Graduate, School of Justice Studies, QUT

"…in our time we are witnessing the growing importance of the concept of social justice, in public consciousness, in political discourse and in philosophical discussions. With growing economic affluence, people realize more clearly the inequities of the social distribution of material goods, educational opportunities and life chances."
(Sadurski, 1985: 1)

The uncertainties and ambiguities inherent to the relationship between economy, politics and culture in the postmodern age are imbedded in the tension amongst competing educational discourses. Within the prison environment, this tension in the provision of educational services becomes even more marked. Policy makers face the competing demands of equipping inmates with work skills as a means of reducing recidivism; while at the same time, meeting broader pressures to acknowledge and practice the new imperatives of a socially-critical orientation to education as determined through postmodernism. This review will consider how postmodern interpretations of education have resulted in not only a rejection of distinct overarching metanarratives in education, but also a reconceptualisation of the student as a self-directed consumer, anxious to gain new skills necessary for employment in the globalised economy.

How these tensions are resolved is ultimately a matter of justice. Because educational outcomes are intrinsically tied to issues of employability, career paths, earning potential and life chances; schooling and educational practices are pervasively implicated in the reproduction of power in society (Taylor, 2000; Thomas, 1990). When the institute of schooling, through its pedagogy, practices, curriculum decisions and resource choice; silences or marginalises the life experiences and unique claims to knowledge of particular students; these students are necessarily disadvantaged in that system (Popkewitz and Pereyra, 1993).

"As thoroughly modernist institutions, public schools have long relied upon moral, political and social technologies that legitimate an abiding faith in the Cartesian traditions of rationality, progress and history. The consequences are well known. Knowledge and authority in the school curricula are organized not to eliminate differences but to regulate them through cultural and social divisions of labour. Class, racial and gender differences are either ignored in school curricula or are subordinated to the imperatives of a history and culture that is linear and uniform." (Giroux, 1996: 65)

It is through this process of silencing or subordinating particular claims to knowledge that dominant relations of power in society are reinforced and reproduced within the schooling context (Foucault, 1972). Considering the philosophical interpretations of justice implicit to this understanding, Israeli scholar Avishair Margalit (1996) builds on the works of Rawls to pose the question: will a society that satisfies Rawls' test of a just society also be a *decent* society? (cited in Burnside, 2004: 35). The central contention of his work is whether a just society is consistent with the presence of humiliating institutions? In relation to education, Eugene (2004) questioned whether justice was served simply by ensuring equality of access to educational services; or whether it must also be served by ensuring the institution of schooling does not 'humiliate' students by marginalising and silencing their unique claims to knowledge? This review will build on that work to explore the practice of schooling in Correctional Centres in Queensland.

Listening To The Silenced Voices … Focus Group Research With Prison Inmates

Alicia Eugene, Education Officer, Woodford Correctional Centre, Queensland

An effective prison education program or pre-release initiative will necessarily consider the strengths and weaknesses of past programs to inform the design of future initiatives. Such a review process may consider successful "graduation" or "completion" rates of educational or vocational training; or look at published data on rates of recidivism or relapse. Yet this criterion of evaluation is limited, and necessarily values certain "official" and objective interpretations of success over the more subjective experiences of "success" as articulated by the program participants themselves: the prisoners. How can the review process be altered to reflect more participatory practices that will include the crucial claim to knowledge of the prisoner participants themselves?

This workshop will explore the qualitative action research methodology of focus groups as a viable and powerful means of inviting prisoners to "talk" about their views and experiences of education and pre-release programs. The workshop will consider how prisoners, as the key stakeholders in any future educational programs, can be invited to "share" in the process: reviewing and developing new programs through the empowering process of focus group reviews. In particular, the workshop will focus on the "how to" of focus groups, including the use of this research methodology in a correctional environment. Participants will be invited to consider a practical working model of "focus groups"; to actually "build" an ideal focus group setting; to imagine how a focus group might "sound"; and finally, to participate in a working focus group themselves.

The workshop will literally teach, build, practice and hear the empowering benefits of focus group research through a range of teaching and learning activities designed to cater for a range learning styles.

Teaching and Learning Activities:

- Powerpoint presentation on the "how-to" of focus groups (catering for visual as well as aural learning styles)
- "Building a focus group" – constructing a "diaroma" of an ideal focus group setting (catering for kinaesthetic and practical learners)
- Role play game using a specifically designed "pack of cards" to designate roles within a focus group (i.e. moderator, antagonist, pessimist, etc.) ("learning by doing")
- Examination of group dynamics through the use of percussion instruments (for musical learners)
- Brainstorming to identify possible ways of designing a focus group research project (group learning)

Intended Outcomes of the Workshop

Upon completion of the workshop, participants should have a clear understanding of the purpose and practice of focus group research. In particular, they will have considered the use of focus groups as a means of "talking" with prisoners in a correctional setting, in order to democraticise the review process preceding any future educational initiatives with / for this group. Participants will have a practical knowledge and understanding of how to design and deliver a focus group review, including considerations of setting, group dynamics and the role of the moderator.

Bio

Alicia Eugene – B Ed (Secondary) *QUT,* BA Justice (Distinction) *QUT*

Alicia Eugene has recently been appointed to coordinate the "Transitions" pre-release program for inmates at Woodford Correctional Centre, the largest state-run prison in Queensland, housing over seven hundred inmates in a maximum security centre. In this role, she liaises with a range of community groups and service providers in a diverse range of fields, including housing, the alcohol and drug sector, family counselling, finance and Centrelink. Alicia is also employed in the Centre as an Education Officer, co-coordinating the delivery of a range of educational and vocational services to inmates – a position which she variously finds rewarding, challenging, humbling and inspiring.

Alicia's career experience includes work as a high-school SOSE and Legal Studies teacher, and also in the field of restorative justice, working with the court support program at regional Magistrates Courts.

Alicia's current research interests include the design and delivery of educational programs for prison inmates, including Indigenous inmates; restorative justice; criminal recidivisim; postmodernism and education and justice in education. She is currently enrolled in an Honours program with the Law Faculty, Queensland University of Technology; where she also acts as a mentor in the Professional Graduate Mentoring Program.

Developing scenes from stories via a collaborative theatre process between facilitators and participants of the Plan B Project, a theatre and mentoring project for men on release from prison

Sharon Jacobsen and participants in Plan B Project

Workshop participants will be introduced to the Plan B theatre-making process used to develop its recent show about the experience of prison and release entitled '*Til Hell Freezes.* This process involves the development of a script through working with participants to:

- collect stories about the experience of prison and release
- develop scene outlines from the stories
- improvise and notate the scenes to ensure group ownership and authenticity of dialogue
- write the scenes up from the improvisational notes
- bring the scenes back to the group for refinement and rehearsal.

Plan B participants will elaborate on this process through discussion and enactment. Workshop participants will have an opportunity to explore the process themselves and to pose questions to Plan B participants about their involvement in it.

Bio

Participants of the Plan B Project will not be able to give their bios until later in the year.

Sharon Jacobson: Director, Plan B Project

Between 1995 and 2001 Sharon worked as a dramaturg on a number of productions for Sydney's Darlinghurst Theatre. Since 1998 she has been using theatre to work with socially excluded communities, beginning with facilitating drama workshops and directing community theatre at a long term drug and alcohol therapeutic community just outside Melbourne. Between 2000 and 2002 Sharon facilitated two performance projects inside Barwon Prison, Victoria's male maximum security prison, as well as a number of other drama programs in Victorian men's prisons. In 2003 Sharon co-facilitated the 'Making Waves' performance project for people with mental illness to be used as an educational tool in secondary schools in the Monash area and at the Carlton Court House, Victoria. This show was remounted for the 2004 VicServe Conference (Victoria's peak disability body).

Sharon's current projects are:

- Director, Plan B Project, a 3-year pilot theatre and mentoring project for men on release from prison
- Development and facilitation of an interactive component of The Court Readiness Program in collaboration with Monash University Law Department, community development component of the final year law degree with students, delivered at Port Phillip Prison and the Dame Phyllis Frost Centre, Victoria
- Director / facilitator, The Emperor's New Clothes, a performance project for inmates at Bendigo Prison, Victoria's drug and alcohol treatment prison
- Rehearsal, script development and on-set acting coach: working with young offenders to develop a film that profiles the Group Conferencing Program in Victoria.

Action Theatre and storymaking

Action Break Theatre Incorporated and participants enrolled in their theatre workshops

Workshop Aims: To impart to attendees increased awareness of the needs of people from disadvantaged or marginalised groups to develop skills and confidence in their abilities through crafting their stories for presentation in dramatic form.

Workshop Objectives: At the end of this workshop attendees will be able to:

- Appreciate the value of participatory techniques that can be used to democratise the process of writing
- Apply these techniques in experiential exercises
- Evaluate the benefits of creating accessible theatre that is relevant to the lives of participants

Presentation: As they enter the workshop, attendees will be given hand-outs on the background, aims, objectives and philosophy of Action Break Theatre Incorporated.

After a brief welcome and overview of the handouts and upcoming workshop, Action Break Theatre Inc. participants will present a short (10 minute) group-devised play or scene from one of their plays.

They will then demonstrate the process used to devise the script, so that attendees can gain an understanding of the methods used.

Working in groups supervised by Action Break Theatre participants, attendees will then be invited to take part in a script development workshop, whereby each group works on one part of a script, with the theme chosen in advance by the Action Break Theatre team.

Using the methods previously explained to them, each group will undertake the workshop processes and devise a scene. Groups will then demonstrate their scenes. This demonstration will be followed by de-roling, discussion, question-answer time, feedback and evaluation.

Community Leadership for Grassroots Democracy

Social Capital Measurement Indicators

Rick Flowers, Centre for Popular Education UTS

The following indicators are work in progress. They have been trailed with a major community building strategy in Victoria and an enterprise development project in Western Sydney. I propose that data can be collected against these indicators with focus group discussions.

COMMUNITY ENGAGEMENT AND PARTICIPATION

Community engagement is measured by the degree to which people and groups are investing time and energy in project initiatives

LOW	MEDIUM	*HIGH*
Passive engagement; stakeholders are involved in a tokenistic or superficial manner. Their interest is low and demonstrated by brief attention spans and attendance.	Episodic engagement; stakeholders appear either indifferent or are only occasionally active in project activities but do participate.	Deep engagement; stakeholders are energetic, enthusiastic, active and volunteering to do more.

ENGAGEMENT WITH COMMUNITY GROUPS WHO EXPERIENCE SOCIAL EXCLUSION

It's easy to do community capacity building work with successful business people, experienced local government officials; people who do already feel they are in charge of their community's future. It's much harder working with people who feel relatively powerless to influence change

LOW	MEDIUM	*HIGH*
Socially excluded groups do not participate in project activities. Project activity is perceived to be largely of interest to one or two dominant groups.	A small number of socially excluded groups participate in project activities. Some inclusion of others' cultures by reference to their existence and perhaps some activities based on their interests.	A large number of socially excluded groups participate in project activities. Diverse community groups, including those who have experienced social exclusion, experience a strong sense of their community, identity and pride. Diverse cultures are explicitly valued in the content and process of the project activities.

BONDING SOCIAL CAPITAL

A 'strong' community is measured not only by its material wealth, but by the ability and willingness of its members to pitch in together, and support bottom-up initiatives.

LOW	MEDIUM	HIGH
Project organising groups struggle to recruit volunteers willing to get involved in planning and management of activities. People show little care or concern for others outside their immediate families. They are more interested in receiving than initiating projects (ie. welfare	Willingness to help out with planning and management of projects is sporadic. For short periods of time, group memberships are high and people applaud festival initiatives.	There is never a shortage of volunteers able to plan and manage project activities. Many people are committed and determined to initiate local solutions to local problems.

mentality).		

COMMUNITY AND CULTURAL IDENTITY AND PRIDE

Community and culture may be defined by class, sexuality, gender, disability, occupation, ethnicity, religion and place.

LOW	MEDIUM	HIGH
Because of the project people feel subjugated and alienated. They feel shame and embarrassment about their place, histories and culture.	Despite the project people are not sure about which places and cultures to identify with. They have ambiguous feelings about their place, history and culture. They profess not to be interested in history or culture.	Because of the project people feel stronger and securer about their place, identity and culture. They are prouder of their histories and of their suburb.

BRIDGING SOCIAL CAPITAL

It is one thing to have vibrant community groups and people willing to pitch in. It is another to have exchange and interaction between the various groups. It is possible to have high bonding social capital in various parts of a community. But groups from those different parts may mistrust each other.

LOW	MEDIUM	HIGH
Despite the project, the community is deeply fragmented and factionalised. A sense of community is defined less by 'place' and more by ethnicity, language, religion, age, sexuality or interest. Conflict is common between various groups and factions within groups.	Because of the project, there is more tolerance and respect for and between the diverse groups in the community. But there is still a widespread feeling of 'us' and 'them' between many groups. There is widespread perception that there is a 'mainstream' community and that there are 'peripheral' communities.	While there are communities defined by interest, culture, religion, work etc. they are united in a shared pride in the festival. There is significant trust, and high levels of exchange, sharing and co-operation between various groups. Not only is there tolerance and respect for different groups, there is also considerable empathy.

TECHNICAL AND FUNCTIONAL CHANGE AND LEARNING

This refers to the learning of technical and functional festival skills and knowledge.

LOW	MEDIUM	HIGH
Stakeholders who participated in the project activities miss out on opportunities to gain specific, functional skills.	Stakeholders who participated in the project activities gain some useful technical knowledge and skills.	Stakeholders who participated in the project activities gain skills and knowledge that enable them to successfully get commissioned festival work.

INTERPRETIVE CHANGE AND LEARNING

This refers to gaining knowledge and understanding of other people's views and analyses. This sort of knowledge is often acquired in meetings and workshops and by reading.

Despite the project stakeholders learn nothing new about other people and gain no new appreciation and empathy for other residents.	Because of the project stakeholders gain insights into the experiences of other people and groups. They gain some new knowledge about issues, challenges and community action initiatives.	Because of the project stakeholders win deeper and new insights and knowledge of issues, challenges and community action initiatives. They gain more understanding of the perspectives of other people and groups. They learn more tolerance and compassion.

TRANSFORMATIVE CHANGE AND LEARNING

This refers to that change when people who previously had low self-efficacy believe in the value of their own knowledge and ability to change their circumstances. It also refers to that transformative change when powerful people are questioned about their domineering and excluding behaviours.

Despite the project people seem to be resigned to the way things are, even in the face of things that make them unhappy. They do not question the status quo. They do not question others who show disrespect to them. They do not question inequalities, social exclusion and apathy. They believe they do not have the necessary qualities, skills and knowledge to be 'enterprising.'	Because of the project people begin to name things that make them unhappy. In particular, they begin to name challenges and issues in their community. They question what they perceive as injustice. They imagine the possibilities of being enterprising and of change for the better in themselves and their communities.	Because of the project people assert that their knowledge is as valuable as 'expert' knowledge. They question taken-for-granted assumptions about many social issues. Powerful people seek to include previously excluded people in analyses and actions. People see themselves as 'enterprising' and sufficiently powerful to make change.

COMMUNITY LEADERSHIP

This refers to people's willingness and capacity to exercise leadership and develop projects; ie. to research and offer their own analyses of challenges and issues and then to plan and pursue actions.

LOW	MEDIUM	HIGH
There is a tendency to depend on others, especially figures of authority, to not act on challenges and issues.	Individuals and groups are interested in supporting various festival initiatives and activities. They actively seek opportunities to make their voice heard and convey their ideas.	Individuals and groups actively support each other in their efforts to improve quality of life in a community. Recognised 'leaders' actively seek to nurture 'emerging' leaders. Significant amounts of time are invested in planning and pursuing festival and action initiatives.

Community Leadership: a lost agenda?

Rod Purcell, University of Glasgow

This paper explores the broad issues around developing leadership within community organisations in the UK. Given the similarity with many of the social policies and process between the UK and Australia, the findings will also have relevance for the Australian context.

Currently in the UK the government places considerable store on developing leadership. However, the main attention for leadership programmes is focused on the existing leaders of public services organisations. The objective of the government here is to improve efficiency and the effectiveness of service delivery. As such this is very much a modernisation agenda with a focus on management and process. As PriceWaterhouseCoopers describe it:

*"all levels of the UK public sector face the challenge of **delivering** improvements in public services in response to the Government's public service reform agenda, particularly its drive to:*

- *Set **national standards** and levels of accountability to ensure citizens have the right to high quality services - wherever they live*
- *Encourage **devolution and delegation**, giving local leaders responsibility and accountability for delivery to meet local needs*
- *Increase **flexibility**, challenging restrictive practices and offering rewards for good performance*
- *Offer more **choice** to the customer and raise standards by encouraging suppliers to compete for tenders"*

For example The Centre for Excellence in Leadership, that works across the post-16 education sectors, describes their programme on the 'The Art of Leadership' as *"enabling new principals and chief executive officers to develop their skills to address the challenges that they face day-to-day in their organisations. At the end of the programme, participants will be better equipped to lead their institution in a climate of complexity, ambiguity and uncertainty"*. The Kings Fund describes itself as running *"a wide range of courses to help managers and health professionals to develop leadership skills. We work with senior managers, experienced nurses and future leaders to help them, personally and professionally, to face new challenges in health and social care"*.

For community based organisations the emphasis changes. At the community level the current social policy agenda for improved public services is inter-linked with other government strategies to promote social inclusion, urban regeneration, unemployed people returning to work and a vaguely defined approach to active citizenship and social capital creation. A mix of communitarian social theory and neo liberal economics underpins these policies. The role of community organisations here is to work in partnership with local governmental departments and key bodies such as Police, Housing and Health.

In this context the rhetoric does not refer to community leadership at all. There is considerable attention given to community representatives, often with little clarity of who is really being represented and how meaningfully this might be achieved. To support this activity learning programmes around community capacity building are offered. The Home Office, Building Civic Renewal document defines community

capacity building as contributing: *" to different types of community activity, which result in outcomes such as – action to build social capital, the delivery of services, involvement in governance, social inclusion and cohesion. These in turn support the achievement of a wide range of social outcomes that are both the objectives of central and local government, and together help build sustainable and effective communities".*

Community organisations therefore are perceived by government to have a functionary role supporting the social policy agenda. In this context leadership is vital. However, as we have said leadership is seen by the government to be found at the top of public organisations. It is not clear if:

- community organisations are seen to be too low down the hierarchy to be worthy of leadership development
- if effective community leadership is thought to be a potential threat to the smooth running of local partnerships
- that the interpretation of citizenship is dominated by individuals and communities fulfilling responsibilities, rather than actively exercising their democratic rights.

Whatever the reasons may be, the promotion of leadership within the community is much neglected.

In this environment, what is the potential for the development of leadership within community organisations and what might be achieved as a result? The paper will report on research undertaken amongst community organisations in the West of Scotland during 2004. The research explores grass roots views on the actual and potential role of community leadership. The specific questions explored are:

- How do community organisations perceive the leadership role?
- From the community organisation perspective what is required to improve local leadership?
- How do support workers perceive the need for community leadership?
- Is community leadership a set of skills, an enabling culture, or both?
- Do existing community capacity building programmes help build local leadership?
- Does community leadership promote social capital building?
- What would enhanced community leadership achieve?
- Does the local implementation of social policy enhance or hinder the development of community leadership

In addition, the findings of the research are considered against a brief focused literature review on community leadership and models of leadership. Particular attention is given to community organisation in the USA where many groups operate on a distinct model that has leadership development at the heart of the change process and popular education models of leadership development. The paper concludes by drawing out a number of issues and recommendations for the development of leadership with community based organisations.

Shaping Our Futures Together: The Importance of Women-only Leadership Courses for Rural Women

Sonia Muir, Coordinator of the Rural Women's Network, NSW Agriculture

Rural women already have a 'capacity' to contribute and lead within their communities, but often lack the support networks, recognition and confidence in existing skills or opportunities to explore and share their many lived experiences.

> "Those who work with people know that touching experience, valuing experience, connecting up elements of experience, and having the opportunity to reflect on experience, are at the core of developing the shared understandings and energy that sustain social action… Equally what sustains programs and future action is the capacity for people to reflect on the experience of learning and change as individuals and as a collective" (Bolitho and Hutchison, 2003, p. 4).

This paper will describe the 2-day Shaping Our Futures Together (SOFT) course developed by NSW Agriculture's Rural Women's Network and delivered to groups of women living in rural, regional and remote area. It will outline how SOFT provides practical, interactive and accessible leadership development learning experiences by building self esteem, developing action planning skills and enhancing networking opportunities. The paper will also draw on feedback from participants and include examples of SOFT strategies and examples of activities. The paper will also include a short background history of NSW Agriculture's Rural Women's Network established in 1991, its aims and objectives.

<u>*References*</u>

Bolitho, A. and M. Hutchison, '*Story and Writing for Community Leadership and Social Action*, Centre for Popular Education, University of Technology, Sydney, August 2003.

Revitalisation of Glebe – Building Community

Jan Wilson, Coordinator, Glebe Point Road Revitalisation Project

In order to work with the community of Glebe, one has to understand its history and the relationship with present status of the village as a whole.

Past

What is now Glebe was formerly part of a thousand acre area surveyed by Governor Philip, divided between the Church, the Crown and the schoolmaster. The area granted to the church was considered poor farming land and despite the growth of small farms in surrounding areas, it remained relatively untouched until 1826. In 1824 the NSW legislative Council established the Church and School Corporation *'for the maintenance of religion and education of our youth in the colony of New South Wales.'* This body was authorised to create the funds needed for the erection of churches and schools and other improvement by working and selling church lands. The Corporation subdivided the whole of Glebe land into twenty-eight allotments and by 1828 all but three portions of land had been sold or put up for auction. Many of the existing streets have been named after the original landowners and estates for example Allen, Toxteth, Lyndhurst Streets. In 1972, the Government saved houses from destruction and buildings were preserved. Many of these buildings are now owned and maintained by the Department of Housing.

Present
At the last census, the population of Glebe and Forest Lodge was 13,747 people. Residents apart from Australians, include 4,000 people born overseas and 250 Aboriginal and Torres Strait Islanders. Over 1,200 people are over the age of sixty-five and approximately 2,386 under the age of nineteen. There are some 900 public houses accommodating people with different family structures, age ranges and very diverse needs. Occupations include mixed range of professions, academics, small business owners, students, writers, artists and others. As a result there is the full spectrum of annual income

Issues as articulated by the community include youth involvement and education. Safety and perception of crime in the community is a concern among older residents. There is an increase in the number of unoccupied shops in Glebe Point Road and poor commercial activity. In addition, there has been loss of commercial businesses, whose employees generated income for small businesses.

On the positive side, it is recognised that Glebe has a village atmosphere, where many people know and connect with each other in the main street and shops. People live in Glebe, because it is has a vibrant and diverse population with many identifiable 'characters'. Residents have a sense of 'belonging'. There is a good public transport system with proximity to CBD. The village is well situated for its closeness to universities and other educational institutions. Being a harbour side suburb, Glebe has excellent foreshore parks and walkways. There are many different stakeholder groups to support the needs of local residents. Glebe is well renowned for its bookshops, coffee shops, markets and exploring the heritage architecture.

There was concern of residents, community groups and businesses that Glebe had become tired and shabby and energy had to be harnessed to revitalise the suburb. With the boundary changes in local government in 2003, Glebe came under the control of the *City of Sydney Council*. This change afforded a new opportunity to address many of the issues which different groups and stakeholders in Glebe had been attempting to work on in the past. In order to move from issues to actions that could be implemented, a community workshop was planned.

The aim of the workshop was to focus on the revitalisation of Glebe. A workshop was held in 2003. The genesis of the workshop resulted from the Glebe Society meeting with the Glebe Chamber of Commerce. This action presented an opportunity to bring together the various groups that had worked on specific issues. The aim was to share ideas and develop priority actions for commerce, arts, community and infrastructure. Teams were asked to take responsibility for further action. There was representation from the Department of Housing, Police, Glebe Youth Service, Chamber of Commerce, businesses, Community Action Groups, the Glebe Society, Metro Light Rail, City of Sydney Council employees, residents and the Lord Mayor.

Four areas for strategic consideration were identified:

- Urban design and space
- People and safety
- Culture and the arts
- Traffic and transport.

These four areas constituted a strategy for making Glebe a vibrant and safe village. The actions were driven by the creative and commercial input by residents and business

people. In turn, this process supported the Council's philosophy of the "City of villages", whereby, the community was to drive the initiatives and subsequently be supported by the Council. Most residents already perceive Glebe, as a *'village'* hence there already existed some very strong community groups. The most important issue was for a collaborative approach and shared understanding.

Future
By working with all stakeholders in the community and the City of Sydney the aim is overcome the following identified issues:

- unclear positioning
- inefficient implementation
- uncoordinated efforts
- lack of commercial activities

First steps:
In 2004, there have been two major outcomes towards achieving these initiatives. Firstly funding has been granted from the *City of Sydney Council*. Secondly, consultants have been engaged to plan a sustainable project that will bring benefit to business in Glebe and vitality to the whole of community.

Issues

- As most of the work in the community is being done voluntarily, strategies must be developed to avoid 'burn out'.
- Most importantly, momentum must be sustained
- Volunteers must be acknowledged.
- Communication strategy to inform whole of community of actions and events

Community Leadership: A tale of two residential parks

Graeme Stuart, Caravan Project, Family Action Centre, University of Newcastle

If community leadership is to truly promote grassroots democracy in residential parks (i.e. caravan parks and mobile home villages), there are implications for how we define a park community, conceptualise community leadership, and promote community leadership. These issues will be explored (from the point of view of a community worker) by considering the work of a community leadership project on two very different residential parks ("The Park" and "The Gardens").

In general, people who live on residential parks either:

- Choose to live in a park as a lifestyle choice;
- Are itinerant or seasonal workers;
- Have few, or no, other options (Wensing, Holloway & Wood 2003).

Parks can vary across a number of dimensions including:

- The mix of tourist and permanent residents
- The permanent residency arrangements
- The geographical location
- The park standards
- The park management
- The perception of park residents (Wensing, Holloway & Wood 2003).

The Park and The Gardens highlight the impact some of these differences had on a community leadership project. The Park is a small, poorly maintained park renting

caravans to residents who have limited accommodation options. Most people stay for under 12 months. The Gardens is a well maintained, larger park with good facilities catering for both tourists and permanents; mobile homes and caravans; owner-renters and renter-renters, and people living there by choice and those with limited options.

According to a recent Caravan Project survey, residents from The Park were more likely than residents from The Gardens to have experienced a range of social problems including mental health issues, homelessness, unemployment, and sickness or disability. Residents from The Park were more likely to say they felt unsafe on the park, had experienced physical or verbal abuse in the past year, were seeking alternate accommodation and were affected by the drinking of people close to them. Caravan Project staff also report that The Park has higher rates of domestic violence and drug and alcohol abuse than The Gardens. There is frequent tension between park residents, and much of the socialising that occurs is based on alcohol and other drug use. At the same time, some residents of the Park appreciate a sense of community on the park. There are no formal community leadership structures on The Park although a park resident is the caretaker, receiving free rent in exchange for caretaker duties.

The Gardens has an active an elected Park Liaison Committee and the managers also hold meetings for all permanent residents at the end of the Park Liaison Committee meetings. Some residents are members of the Affiliated Residential Parks Residents Associations, a peak body representing the interests of mobile home village residents. At one level there is strong, active community leadership on the park. The social divide on The Gardens, between the mobile home and caravan residents, however, has a large impact on community leadership. The residents who are generally identified as the community leaders (e.g. the Park Liaison Committee) are mobile home residents and appear to largely represent the interests of other mobile home residents. The caravan dwellers, who are more likely to experience some of the social problems experienced at The Park, may even have their interests undermined by the "community leaders".

Through the work on these parks we struggle with a number of issues. First, there is a question of how we define the community we are working with. Park communities are not homogenous entities: there are different and/or competing, ideas, priorities and interests. For example, the Resident Liaison Committee at The Gardens recently assisted the manager evict a family experiencing numerous crises who were creating problems for other residents. The Resident Liaison Committee, none of whom have young children, also supported the decision to remove play equipment due to insurance concerns. Some challenges and possibilities in working with park managers will also be discussed. In order to promote grassroots democracy, it is important that definitions of park communities are as inclusive as possible.

Second, there is a question of what is meant by community leadership. In order to minimise the possibility that community leadership results in individuals or sections of the park community creating power blocs or protecting their interests at the expense of others, promoting community leadership needs to focus on the whole park community, not just on individuals within the park. Barker (in Kilpatrick, Falk & Johns 2002) identifies three main theoretical views of leadership: leadership as a set of *traits* that can be learnt, leadership as a *relationship* between leaders and collaborators, and leadership as a dynamic *process* created through individual and group interaction and collaboration. The third perspective is more likely to promote grassroots democracy and consider implications for community work on parks.

Finally, there is a question of what strategies are used to promote community leadership. Drawing on Fletcher (2003) eight levels of community leadership will be discussed in relation to residential park communities:

- Residents are manipulated
- Residents are decoration
- Residents are tokenised
- Residents informed
- Residents consulted and informed
- Agency initiated, shared decision-making
- Initiated by residents and developed with support of agency
- Initiated and lead by residents.

Before there can be real community leadership, there needs to be community membership. At times focusing on lower levels of community leadership or, more precisely, community participation may be necessary in order to create community membership that can lay the foundation for community leadership leading to grassroots democracy.

References

Fletcher, A. 2003, *Purpose, empowerment and the experience of volunteerism in community*, The Freechild Project, viewed 28 May 2004, <http://freechild.org/volunteerism3.htm>.

Kilpatrick, S.; Falk, I. & Johns, S. 2002, 'Leadership for dynamic learning communities', paper presented at the *Lifelong Learning Conference: Building Learning Communities through Education*, Yeppoon, Queensland, 16-19 June, 2002. Available from <http://www.library.cqu.edu.au/conference/papers/Kilpatrick.pdf>.

Wensing, E.; Holloway, D. & Wood, M. 2003, *On the Margins? Housing risk among caravan park residents*, Australian Housing and Urban Research Institute, Sydney. Available from <http://www.ahuri.edu.au/global/docs/70109_final_onthemargins2.pdf>.

Local values and knowledge shaping community leadership supported by accredited professional development

Helen Sheil, Centre for Rural Communities Inc. which offers a Graduate Certificate in Regional Community Development, Monash University; Lola Gay Morwell Aboriginal Co-operative; and Teresa Pugliese, Community Development Officer, Latrobe City Council, Victoria

Previous research (O'Çonnor,1998, McLennan 2001, Sheil 2000) had identified regional workers skilled in facilitation skills as a key contribution to inclusion of local values and knowledge in regional development. A key gap was the lack of accredited professional recognition for facilitation skills with which to engage and in turn skill community members to participate actively in determining their futures.

A response to this by the Centre for Rural Communities Inc. was to apply to the Commonwealth Government – Regional Solutions Program for funds to develop a Graduate Certificate in Regional Community Development in partnership with Monash University to skill regional workers from diverse disciplines with a responsibility to engage with community groups. The Graduate Certificate draws on knowledge from community development and collaborative education in the interest of sustainable rural and regional development. The four units are sequenced to firstly introduce students to a collaborative model of engagement (Sheil 2000) and then implement a project or study

group within their community or workplace using the strategies in this model. The final subject moves on to reflection of relevance of these strategies and opportunity to showcase achievements in an organizational and or community context.

This paper seeks to gauge the significance of both access to relevant skills knowledge and resources at a regional university campus as well as the increasing visibility of local knowledge in an integrated approach to regional development. This perspective that views political, social, economic, environmental, cultural, personal and spiritual aspects of community life as legitimate areas of public debate has extended dialogue beyond the narrow confines of public discussion limited by indicators associated only with the market place.

Case studies by graduates of the Graduate Certificate provide opportunity to share their experiences of involvement in this program and the outcomes within their organizations. Lola Gay is the bookkeeper of the Central Gippsland Aboriginal Health and Housing Co-operative and Michael Rowell is the recreation and cultural officer for the Shire of Wellington in Victoria. The case studies are only two of the public stories emerging from within communities educating of the potential for future partnerships with local people.

The theme of the session *Education, activism and organizing for robust democracy* has relevance to both the development of this program and the work initiated by graduates of the program as they educate others of the skills of democratic and collaborative engagement. The Graduate Certificate is only in its second year and while outcomes are impressive there is an awareness of the vulnerable status of learning premised on equality, respect for local knowledge and guided by goals of social justice and ecological sustainability. For this reason we appreciate the opportunity to meet with and learn from others engaged in similar work in other regions.

Bio

Dr. Helen Sheil is the Director of the Centre for Rural Communities Inc. and Co-ordinator of the Graduate Certificate in Regional Community Development a one year part-time program designed for regional workers from diverse sectors with a responsibility to engage with community members. Her work brings together research on the significance of strategies of engagement experienced within rural women's programs that brought about long term change and academic knowledge of collaborative learning, regional development and community development. The approach taken in this work is that a missing link in regional development policy and planning is the inclusion of perspectives from within rural communities. Perspectives capable of moving beyond externally sourced data of markets and population movements to include opportunities for constructive engagement informed by local knowledge of communities and landscapes.

I am Lola Gay and I am currently working as Bookkeeper/general Dogsbody at Ninde Dana Quaranook also known as the Morwell Aboriginal Co-Operative. Earlier this year I graduated with a Regional Community Development Certificate from Monash Gippsland. I also have a Diploma of Management (Accountancy).

My mother is a Nukunu woman and part of the stolen generation. She was taken from her people when approximately 2 years old. Working at the Co-Opeative has given me an opportunity to look and discuss at some depth the local current issues facing Aboriginal people in the Latrobe Valley. I had the privilege to be one of the original members of a woman's group based at the Co-operative and to attend a "getting to know you" camp for this group where many family, social and health issues were discussed. We are currently trying to get a woman's community choir off the ground and I am hopeful that this does not take too much longer.

Other than keeping the books balanced my main interests are woman's issues. This often means that I run into problems within the community as woman become more assertive and speak out about problems such as domestic violence, drug use and health issues which affect them and their families. I would like to meet and speak with anyone from the wider community with similar interests.

Popular Education and the Democratic Imagination

Peter Willis University of South Australia

This paper wants to examine a foundational project of popular education concerned with fostering a democratic imagination. It argues that behind inclusive and courteous social democracy is an ideal that lives in a reflective, pragmatic and critical imagination – i.e. an imagination that sees inclusive democracy as a possible and desirable future which needs to be visioned and re-visioned constantly. This project wants to look at the learning involved in constantly renewing this reflective, pragmatic and critical imagination – how it can be fostered and what barriers exist to impede it. The quest is for educational ways to promote the realisability and desirability of inclusive democracy and at the same time to understand and confront forces opposing this. The view here is, following Foley (2001, p.63), that democracy as an ideal is essentially about humans consciously choosing to share power in the different arenas of human life. The project of this paper is then to explore possible educational and cultural practices through which such imagined democratic and utopian futures can be envisioned and embraced and toxic alternatives resisted.

The democratic ideal like any human cultural entity held through time re-invents itself many times in different environments and epochs. For some the democratic ideal tends to be seen as a *negative freedom*, – a freedom from constraint and thus maximum opportunity for individual enterprise and development. An alternative view favoured by John Dewey (1916) and many others, refers to a *positive freedom*, a freedom to work towards living together in peace and collaboration. It is the promotion of the latter view through appropriate educational practices with their concern to cater for the essential role of the imagination in this, that concerns this project.

Popular media based culture combines a seductive mix of advertisement and popularist entertainment carrying strong values, opinions and fashions. These are rarely articulated or defended but are assumed and promoted by the 'story telling' capacity of the media to interpret the world.

It becomes evident that the kind of education for democracy envisaged here is not to be seen as ending in a standing ovation for some virtual media construction. It needs to support forms of inclusive and respectful grounded *action* generated from reason enriched and deepened by heartfelt feelings. In the scenario being pursued here which seeks to give much scope to the imagination, there is plenty of room for the generative and empathetic power of image provided it is linked to an inclusive and emancipatory discourse and praxis and not purely to a virtual, aesthetic function evoked by media. There are two related imaging processes in a democracy-enhancing pedagogy. One is the *visioning* process (an idealising pedagogy) by which citizens invent and develop ideals of good management and enterprise radically informed by equity and inclusivity. The other is a *grounding* process of compassionate empathy (a kind of empathy pedagogy) through which people try to imagine themselves in the shoes of others, seeking to share in some small way their feelings and experiences. As Greene (1995, p.3) says of the imagination, 'it is what, above all, makes empathy possible'.

The *visioning* curriculum builds on the work of the democratic futurists to envisage possible worlds and the real challenges that inclusivity and equity bring to human life, together particularly in relation to local, national and global scenarios. The *empathetic* curriculum seeks to evoke compassionate understandings and fellow feelings for others in the local, national and world community.

The question is how these two parts of the democratic imagination can be fostered in Australian society, what 'curriculum' can be used to inform educational encounters (Garman 1991, p.279) to foster the democratic spirit and heart and how these can be tailored to different educational settings.

The basic notion of lifelong learning as an adaptive and ongoing response to changing social and economic circumstances will therefore need to involve curriculum promoting the democratic quality of society as well as dealing with economic and productivity issues. This holistic agenda needs to be promoted and defended on the grounds that equitable social relations in work and civil life, which are under serious threat by anti inclusive cultures and policies.

A key element in contemporary research around lifelong learning (cf Alheit and Dausien 2002) has been the importance of the emerging individual learner no longer affiliated with one group with clear culture and norms, but networked in many ways with different people in different locations. The increasing individualness of people whose biographical needs differ at different times in unique ways, becomes a key element in educational policy and provision. This correlates with du Gay's notion (2000, p.79) of the 'entrepreneurial self' with its interest in *informal networks and an emphasis on individual creativity and deal making* and his or her centrality in educational and learning policy. The educational challenge is then to find ways in which such atomized and multi-linked people can continue to see themselves as citizens in society motivated by inclusive democratic values.

Three approaches are suggested as possible ways to promote visionary and empathetic learning for inclusive democracy which would not necessarily claim to be exhaustive. The first is a focus on predispositions as a necessary preparation for learning inclusive democracy. The second is the use of works of art and performance evocatively – not analytically – to draw from learners an empathetic and compassionate 'feel' for inclusive democracy. The third characteristic is the use of stories of inclusive democratic life to encourage learners to create their own inclusive visions and to withdraw from and reject the grand narratives of competitive consumerism.

In order to safeguard inclusive democratic ideals, a strong alternative message needs to take root and grow in people's imaginations and hearts. Whereas advertising and its forms of myth making depend on the speed and undefended impact of seductive images, a deeper alternative is necessary. It would need to seek a more embedded place in human hearts promoted within the conventions of its democratic ideals avoiding the short cuts of proselytising and purely image-based persuasion. And that lead to a collaborative project where popular educators from Australia, New Zealand, England, Scotland, South Africa, Canada and USA produced a collection of essays exploring the themes of this paper with reference to local issues and challenges. These essays have recently been put together in a volume entitled: *Lifelong learning and the democratic magination: Revisioning justice, freedom and community.*

Bio
Peter Willis lectures in adult education at the University of South Australia

Non profit Sector (Third Sector) and community educational action

Pere Sola Gussinyer, Universitat Autònoma de Barcelona

In last two decades the discussion about the ambiguous concept of social capital and the educational potentialities of voluntary action of non profit sector has fully reached the popular education arena. We can't deny the interest of tuning up methodological tools helping us to establish and analyse the informal educational effects of voluntary nets in a historical comparative and sociological perspective. In particular we'll discuss in the paper some examples of community cultural development associated to the action of voluntary nets, especially within the movements of Mediterranean women. We aim to discuss the importance of voluntary action through associations, relating, on the one hand, to higher levels of participative democracy (which is the case of western democracies as Catalonia, Spain) and, on the other hand, to societies where political and cultural participation is filtered by autocratic state structures (the case of Morocco). Especially it is useful to define the factors helping to improve the conditions of training and formation of voluntary members of associations

Do the authors present a clear argument? The idea of this paper is to show in a synthetic way the benefits of the action of Non profit sector and voluntary action in the area of Mediterranean basin (North and South), analyzing in particular some examples of community cultural development linked to the action of voluntary nets, especially within the movements of women for the promotion of feminine status.

Is the topic in the paper of interest? In last two decades the discussion about the ambiguous concept of social capital and the educational potentialities of voluntary action of non profit sector has fully reached the popular education arena.

Do they show potential in being able to clearly define the questions and issues they address? As I have stated, the point is to discuss the importance of voluntary action through associations, relating, on the one hand, to higher levels of participative democracy (which is the case of western democracies as Catalonia,Spain) and, on the other hand, to societies where political and cultural participation is filtered by autocratic state structures (the case of Morocco). Specially it is useful to define the factors helping to improve the conditions of training and formation of voluntary members of associations

Is it relevant to a strand theme? Actually it is relevant to more than one strand theme, like Community Cultural Development and Vibrant Democracy Education, Activism and Organising for Robust Democracy: with Unions, and Social Movements and Community Development Groups.

Do the authors draw on any research ? be it empirical or/and an interrogation of literature? My empirical research relies on a many years historical and sociological inquiry on the role of voluntary associations (19th and 20th. centuries) mostly in Catalonia, but as wll comparing Catalonia with Europe and Third Sector situation in the world.

Is there an effort to contest or/and build a theoretical perspective? Of course, there is. The research aims to build a model of informal educational effects of voluntary nets. It is indebted to historical and sociological perspectives, and stresses the values of the comparative approach.

Bio

Dr. Pere Solà is a lecturer at the Universitat Autònoma de Barcelona

Study circles – a mirror of a changing civil society?

Staffan Larsson, Linköping university, Sweden

The notion ”study circle” can best be understood as a word that refers to a tradition. The meaning is varying through history. Its contemporary identity produces many faces. In Sweden and its neighbours in the Nordic countries, Denmark, Norway and Finland, study circles have been discerned as a specific educational phenomenon with a history, but also as educational institutions. It was developed in Sweden as a part of the early 20th century popular movements, which at first were in conflict with the dominant culture and power structures. It started within the temperance movement and soon ignited other movements that shared the same needs, but also the same conditions such as lack of money and well-educated members. It soon became a popular way to organise study activities in popular movements in the Nordic countries. The labour movement was quick to adapt the idea. Later other movements started study circles within their own organisations. Also universities eventually developed structures for organising study circles for the general public, but they have remained relatively marginal in Sweden – they became more important in Norway though. Study circles eventually emerged as a well-known study activity in all Nordic Countries. The idea also spread to other countries, but did not get such a strong position elsewhere. The paper will discuss study circles as a part of contemporary civil society.

The conception of a study circle has changed since the start. In the beginning it was understood as an activity where a group of people came together and chose a topic to study. Around 10 persons typically gathered either in the popular movements' houses or at some participant's home. The emphasis was often to have conversations around texts. A library was therefore linked to the study circle. These movement-based libraries became an effective link between literature and workers, farmers and others who normally would not have any contact with books other than religious texts. The conversation was focussed on the personal appropriation of the message in the texts. The libraries should cover a broad range of subjects and also fiction. The equality between participants was emphasized and instead of the notion of a teacher there was a leader who was organising the dialogue and whose suitability was not necessarily based on having more knowledge than other participants. There were no examinations or tests and no merits to gain from participating. Study circles varied a lot, in order to meet the needs of movements with members who had an urge for all kinds of knowledge. The organic change and development of the tradition was early on acknowledged by leading persons. The picture of the study circles has changed a lot after the middle of the 20th century. The link to a library has disappeared. The movement-based libraries were actually closed. The popular movements as contexts for recruitment have also become less pronounced. In stead, the study associations who were started as special branches within different popular movements eventually started to recruit participants outside of the movements. This probably led to the effect that study circle participation was not hit by the crisis of popular movements, which has been discussed since the 1950's in Sweden. Rather a growth in participation in the circles has made them into a mass-

phenomenon. Official statistics from Sweden give an estimate of more than 300 000 study circles with around 2.6 million participants for the year 2002. The activities have also been institutionalised with an elaborate administration and study circle leaders are often working as paid staff.

Study circles are often discussed as democratic education. At least two aspects can be discerned here. First, the study circle tradition is in principle linked to the civil society. It emanated within the context of popular movements and the content is normally not instrumental to the market or subordinated to the state or local government in choice of content. In this way study circles are in principle a platform for culturing opinions independent of the state and the corporate market interest. It is also an arena for people to learn more about things that they care about, without any consideration of its usefulness in the perspective of the state or as a provider to the market sector or as a merit in a meritocratic society. It can therefore in principle contribute to strengthening the civil society and contribute to democracy. Some have noticed the similarities between the processes in a study circle and those supposed to happen according to the theory of a deliberative democracy. Habermas' description of the conditions and ideals of communicative action seems also to look like the ideal of a study circle. From the perspective of these theories of democracy the conditions and inner life of study circles become relevant. The lack of an instrumental rationality linked to examinations as well as the personal interest in the topic creates the conditions for studies that are related to the life-world of the participants rather than the needs of the economic and administrative system. However, if the deliberations should lead to political and social action, study circles seldom result in efforts to such action, if they are not already part of political or social movements. Most study circles in the Nordic countries are rather related to individual interests, and the relation to collective action outside the study circle context remains unclear. In other countries are study circles portraited as related to political activism. In Slovenia it is well documented that study circles result in action, but often something that is related to community development. Another angle is the space for diversity and pluralism, which is often argued to be the contemporary challenge for democratic thinking in postmodernity. Diverse interests and identities, creating a fabric of collectives that individuals are involved in can strengthen their positions through study circles. In that case study circles will promote democracy by making society more pluralistic through supporting diversity. If that is meaningful can be a start for a discussion.

Bio

Staffan Larsson is a professor in the Department of Behavioural Sciences, Linköping University, Sweden

Using action research to connect with young people

Andy Simpson, Community, Play and Youth Studies, School of Education, University of Birmingham, England

> 'Stop doing research on young people, get involved in doing research with young people or better still support and train young people so that they can do the research, collate the results and present their own findings by themselves in their own way'.

This presentation reflects the journey undertaken by a group of young action researchers and an academic as they worked together over an eighteen month period carrying out an action research project. Young people undertook a major piece of research which culminated in them planning and preparing to tell their stories to an

audience of researchers, policy makers and practitioners at a conference on action research by young people.

Research and Evaluation

> 'People say that we are the future, but the truth is that we are the NOW, let our voice be heard and let us be the now.' (Female 21: B-YEARD Research March 2003)

If we genuinely seek to involve young people when discussing youth strategies and policy initiatives to engage them, then we might start by listening. Action research can be an effective way of doing this.

The Birmingham: Youth Empowerment Through Action Research on Decision-making Conference (March 2003) was the culmination of nine months fieldwork by young people where they engaged with in excess of 300 hundred young people through using questionnaires, interviews, group discussions, e-mail, chat rooms, question & answer activities, video box and role play & drama sessions. The conference design, programme and format of presentations took almost six months to come together: Initially we thought we could do this by December 2002. In reality when young people take charge we must learn to allow the process to follow its natural course at a pace dictated by the young people themselves. This was perhaps the most significant learning outcome; we live in a time when research is happening all around us and yet much of this work is short-term, target driven research that is carried out over very short timescales. Short-term, 'outcome' driven research projects make it difficult for good qualitative research being done by young people at a pace that can be managed and directed by young people. Whilst there are examples of more longitudinal research being done *on* young people i.e. the current ESRC Youth Research programme, I feel young people are not driving the process, nor are young people co-writing and presenting the findings at conferences. The B-YEARD approach to the research should not be seen as an immediate solution, it takes time and one must be mindful or the potentially differing expectations of workers and young people in terms of the research timescales/outcomes.

Engaging young people as researchers

Engaging young people in research is not new (Clark *et al* 2001, France *et* al 2000, Kirby, 1999 *et al*), therefore one might ask, 'so what makes this different'? I feel that, although a great deal of research does in reality involve young people doing research, they still lack the power and authority to make decisions with regard to the research focus and design and most importantly the presentation of research findings. Engaging young people through youth forums and a youth parliament are commonly use methods used to ensure that the views of young people were considered when making decisions about service delivery and spending. Whilst forums and the youth parliament are important forms of engaging young people, they should not be seen as the only formalised way to hear young people's voices. The research set out to explore the extent to which exclusion from the decision-making processes is linked to the powerlessness experienced by young people. In order to do this it was felt important that a piece of 'action research' with a 'bottom up' approach rather than 'top down' project be set up, hence the start of a project entitled Birmingham Youth Engagement in Action Research on Decision Making which engaged with and trained sixteen young people to undertake research amongst their peer groups. The research focused on young people's perspectives of how various models of participation work, with a view to identifying examples of effective methods of engaging young people in decision - making processes.

> 'My voice is just as important as a person that is 30 years older than me; I might not always be right, but what's to say that the older person will be' (Female 15: B-YEARD Research March 2003).

The B-YEARD action research project attempted to ensure that young people took the lead in highlighting the training and support they needed and that they had control over the timescale involved in order that they could carry out the research.

What did they find out?
Their presentation did not set out to give a detailed account of the data collected by the action researchers, in reality this was a secondary aspect of the research. The action researchers told their story of how the research findings came together and naturally presented a range of themes under which the action researchers were able to locate their findings.

Access
Access isn't about disability, access affects everyone. Transport, locality, timings, money, information; all these things can lead to:

Isolation
Getting involved can seem quite scary and to others unimportant as so many people feel isolated and disconnected from what's going on. 'Where I live, what I look like affects what I can do, where I go. What can you do about that? I can tell you how to change it, will you listen?'

Communication
'How do we find out about these opportunities? Who will tell my parents? Why doesn't anyone listen? Does it make any difference what I say? Why don't you talk to us as people?' Will you listen to what I have to say, will you DO something about it?

Holism
This is a strange word, and we must recognise and accept that this word came from the group of action researchers. 'Young people cannot be dealt with in terms of single issues or policies; we have emotions, feelings, physical and mental needs, we know when we are being ''listened'' to, and right now no one is prepared to look at the whole picture'

The points raised by the action researchers, based on their findings, will take more than a few 'meaningful' responses or 'token' consultations to make a difference.

Bio

Andy Simpson has been a senior lecturer for over ten years, teaching on a nationally recognised qualification in Community, Play and Youth Studies working in the School of Education, University of Birmingham (England). His teaching areas focus on youth work, political perspectives & social policy, human rights and action research. He also teaches and supervises post-graduate and research students on a Masters in Applied Community Studies. He is also employed as one of Her Majesty's Additional Inspectors of Youth Services.

Prior to becoming a lecturer he was a youth worker for almost twenty years, working latterly as a Senior Manager managing a large sector team/budget within a Local Authority Youth Service.

His current research focuses on engaging young people in action research across the West Midlands area with a view to empowering young people to take the lead in setting up youth forums and in the design and implementation of Youth Strategies. The Birmingham Youth Empowerment through Action Research on Decision-making (B-YEARD) Project reflects the journey of a group of young action researchers as they worked together over a eighteen month

period carrying out research and preparing to tell their stories to an audience of researchers, policy makers and practitioners at conferences on action research by young people (Birmingham - March 2003; Glasgow - September 2003; Melbourne - November 2003; Port Fairy 2004).

His research and work with young people continues in three other areas within the West Midlands (England), working with over forty young people on projects funded by New Deal in Communities (NDC), Neighbourhood Renewal Fund (NRF) and Birmingham Community Empowerment Network (BCEN). This work focuses on working with young people with a view to ensuring that they have a major impact on the research and evaluation processes which determine the allocation of resources targeted at young people through a wide range of government initiatives at a local level. Andy is at the latter stages of completing his PhD Research entitled; Finding a Voice: Using Action to Activate Young People's Voices.

One Size Doesn't Fit All

Nick Guggisberg and Vivienne Cunningham-Smith, Child & Family Community Development Workers, Albion Park Neighbourhood Association, Illawarra Child & Family Community Development Partnership

This Social Action Research is a partnership between three Stronger Families funded projects: Albion Park Neighbourhood Association working with 2 low density public housing estates in a semi rural context, Barnardos South Coast working on a high density Radburn style public housing estate, and Shellharbour City Council (Flinders) working with a newly developed private housing estate. The research has been conducted over the past 24 months to define best practice models, differences and similarities of practice and community need between 3 vastly differing communities, the impact of housing type on need / capacity and to determine the impact of socio economic circumstances on practice strategies and needs. A model of Child and Family Community Development mapping the key differences and similarities between community development strategies and practice between highly vulnerable communities and communities with high capacity/ social capital has been developed. The key learning's to date have been that community development with highly vulnerable communities looks different to mainstream community development in complexity, intensity and practice strategy. The critical difference between communities is the proportion of strengths / pressures within each grouping within these communities, and the power that this has on defining the core practice strategies utilised. The model has great potential in advising policy makers and funding bodies on future community development projects targeting high needs children and families from a community development perspective. The experience of this project has shown that "One Size Doesn't Fit All".

Practicing Place? Exploring discourses around Inner-city Sydney Neighbourhood Centres

John Rule, UTS

These Neighbourhood Centres (NC's) emerged out of resident and community action in inner Sydney in the late 1960s, and their emphasis was on place. (Barry et al. 1985). The organizations that developed were 'marginal' to the extent that they concentrated on information, advocacy and social action for groups who had traditionally been locked out of government planning processes. The Centres retained strong ties to some of the inner city social movements described by Jackabovic (1984) and grew, along with the

movements for self-help, resident action, community development and welfare rights. (Bullen, 1997).

Funding of the NC's in the 1970s and activities through the 1980s, in developing and providing community services, drew them into government planning processes. Discourses of community development, participatory democracy, urban environmentalism, feminism and multiculturalism had been circulating and were a focus for organizational activity. By the end of the 80s these earlier discourses were still evident and other discourses connected with increasing professionalisation, new managerialism and new funding regimes were beginning to cut across those earlier discourses. Pressure on these small organizations continued in the 90s; cutbacks in welfare expenditure, along with government preference for larger, more institutionalised and more stringently monitored community care programs forced small and local oriented neighbourhood and community centres once again to the margins.

Everingham (2001) explains the set of pressures occurring across the whole of the community sector over the period mentioned above. In the work of Kenny (1994) and Yeatman (1990, 1998) there are descriptions of how the dominance of economic rationalism as a philosophy has impacted on the policy process, community organization and community service arrangements in ways that curtailed and redirected the initial energy of community sector activity.

In part, the paper, exploring the specific sites of inner Sydney NC's, addresses the question - what has happened to oppositional practices and the counter hegemonic intent of activists and community workers?

This paper focuses on the possibilities for examining community practice that are offered by post modern and poststructuralist theory. Using for example, Foucault's concept of governmentality, concerned with political rule and management, and what Rose (1999) and Dean (1999) call 'government through community' and 'technologies of community' these organizations can be seen as part of a governmentalized community sector. In other words the NC's can be seen as part of a suite of governing arrangements. (For case studies in other areas that may illuminate this point see Dean and Hindess 1998). Governmentality however, does not provide the whole story, and the paper will also explore the theorization of communities as potential sites of an *adult learning for citizenship* (Usher and Edwards, 1997), and for community practices as establishing the conditions for *be-coming communities* (Agemben, 1993), and as places to *imagine and design new social futures* (described Girioux, 1992 and The New London Group, 1996).

The paper reports on a series of semi-structured interviews with people who set up these organizations in the early 70s as well as those who worked there in the 80s and 90's.

The paper takes a post-structuralist view, recognizing that organizations are 'constructed in language' (Garrick and Rhodes, 1998:10). This is not to say that organizations don't have effects and do things, but it is in the telling of stories of organizations, and writing about them, that meaning is made. (Rhodes, 2001). The questions, below, were developed as a way of bringing out the stories around these organizations and attending to some of contradictions of community, community organizations and practices of place.

What do the terms empowerment, participation, community service and citizenship mean for community organization practices? What have workers and organisers wished for when they become involved in these community organizations? What might this mean for current practice?

If these organizations were once sites of dissent or oppositional knowledges and there is evidence that these sites are now governmentalized, then what is the future shape of community organization practice?

The paper will highlight the discourses around community, feminism, multiculturalism, social justice, and social change, which emerge in the interviews and will also describe some of the hopes, dreams, desires and intentions that are brought to these sites by activists and community workers. The paper proposes that practicing place is about practicing a set of social relationships, and, drawing upon the stories around these inner city NC's suggests there still is some radical potential for place focussed community work and education for social change.

Agemben, Giorgio. 1993, *The Coming Community,* trans. Michael Hardt, University of Minneapolis Press, Minnesota.

Barry, Margaret. Clohesy, Michael and Smith, Phillip 'Inner city resident action' in Thorpe, Rosamund and Petruchenia, Judy. 1985 (eds.)*Community work or social change? An Australian perspective.* Routledge and Kegan Paul, London. pp. 81 -95

Bullen, Paul. 1997, *Neighbourhood and Community Centres in NSW: This is what we do,* Local Community Services Association, NSW.

Dean, Mitchell 1999, *Governmentality:Power and Rule in Modern Society.* Sage Publications, London.

Dean, M. and Hindess, B. (eds.) (1998) *Governing Australia : Studies in Contemporary Rationalities of Government* Cambridge UP. Cambridge

Everingham, Christine. 2001 'Reconstituting Community: Social Justice, Social Order and the Politics of Community' in *The Australian Journal of Social Issues,* Volume 36, Number 2 May 2001 ACOSS, Sydney.

Giroux, Henry. 1992 *Border Crossings; Cultural Workers and the Politics of Education,* Routledge, New York.

Garrick, J. & Rhodes, C. *Deconstruction, Research and Organisational Learning,* December, 1998 Paper presented to the AARE Conference, Adelaide.

Jakubowicz, A. 1984, "The Green Ban Movement: urban struggle and class politics' in Halligan, J. and Paris, C. (eds.) *Australian Urban Politics: Critical Perspectives*, Longman Chesire, Sydney.

Kenny, Susan. 1994, *Developing Communities for the Future: Community Development in Australia.* Thomas Nelson. Melbourne.

Rose, Nikolas. 1999, *Powers of Freedom; Reframing Political Thought,* Cambridge UP, Cambridge.

Rhodes, Carl, 'The Possibilities and Problems of Writing the Heteroglossic Organisation' Paper presented to the Discourses on Discourse: The Language of Work and Education Conference, University of Technology Sydney 9-11 November 2001

The New London Group 'A Pedagogy of Multiliteracies: Designing Social Futures', in *Harvard Educational Review* Vol 66, No 1, 1996

Usher, R., Bryant, I., & Johnston, R., 1997 *Adult Education and the Postmodern challenge: Learning beyond the Limits.* Routledge, London.

Yeatman, A. 1990, *Bureaucrats, Technocrats, Femocrats.* Allen & Unwin. Sydney.

Yeatman, A. (ed.) 1998, *Activism and the Policy Process,* Allen & Unwin. Sydney.

Volunteer committees and capacity-building: Developing community-based leadership among refugees in Armenia

Armen Gakavian

For over a decade, hidden away behind the old, dilapidated walls of Armenia's Soviet-era health resorts and student residential halls, tens of thousands of refugees have lived in 'temporary accommodation'. Cold, damp rooms with minimal amenities (if they exist at all); little access to the outside world; and chronic unemployment and poverty are part of every day life for these people.

However, some refugees, with the help of one of Armenia's largest NGOs, Mission Armenia, have seen the emergence of strong community leadership. This paper will discuss the activities of the Volunteer Committees operating among Armenia's beneficiaries. It will examine their goals, methods, strategies and successes in terms of developing grassroots democracy. Finally, it will discuss ways that these Committees can work towards developing the community leadership needed to engage with the broader socio-economic and political system.

The vast majority of refugees in Armenia consist of the 280,000 ethnic Armenians who fled Azerbaijan in the period 1988-1992. The prospects for the repatriation of these refugees are bleak; thus the government of Armenia has adopted a policy for their integration.

The UNHCR has been a key player in assisting the process of integration of, and providing socio-economic assistance to, the refugees. One of the UNHCR's largest partner organisations is Mission Armenia, which provides assistance for 10,000 refugees living in temporary communal dwellings. Included in the range of services provided by Mission Armenia are first aid centres, health education, small group sessions, advocacy workshops, food packages, repairs of ceilings, plumbing and other facilities, interest-free loans for small businesses and winter heating.

Alongside this relief and development work, however, one of the highlights of Mission Armenia's activities has been its community leadership program centred on the creation of Volunteer Committees. The Volunteer Committees are involved in a number of activities including: 'self-reliance projects'; vocational and skills training; self-help and mutual-help groups; and so forth. These activities help build capacity for community leadership and create a sense of self-sufficiency and dignity.

The best way to understand the role and strength of these Volunteer Committees is to trace their origin and development. When a Mission Armenia team visits a refugee centre for the first time, it requests that the refugees elect a Committee that will act as a 'contact point' between them and Mission Armenia. The first task undertaken by this Committee is the distribution of help packages and medical aid; the search for a suitable nurse and/or doctor for the first aid centre; and the creation of a team that will undertake renovations on the building. Mission Armenia provides the raw materials, but it is up to the refugees themselves to find the human resources to implement these projects.

This method of mobilisation strengthens the capacity of refugees to participate in decisions affecting their community. Over the years, the establishment of the Volunteer Committees has succeeded in inspiring confidence amongst the refugees regarding their own efforts, especially through a number of income-generating projects that have been

proposed and implemented by the refugees themselves, and self-advocacy projects that have brought about change.

Over time, the role of the Volunteer Committee has been expanded. Some of its tasks now include the distribution and management of micro-loans for small businesses; the creation of cooperatives; the coordination of advocacy-related activities and the formation of sub-committees to deal with specific advocacy and administrative issues. Mission Armenia provides ongoing training for the Volunteer Committees and for the refugees at large. In order for refugees to be able to develop capacity and exercise democratic leadership, they need status and access to resources; knowledge (which equals power); and local language and literacy skills. To this end, Mission Armenia organises workshops, seminars and practical exercises. Further, using the expertise offered by a psychologist, social worker and lawyer, it seeks to empower the refugees to discuss the issues faced by their peers and to formulate solutions.

Nevertheless, when it comes to actually implementing these solutions, refugees and their Committees still largely rely on non-refugee groups and individuals (most often an employee of Mission Armenia) to do so on their behalf. Volunteer Committees can meet, discuss problems, enumerate demands and propose solutions; however they are not usually in a position to be able to *implement* these solutions.

The fact that refugees and their representative groups continue to experience this level of disempowerment is indicative, amongst other things, of their lack of integration into mainstream society. The refugees are largely confined to communal dwellings where the majority of residents are refugees; the remaining residents tend to be poor, elderly or disabled, or a combination of thereof. Therefore their contact with mainstream society is minimal; consequently the opportunities for them to develop their cross-cultural, professional and other skills are limited.

More specifically, refugees lack access to resources for political self-education. The capacity-building efforts of Mission Armenia are by nature limited; it is difficult for refugees and Volunteer Committees to become familiarised with the opportunities for change and the information that is required for them to be able to undertake their own research, planning and, most importantly, action.

This situation raises important questions about capacity building and community leadership. What is the role of the facilitator or intermediary (in this case Mission Armenia), and how can this role be reduced over time? How can members of vulnerable groups participate, not only in decisions about planning their community's future, but also in actually implementing solutions that directly affect their lives? The answer to these questions is to be found in strengthening the emphasis on integration, self-reliance and self-education. Mission Armenia has implemented a number of strategies aimed at integration, including public education, joint cultural activities and roundtables. Nevertheless, the goal of integration has been more elusive than that of empowering refugees to identify and discuss issues that affect their daily lives. Even then, refugees still lack the capacity to engage with society as equals. What is needed is a strategy that will strengthen the refugees' ability to influence, and participate in, the broader society.

Can we move forward? Can we spot the leader? Leadership in the Khmer community

Nola Randall-Mohk, NSW Department of Education and Training; Chong-Hean Ang, President, Cambodian-Australian Welfare Council of NSW; and Marlene Henry, Fairfield City Council

"Moving Forward" Chong-Hean Ang

This presentation aims to overview how Cambodia's war-torn situation and leadership style affect the Khmer people's mentality. Unfolding his own personal experience through Sihanouk, Lon Nol, Pol Pot, Heng Samrin and Hun Sen regimes, as well as his leading of and dealing with the Khmer community in NSW, the presenter will reveal some characteristics of the Khmer traditions and culture that have become major barriers preventing these people, the community and the country from moving forwards to be part of the mainstream system. How may the Khmer people and their community move forward from their current situation? Some recommendations and strategies will be suggested from a contemporary management and leadership perspective.

"Can We Spot the Leader?" - What does the Khmer community recognise as leadership? - Marlene Henry and Nola Randall-Mohk

People delivering services to groups within their sphere of influence need to have an understanding of the paradigms of leadership held by those receiving the service. This may be organisations in their development, or individuals who contribute to the organisations. If there needs to be a paradigm shift in order to operate successfully within the wider Australian community, what needs to happen?

This paper will look at some types of leadership, expectations of what leadership means to various organisations and authorities, and how this impacts on the wider Khmer community in Australia today.

Bio's

Chong-Hean Ang, his wife and two children came to Sydney in mid-1983. In Australia, he has obtained a Master in Social Administration from UWS and a post- graduate qualification from the Australian Graduate School of Management – the Consortium of Sydney and NSW Universities. Currently, Chong-Hean is the Senior Manager of South West Sydney Region for UnitingCare Burnside, a large and leading agency in child protection, residential care and family support in NSW. He is also presently leading the Cambodian-Australian Welfare Council of NSW Inc as its President. In a capacity as a board member, Chong-Hean advises a number of government and community based organisations on management and cross-cultural issues. He has been recently engaged by Sydney University to be an adviser on a United nations project in Cambodia on a development of a legal system dealing with juvenile delinquency. He is passionate about change management, teamwork and he is an active advocate for diversity in workplace and society.

Marlene Henry is the Community-Project Officer - Multicultural and Indigenous at Fairfield City Council. She holds a Bachelor of Social Science degree from the University of New South Wales, majoring in Sociology, and has completed a Postgraduate Certificate in Social Change and Development at the University of Newcastle. Marlene has worked in research for 2 years, and policy and community development for 6 years.

Nola Randall-Mohk is an Outreach Co-ordinator at Granville College of TAFE and co-ordinates educational programmes in the local community and is responsible for International Students who study at Granville. She is an experienced ESOL teacher. She completed her Bachelor of Arts in Education at Trinity College in Deerfield, Illinois, U.S.A. And then worked briefly in Bangladesh. Upon her return to Australia, she completed a Post Graduate Diploma in TESOL (Teaching English to Speakers of Other Languages).

Through her involvement in teaching at TAFE in 1982 on vocationally oriented programmes for ethnic specific groups, she became involved in the Khmer community. Since then, she has been extensively involved with many Khmer organisations in Sydney. Nola first travelled to Cambodia in 1987. Subsequently, twice a year, she acted as escort for groups of Khmer returning to visit their families until 1992 when the United Nations began setting up elections in Cambodia. In 1993, Nola took leave without pay from TAFE, and moved to Phnom Penh for three years where she taught English at the Australian Centre for Education. In 1996, Nola returned to work at Granville TAFE, and in 1997 undertook a further qualification, Master of Arts in Language and Literacy. Nola has been involved in Community Management Committees of various other organisations as well.

Community newspapers for grassroots democracy

Mark Snell, Peninsula Community Access Newspaper

Effectively-run local newspapers, staffed by volunteers and promoting wide participation, can make an enormous difference to the strength and resilience of grassroots democracy. However, they are rarely seen as important social infrastructure at a community level. Establishing a newspaper for a local community can be one the most profound actions of community leadership that a person or community group can make. And it can be achieved with a little thought, a few skills and with just basic resources.

Grassroots democracy is often spoken of in terms of giving a voice to the underprivileged. But it must be remembered that democracy is a process, based on a set of values and principles. Democracy requires the encouragement of participation and the expression of a diversity of views, including the marginal, unpopular and radical. In a grassroots democracy, this can be particularly challenging, with social relationships blurring the distinctions that can clearly be made in larger democracies. For example, conflicts of interest are not so easily quarantined as they can be at a regional, state or national level. Nor are clear ethical guidelines available for conducting a grassroots democracy. Democracy is based on well-informed representative decision-making.

Despite technological advances, newspapers remain one of the most effective means of sharing information and views amongst the most people in a community, including poor and vulnerable groups. Community newspapers can also encourage people to appreciate the diversity in their midst, and the achievements that this appreciation can lead to.

At the Central Coast Community Congress, it was clear that local government and non-government agencies alike have adopted "Asset-Based Community Development" as the underpinning approach to their work. This approach is very much about putting social infrastructure in place.

There are some examples where the production of neighbourhood newsletters have been encouraged but, where this does occur, the emphasis seems to be on the

community group producing the newsletter, rather than the newsletter itself as effective social infrastructure for the community as a whole.

We now have few truly local newspapers and those publications that call themselves "community newspapers" are usually regional advertising media. This is because the retail industry now is regional, dominated by corporate giants and national franchises, whose interests are not served through advertising in local newspapers.

The introduction of GST has removed the tax advantages of producing local newspapers, rather than advertising catalogs. Prior to GST, sales tax exemption was available for newspapers which contained at least 17 per cent "news". The removal of this concession has seen the demise of many local newspapers that were already only marginally profitable and under threat from the nationally-owned regional advertising media. While some ideological objection to government ownership of newspapers was expressed with the recent Telstra proposals, there is a strong argument for public sector support for such social infrastructure. For example, government ownership of the ABC is seen to be in the community interest, as long as its independence is guaranteed by a charter.

Different ownership models can be explored to facilitate the establishment of local newspapers to strengthen grassroots democracy, taking advantage of voluntary community participation to succeed.

This 90-minute workshop will take a participatory approach to address the practicalities of establishing and running a local newspaper and the community leadership required to do so. In a combination of individual, small group and whole group work, participants will:

- Discuss, with detailed examples, the nature of grassroots democracy and its ramifications for communication media.
- Design their own local newspaper and formulate editorial policies and standard practices, which embody useful and ethical principles supporting grassroots democracy
- Look at the skills, capacities and resources required to operate a successful local newspaper on an on-going basis and how these might be brought together.
- Discuss the ways in which community workers, service providers and local government can encourage and support the establishment of local newspapers.

In the process of this workshop, participants can be expected to formulate a list of useful pointers relevant to their own circumstances, which they can take away for subsequent implementation.

Bio

Mark Snell is honorary editor of the Peninsula Community Access Newspaper Inc (Peninsula News - www.peninsulanews.asn.au) established in 1999 on the Woy Woy Peninsula, where volunteers control and contribute to the editorial content of the fortnightly newspaper.

Mark Snell qualified in journalism (RMIT 1976) after failing HSC English. Since then, he has served as a municipal councillor (Healesville, Victoria) and has taken an active role within the community wherever he has lived.

In 2001, he was awarded a Premier's Award for Active Citizenship in recognition of his role with Peninsula News and other community groups. He is currently chairman of a non-profit group planning to establish an eco-village on the NSW Central Coast and recently organised a seminar

and workshop on the topic of "Eco-villages and Affordable Housing". He works as a software developer.

Communication Technologies & Leadership for Resilience: Participatory Research in Five Coastal Communities of Newfoundland

Carol E. Harris, Leadership Studies, Faculty of Education, University of Victoria, BC, Canada

Many coastal and rural communities face economic, social and cultural destabilisation within a globalised economy, together with the challenges of unhelpful local governments and environmental change. Coastal communities of Newfoundland and Labrador since 1992 have experienced the collapse of their major industry, the cod fishery and associated fish plants, and an out-migration of approximately half their populations. Added to this, a newly elected provincial government -- while "encouraging" the people to move to growth centres through the closure of community development offices, and the downsizing of schools and health facilities – commits itself to "tough business decisions" and dramatic deficit reductions. This workshop explores five means of communication – camcorders, interviews, videoconferences, information technologies [computers], and workshops – used by a team of participatory researchers in to assess of the impact of new technologies on education, health care and small business.

Several problems, each embedded in the province's 400-year history, confront the "participatory" project. The first surrounds a lingering colonialism, the second is inherent in isolation of communities, and the third springs from traditional social arrangements. All problems are socially and culturally rooted, as are strengths of coastal Newfoundlanders such as social cohesion, knowledge of the land and sea, cultural expression in arts and crafts, and physical resilience to a harsh climate.

Newfoundland, unlike other Canadian provinces, emerged from official colonial status to join confederation in 1949. As a colonial outport, it experienced paternalistic governance and the economic control of merchants who were, in turn, directed by the policies of the Mother country, in this case, England. Since Confederation, a series of national and multi-national corporations have dictated, through the fishery, the social and economic and educational course of the province. For these and other reasons, Newfoundlanders are said to suffer from dependency, and to be somewhat lacking in entrepreneurial initiative.

In the 1980s, the isolated town of Burgeo pioneered in Newfoundland a narrow-band television system. Through the medium of this non-profit Broadcasting System (BBS), community members were exposed to local news, entertainment and political commentary. Between1997-99, two adult educators successfully extended to neighbouring communities the scope of learning and community development through the BBS, video presentations and newsprint (Harris 2003), only to see the project end through lack of funding and political support. In part to fill that gap, as well as to respond to the social and economic disintegration brought about by the collapse of the cod fishery, the BBS in partnership with health care institutions and the local school district installed interactive media communications (e.g., broadband internet and video conferencing) in the five communities of our study.

Our three-year study (2002-05) -- involving a team of five researchers, three collaborators, and five partners – examines the impact of technologies of the 'new economy' on people's ability to enhance community resilience by planning and controlling their own futures. Four assumptions guide our work. The first is that educational reality must be understood through a framework of lifelong learning. For this reason, we examine learning as a social process that extends from pre-school to adulthood. The second assumption is that we need to critically examine technology as more than simply a tool (Moll 2000). We share Heidegger's (1977) view that it comes with the potential both to strengthen and undermine society. The third operative assumption is that communication lies at the heart of resilience, and people affected by change provide the best lens through which to explore this resilience. Finally, we believe that, to see our work continue, we must develop multiple aspects of a university-community partnership. To this end, we ensure that local people (community activists and role incumbents) take an active part in the research with a view to continuing it in future.

Borrowing from Foucault's (1984) interlocking concepts of power/ knowledge, this study builds theoretically on inextricable links between knowledge and the kind of power that emerges as people engage in their world. In this, we hold with Blaug (1977) that "the social world confronts us as something which is partly pre-given and partly the creation of our own actions. To learn is therefore both to make and to discover" (p. 101). It is said that we live in a "knowledge society" (Hargreaves, 2003), but we point to the distinction between gaining knowledge *about* the world (as gained through an accumulation of facts) and knowledge *of* the world, through engagement (Ryle, 1990).

Workshops, held in each community, form the centrepiece of our study. They complement individual interviews and meetings, and provide a forum for engagement. In the first set of workshops, people eagerly shared with us their attitudes towards the various technologies (mainly positive) and the training they have received (largely negative). In the second set of workshops, as we engaged in 'dialogue' about the way forward, we learned the limits of participatory research. When community members have little experience of new technologies *and* in carving their own futures, silence ensues. Elsewhere, Clover and Harris (forthcoming) discuss the compromises we believe we had to make with "participatory" methods, and the strategies we pursued in order to move the project forward.

Here in Sydney, each of the five technologies of communication will be discussed in a dialogical manner with workshop participants. We will share with one another our experiences -- successes and failures -- of working with communication technologies, as applied to the context of rural or coastal communities where possible.

The proposed workshop will be organised as follows:

Minutes	Content
15	Mixer, taken from the NL workshops
30 film	Presentation of problem and exploration of methods (including a brief except, demonstrating a 'people's evaluation' -- interviews with youth and adults about the impact of new technologies)
25	Discussion groups, focussing on two major questions regarding new technologies (one to explore participants' experiences, and the other to assess the manner in which technologies have altered our 'way of Being')
20	Reports to the general circle of participants, ending with implications for community leadership

References

Blaug, R. (1977). Between fear and disappointment: Critical, empirical and political uses of Habermas. *Political Studies, 25*, 100-117.

Harris, C. E. (2002). Imagining the good organization: Educational restructuring in a coastal community. *Educational Management & Administration, 30*, 65-82.

Clover, D. E. and Harris, C. E. (in press). Agency, isolation and the coming of new technologies: Exploring 'dependency' in coastal communities of Newfoundland through participatory research. (<clover@uvic.ca>)

Hargreaves, A. Hargreaves, A. (2003). *Teaching in the knowledge society: Education in the age of insecurity*. New York: Teachers College Press.

Heidegger, M. (1977). *The question concerning technology, and other essays*. New York: Harper & Row.

Foucault, M. (1980). *Power/knowledge: Selected interviews and other writings 1972-1977*. (Ed. C. Gordon). New York: Pantheon.

Moll, A. (Ed.) (2001). *But it's only a tool! The politics of technology and education reform.* Ottawa: Canadian Centre for Policy Alternatives.

Ryle, G. (1990). *The concept of mind.* Middlesex: Penguin Books.

Bio

Carol E. Harris, Ed.D., a professor at the University of Victoria, British Columbia, teaches organization theory and moral philosophy in the Department of Leadership Studies. Carol began her career in adult education and, following many years as a music educator, has now returned to her initial interest in community development. She has always promoted the interaction of children and adults and, in 1998, published a life history on that relationship: *A sense of themselves: Elizabeth Murray's leadership in school and community* (Fernwood Press). Her research projects, funded by the Social Sciences and Humanities Research Council of Canada, centre on the growing drift towards technological thought and action, so clearly evidenced in neo-liberal ideologies of economic and social change. Carol's recent writing on community issues appears in *Educational Management and Administration (UK), The Canadian Journal for the Study of Adult Education*, the *Journal of Educational Administration and Foundations (CAN)* and in numerous book chapters.

Activism and Organising

Social movement knowledge and learning: dialogue and action against globalism

James Goodman, Research Initiative in International Activism, UTS

Educational and research institutions accumulate knowledge about the world, and seek to disseminate it. Social movements are also sites of knowledge production - and of a centrally important type of knowledge. Social movements produce emancipatory knowledge, in the sense of knowledges about the world, and, crucially, how to change it. Such knowledge emerges at the nexus between reflection and action, where visions are created and fought for. Here, the process of dialogue, when embedded in action, charts new directions for societies. I would like to discuss some of these ideas in relation to issues of globalisation and counter-globalist social movements.

Young People, political and social activism – dispelling the myths

Jodie Schluter, U Who – the Young People and Unions Network, and United Trades and Labor Council of SA (UTLC).

U Who – the Young People and Unions Network, is an initiative of young South Australian unionists in collaboration with the United Trades and Labor Council of SA (UTLC).

U-Who is a movement of young people committed through education, action and community campaigning, to improving the rights and conditions of young workers and assisting them to join and actively participate in unions**.** One of the objectives of the network is to assist young workers to build workplaces and workforces that are free of exploitation, harassment and discrimination. We believe that the most effective way for young workers to achieve this, without being targeted individually, is collectively through unions. The Network, through the UTLC, has been funded by the Foundation for Young Australians to implement a number of strategies and campaigns over the next three years to achieve these goals.

Research conducted by U-Who over the past year confirms that young workers are generally low paid, have an extremely high level of casual employment, are more likely to be paid on trainee wages which are lower than junior wages and are more likely to be injured at work. They are generally unaware of their rights at work and do not know where to go to access information, assistance and advocacy. Our research also indicates that young people have very little knowledge about unions and the contribution the Trade Union movement makes to building a better and more just society.

We also know that young people are not joining unions. We don't believe it is because young people are anti-union, but more as a consequence of the introduction of anti-worker industrial policy and the demonising of the union movement by conservative mainstream media. Young people's access to information about their rights in the workplace has been severely restricted, they are not being taught about unions in school and a large percentage are being employed in highly casualised, non-unionised industries that have no union right of entry provisions. All of this equates to, in our experience, a significant proportion of young people who are being exploited by employers who take advantage of their lack of knowledge and lack of voice in the workplace.

Our network operates from a model of youth participation that affords its members with numerous opportunities to contribute to democratic decision making at many levels. They guide the planning and development of strategies, they determine the issues that are to be campaigned on, they are the 'face' and 'voice' of the project and the youth

union movement in South Australia. They are in essence the new agents of change on a range of work, social and political issues relevant to their lives

Our network aims to dispel the misconception of many adults that young people are apathetic, complacent and ignorant in relation to work and social issues. Young people are blamed for many of society's ills and are now being blamed by some sections of the union movement for not continuing the fight for better pay and working conditions. We believe the best way to challenge this myth is to lead by example and demonstrate that we are passionate social, political and industrial activists.

We believe in the old mantra 'knowledge is power', therefore education is the core of everything we do. We base our education strategies on the peer education model as we believe this is the most effective way to connect with young people. We also feel that in terms of making the union movement relevant to young workers we must demonstrate to them that today's movement is not just a bunch of cardigan wearing old men but that it includes a collective of vibrant, passionate and committed young women and men who are concerned about the negative impact the rise in casual employment, unfair pay structures and reduction in basic entitlements is having on their peers.

This presentation will outline the range of strategies the UTLC's youth project will be implementing over the next three years to increase young people's awareness of their rights at work and why it is important for them to join unions. We will discuss some of the barriers that exist for young people in relation to work/union activity and highlight some of the successful strategies that we have implemented so far. We will also outline how we are working with SA Unions to increase their accessibility and relevance to young people and how we are facilitating young people's participation in the union movement.

Bio

Jodie Schluter is the Co-ordinator of U-Who: Young People & Unions Network and S.A. Unions Youth Project Officer

Challenging the Fossil-Fuel Dinosaur: Grassroots education and organising for 'No New Coal' in the Hunter Region

Geoff Evans and Bev Smiles, Newcastle University and Nature Conservation of NSW

Coal is *King* in the Hunter Region of NSW, where dependency on massive coal exports, coal-fired power generation and aluminium smelting is overwhelming local residents' democratic rights and their aspirations for sustainability.

Black coal worth $4 billion per annum is mined from 37 mines that scar the Hunter landscape, occupying more than 520 square kilometres and threatening the health of the Hunter River catchment. The coal industry feeds six power stations that generate forty per cent of NSW electricity and smelters producing 40% of Australia's aluminium production, which together comprise a source of greenhouse gas emissions larger than the Australian car fleet.

The Region's reliance on coal and related industries locks it into dependency on 'dinosaur' technology as the world moves away from fossil fuels towards clean, renewable energy.

Communities in the Hunter Region of NSW are challenging the non-sustainability of coal dependency and its cumulative social, economic and ecological impacts.

Resistance to *King Coal's* rule is growing through networks of residents, wine growers, farmers and environmentalists, with growing support from local government in coal-mine affected areas.

Community-based education, activism and organising are challenging the enormous power of a few transnational mining corporations, including BHP Billiton and Rio Tinto, state owned power corporations and two global aluminium corporations, and their champions among local state and federal politicians of both major parties.

Education and organising strategies of local resistance include public protests, para-legal advice to residents displaced by mine projects, advocacy at government commissions of inquiry, and strengthening links with national and international advocacy groups working on mining, energy and climate change issues.

Recent protests of families effected by the proposed Mt Own mine extensions have forced Singleton Council to declare its opposition to the new mine, an unprecedented level of local government support.

While mining, power and aluminium corporations have sophisticated public relations processes, including endless community consultative committees, multi-million community trust funds and sponsorships, local residents have no paid activists working on education, organising or advocacy about mining impacts, relying instead on volunteers and local outrage.

Community resistance to coal also demands dialogue about a 'just transition to sustainability' with workers, businesses and communities who will be adversely affected by a transition to a non-coal economy, as well as those whose livelihoods and lifestyles have been damaged by the encroachment of massive open cut mines up the Hunter Valley.

The paper discusses local education and organising strategies for reasserting local power involve linking local activists with others working for clean power elsewhere in Australia, and in the East Asian countries that import Hunter coal.

The authors, who are both local activists, critically analyse how local education, organising and activism fits within an 'environmental justice' framework, a framework that notes the particular disadvantages experienced by regions, like the Hunter, that are locked into extractive industry dependence.

The paper considers how the challenge to *King Coal*, calls for a moratorium on new coal mines and coal-fired power stations in the Hunter, and promotes a 'just transition' approach, an approach that demands new investment in infrastructure, education, income support and employment to create new opportunities for those whose livelihoods and welfare are most vulnerable to the current threat to sustainability posed by the coal industry and who will be displaced in any future shift towards sustainability.

Cyber or internet-literacies for collectivities as opposed to individuals

Corey Dolgon, Worcester State College, Massachussets, USA

For most of the folks who advocate the internet as a tool for political empowerment, the arguments rest on two kinds of political participation. One is democracy in a traditional western sense of one person-one vote. The internet and its attendant technologies will make electoral political participation more accessible; the computer age will allow for better political education and may perhaps counter the role of 'big money' in political campaigns. Democracy, then, is the greater empowerment of disenfranchised individuals from the standard political processes.

The second form of democracy relates more to a general sense of citizenship and public engagement. Through the internet, more and more people will be able to talk to one another and create relationships among participants on a global level. These kinds of dialogue eventually build a sense of interconnectedness and perhaps allow for a recognition of shared interests and a respect for different beliefs. In this case, democracy seems conflated with discussions of 'community' which is evident in the many papers at the conference that refer to community and democracy.

What concerns me about these definitions is that neither offers a real story of democracy. In the first scenario, democracy is limited to information and logistics--more people can get more information about candidates and have greater access to voting for the candidate of their choice. This is consumption-based politics and democracy is merely another form of capitalist production and distribution. Who the candidates are and the ability of people to play a powerful role in the politics of their communities and the global economy seem wholly circumscribed. In the second scenario, the intensified, internet-driven dialogics of students' discourse serve the purpose of fulfilling a need for community and inter-relatedness (Tönnies kind of intimacy-driven 'Gemeinschaft' as a corrective to Durkheim's pessimistic sense of anomie-driven 'Gessellschaft'). But the notion of not only remains vague, it offers no direction or potential for committed political action. Political discussion and debate is assignment-driven or curiosity-driven, but it never occurs within the context of a combination of people brought together by a shared concern about common issues and identities or a shared consciousness about powerlessness and struggle.

Neither scenario, even as it might reach a utopian form, offers much in the way of a story of democracy or justice. They are driven by information and the sharing of individual opinions, but they are divorced from the kinds of political and social interactions that drive serious political consciousness and collective engagements with power. At their base, in fact, they are focused on individuals, not collectivities. Even those papers directed at improving student's internet literacies seem to miss the mark. While students should be equipped to read the internet critically, it is stil just a tool for individual discrimination and empowerment. There is no next step towards democratic movement and action. Students can dismantle the narratives of corporate triumph, but they have no foundation on which to construct new stories of democratic and collective identities. I would argue these stories and identities can only come from the shared physical space of working together in struggle, designing mutually negotiated strategies for shared political and social goals, developing radical consciousness based on a sharing of personal, political and shared experiences, fears, and dreams.

The internet may be a resource, as is the telephone, television, etc. but we cannot let the internet shape our understanding of what is really necessary to both define democracy and bring about democratic social justice. It will take more than simple literacy about the internet, it will take more than civic deliberation, increased participation, and a notion of cybersubjectivities. It will take more than empowered voters and empowered consumers. It will take the real experience of collective engagement and the active performance of political power to give substance to the vision of democracy and the memory of struggle.

The Poverty Inquiry: agitation or perpetuation?

John Falzon, St Vincent de Paul Society

> *"… we have gone to very great pains to make sure that the greatest winners are the poorest in the community. I am very pleased that I am Prime Minister of a country that has seen a very strong growth in opportunities and real incomes for middle- and upper-income earners. But I am also proud of the fact that that has not been at the expense of social justice for the poor."*
> (Prime Minister John Howard, Debate following the tabling of the Senate Poverty Inquiry Report, 11 March 2004)

The Senate Poverty Inquiry took nearly 12 months; included 17 days of public hearings; heard from 340 witnesses; and received 274 submissions. Well-organised groups of Vinnies members gave evidence in nearly every centre in Australia where the Inquiry held hearings. Community groups of all sizes, religious groups, unions, activists, researchers, representatives of all levels of government, and individual citizens provided written and oral evidence to this first inquiry into the causes and extent of poverty and inequality since the Henderson Inquiry in 1975.

The major findings were:

- Unacceptable levels of poverty (up to 3.5 million people).
- A growing gap between rich and poor.
- Growing inequality of opportunity in housing, health, education, and full-time jobs.
- Over 1 million people with jobs, who are still poor – "the working poor".
- Inadequate support for people without jobs.
- Widespread disadvantaged groups, particularly in rural and regional areas and particularly concentrated in Indigenous communities.

The Major Recommendations (out of the 95) were the calls for: a National Summit to develop a National Strategy to address poverty and inequality and the establishment of an organisation to implement and oversight the strategy. Other recommendations were made concerning the inequality of access to services such as: employment, housing, health, education and training, and assistance to disadvantaged groups in the community, especially in rural and regional areas.

The main thesis of this paper is that the Poverty Inquiry was a historical instance in which spaces were institutionally provided for groups to agitate for limited social change through the instrumentalities of government policy, especially as it pertains to the regulation and modification of the impacts of market forces. The Inquiry can also be construed as an opportunity to do very little in the face of both human suffering and developing popular consciousness of injustice.

This paper examines the Poverty Inquiry and its aftermath by analysing the dialectics between:

1. the Inquiry as a manifestation of grass-roots social movement and the Inquiry as a top-down institutionalisation of discontent;
2. state and civil society;
3. advocacy and self-expression;

The pervasive ideology of privatising the blame for poverty, inferring that people have opted for self-marginalisation, will also be analysed and contrasted with the political position that calls for a socialisation of responsibility for both poverty and growing inequality.

An analysis will be offered regarding the small but powerful mobilisation of criticism of the findings of the Poverty Inquiry as well as the responses by community groups, unions and political parties to this criticism.

The paper will conclude by taking stock of some of the lessons learned from the Poverty Inquiry experience, from the perspective of the St Vincent de Paul Society, as well as in terms of the plurality of progressive forces for social change.

Bio
John Falzon is the National Research & Advocacy Officer, St Vincent de Paul Society

Resilience and Renewal: Women's Organisations in Croatia: Participating in the Process of Sustaining and Rebuilding a Society in Transition

Lynette Jordan University of Glasgow, and Esther Quinn, Union of Shop, Distributive and Allied Workers (USDAW)

This research project examines the origins, ethos and activities of two women's organisations working in Croatia…Stope Nade (Steps of Hope), and Dominoes. It illustrates how both have placed the emphasis on women talking to women, women working with women and women building networks.

These two groups have given priority to informal learning and education not only to bring immediate benefit to women, but also to be part of a movement to maintain and develop a democratic society in a country in transition from communism to capitalism. They have a shared ideal of a democracy in which are recognised the abilities and commitment of women and their equal status to men.

They would endorse the views Gil Long, Director of the Active Learning Centre:

> "Democracy, by definition, cannot allow itself to be gender-blind. It has to strive towards ensuring women's human rights, gender equality, equal opportunity and the participation of women in the decision-making process".

The rebuilding of a nation, at the macro-level can often be viewed as the work of men, but underneath there will be as many women, working collaboratively to take up small, crucial steps to regenerate society.

This unrecognised, undervalued contribution provides a starting point for the exploration of two Croatian women's organisations, and how their endeavours are part of the rich tapestry of a country emerging from war and a struggle for independence, into ongoing social, economic and political upheaval.

Background to the research
This work builds on two previous projects with women in Croatia, which included two training seminars in 2002, funded by the European Union, on 'Developing Equal opportunities in Croatia'. We listened to the women's experiences of continuing discrimination at home, in work, in the community and in politics. This led us to further research, to improve our understanding and knowledge of women's position in Croatian society and the paper 'Fragments of Women's Lives: Voices from Croatia'

This latest research looks at the women's organisations which some of the women we interviewed belonged to. We have progressed from individual experiences to collective activities. This provides another perspective on women in Croatia, which helps to demonstrate a multi-layered approach and give a deeper understanding of the complexities of a society, which has endured conflict and turmoil.

Resilience and Renewal
The women's organisations involved illustrate the resilience, tenacity and determination of the women as they responded to changing circumstances.

Stope Nade came into existence in the immediate aftermath of the war; Dominoes emerged almost a decade later in the post-conflict period. Stope Nade is a non-profit-making, non-governmental organisation established and registered in Croatia in 1996. It was set up following the initiative of the British organisation, Marie Stopes International that has been present in the country since 1993.

In its mission statement, it aims

> '…to promote activities which will empower women for self-organisation…to articulate their human rights and to become active participants in creating policy of local, national and international institutions.'

Stope Nade gave support to women …local, displaced and refugees…through a network of Women's Centres. They realised as Sanja Sarnakova of B.A.B.E did, that

> "…women suffered most in the war… the heroes were male… there was no recognition of the heroic deeds of women".

Stope Nade concentrated on women's health…psychological as well as physical. A key method for doing this was in formal briefings in community settings, providing space for women to discuss what mattered to them.

Franca Tranza of Marie Stope International, writing in 1995 explained,

> "At the centres, staff and the women themselves seek to heal the scars that people can't see. These include the psychological wounds of sexual and physical abuse, bereavement and separation."

Women also came for information on contraception, menstrual and other reproductive health problems, caused or exacerbated by a hand-to-mouth life spent in the crossfire of conflict.

The current Director of Stope Nade, Odesa Krstulovc, recognises that as peace is established. "the priorities of the organisation have to change, to move with the different social and economic situation". Women's health is still at the core, and as she commented, "Always women are the focus group".

Dominoes emerged in this changing situation in 2003; created by women who had met through activities with other NGOs, who shared not only friendship but also values. The original founding group consisted of community development, health and youth workers, who had worked with other women's organisations, as workers and volunteers. They desire to create a network interested in change for women. Their name, Dominoes, highlight their aim –a toppling effect on the systems and structures, which obstruct the progress of women and hinder them from claiming their rights. Their approach is women talking to women, exploring ideas and issues, reaching out to women to raise awareness of democracy, equal opportunities, and active citizenship. It is about opening up their feminist perspective to others. As one of the founders commented on sexism, "…in the beginning you don't notice…you do when you want to move on!"

The first tentative steps of this enthusiastic, determined group of women has borne fruit. A key founder commented eagerly, " We are so motivated and we feel great about Dominoes". Operating on a shoestring, hampered by a fragile funding regime for women's organisations in Croatia, and elsewhere, they managed to open an office, employ an office manager, produce a strategic plan and undertake projects for women.

Both Stope Nade and Dominoes are making an impact on women's lives, but share a feminist perspective, both suffer from inadequate, vulnerable funding, but persist in their belief that change and improvements for women, benefit and strengthen the democratic structures of a nation emerging from war, conflict and chaos into a capitalist society with aspirations to be part of the European Union.

Their endeavours should not go unrecognised, or unrecorded, but be placed alongside the male rendition of the history of this time. We aim to contribute in a small way to addressing this.

Bio's

Lynette Jordan is a lecturer in the Department of Adult & Continuing Education, University of Glasgow. She currently teaches and co-ordinates the Certificate in Learning and Development, which is a course specifically designed for unqualified workers with experience in community learning and development or an associated activity. The course covers the basic values and principles of community development, which underpin practice. This includes human rights and anti-oppression, global issues, social policy and theories including such theorists as Freire, Gramsci and Alinsky.

Dr. Esther Quinn is the Scottish Divisional Training Officer: Union of Shop, Distributive and Allied Workers (USDAW) the fifth largest trade union in the UK. It operates exclusively in the private sector, predominantly in retail and food manufacturing. The focus of the work is designing, delivering training for the shop stewards, safety representatives and key activists. It also involves supporting the work of the Women's Committees. This has included issues such as poverty, equal pay, women and health, domestic violence, sexual harassment, speaking out and

campaigning for change. She is also the Scottish Convenor of Workers Educational Association and occasionally lectures in the Centre for Lifelong Learning, Strathclyde University, Scotland.

Exploring radical democratic traditions in organising for the future

Dr Tony Brown, Centre for Popular Education UTS

Australian unions have adopted new organising methods to rebuild and develop combative organisations. The vitality involved is tempered by a hostile legal climate that supports flexibility, fragmentation and low wage work. This paper explores the common heritage between the new organising and theories of popular education, radical history and social movement experience that can give strength to these efforts in charting a more democratic future.

Union Relationships with Social Movements and Community Organisations: Towards developing better practice

Amanda Tattersall, Labor Council of NSW

The Australian Trade Union Movement is in a state of renewal. The rapid decline in union membership has momentarily levelled, while unions continue to develop strategies for growth and power, predominantly focused on organising. Supplementing this commitment to organising is an evolving discussion around community unionism. Community unionism is a concept that suggests that unions should broaden union campaigns to focus on issues outside the workplace (such as childcare, education, health), and also raises the strategic importance of allying with community partners to further union power.

As with any evolving practice there are lessons to be learnt from historical, international and contemporary Australian practice. This paper explores some principles and practices of union relationships with social movements and community organisations and suggests some circumstances where genuine, effective, powerful relationships are more likely to emerge.

In doing so, this paper notes that successful union relationships depend on two dimensions, firstly good faith 'external' practises between unions and community organisations/social movements in coalitions, and secondly certain 'internal' practices, structures and objectives inside unions. It is the combination of effective internal and external practice that contributes to effective community unionism.

This paper seeks to suggest some criteria that contribute to successful union relationships with community organisations/social movements. It is hoped that this attempt to define community unionism will assist community union practice during the process of Australian union renewal, and contribute avenues for building community power in the context of neoliberalism.

Bio

Amanda Tattersall is a Special Projects Officer with the Labor Council of NSW, and a PhD candidate at the University of Sydney

Why get involved? Why stay involved? Strategies to recruit, motivate, empower and sustain community organisers

Sam La Rocca, Friends of the Earth and James Whelan, Griffith University and Greenpeace

Life as an activist can entail burnout and conflict, alienation and self-imposed exile. Equally, a life of social change work can bring deep connectedness with like-minded people, the accomplishment of shared goals and visions, celebration and spaciousness. To set our social movements on course for effective and sustained social action, social change organisations can learn from the experience of persistent and reflective activists.

A recent on-line research dialogue invited community organisers to reflect on their experience in order to suggest strategies to recruit, motivate, empower and sustain. Approximately two hundred activists with between twenty days and twenty years experience participated in the study. The results illuminate the personal costs of activism and obstacles to recruitment and long-term change work.

Importantly, participants also identified a wide range of practical and positive strategies for recruiting and supporting, sustaining and reinvigorating. This session will present a summary of the study's findings, along with case studies of creative strategies.

Bio's

Sam La Rocca is a community organiser and activist educator working with Friends of the Earth. She is also a postgraduate researcher at Griffith University's Faculty of Environmental Sciences. Dr James Whelan is a lecturer and researcher with the Faculty of Environmental Sciences, Griffith University and the Coastal CRC. He is currently on secondment to Greenpeace Australia Pacific.

A Force More Powerful: Activist Training for Radical Nonviolence

Anthony Kelly, and Project Worker (TBA) Nonviolence Training Project: Pt'chang Nonviolent Community Safety Group

Nonviolence is often described as the *'politics of ordinary people'*. As a means of radical social change, nonviolence draws on a rich history of people's struggles from around the world. Grassroots people's movements have brought down dictators, stopped armies, undermined corporations, established basic rights, and halted entire industries using nonviolent resistance. One thing is clear: there is nothing passive about nonviolence. Its use often involves extreme bravery, courage and personal strength, yet it's global and widespread history and application indicates that it is within the reach of the most marginalised and ordinary of people as a tool for change (Francis, 2002).

As a strategic and grassroots approach to social change, nonviolent campaigns, from the local to the global, apply a huge array of creative protest actions, mass non-cooperation and nonviolent interventions with the aim of redistributing power in society (Sharp, 1973). Revolutionary nonviolence aims to create conditions for just, peaceful and sustainable societies that meet the needs of all people. At its core is recognition of the shared humanity of all people and the value of life itself.

This paper explores the history and development of grassroots activist training approaches in the twentieth century from the Gandhian training ashrams in India, the

training of civil rights activists in the US during the 60's to the modern day training of thousands of activists in the lead up to massive global justice blockades around the world. Tracing this development provides insights as to how carefully developed activist training programs can serve to inspire, shape and empower entire campaigns and social change movements.

A short video (VHS) presentation entitled *Nashville: We Were Warriors*, (Ackerman, DuVall and York, 2000) which outlines the use of nonviolence training to prepare activists in the campaign to de-segregate Nashville, Tennessee by staging boycotts and lunch-counter sit-ins in 1961, will be used to illustrate this.

The paper also explores the relevance and importance of activist training in contemporary Australia and it's use in recent local and national campaigns.

Much activist nonviolence training in Australia since the 1980's has derived from the Quaker based, Movement for New Society training collective (Bill Moyer, Virginia Coover, David Hartsough, George Lakey) which had drawn from popular education philosophies of Freire and others. These training workshops tend to focus on overcoming activist fears, developing the level of activist solidarity and cohesion necessary to withstand repression and transmitting unique nonviolent direct action insights and skills. Despite being delivered in inhospitable locals at campaign sites, in short 3-hour to two-day workshops, by volunteer trainers and without any financial backing, nonviolence training has long linked consciousness-raising with action and utilised highly participatory, illicitive and empowered learning methodologies.

It also seems that some sort of training for nonviolence is necessary in all cultures and climates as so few human institutions teach how to deal constructively (or practically) with conflict or violence. Usually we are 'taught' to avoid it or to leave it to the authorities. Otherwise, we are trained to use violence to meet violence. Educational institutions and courses assume institutional change from the top down rather than popular resistance or direct action as credible processes for change. Participatory, experiential and illicitive training workshops that draw upon the experience and skills of participants and allow for the safe practice of new skills, overcoming of societal inhibitions to 'protest' or 'intervene' seem to have the most benefit (Lederach, 1995) and seem vital to build effective movements for change.

A principle trainer for the Dharmayietra peace walks in Cambodia once said "Our biggest obstacle to working for peace is fear. We have to help people continue to act and confront their fears if we will ever make peace" (Moser Puangsuwan, 1997). Training for nonviolence can be a crucial first step in helping people confront fear and support each other when facing police, community and institutional opposition to their activism. Providing nonviolence training for both new and 'seasoned' activists can be seen as an important and integral aspect of any overall campaign strategy that involves direct action or that seeks to utilise the dynamics of radical nonviolence.

The paper will discuss each of these claims and also reflect on recent developments in cross-cultural peacebuilding and conflict transformation training that are being applied in pre and post conflict zones around the world by numerous training and peacebuilding organisations.

Finally, the paper will outline the potential for nationally organised nonviolence trainings to occur in 2005 and the development of an resources and a training manual for nonviolence trainers in Australia when profiling the Nonviolence Training Project,

initiated by the Donald Groom Peace Committee (Religious Society of Friends) and Pt'chang.

References:

Ackerman et al. A Force More Powerful: A Century of Nonviolent Conflict. (Film) York Zimmerman Inc. 2000
Coover et al, Resource Manual for a Living Revolution. New Society Publishers USA, 1977
Desai, Narayan,: Handbook for Satyagrahis: A Manual For Volunteers of Total Revolution. Ghandi Peace Foundation, New Delhi, India 1972
Francis, Diana, People, Peace and Power: Conflict Transformation in Action. Pluto Press 2002
Galtung, Johan, Peace by Peaceful Means, Pluto Press 2002
Lederach, John, P, Building Peace: Sustainable Reconciliation in Divided Societies. United States Institute of Peace Press 1997
Lederach, John, P, Preparing for Peace: Conflict Transformation Across Cultures. Syacruse University Press, 1995
Moser Puangsuwan, Yeshua,: One Million Kilometres for Peace: Five years of steps towards peace in Cambodia, 1997
Moyer, Bill: The Movement Action Plan & The Practical Strategist. Social Movements Empowerment Project, San Francisco
Pt'chang Nonviolent Community Safety Group: Nonviolence Training Project Submission 2004.
Schweitzer, Christine et al, Nonviolent Peaceforce Feasibility Study, http://www.nonviolentpeaceforce.org/english/resources/rstudy.asp# Accessed 20/06/03
Sharp, Gene. The Politics of Nonviolent Action. Porter Sargent, 1973
Shields, Katrina, In the Tiger's Mouth: An Empowerment Guide for Social Action, Millennium Books, Newtown, NSW (& New Society Publishers USA) 1993
Starhawk, Truth or Dare: Encounters with Power, Authority and Mystery. Harper & Row, 1987

Anthony Kelly has been a nonviolent activist and trainer for 14 years within the Australian Nonviolence Network. Anthony is coordinates the accredited training program of the Men's Referral Service, with No To Violence, the Male Family Violence Prevention Association. He is currently a trainer for Peace Brigades International's Indonesia Project and has been a organiser and trainer (volunteer) with the Pt'chang Nonviolent Community Safety Group since 1996. Anthony has extensive experience in the Australian environment, social justice and peace movements, maintaining a particular focus on grassroots organising, civil disobedience and strategic nonviolence.

Activists Development and the Three Levels of Union Rebuilding

Adam Kerslake, Director of Organising, Labor Council of NSW

This paper discusses the role of activist development and it's role in the renewal of the Australian Trade Union movement. However, the paper goes further looking at the question of why we are organising workers in the first place. The paper draws out that there are three levels on which we need to think – the workplace, the labour market and a broader social level. The central thesis of this paper is that initiatives to rebuild the union movement should be evaluated in regard to their effectiveness on all three levels.

It is argued that set in this context our thinking about activist development programs needs to be very broad and be based around practices of popular education.

Bio

Adam Kerslake is the Director of Organising at the Labor Council of NSW, a position he took up at the beginning of 2002. Prior to joining Labor Council Adam was with the Electrical Trades Union (NSW Branch) where he was employed for 12 months to coordinate their organising activities. Adam had also worked at the ACTU Organising Centre. Adam worked for most of his career in the union movement as an official with the Australian Manufacturing Workers Union in the late 1980s. Adam is responsible for coordinating Labor Council's organising activities and to assist individual unions with their regeneration. Adam is the convenor of the Labor Council Aboriginal and Torres Strait Islander Committee.

Surfing the Wave of Change: A participatory role play using a structural analysis tool known as 'the Wave

Catherine Delahunty and Kay Robin, Kotare Trust Research and Education for Social Change

Workshop description

This workshop will be based upon a participatory role play using a structural analysis tool known as "the Wave" which allows groups to identify positions in relations to a key social change issue defined by the group. The process will allow people to experience the organising, concientising and planning elements of the tool through an active, fun and challenging process. It will assist them with action and reflection on their issues and provide an example of how Kotare Trust works with community development and activist campaigning. There will also be colourful hats, singing and incitement to radical collective action.

The workshop will provide an opportunity for participants to adapt and critique this tool and discuss how structural power issues can be exposed through popular education. It is relevant to community campaigns, developing community leadership tools, community development and social movement organising generally.

Paper description

Kotare Trust, from Aotearoa New Zealand, is an organisation dedicated to radical grassroots education and fostering activism for progressive social change. This paper seeks to use the examples from Kotare's community development and activist education work to explore methods of keeping the fire alive. The challenge I wish to explore is the role of the radical educator in action as well as talk, in protest as well as analysis, in the hostile neo liberal context in my country.

Kotare Trust's role in an advocacy project for poor people in Te Tairawhiti, our work with young people on cultural identity issues, our "community building" with rural practitioners, and our research into the genealogy of Frieran practice in Aotearoa, are all stories about fire lighting as well as fire fighting. As radical educators we support voices of dissent and voices of hope and we are challenged as to the boundaries of our own roles in making change. Our definition of radical educator requires to us work and participate in the front line of issues without becoming campaigners ourselves. Our group was developed by activists from many campaigns who saw a vital need for radical education as a campaign itself. This is a longterm vision which demands constant re examination of our practice and values. .

Where does our role start and finish? how do we support the marginalised? How do we decide on themes for our programmes in a context of multiple oppression? How do we maintain a participatory, dynamic and radical approach to supporting people's wisdom? And how do we sustain this vision in the fragmented and compartmentalised reality of education in Aotearoa in 2004?

My paper will reflect on the last five years of learning and the daily challenges of a group trying to walk its talk.

Bio

Catherine Delahunty is an activist educator who has co-ordinated the education program for Kotare Trust for the past four years. She is a tutor in participatory strategising and structural analysis tools for activist and community groups around Aotearoa. She also leads programs in challenging colonisation and racism, womens leadership, youth leadership including youth unionism and community development. She is a known trouble-maker with a long history in environmental activism, anti corporate globalisation issues and supporting indigenous rights.

How can narrative therapy inform union / activist education?

Kathleen Galvin, Independent Education Union (IEU), South Australia

Robust democracy is supported by actively encouraging involvement and participation. However a common response from those attempting to encourage involvement is that people are apathetic or fear the consequences of involvement. The methodology of externalisation enables these issues to be explored and discussed in a non judgemental and fun way while providing an interactive approach to problem solving.

This workshop is not a session on Narrative Therapy per-se as this is best presented by Narrative therapists and / or the Dulwich Centre (an organisation in Adelaide who authors extensive information and trains in this area). The purpose of this workshop is to examine a small part of the Narrative Therapy methodology and demonstrate how this can inform Union / activist education. This workshop will include a short skit demonstrating "externalisation" of problem solving where the problem of "fear" is explored. It will then provide opportunities for group participants to practice externalised conversation, which "name the problem" and discuss potential applications of this methodology in their education programs. (Please note this workshop only touches on a couple of methodologies used within narrative therapy, participants will not leave the workshop with an understanding of the breath and scope of narrative therapy as the workshop presenter is a Union Educator NOT a Narrative therapist).

Bio

Kathleen Galvin is currently employed with the Independent Education Union, South Australia. She has fifteen years experience as a Union Educator, both with Trade Union Training Authority (TUTA) and The Australian Council of Trade Union Organising Centre. Kathleen is dyslexic and has a passion for exploring the application of a range of methodologies to ensure learning is accessible to all. This passion encourages her to examine areas not traditionally associated with Union Education. She has completed Level one and two training in Narrative Therapy at the Dulwich Centre, Adelaide and is currently undertaking a Masters in Adult Education and Global Change with the University of Technology, Sydney.

Drop Poor Country Debt – Jubilee Australia

Stewart Mills, Campaign Co-ordinator, Jubille Australia

The issue

Jubilee Australia contends that many millions of the poorest people in the world suffer from their countries indebtedness. Jubilee believes debt cancellation is required to ensure impoverished countries can meet their basic needs, rather than repaying loans to countries that have a long history of exploitation. The international community through the World Bank and the IMF has made some steps towards debt cancellation, however, the balance of power still lies with the rich nations and only 10 percent of poor country debt has been cancelled. Jubilee calls for the cancellation of the unjust and unpayable component of debt to countries such as to Indonesia, Philippines, Papua New Guinea and the Solomon Islands. Jubilee Australia asks for your support to continue Jubilee's campaign to 'drop the debt'.

Active teaching

The workshop would be organised as follows:

- introduction about Jubilee Australia.
- small group discussion (buzz groups)
- main group discussion
- setting of tasks
- conclusions
- reflection

The aim of active teaching is to ensure the teaching experience - input, process and output – facilitates a high level of engagement and opportunity to interact, question and critique.

To help this workshop participants would undergo some problem-solving, decision-making, learning, listening, further questioning and the achievement of certain tasks.

Problem posing

Problems posed would relate to the issue of Jubilee – debt cancellation, education of this issue to a wider audience and the issue of democracy.

- What are examples of Jubilee Australia's' development and educational programs?
- How does Jubilee work with other NGOs?
- How does Jubilee understand a robust democracy?
- How does Jubilee contribute to a robust democracy?
- What are examples of how Jubilee's development and educational programs not only teach about democracy but teach through democracy?
- How do the circumstances in Australia today condition the education of organisers and activists?
- What conditions intimidate and discourage popular education, organising and activism?
- How does Jubilee hope to develop its educational programs?

Setting tasks for participants.

This section would involve participant answering the problems posed by Jubilee's example. This would mean the individual would identify their own organisations educational programs, successes, limitations and future strategies.

Bio

Stewart Mills is the Campaign Coordinator for Jubilee Australia. Stewart has a Master of Arts in Peace and Conflict Studies and a Diploma of Education. His MA thesis was *Empathising with the Enemy: Transformation of the Palestinian-Israeli conflict by overcoming social and psychological obstacles.*

Why don't we teach politics to the plebs? "It's a hot issue!"

Jo Sammutt, Meg Lethbridge and Kooryn Sheaves, Blacktown Community Services Network

Politics, democracy and governance are integral to the daily lives of the citizens of Western Sydney. Yet raise the subject in Struggle Street and the response will often be derisive. Politics is often considered a dirty word and political processes seen as being inaccessible to an average person.

Western Sydney covers a plethora of seats that have been marked by both State and Federal Governments as the touch stone for public policy debates since the mid 1990's. Both Howard and Carr have abandoned the agenda of Sydney's elites for that of the more populous Westies as they seek to engage the three and half million votes that reside in this region. Yet the ability of the citizens of Western Sydney to exploit this interest shown by the major political parties is extraordinary limited. Despite the political attention Western Sydney remains disadvantaged on all major social indices compared to other major population centres.

One possible explanation for the continuing disadvantage suffered by Western Sydney residents despite almost a decade now of being centre stage in the political arena is that we don't teach people about politics. That is, we don't teach party politics. Knowledge of party politics is essential if you are going to get an issue up on the political agenda anywhere.

Political parties are one of the most influential institutions in the modern democracies. Political parties act as mediator between citizens and government. Along with the media, bureaucracy and private and public lobby groups they not only set the parameters for public policy debate (through Party policy platforms), but also dominate the debate by other means such as selection of candidates for elections who, if successful hold official power in the State. And it is the singular purpose of the political party to obtain and maintain power that makes them the mightiest player in politics and therefore essential to know about.

Current political education in Western Sydney

During primary and secondary education in Australia students learn what is commonly termed responsible citizenship. They learn the foundation principles of the democratic state, the need for citizen contribution which is usually linked to the legal requirement for them to enrol and vote in elections. This is the extent of the knowledge they are given on how they can participate in our political system. For the small percentage of the

population that access technical or tertiary education there is little opportunity for these students to learn about party politics. Even the specialty subjects relating to social policy development only make brief (if any) mention of the role of political parties.

The notion of teaching how the political systems work and how to take advantage of it to promote individual ideals is alien to our present education institutions. While one non government organisation, the Public Interest and Advocacy Centre provides a small education workshop called "Working the System" and accompanying manual it focuses on use of administrative law and knowledge of democratic checks and balances to arm advocates entering battle; it does not examine the role of political parties probably because of the limitations of the brief of Community Legal Centres.

So why don't we teach politics? Don't know and don't care!

So why don't we teach people about political parties and their machinations? Putting to one side the historical and ideological reasons limiting political education in Australia, this paper suggests two current practical reasons. The first is that we don't know enough about political parties and the second is that we don't care enough about political parties to warrant knowing more.

There is only a very limited body of knowledge on the practical functioning of political parties and accessing this knowledge is expensive. Hawker Briton the leading consultancy firm for anyone wanting to find out about the Australian Labor Party is very expensive – between $7000 and $10,000 for a meeting with a NSW Government Minister or other high ranking party official. Other knowledge sources such as books and journal publications give a general overview of party structures but rarely a useful incite into the power structures and brokers who influence public policy that affects citizens' lives. Biographies, a source of this more useful information are problematic because the usually written after the event when the 'party players' have moved on or out of their influential positions.

The second reason that we don't care enough to think teaching about political parties worthy is reflected in modern society's disengagement with party politics. The decline in political party membership mirrors the decline in status of politicians from civic leaders concerned with community good to self serving individual in it for what they can get out of it. The name 'machine politics' (the description often given to party politics) indicates the level of alienation suffered by people who engage with political parties. The disconnection of political parties and those who work the political system from the impact of the public policy they promulgate appears too great a divide to bridge, when with our limited resources other more expedient if less effective methods can be used to influence. In short our potential learners are hostile to the idea of learning about party politics and those engaged in party politics are so inaccessible as to not warrant the effort of trying to engage them. Better we teach people what can be done, rather than what is too difficult to do.

It's a hot issue

The failure to teach about party politics adds significantly to our disadvantage in influencing the policy outcomes for Western Sydney. Community advocates are constantly fighting rear guard actions in response to publicly announced policy changes such as the closure of Mt Druitt Hospital Accident and Emergency Unit, an doubling of TAFE fees, the introduction of a tax on poker machine gambling, the development of the ADI site to name just a few in the last year. This is because they have 'no one on the inside', that is they have very little or no influence within the political machine. They

don't lunch with Eddie Rosendael or Ian Cortlang, or members of the State Executive Councils of the parties where these decisions are often fought out months before the community is informed.

Finally, failure to teach party politics serves to continue community alienation from one of the most influential institutions in our democracy. In short, wider political representation and direct influence in the development of party policy platforms for which governments are elected can not be achieved unless it is widely taught how political parties work.

As things stand we will be forced to continue to put up with the Hon Mr Craig Knowles former Minister for Health reframe "It's a hot issue" to any and all submissions regarding anything to do with Western Sydney. And the illness is that the Minister only ever manages to follow up this statement with a treatment of further hot air.

END
Please note that the authors have used a range of material in developing the propositions and drawing the conclusions set out in this paper. If the abstract is accepted then a fully referenced document will be provided.

Just do it - making trouble for democracy

Kooryn Sheaves, Blacktown Community Services Network

Community Resource Network is a non-government organization based in Blacktown and servicing outer Western Sydney. The organization has been providing community development programs to this region for over twenty years. It receives funding from all tiers of Government and has experience in providing both direct services to the community and public policy development to government.

Western Sydney has a highly politicised population. Poor economic, social and political resources limit life opportunities for residents compared to other population centres of Sydney. These factors also limit our ability to participate in the power structures that influence and control our democratic State of New South Wales. We don't have access to the A list parties where we can have a quiet word with the Premier; nor can we afford the consultant fees of his ex staffers who for between $7,000 and $10,000 can organise a meeting so we can put a grievance in person.

Alas neither NSW Cabinet nor corporate Sydney or Treasurer mandarins read the Mt Druitt Standard on of the few media outlets concerned with our issues. And we don't John Alexander nor do any of our kids go to the same school as his kids or are we ever likely to know anyone who has social or family connections to these opinion makers.

This means that we are forced to use other methods of dissent to draw attention to issues of concern and raise the consciousness of our community about the role of government in creating and fixing social problems.

We would like to exhibit a range of community development actions we have undertaken which involve using democratic processes highlight social issues and solutions. The activities range from the conventional to less controversial and all involve direct community participation and action. None of these actions have been funded by Government.

We would like to stage this exhibition in the conference foyer and over the three-day duration.

The proposed display would include the following exhibitions:

I am, you are, they aren't Australians (2003): This was a float in a parade in the small rural town of Richmond (Hawkesbury Local Government Area). The float depicted kids in cage surrounded by a group for residents dressed as John Howard singing the famous Seeker Song with a slight word change: We are, you are, they are (not) Australians. The response of the Mayor of Hawkesbury and Councillors who were part of the official party watching the parade was to claim the float was political and unacceptable. It took the 18 year old daughter of one of the Councillor (Christine Paine) to remind this group of politicians that we live in a democracy and that this allowed residents to act in this way.

Display includes newspaper clippings, photo's and music.

Latham's Ladder of Opportunity - $100 to any silly mongrel game enough to climb it (2004): This was a display built to protest the difficulties confronted by Western Sydney households in climbing the ladder to economic and social success. The ladder was used at Parliament House to demonstrate against education fee increases. Each most of the lower rungs in the ladder are broken making it only possible for the very tall and very strong and reach the unbroken rung of good job and home ownership. A favourite incentive of our political leaders, a $100 bill hangs off the top for ladder to encourage Australians to give it a go. However before doing so you must sign a declaration agreeing that it is your fault if you fall and you will take personal responsibility for any injuries you incur.

Photos of the ladder have been emailed to Latham and all ALP members of Parliament to assist these politicians to visualise the economic barriers that they have been responsible for building up during the past two decades of dominance of laize faire economic theory.

In a recent discussion about the Ladder with ALP dignitaries in Western Sydney one remarked "I believe in HECS, what Howard's done to it is pretty bad but we can't have free education it would send the country bankrupt." Our response: "That's what Prime Minister Billy McMahon reckoned when he campaigned against the introduction of university education based on merit not money in the 1972 general election. Lucky the Opposition Leader EG Whitlam was smart enough to know better."

Display includes the ladder, a caller encouraging conference participant to give it a go, a declaration form absolving us for an responsibility and $100 bill. Photos and letters also form part of this display.

FreeTAFE Campaign (Ongoing) This campaign was created after the NSW Treasurer Michael Egan announced in the 2003 State Budget that TAFE fees were going to be introduced. Until then an administration fee had been charged to students attending TAFE but not an education fee. This new education fees, doubled and in some cases tripled the cost of a course. Making access to education further dependent upon access to economic resources creates diabolical dilemmas for households – which member is going to get to go to TAFE, mum, dad or the kids because it's too expensive for everyone to go.

What made the decision more galling was that the appeared to come from Egan's office as a last minute pronouncement to fill a black hole in the Budget. There was no evidence that any critical thought brought to bear on the ramifications the decision on people's futures economic life.

As a result of this decision Network formed a partnership with Western Sydney TAFE students and resources an ongoing campaign to FreeTAFE. The campaign has a number of strategies that could be showcased in our proposed exhibition.

FreeTAFE.com: This is a website which students use to communicate and log their stories. We propose promotion of various entries on the web site and access to a PC so conference goers can see the site. The entries are very personal and reflect the extra-ordinary effort people will go to get an education.

Walk a week in our shoes Egan: Slip off your vecarse and slap on a pair thongs and walk a week in our shoes. The strategy sort to highlight the economic difference because Egan and his staffers and the people whom lives they toy with. Thongs were collected, emblazened with messages and sent, posted and presented to Members of Parliament. We propose a photographic display.

Read a book Bob: This played on Premier's Carr notorious habit of reading books during Caucus meeting rather than participating in debates. TAFE students collated their own book for highlighting the demographic and other data they believe should have been considered before the TAFE fee increase occurred. We propose a display of the book.

The day my life changed: A personal account of the politicizing of three TAFE students that spear headed the campaign and their addresses to major education and union bodies. We propose photos, text, newspaper clippings and audio.

Westie-phobia campaign (2004 - ongoing): This campaign arose after a report that a members of the Premiers staff asked whether he required a police escort to attend a function at the Blacktown Leisure Centre. The Centre is located next to Parklea Prison. This comment is typical of the fears many people in decision making position in government have about Western Sydney. This exhibit contains banners, photos and news paper clipping of Cath and Kim's World Tour: London Paris Penriff.

Homophobia – what are you afraid of! (2002 ongoing) This is a conventional anti homophobia campaign which we launched in 2002. The aim of the campaign was to give residents of Western Sydney the opportunity to participate in the Sydney Gay and Lesbian Mardi Gras Parade. This is the one day of the year it's ok, perhaps even cool to be gay. The action plays to the exhibitionist nature of residents who like the idea of having half a million people screaming and cheering them on in a parade. Some people who participate in this action are gay other's just want to be stars. The catch is your stardom is associated with the gay community and which leads inevitability to discussions on issues of is it ok to be gay in Western Sydney.

Lemon Fresh: Washing Australia White (2002): A parody of the Howard's migration and race relations policy. Winner of best community float.

Madam Saddam and her weapons of mass seduction (2003): A parody of the seduction of war by political and media forces.

Latham – I'm no arse licker & Will you marry me (Howard proposes to Bush) (2004): A parody of Howard Government sycophantic relationship with the US and the anti gay marriage legislation.

Exhibition would include TV footage, newspaper and radio commentary and other souvenirs.

Proposed actions for 2005: We would also like to recruit for proposed community actions for 2005. These are listed below:

- Pokies for Parliament: Raising money for government health and education services.
- Be alert and alarmed: Parliamentary staffers don't need a brain!
- Sniffer pigs – the vanguard against corruption in government.

Exhibition would include draft planning of actions and briefings on role of participants.

Researching, recruiting and organising casual academic staff: A study in one university

Keiko Yasukawa, Tony Brown and James Goodman, UTS NTEU (National Tertiary Education Union)

More than a quarter of all Australian workers are now employed as casuals (ACTU 2004) and the proportion of casualisation in some universities could be even higher. Across Australian universities, 8% of full-time equivalent (FTE) jobs were casual in 1990; by 2001 this had risen to 18% (AVCC 2004).

UTS is one one the most casualised universities in Australia. AVCC figures show that in 1998 at UTS 384 full-time equivalent positions were casualised (22% of the total), and that by 2001 this had risen to 551 (30% of the total).

Over the decade 1993-2003 the number of university students rose from 575,000 to 828,000, and student:staff ratios also rose, from fourteen to twenty-one students per staff member. There was employment growth in the sector, but this was primarily casual - 66% of new jobs in the sector were filled by casuals.

A recent small-scale qualitative investigation of the experience of casual employees, conducted at the University of Adelaide, highlights the impact on employees of regularly relying on as casual income (Pocock, Prosser and Bridge 2004) while the nature of casual academic employment across the industry has been the subject of study by Junor (in press). Casual workers are often in regular employment, over a number of years, often with the same employer. What marks them out from the rest of the workforce is their employment status that despite being employed on a regular basis, they have no rights to continuing employment.

This research project focuses on the experience of casually-employed workers in tertiary education, and centres on an action-research project at two Faculties. The university

sector offers a strategic perspective on casualisation: the sector is semi-privatised, with universities displaying aspects of both private and public sector. It is also a sector that traditionally had not been heavily casualised, a situation that has changed dramatically.

For unions in higher education it raises a fundamental question of how can this growing sector of higher education employment be organised? What do unions need to know about casual workers that will help them recruit and represent these workers and help them become self-organising? What barriers exist to organising? These are vital questions in a context where university administrations, supported and encouraged by the Coalition government, are seeking to undermine unions and their rights to organise. This paper will report on the progress of the research.

Learning for Community Action

Mauro Di Nicola, Julie Foreman, Ella Hogan and Zeena Elton, Animation Project, Vincentian Social Action Centre, Campbelltown and the Edmund Rice Centre

The Macarthur Animation Project is a community development project with its genesis in the animation programs undertaken in South Asia since the early 1980s. These programs have been conducted under the aegis of Christian social agencies such as Caritas India, Caritas Pakistan and Caritas Bangladesh. Similar programs have also been undertaken in Africa and South America by both religious and non-religious agencies since the 1960s. The philosophy and methodologies of animation are anchored in the Christian social justice tradition and the popular education, development education, community development and civil rights movements.

In common with overseas approaches, animation in Macarthur has been influenced by the work of Brazilian adult educator Paulo Freire but a number of other theorists and practitioners have also enriched its theory and practice. These include U.S. adult educators Myles Horton and Jack Mezirow and Hungarian political economist and adult educator Karl Polanyi.

Given the primacy accorded by animation philosophy to the experience of those who suffer poverty and marginalisation, the Southern (or "Third World") origin of the Macarthur project is understood as both symbolically and substantively significant by the project's management committee. The Macarthur project's origins lie in the openness of a group of Australians concerned about injustice, poverty and marginalisation in their own country to be inspired by, and learn from, the experience of countries often considered in the West to be politically, economically and socially backward . Such countries are usually seen as being in need of Western wisdom and technology. In its very origins the Australian project contradicts this widespread position and asserts Australia's need to learn from the wisdom and expertise of those suffering poverty and marginalisation within both Australia and overseas.[18]

The Macarthur Animation Project was set up by the Wollongong Diocesan Council of the St Vincent de Paul Society. Originally funded by the St Vincent de Paul Society, the Wagga Wagga Congregation of the Presentation Sisters, the Sisters of St Joseph and the Franciscan Friars, in its second triennium the project attracted additional funding from

[18] This is a stance strongly advocated by, among others, the Australian Catholic Bishops' Conference in their 1996 Pastoral Statement on Poverty, *A New Beginning* and by Monash university historian Mark Peel in his recent *The Lowest Rung* (2003), Cambridge.

the Commonwealth Department of Family and Community Services, the New South Wales Premier's Department and the Catholic Bishop of Wollongong.

The genesis of the course "Training for Community Action" is multi-faceted. From the very beginning the Animation Committee had articulated a broad interest in sharing animation theory and practice with others. These included unpaid and paid workers interested in adding an animation dimension to their existing community work practice as well as volunteers engaged in other forms of community service who wished to undertake community development work for the first time. Secondly, one of the original community animators in the Australian project, Dr Bakhthan Tychicus, had developed a Certificate II course in *Wholistic Community Organising* for indigenous communities as part of work previously undertaken with the Australian Council of Churches. Dr Tychicus had continued to facilitate this course as part of his work with the Animation Project and prior to his retirement had begun to discuss with the Animation Committee the possibility of expanding the focus of the course to include non-indigenous people. Thirdly, residents' groups with whom animators had worked during the first three years of the Animation Project had expressed an increasing interest in learning more about animation philosophy and practice. Fourthly, animators were aware of the existence of the excellent *Training for Transformation* books, had used them as resources for a number of workshops with community groups and saw them as sufficiently substantial for any course focused on transformational approaches to community work[19]. Fifthly, during the first three years of its operation the Animation Project had developed a small mailing list composed of agency workers, students and academics interested in animation approaches to community work. Those on the mailing list had previously received a number of "Fact-sheets" on animation and frequently indicated an interest in exploring the practice at greater depth.

[19] Anne Hope and Sally Timmel (1999), *Training for Transformation,* Intermediate Technology Publications, London.