

# Practice Insights

Issue 12



## Community Development Education

*Practice Insights*

*From Around the World*



WITHOUT COMMUNITY DEVELOPMENT  
THERE IS NO SUSTAINABLE DEVELOPMENT





# About IACD

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

## What do we do?

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

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

## Contributing articles

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

## Join us

For full details and to join, go to [www.iacdglobal.org/join-us](http://www.iacdglobal.org/join-us).

Benefits of membership include:

- Daily Facebook News posts about community and international development;
- Access to the Global Community Development Exchange resource bank on the IACD website;
- Opportunities to participate in Practice Exchange study visits;
- Discounted rates at IACD conferences;
- Discounted subscriptions to the Community Development Journal;
- Opportunities to share work and experiences with a global audience, through our website, Facebook sites and other publications;
- Members also have the opportunity to nominate to serve on the IACD Board of Directors. Our next Annual General Meeting will take place in June 2019, coinciding with WCDC2019 in Dundee, Scotland.

[www.iacdglobal.org](http://www.iacdglobal.org)

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

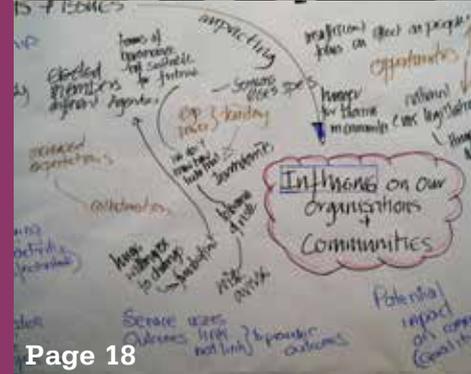
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On the cover, from left: 2018 Practice Exchange participants, Jenny Royle, Anthony Cook, Fiona Bettesworth, Brent Hales, I Putu Wiraguna, I Gede Pandu Wirawan, Chia-Mei Hsia, Jamie Mapleson, Paul Lachapelle. Not pictured: Lisa Barnes. Photo: ©Real Indonesia, used with permission.



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# Editorial

Huston Gibson, Guest Editor



## Community Development Education: Practice Insights From Around the World

Community development (CD) education is a timely topic for the International Association of Community Development (IACD) to address, one of utmost importance to our discipline and profession, and one which will continue well beyond this special edition of *Practice Insights*.

As an evolving profession, educators and practitioners may find their way to community development from various backgrounds, but often are linked by common goals.

At the World Community Development Conference (WCDC) 2018, in Maynooth, Ireland, IACD launched the *International Standards for Community Development Practice* ([http://www.iacdglobal.org/wp-content/uploads/2018/06/IACD-Standards-Guidance-May-2018\\_Web.pdf](http://www.iacdglobal.org/wp-content/uploads/2018/06/IACD-Standards-Guidance-May-2018_Web.pdf)).

Since, the Standards have been translated into several languages and disseminated around the world.

This special edition of *Practice Insights* spotlights dialogue on CD education and its connections with practice, with contributing authors offering:

- A reflection on an evolution of CD education (Hustedde);
- A reflection on an evolution of CD practice (McConnell);
- Views of how standards and registration fit into the discourse of CD (Clarke, Jennings, Ross);
- An example of work-based learning (Downie);
- An example of youth-based CD education (Faulkner);
- Various examples of CD education as implemented around the globe (McCardle, Dollente, Suet Lin Hung et al., Muia, Taminga, Gibson);
- A look at how we might collaborate internationally, towards improving CD education knowledge exchange (Stansfield);
- And, a special pictorial of the October 2018 IACD Practice Exchange in Bali (Lachapelle).

Collectively, this issue of *Practice Insights* provides an array of topical articles; however, by no means is the list exhaustive. Instead, learning from these various thoughts and approaches to CD education delivery is meant to prompt further conversation about CD education and how the International Standards may influence the future of CD education.

I wish to invite you to join myself and several of this issue's authors at the WCDC 2019 in Dundee, Scotland, where we will be holding a workshop on this topic, about this special edition of *Practice Insights*; we sincerely hope you will help this discourse continue, by being a part of it!

It is also highly warranted that we recognize and thank Deborah (Deb) Albin of Montana State University Extension, Community Development for her invaluable contribution to this issue's layout, copy-editing, and general getting it done. Thank you!

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# On Community Development Education

Ron Hustedde

The community development field continues to grow across the globe. It is argued that this expansion is rooted in three factors: devolution, the subsequent growth of non-governmental organizations, and the revived interest in community and the politics of place and interests. Community development can be defined by solidarity and agency. Solidarity is about identifying a common core of shared interests, while agency is about people defining and acting on those shared interests. This multi-disciplinary field is rooted in the values associated with social justice, felt needs, and the democratic principle of civic participation. Community developers are nurtured through a variety of educational initiatives.

## Indications of Growth and Fragmentation

Since the University of the Philippines began its community development department in the 1970's, higher education has continued to serve the field. An IACD preliminary web search recently identified over 1,000 degree and certification programs in Europe, the Americas, and parts of Asia and Africa. In addition, community development skills and knowledge are also sponsored by government and non-governmental organizations and professional groups.

In 2003, I raised the question in the *Community Development Journal* of whether there was an international core canon of knowledge and standards for preparing community development practitioners among institutions of higher education. While community development educational offerings continue to grow, I believe the question is still valid. We do not have an international venue for a comprehensive debate and deliberation about the purpose and direction of community development education. From my perspective, this communication fragmentation weakens community development education and impedes the impact of our field. We need to make the voice of community development more potent in national and international circles.

## An Action Plan To Move Towards Greater Cohesion

The purpose of this article is to suggest a plan of action to foster the growth of community development education that will lead towards greater clarity and cohesiveness. I propose IACD move forward with these four initiatives over the next three years.

### Initiative One: Who is Doing What?

We need to understand who's doing what in community development education. What are the community development degree and certificate programs across the globe? What is the core curriculum, standards, and key values of each program? What is their source of funding? What are the credentials of the instructors? How many people are being trained? How do they apply their knowledge? What is their self-professed impact? If we understand the patterns and breadth of these programs, we can build communication bridges and establish venues to encourage deliberation about the direction of community development education. We can explore questions about community development global standards that have been defined by the Standards Council for Scotland (2009) and are being investigated by our colleagues in South Africa.

### Initiative Two: Creating International Venues For Advancing Community Development Education to New Levels

We need international venues for representatives of community development educational programs to deliberate about key standards, values, and pedagogical research about the field. At this point, the Standards Council for Scotland has taken the international lead in identifying core standards and requirements for educating community development practitioners. The Community Development Professionalization Steering Committee (2019) in South Africa is pursuing similar goals. I believe we need to investigate the

strengths and limitations of an international certification body for community development education, while honoring the unique contexts of communities of place and interests. We should also find ways to encourage healthy debate and on-going dialogue to advance the field and face new challenges. These international venues are essential to addressing our fragmentation and making us more potent.

### Initiative Three: Expanding Our Community Development Virtual Library

The Global Community Development Exchange (GCDEX) in New Zealand was designed to create a virtual place for community development educators, practitioners, and learners from across the globe to share teaching and learning experiences, tools, and resources. The GCDEX resources include course syllabi, course materials, and various tools. While the service is being run by enthusiastic volunteers, it needs professionals in the information business to move it towards the next stage. A key depository can help bring greater cohesiveness to our growing but fragmented field.

### Initiative Four: Community Development Pedagogy

There has been a lack of significant research on how community development practitioners learn. Paulo Freire challenged the traditional banking concepts of education with a focus on consciousness-raising and building on indigenous knowledge. Others, like Habermas, have focused on the integration of technical knowledge

with hermeneutical or folk knowledge to create emancipatory knowledge. Is there a balance or bias in community development education? What are the various dimensions of community-engaged learning and how does this learning impact the practitioner and community? How does one balance the need for theoretical concepts with process and communications skills? What kind of education and awareness must community developers need in the future? While the field has expanded and matured, there are other questions about community development pedagogy that have not been investigated. We need to find ways to fund research initiatives about community development learning and encourage publication in the *Community Development Journal*, edited books, or other outlets.

Each of these four initiatives will require significant investments of time, creativity, participation, and financial commitments to advance community development education. I am eager to cooperate with other IACD colleagues who are interested in working on these key initiatives and in contacting potential funders such as philanthropic foundations. I can be reached via email at rhusted@uky.edu.

### Further Reading

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### Ron Hustedde

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# Creating a Profession in Fits and Starts

Charlie McConnell

In 1977, I became a community development educator teaching at a higher education institute (later absorbed by the University) in Dundee, a city on the East Coast of Scotland, which, this year, plays host to the World Community Development Conference. Scotland was the place to be. The Labour government had just published a report on the need for the professional training of community education practitioners and local authorities were creating community work jobs by the hundreds following the reorganization of municipal government across the country. Additionally, the non-governmental sector was employing dozens of community development-type posts, funded in large part by the government's Urban Program established in 1968 (copied from the American War on Poverty). A small country of barely five million was taking community development and community education ideas to its heart.

I became a lecturer in the Department of Community Education and Social Work, having had a work background in both. With the government's professional training report to guide us, over twelve months we designed new undergraduate and postgraduate programs. The former provided access for mature students who had prior experience as community activists. The postgraduate course was for applicants with a degree and, in some cases, another professional qualification as well as some proven community action experience. Around 30% of the course involved practice-based placements in grassroots agencies supervised by experienced development workers. I was keen we designed programs that would provide students, who had a passion to help disadvantaged communities, with an understanding of the structural causes of poverty and inequality, as well as practical toolkits for interventions as community

organizers and educators, with what might now be called a "head, hands and heart" approach.

That same year my first book, *The Community Worker as Politiciser of the Deprived*, was published. It was influenced by Freire's *Pedagogy of the Oppressed* and Alinsky's *Rules for Radicals*, as well as the growing canon of community development/education literature

library of case studies, research, and more theoretical scholarship. The Gulbenkian Foundation's 1973 report, *Current Issues in Community Work*, had recommended a discrete community work profession in Britain, and probably made the most important single contribution to the creation of our new profession. It was the Gulbenkian report, together with an article by John Benington about the work of the CDP in



primarily coming out of America and Britain. My book focused upon the politicizing role community workers could play working in poor, urban communities. In doing so, I wanted to point out that this was a different role of that of the political activist, and needed to be informed by professional ethics, knowledge, and skills.

Since the early 1970's, the British National Institute of Social Work, the Routledge/*Association of Community Workers* book series, the *Community Development Journal*, the British government's twelve action research Community Development Projects (CDPs), and reports from the Gulbenkian Foundation were creating a home-grown, as well as international teaching and learning resource

the city of Coventry in 1973, that convinced me that this was the field I wanted to enter.

Community development was not a new idea in British public policy. For two or three decades it had been promoted overseas across the Commonwealth, as part of Britain's supposedly benign preparation of fifty or so countries for independence, social and economic development, and democracy building. But its adoption as an intervention to support the regeneration of Britain's towns and cities recovering from wartime damage, and as a political commitment to replace C19th slums, was new. It was a product of a social democratic and managerialist belief in public

participation in town planning and in an interventionist national and local state. Community work was also seen by the Labour government as a way of harnessing the energy of the post 68 generation of student community activists into public service. Whatever the motive, I was hooked into a career where I could be (or at least speak) radical and get paid for it.

The two decades from the mid-1970's to the mid-1990's in Britain, and especially Scotland, were ones where we built the architecture of a new profession. Several graduate and postgraduate courses were set up across Scotland, including on-the-ground apprenticeship schemes that directly linked higher education training with community work in situ, thus widening access for working-class activists into a paid job. By the late 1970's, the Scottish Association of Community Workers had more than a quarter of membership of the wider UK ACW (England has ten times the population of Scotland). A rich stream of publications based upon Scotland's experiences in community development came on tap as teaching and learning resources, including the *Scottish Journal of Community Work and Development* and the *Scottish Journal of Community Education Practice Theory* (CONCEPT). I became the first chair of the Scottish Community Work Trainers' Forum in 1979 and, in the 1980's, played a central role in creating the UK Standing Conference for Community Development.

From the mid-1980's, I had returned to the field helping to create the Community Development Foundation and then, as CEO of the Scottish Community Education Council, both national support institutes for our field and advisers to governments in Britain and Scotland, respectively. In 1999, together with the professional associations, trades unions, employer associations, and training agencies, we established the UK Training Standards Organization for Community Learning and Development - PAULO - named in honor of Freire. This was the British government-funded agency that

established the first National Occupational Standards for our profession; I became its first chair. In Scotland, its work on Standards was taken on by the Scottish Community Education Council and, later, by the Community Learning and Development Standards Council.

Some of that support architecture has since disappeared—due to changes of government in the UK and Scotland and severe public investment cuts post 2010—or has changed in name. But most in Scotland still exist through the work of the Scottish Community Development Network, Community Development Alliance Scotland, the Scottish Community Development Center, and the Community Learning and Development Standards Council Scotland. In

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contrast—tragically almost—all of the architecture of our profession has disappeared south of the border in England over the past decade. Why did this support architecture dissolve so quickly in England in contrast to Scotland? The chief reason was huge cuts in state investment for community learning and development-type jobs and agencies and the growing influence of anti-state conservative politicians. Scotland didn't avoid cuts and the neo-liberal wave, but has more successfully ridden them.

Some responsibility for the failure to sustain the profession in England was self-inflicted. Much community work practice, funded by the state, became highly critical of local and national government. The British CDP Program is a case in point. Prolific in its output of writing and influence, it did much to undermine

support from civil servants and local authority officials. Not because its criticism was wrong, but it came off as “biting the hand that fed them” and, in my view, disempowered many local practitioners. And, since the 1970's, we have had a vociferous minority of practitioner's hostile towards the idea of community development being a profession, fearing it would distance a professionalizing community development field from disadvantaged people. The creation of the Community Development Foundation in the late 1980's is a case in point. This was created in the face of opposition from some in the field who felt that the creation of a national institute would lead to government control and interference in community development's role of speaking “truth to power”.

The ACW (Association of Community Workers) conferences and some of the literature became a battle ground between those seeking a stronger profession and those opposing it. Many practitioners and academics, supposedly experts in community organizing, proved unable or unwilling to organize practitioners collectively, precisely because they feared that a community

development profession would primarily voice its own interests and distance itself from the powerless in society.

Scotland, too, has seen challenging public expenditure cuts and huge increases in poverty, as well as growing sustainable development challenges over the past decade. Community development language, policies, and practice not only hold on, but are engaging more and more stakeholders precisely because it has forged and maintained a strong (and relatively open) professional support infrastructure that can and does speak based upon extensive experience of what does and doesn't work. The field has also handled the critical relationship with state and employers in a less confrontational way. The creation of what is now called the

Community Learning and Development profession in Scotland over four decades has allowed for career progression and for the appointment of people with community development knowledge and experience into senior roles, some within the civil service and as senior managers within local government and other agencies. These government and agencies are willing to promote and drive CD ideas and approaches across public policies and fund programs, even during times of challenging public investment cuts.

Internationally, Scotland also punches above its weight. This is in large part due to IACD being transferred there twenty-one years ago; because Scottish practitioners,

managers, and scholars have played such a leading role within IACD ever since; and because the profession in Scotland has become the best organized of any country in Europe. I don't believe this is a co-incidence. Scotland's approach is resonating and getting traction in countries where people are keen to rebuild or, for the first time, build a profession for our field, such as Kenya, Georgia, Ethiopia, New Zealand, the Philippines, and Nigeria. The recently published *International Standards for Community Development Practice* report was the direct result of IACD's close partnership with the Community Learning and Development Standards Council Scotland.

**For More Information**

You can find out more about the development of the profession in Scotland in *The Making of an Empowering Profession* available to download free from the Standards Council <http://cldstandardscouncil.org.uk/about-cld/history/>.

**Charlie McConnell**

Past President, IACD  
He was the Head of Community Learning and Development with the Scottish Government and held many leading roles in some of the listed agencies for much of this period.  
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The image shows a collage of book covers for 'IACD'S International Standards for Community Development Practice'. The covers are in various languages: English, French ('Vers des Standards Internationaux Communs pour la pratique du développement communautaire'), Georgian ('საზოგადოების განვითარების სავითარებო ენთოლოგიის სტანდარტები'), Russian ('НА ПУТИ К ОБЩИМ МЕЖДУНАРОДНЫМ СТАНДАРТАМ ПРАКТИКИ РАЗВИТИЯ СООБЩЕСТВ'), and Swahili ('Kuelekea Viwango vya Pamoja vya Kimataifa Katika Utekelezaji wa Maendeleo ya Jamii'). The English cover is titled 'Towards Shared International Standards for Community Development Practice'. The collage features a background image of a diverse group of people at a community meeting. At the bottom of the collage is the IACD logo and the text: '2018 45TH ANNIVERSARY YEAR WITHOUT COMMUNITY DEVELOPMENT THERE IS NO SUSTAINABLE DEVELOPMENT'. Below the collage, a text box states: 'IACD'S International Standards for Community Development Practice, launched in June 2018 at the World Community Development Conference, are now being disseminated across the world. Chinese, Spanish, Arabic and Hindi language versions will be launched soon.'

# Using Standards to Support Community Development Practice

Anna Clarke

In June 2018, IACD launched *Towards Shared International Standards for Community Development Practice*. The paper was the result of a sustained program of engagement with members and community development practitioners across the globe and involved scoping the range of standards existing in different countries. These were synthesized into one overarching set of standards, underpinned by IACD’s agreed definition of community development and incorporating a set of shared underpinning values. This can be visually summarized in the diagram on the right.

Whether national or international, working with agreed standards helps us ensure that community development practice is promoted in a clear and consistent way based on collective and shared understanding. IACD is keen to ensure the International Standards for Community Development Practice is widely promoted. We are delighted that colleagues in several countries have already translated the Standards into other languages. This article explores some of the different ways these Standards can be applied to support learning and enhance practice.

## What are Community Development Standards?

In an occupational/professional context, standards essentially describe what a person needs to do, know, and understand in order to carry out their role in a recognized, consistent, and competent way. Standards assist in the development of those working in the occupational field of practice (both paid and voluntary) by promoting “best practice” and bringing together the skills, knowledge, and values that underpin the work. The Standards can be used in many ways to support community development practice; some uses are detailed in the table below.

## Putting Standards to Use

You can access the Standards at any point, for any purpose—even for just



one aspect of work. If your organization wants to explicitly embed the Standards throughout its work, a good starting point is to use them to support the development of a new Strategic Plan. Logically, if you work through this planning process—setting strategic aims, key outcomes, areas of activity, staffing and resource requirements, measuring impact, etc.—then you are, by design, embedding the Standards across your organization. However, it is also perfectly valid to start using the Standards at any point that meets your needs.

*The International Standards for Community Development Practice* set out eight Themes common across community development practice and eight Key Areas of practice related to these themes. Here are some examples of how you might use them to support practice development in each Key Area.



## THEME 1 Values into Practice

### Key Area 1

Understand the values, processes, and outcomes of community development and apply these to practice in all the other key areas.

### Example

Use the Standards to review your organization's Vision, Mission and Values and to explore how your organization defines community development. Do you have a clear and collectively agreed statement of purpose that puts community development at the heart of this? Has the organization agreed on a set of values that are reflected in the work carried out?

Underpinning values of participative democracy, sustainable development, rights, economic opportunity, equality, and social justice are fundamental to IACD's definition of community development. Facilitate discussion with colleagues, members, and communities about the values that are important to you as a community development organization.

## THEME 2 Engaging with Communities

### Key Area 2

Understand and engage with communities, building and maintaining relationships with individuals and groups.

### Example

You can use the Standards when working with communities to build collective understanding of the factors that impact local people and marginalized groups. This helps to build shared knowledge and understanding, which, in turn, will lead to the identification of relevant and appropriate actions that address issues and improve outcomes. You could facilitate discussions around the following or similar questions:

- What do we know about different communities in this area?
- What are the range of experiences of people who live in this area?
- How are power relations experienced in this area?
- What would help to improve power relationships?

There are different ways of facilitating these discussions and it is important to ensure your approach is appropriate and inclusive for those with whom you engage. With one community, it may simply be small group discussions, with another, it may be a more structured community survey, and, with young people, it may be through drama, and so on.

## THEME 3 Participatory Planning

### Key Area 3

Understand, develop, and support collaborative working and community participation.

### Example

You can use the Standards to help build a shared understanding and sense of purpose among teams and organizations working collaboratively.

A good place to start with this is in establishing a common understanding of community development. This may seem unnecessary, but the reality is that community development is often taken to mean different things to different people. Therefore, the definition is so important. By taking the time to establish a shared understanding, misconceptions can be avoided.

For the same reason, it is valuable to spend some time agreeing on the values that will underpin the collaboration, particularly when communities and groups are working alongside other types of agencies. For example, in a collaborative arrangement involving perhaps civil servants/government agencies, NGOs, community organizations, and local communities, consider how the values of participative democracy, sustainable development, rights, economic opportunity, equality, and social justice are put into practice within the collaboration in ways that ensure the empowerment of communities, particularly those most marginalized.

## THEME 4 Organizing for Change

### Key Area 4

Enable communities to take collective action, increase their influence, access resources, and participate in managing and delivering services.

### Example

You can use the Standards to support communities to plan a project or program of work in response to an issue or identified need. You might consider the following questions:

- What is the perceived issue or need?
- Who is affected by this?
- What evidence do we have to demonstrate this?
- What needs to happen?
- What do we need to do to make it happen?
- What resources do we need?
- How can we access these resources?
- How will we know if we have had an impact?

## **THEME 5 Learning for Change**

### **Key Area 5**

Support people and organizations to learn together for social change.

### **Example**

You can use the Standards to identify learning and development needs of community development practitioners and groups and then design learning opportunities to meet the needs.

This can be as simple or as complex as you want or need to make it. For example, you could design a skills and knowledge checklist that covers all the statements in the Standards which people can use to rate themselves individually, in teams/groups, or with managers. Alternatively, you could take specific key areas and break each statement down in detail to identify key skills and knowledge elements required.

## **THEME 6 Diversity and Inclusion**

### **Key Area 6**

Design and deliver practices, policies, structures, and programs that recognize and respect diversity and promote inclusion.

### **Example**

You can use the Standards to support the development of organizational policies that embed respect for diversity and promote inclusion. A clear statement of purpose and an explicit set of values should not only feature in and inform the organization's strategic plan, but should be reflected in the various policies and procedures of the organization and embedded in every working aspect.

This demonstrates strong organizational commitment to the values of participative democracy, sustainable development, rights, economic opportunity, equality, and social justice through which respect for diversity and inclusion are evidenced. For example, you could review how your current policies, procedures, and working practices impact different communities.

## **THEME 7 Leadership and Infrastructure**

### **Key Area 7**

Facilitate and support organizational development and infrastructure for community development, promoting and providing empowering leadership.

### **Example**

You can use the Standards to facilitate an organizational governance review with Trustees/Board/Committee Members, taking them through each key area and asking them to consider their strengths and areas for improvement.

It is important to highlight that this is not just about how they operate internally, but also how they engage outwardly with their own and other communities. For example, how do they make decisions as a group, who is involved and has a say in that process, and how do they reach out to others who are impacted by those decisions?

## **THEME 8 Developing and Improving Policy and Practice**

### **Key Area 8**

Develop, evaluate, and inform practice and policy for community development, using participatory evaluation to inform strategic and operational practice.

### **Example**

You can use the Standards to help establish strategic outcomes (and program and project outcomes) for key areas of work and then use those to monitor and evaluate progress and impact. Within this, you could consider how you can bring together different elements of evaluation (e.g. the monitoring data captured by the organization, the critical reflections of individual practitioners, and the experiences of groups and communities involved). This will help improve ongoing practice and inform policy development and organizational priorities.

These are just a few examples of how the *International Standards for Community Development Practice* may be used but there are many more. As you use them, please share your examples and resources with other IACD members. You can download the Standards at <http://www.iacdglobal.org/standards-accreditation/>.

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# Registration of Professionals: The Pros and Cons

Anne Jennings

This article will explore the pros and cons of registration of professionals, specifically for community development practitioners. When I started, I assumed it would be a “dry” subject to research; however, I soon realized the importance of the subject to our profession—local to global—and to our on-the-ground practitioners.

There are many examples of generic professional associations (supporting not-for-profit or for-profit entities) that, at various levels, are currently undertaking this role. Further, there are a range of understandings relating to what constitutes professional associations. They broadly include the following elements:

- Formed to ensure the level of professional practice is **standardized, consistent, and effective**.
- Aim to **unite and inform** people who work in the same occupation.
- Responsible for **promoting and regulating** the profession.
- Consist of **mission, objectives, and processes** that are 1) aimed at registration, education and development of people in that profession, and 2) involve specific fields of knowledge and practices relating to values and clients.
- Generally, they are **overseen by a collective of skilled people** who do not receive financial remuneration for their involvement.
- They are **genuinely committed to their profession** and work towards moving it forward.

To take this examination further I've received great assistance from members of my own professional

organizations, both internationally and nationally. They are the Board and Members of both the International Association for Community Development (IACD), based in Scotland, and the Australian Community Workers Association (ACWA), based in Melbourne. In addition, I've received support and information from the CLD Standards Council (Community Learning and Development) in Scotland, and from Cornel Hart, IACD member and academic, in South Africa.

To be clear, there are commonalities between organizations set up to (a) support and network people and organizations relevant to community development practice and scholarship, e.g. IACD: and (b) those established to

outcomes for the communities they work with collaboratively.

There are, however, clear distinctions between the two groups in relation to registration and regulation of professional workers. IACD encompasses the first category by clearly undertaking a significant, broad, international role. Conversely, the CLD and ACWA cross both sectors, while clearly being set up for the second role. South Africa is also currently working towards an accreditation process for CD professionalization. Importantly, they understand that, as an emerging discipline, CD requires full recognition and accreditation as both an occupation and a profession (see Hart's informative article in *Practice Insights*, Issue 11). In

Scotland, the CLD Standards Council has a ten-year history of positive experience within the arena of registration of professionals, (also

see the article by Colin Ross in this edition of *Practice Insights*), including nurturing a strong culture of learning. This is similar to Australia, although CD has not been developed as a discrete profession there. Australian community development practitioners are, nevertheless, supported, registered, and provided educational opportunities by the generic ACWA, which, in common with the CLD, registers both full and associate CD practitioner members, plus other community work professions.

So, for clarity, IACD covers the CD field from a global advancement, networking, and collective support perspective, or the “big picture”, while professional associations who register qualified members operate at the national level, within their individual countries.

**The key to community development practitioners' decision-making concerning professional organization membership is to be fully informed. Do your homework. Work out what is important to you.**

regulate professions, e.g. the CLD Standards Council and ACWA. Their mutual areas of operations include promotion of the community development profession, organizational promotion, policy development, advocacy, networking and partnership building, training and development, regular member newsletters, and social media.

Further, it is positively noted that the IACD has established the *International Standards for Community Development Practice*, available globally (and free) via Internet download. These first-ever international standards will assist and enable many countries' professional associations in their endeavors to develop and attain quality professionals, with the emphasis on positive

To expand this “picture” the following overviews typify various objectives the Scottish and Australian organizations have been established to achieve (also comparable to other similar associations’ aims).

### Community Learning and Development Standards Council

Deliver, maintain, and further develop a professional approvals structure for qualifications, courses, and development opportunities for anyone involved in CLD.

Maintain and develop a registration system and establish member services for practitioners delivering and active in CLD.

Maintain and develop models of professional learning and training opportunities for CLD practitioners.

Lead and contribute to relevant CLD policy and workforce information services.

### Australian Community Workers Association

Develop, review, and accredit the education standards for the community work profession.

Establish and enhance the professional practice and ethical standards of community workers.

Promote and advance the profession and contribute to the development of new knowledge in community work.

Facilitate public recognition and confidence in the profession of community work.

## What are the Pros and Cons to Registration of Professionals?

Using the overviews above, and other similar case studies, the following lists some “Pros” or benefits that are generally offered by professional associations:

- **Code of Ethics and Practice Guidelines**—a requirement that members adhere to ethical and professional practice guidelines. This is fundamental as members are often working with the most vulnerable and marginalized groups in our society.

- **Registration and Recognition**—requirements for registration varies between associations and countries, for example, registered members of CLD must have a Standards Council-recognized qualification plus two years verified practice in a community learning and development setting.
- **Insurance**—for example ACWA holds an Association insurance policy which incorporates Professional Indemnity and Public and Products Liability Insurance, which covers all qualified full and provisional members.
- **Codes of Practice**—can include codes for Professional Community Developers (paid or voluntary), and Employers Codes of Practice, i.e. ACWA has developed such a code.
- **Continuing Professional Development**—accreditation, endorsement, and, at times, provision, of quality training against set criteria that meets member’s professional development needs.
- **Set the organization’s operating framework within National Occupational Standards** (Scottish example), which are the skills, values, and processes required for effective and appropriate community development practice.
- **Credibility**—many employing organizations seek staff who have registration (or are eligible to register) with the relevant professional association, to ensure appropriate qualification and ethical understandings.
- **Quality Assurance**—the people and communities who engage CD practitioners can appreciate the quality of service and attention to the process of delivery that is expected from a member of a professional association.
- **Professional Support**—provided to individual and organizational members in a range of areas relating to workplace and/or community practice.

For the “Cons” or disadvantages side of the question the following points are offered:

- Most professional organizations **require the payment of annual fees, and some also have an initial application fee.** Further additional expenses are accrued due to ongoing membership activities.

For some volunteers and early career practitioners this may be a daunting financial prospect.

- **Time**—National associations usually have events, conferences, regular monthly and annual general meetings, and member’s time is valuable. Keep in mind the pressures of CD work and practitioners need to have family/ quite/personal interest time and not over-commit themselves.
- **Employment**—prospective employers may request applications from professional association-endorsed members only.
- **Ethical Codes of Conduct**—these will not protect a person against unethical or dishonest behavior, even in the community services sector. Scholars and practitioners alike have made this point.

In summary, the key to community development practitioners’ decision-making concerning professional organization membership is to be fully informed. Do your homework. Work out what is important to you. For example, is it recognition and accreditation of community development as a profession and/or being recognized, legitimized, and supported as a community development professional?

Remember both our international and national organizations are there to assist and answer your questions. Also talk to other local CD practitioners; seek their views and experience to assist you in your decision. The future of the community development profession, like many other areas of community sustainability, starts with individuals working on-the-ground and moving to national and global approaches. Community development theoretical and practitioner pathways support this approach.

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# Growing a Learning Culture

## The Role of a Standards Body in Community Development Education

Colin Ross



**A few months before the publication of this edition of *Practice Insights*, the Community Learning and Development (CLD) Standards Council Scotland celebrated its tenth birthday. The experience of those ten years points to the contribution that a standards body can make to community development education; this article aims to outline key elements of that experience and its relevance to community development education educators and practitioners in other places and situations.**

### Origins

Every experience is shaped by its context, so it's important to begin with some explanation of the particular situation in which the CLD Standards Council has developed. First, CLD in Scotland links community development with youth work and community-based adult learning. At times it has been understood as a department of local government, at others as a "sector"; the CLD Standards Council sees it primarily as a profession, identified through shared values and methods of practice.

Second, a key feature of the CLD Standards Council is that it has been developed through a combination of bottom-up and top-down processes. The impetus for establishing it came from community workers who saw that their practice lacked representation and that they needed more convincing answers to questions about their effectiveness and accountability; there was also then a response from government. When the Standards Council was formed in 2008, it was with a remit from the devolved government in Scotland.

This remit covered the approval of qualifications, courses and development opportunities, the development of a system for registration of practitioners, and a role in supporting continuing professional learning. The members of the staff team were (and continue to be) employed by the government, while a committee structure, broadly representative of the field, was established to oversee the key functions and guide the new body's development.

### Building Professional Identity

The staff team undertook extensive outreach work to ensure that the Standards Council rooted itself in

the concerns of practitioners, and a crucial early focus for work was to develop a revised set of competences for practice based on engagement with the field. These built on competences developed by a predecessor body; the new set moved from a primary focus on initial professional education to the professional development of practitioners at all stages and in all contexts.

The new competencies have provided the driver for a much more robust identification of CLD as a profession able to articulate its own standards. The development of a framework for competent practice, encompassing values, ethics, and behaviors alongside the competencies themselves, and emphasizing the role of critical reflection on practice and professional development, has been fundamental to the Standards Council's contribution to CLD education.

### Assuring the Quality of Courses and Qualifications

The Standards Council inherited the role of recognition or approval of qualifications in CLD primarily at degree (or postgraduate) level. Approval is a process of quality

assurance of the courses as professional qualifications, which work alongside academic validation by universities. The Council has diversified this role into the approval of learning opportunities at other levels, provided, for example, by colleges or employers. Providers need to have courses verified through the Scottish Qualifications Authority before applying for approval, so that, in relation to degrees, the process focuses on the quality of professional education. At both degree and development level, the approval process is:

- Peer-led (the Standards Council provides training and support to practitioners and academic staff who form approval panels);
- Based on dialogue with the provider;
- Focused on the framework for competent practice; and
- Sets a requirement that courses include a minimum of 40% practice-based learning.

This model of quality assurance supports close links between professional education and practice and is valued by both learning providers and the field. It maintains a balance between academic and practice elements, and supports pathways into and through professional learning, particularly for people active in their own communities who have had limited educational opportunities. The model needs continuing development, and the Standards Council has limited resources for this. However, the existence and recognition of the standards body has a key role in securing the position of CLD education within the academic institutions.

### Establishing a Register of Practitioners

There was no previous existence of a practitioner's register for community workers in Scotland before the CLD Standards Council was established. It was clear there was no basis for a mandatory system, no immediate prospect of putting this in place, and no consensus within the profession that a system of that sort was desirable. Continuing work has been required to develop a model that is fit for the particular purpose.



One of the initial questions was who would be eligible to register and on what basis; and, underlying this, how to combine the mission to maintain and continue to raise standards of practice, with a commitment to inclusion. The answer has been to offer two types of registration.

- To be a registered member requires possession of a bachelor's degree approved by the Standards Council and two years verified post-qualifying experience (an "individual recognition process" recognizes the potential for equivalent practice experience while ensuring rigor).
- Associate registered members have experience in CLD, in paid work or as a volunteer.

To register in either category, practitioners must make a formal commitment to:

- The values underpinning CLD;
- The Code of Ethics for CLD;
- Practice using the CLD Competences;
- Continuing professional learning;
- Challenge discrimination; and
- Maintain standards of professional behavior.

They must also provide a referee who can confirm they have evidenced these commitments.

The Standards Council is introducing a periodic re-registration process that provides guidance on how to meet the expectations for professional learning and involves sample checks on how registered members have done this. Alongside this, a process for de-registration, where serious issues of conduct or poor practice arise, has been put in place. These developments meet the demand from members for registration to represent more than membership in a "club" and a loose commitment to practice principles. They are matched by a gradually developing set of member benefits, beginning with the basics of free access to Standards Council conferences and events and progressing into areas such as enhanced access to university libraries.

### Growing a Learning Culture

The strengthening of the link between registration and continuing professional learning highlights the fact that, while the Standards Council's role in the latter was the least clearly-defined element in the remit set by government, it is central to the mission that the CLD

Standards Council has established for itself. The real world has conformed less and less to models of how community workers learn to practice constructed around initial training followed by in-work learning; new ideas on professional learning and development have sought to provide the basis for more realistic and creative alternatives.

The Standards Council has evolved a model of lifelong professional development based on “growing the learning culture” in CLD. This puts the individual practitioner and their responsibility for their own learning at the center, seeking to empower and support them through the growth of a shared and collective commitment to the learning of the profession. Two iterations of a professional learning strategy for CLD have promoted the concept and provided a framework for implementation, while i-develop, a virtual learning environment, provides a platform that supports the translation of the concept and the framework into practice (<http://www.i-develop-cld.org.uk/>). By growing a learning culture based on individual and collective responsibility, the CLD profession can shape itself as a learning community, with the CLD Standards Council providing an organizational form for this.

The Standards Council's remit has been set by government, but it has been through the development of its own mission—based on the aspirations of members and anchored in recognition of the importance for communities of competent, confident CLD practitioners—that the strands have been knitted together into a distinctive type of professional body. Degree programs, for example, continue to provide a benchmark that confirms the need for highly competent practitioners, while also forming one part of a framework for continuing professional learning. The Standards Council Standards Mark (SCSM) extends the approval process to employers who offer CLD learning to staff, supporting them to develop their organization as a learning community. Registration provides both a mechanism for assuring and improving standards of practice, and a powerful expression of personal commitment and collective identity.

There is still much to be done. However, the CLD Standards Council, with a steadily growing committed membership, and growing recognition, already demonstrates how a professional body with a standard-setting role can be effective. The Council can work with learning providers to

assure the quality and relevance of their courses, with practitioners and employers to embed learning as an integral part of practice, and with the profession as a whole to become a learning community.

#### Further Information

Further information on the role and activities of the CLD Standards Council, and on CLD in Scotland, can be found at <http://cldstandardscouncil.org.uk/>.



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Download previous *Practice Insights* issues!

*Motivation also involves your ability to communicate your passion to others. Approaching work with dedication and gusto is not enough. You have to radiate your commitment so that your enthusiasm is contagious to the people around you.*

# Work-Based Community Development Training in Scotland

## The Linked Work and Training Trust Model

Alex Downie

**Work-based learning in community development is intended to integrate the college or university curriculum with the workplace to create a different learning paradigm; an educational strategy that provides students with real-life work experiences where they can apply academic and technical skills, develop their employability, and contribute to community regeneration. It merges theory with practice in a meaningful way.**

### Early Days

Prior to the early 1990's, work-based learning and training in community development in Scotland was mainly built around field work placements, usually of 200 hours duration, undertaken as part of a full-time community education program provided through a Further Education College. Examples of apprenticeships—with a paradigm of combining work and study, with the learner employed usually for one day a week while studying for a formal

qualification either at a college or a training center over one to three years—were as rare as the proverbial “snowball in the dessert”.

Northern College Dundee took a bold step in 1980 and admitted a university geography graduate, employed as a rural community development worker, to the community development unit of its Bachelor of Arts Community Education course. It was not until 1992, with the establishment of the Linked Work Training Trusts, that apprenticeships in community development in Scotland became more of a reality.

### Linked Work and Training Trust (LWTT)

The first Linked Work and Training Trust was set up in 1992 in the then Grampian Region, based in Aberdeen. This was followed in 1995 by the establishment of a Trust in Central Region, based initially in Falkirk and, later, Grangemouth. The initial development of these schemes came from a growing awareness that

access to qualifying training in community education and community development was largely limited to those people who had a conventional educational background. The program was designed to widen access to higher education and professional qualifications for local people while meeting the needs of local communities.

At the time, there was a growing awareness of a common problem in many local communities. Organizations are unable to recruit appropriately qualified and experienced community development workers for local projects. At the same time, there were issues for many experienced activists in gaining access to the training and education to enable them to apply for these posts within their own communities. The LWTT program harnesses the commitment, experience, and ability present in all communities.

## The LWTT Model in Central Scotland

The program is delivered through an active partnership of local employers and the University of Glasgow. The Trust Board is comprised of representatives of the local Councils of Falkirk and Clackmannanshire, Forth Valley Health Board, Scottish Enterprise, Central Scotland Police, the University of Glasgow, the voluntary sector, workplace supervisors, and the student group. The Trust is an independent, voluntary organization with charitable status. There exists a clear community of interest from all parties and each one is committed to ensuring that the program achieves its objectives. This is a key factor in its success.

LWTT is a three-year program of education and work-based learning towards a first degree in community education and community development. It provides full-time community development posts into which local people are appointed and receive an appropriate salary. Much of the student's time is spent on community development work on behalf of their employer. This practical experience of doing the job forms the basis of the education and training program. It is also recognized as providing work-based learning, so students achieve a degree within three years, with an equal balance between work and academic study. The University's role is to monitor the quality of the provision and the standard achieved by students through a Board of Management chaired by an Associate Dean; it also appoints external examiners and awards the degree.

### The Program

The curriculum of the degree program consists of two equally-weighted and interconnected components: practice experience and study units. The practice experience is obtained through an approved appointment to a post relevant to community

development, plus two approved placements in different settings, normally one in the second year and one in the third year.

There are six study units, each involving class time, tutorials, private study, and the completion of assignments. Normally, two study units are taken in each academic year. The six courses have been designed specifically to correspond with the six key elements of competence in community development practice:

- Evaluation of Community Learning and Development
- Empowerment of Communities
- Development of Learning Opportunities
- The Community Learning and Development Function
- Organizing and Management of Community Resources
- Engagement with the Community

**H**aving come from a disadvantaged background and being faced with many obstacles and barriers, I never believed I could ever achieve a University degree. LWTT has given me an amazing opportunity to break down many of the barriers I have previously faced. I feel that LWTT has a unique way of teaching and really responds to my needs and aspirations. My confidence has been boosted from this course and I have learned so much already [that] I am able use in my practice. It is also extremely beneficial in terms of being a debt-free student and earning a decent living/keeping head above water.

*-Emma Nolan, FVIV Student*

### The Methods

The pedagogic methods employed, and the learning approaches encouraged, are intended to provide each individual student with a systematic educational experience focused on their needs in relation to the post they hold, and to encourage critical self-assessment, attainment, and demonstration of appropriate professional competence and improvement of practice, as well as the underpinning principles of community development. The intended overall output is that students achieve, through self-directed learning, a deep understanding of theory and practice and of their

interdependence, together with an intimate knowledge of local development, in whatever context they are working.

### The Learners

Between 1998 and 2014, 51 students graduated from the program. Over the three years, they spent one day per week on academic study and the remainder working in local communities for their respective employers. Tracking the outputs and outcomes of this work was the responsibility of the employer and passing on this information to LWTT on request didn't seem to be a priority and was patchy, at best.

Consequently, all that can be said with any certainty about the graduates, is that over 140 new community groups, projects and initiatives were established and supported across the Central Belt of Scotland. For its work, LWTT received a British Urban Regeneration Association Award for its contribution to the development of regeneration practice in the UK. The awarding panel said;

*"The Trust doesn't have shiny new buildings... instead, it has a specialist, focused education and training program that is connected directly to the needs of a community. It's actually delivering degree-level qualifications, giving communities a capacity to develop their own program for*

*regeneration. This shows that a small program can deliver a multiplier effect."*

Nearly all the graduates had few formal educational qualifications, many were unemployed or employed in part-time, unskilled jobs. Each intake had 10 to 12 students and that small number, compared to full-time learning through college, reflects additional academic and pastoral support provided for students.

Only one graduate did not gain paid employment in community development after graduation and only one is currently doing unpaid voluntary work (see Table 1). Most

**Table 1: Learners**

Course / Year of Entry	Number of Graduates	Number of Job Moves (average)	Current Employment
<b>Degree 1998</b>	11	3.2	Workers: 5 Senior workers: 1 Managers: 2 Consultants: 1 Fundraising: 1 Politicians: 1
<b>Degree 2002</b>	11	3.4	Workers: 8 Senior workers: 1 Politicians: 1 CEO: 1
<b>Degree 2005</b>	9	3.4	Workers: 5 Senior workers: 1 Researcher: 1 Manager: 1
<b>Degree 2009</b>	11	2	Workers: 8 Senior workers: 1 Volunteer: 1 Not in employment: 1
<b>Degree 2010 (for ethnic minority learners)</b>	9	2.4	Workers: 6 Researcher: 1 Manager: 2

have progressed in their careers, either into different work situations or into more senior positions, with the number of job moves being three to five for earlier cohorts and two to three for later cohorts. Of those who have made significant career progression, one is the CEO of a national civic society organization, one is a community development consultant, one a policy researcher, and two are now senior politicians within local government.

**The Future**

Feedback collected from both employers and the local community groups shows that activists with appropriate training can become very good community development workers, and that trainees and apprentices can have significant impacts in improving the quality of lives in those communities. All the LWTT student's brought qualities—enthusiasm, energy, life experience,

and a strong set of values and beliefs—which are sometimes lacking from those who enter the profession straight from a college route.

It cannot be argued that the apprenticeship/work experience model is cheaper than the conventional college/university approach. It is more expensive because students require more one-on-one learning opportunities and, when they come from disadvantaged communities, they may need more guidance and pastoral care. They do, however, make good workers and, for many, it is a career option which is not otherwise open.

Apprenticeships in community development like LWTT are not financially supported by Scottish Government either through the current Modern Apprenticeships Scheme, or through college/university funding. We need both college/university and apprenticeship approaches to grow a strong and diverse workforce and, in the future, revisiting the apprenticeship approach in Scotland and beyond, will bring positive outcomes.

**Alex Downie**

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**Table 2: Apprenticeship Approaches**

Advantages	Considerations
<ul style="list-style-type: none"> <li>• Provides an access route to professional education and training, which leads to employment, for people who would not otherwise be able to attain them.</li> <li>• A degree program which creates jobs and encourages employer involvement.</li> <li>• An approach to learning and teaching which employs methods to ensure that practice and theory are interwoven.</li> <li>• A curriculum which involves a high level of student involvement for the organization and negotiation of their course.</li> <li>• Additional student support, beyond conventional access approaches.</li> <li>• Workplace supervision, which is an essential contributor to the learning process.</li> <li>• Establishment of strong connection between theory and practice.</li> <li>• Improvement of student awareness of career opportunities.</li> <li>• Making education relevant and valuable to the social context.</li> </ul>	<ul style="list-style-type: none"> <li>• Needs effective coordination between all key persons involved in the work-based learning program.</li> <li>• Work based program needs to be synchronized with the formal education timelines and pattern.</li> <li>• Additional individual tutorial support and group tutorials needed to support learning.</li> <li>• Effective evaluation strategy needs to be developed for assessing student performance; encompassing both formative and summative feedback.</li> <li>• Financial cost greater per head than college/university programs.</li> </ul>

# Young People and Community Development Education

Alyssa Faulkner

A portrait of Alyssa Faulkner, a young woman with light-colored hair and blue eyes, smiling warmly. She is wearing a dark blue jacket with yellow accents over a blue sweater. The background is a soft-focus outdoor scene with yellow and green foliage.

*My name is Alyssa Faulkner and I live, work, and study in Scotland. I am the International Association of Community Development (IACD) UN Youth Rep and I am 20 years old.*

**I always tell people I “fell” into community development. I always knew I wanted to be in a profession where I was working with and helping people, but I always thought that route would inevitably be healthcare (medicine or nursing). It wasn't until I was diagnosed with Type 1 diabetes in 2014 that I discovered community development. I discovered the definition of a community wasn't always a physical location and that a community could be a group of people with something in common.**

From there, I became an activist for other people with Type 1 diabetes, which is a sub-community, and worked with a youth worker. It increased my confidence massively, and I applied to university because of the work I did with the charity, Diabetes Scotland ([https://www.diabetes.org.uk/In\\_Your\\_Area/Scotland/news/Diabetes-Scotland-Young-Leaders-Project](https://www.diabetes.org.uk/In_Your_Area/Scotland/news/Diabetes-Scotland-Young-Leaders-Project)).

In January 2018, I was appointed the UN Youth Rep on the board of IACD, which was completely unknown

territory for me. All I knew was Scottish procedure and the social injustices that were specific to Scotland. However, in this new role, I have had the pleasure to learn more about community development work and education that is happening all over the world.

I study Community Learning and Development (CLD) at the University of Dundee in Scotland; I'm in my third year of this four-year honors course with professional placements laced throughout. Students receive a well-rounded education on best-practice, theory, and everything you would expect from a CLD course. However, I think one of the main features of the course is to constantly reflect and challenge what's going on around us, our own ideas, and the teaching students are given.

The idea of conscientization, which is a theory often used in practice, is used to make sure individuals and groups have the education and knowledge to know what and why something is happening to them and to question these things (theory by Paulo Freire). I think if we are using this theory in practice, then using it

in our education—something that will affect our practice for the rest of our careers—is a good idea.

The University of Dundee also practices value-based learning, based on what individuals are interested in. They teach the basic learning and theory, and support everyone to apply this teaching into a topic they are interested in, for example, youth work or adult learning. This is important as it keeps students motivated, engaged, and gives them a higher chance for academic success (Christenson, Reschly, & Wylie, 2012).

Another aspect of the CLD course at University of Dundee is the professional placements that students are required to undertake in the second, third, and fourth years of the course. These can be in an area in which students have had previous experience, or something new that they want to learn more about. While learning the theory and best practice is important, it is valuable to leave university having put the learning into practice and have some practical experience to pull from when pursuing a career in community development. It is lucky



that, in Scotland, there are many community development placements available, and schools in Scotland are now starting to get community workers to help with informal education.

These things are positive; however, there is always room to improve. The CLD department at University of Dundee is continuously evaluating the program, ensuring that it fits the students and that they get as wide an education as possible. There is interdisciplinary learning with both Primary Education and Social Work students, as it was recognized that, after graduating, these are professionals that will be working with community development.

Community development is so wide, and everyone has their different

areas of interest, so I have tried to learn as much as possible about the field before I decide what my ultimate focus will be. I have worked in activism, more as a hobby, for Type 1 diabetes and I have been on placement at **Volunteer Dundee** (<http://www.volunteerdundee.org.uk/news/blog/my-placement-with-volunteer-dundee-by-alyssa-faulkner/>), where I learned all about third sector organizations and how they work. I have volunteered at **Young Scot** on a Year of Young People project (<https://www.youngscot.net/communic18-the-year-of-young-people/>), where I advocated for young people at places like the Scottish Parliament and Government and learned how CLD workers work in this context to try and achieve national change.

I have also volunteered at a local youth work charity called **Hot Chocolate Trust** (<https://www.hotchocolate.org.uk/>), a wonderful and enriching experience where I not only learned about how to do youth work, but gained so much unexpected knowledge from the young people, and that, itself, has been a privilege. All my experience has been attempting to put theory into practice and learn as much as possible, but mostly to enjoy the experience, as I was doing something I genuinely enjoyed. From January 2019 to March 2019 I will be on placement at **Corrymeela** (<https://www.corrymeela.org/>),

based in Northern Ireland; going to another country is going to be another learning experience for me.

I applied and took the role of IACD UN Youth Rep because I felt that, in the community development world, many younger professionals were doing amazing work, but there was a noticeable divide between those with much experience and who were new to the profession. I wanted to help bridge that divide. I also took the role because I felt it was an amazing opportunity to continue and build on some of the activism work I had undertaken and branch out into new areas. The UN is a very good resource to have available, but

it is a tough resource to penetrate; however, if I approach it in the right way, I may get the opportunity to make a difference.

One of the main challenges I have faced in the community development profession is charities and organizations recruiting young people to get involved and it being an example of tokenism—taking on young people only to tick a box and not valuing and considering the young person's opinion. Often, I feel I must prove I'm worth taking a risk on and this is a very tiresome process. Age has no correlation with ability, and often young people can bring a fresh perspective that doesn't contain bias from previous experiences. I have also had to face my own physical and mental health issues. They have been a massive hurdle for me to overcome, but I have come to realize that, just because I am struggling with something myself, that doesn't mean I can't help someone alleviate their own struggle. I have also found that the traditional academic teaching style does not suit me. I need the practical aspect of teaching to secure the learning, which I believe applies to many people.

In the future, I will continue to fight to ensure that young people are not viewed and used in a tokenistic way, that they are listened to and worked with, especially on projects that affect them. I will continue to learn

and achieve the most well-rounded education in community development, both from the University of Dundee in Community Learning and Development and from local community projects. Community development education doesn't always happen in a formal education setting; it is often the community projects and work that others do that teach the most.

The World Community Development Conference is going to be held in Dundee, Scotland in 2019, and, as part of my UN Youth Rep role, I have been asked to join the organizing committee as the volunteer coordinator. I will be recruiting

students from the University of Dundee to volunteer at this conference, and help ensure that the volunteers are valued, listened to, and they all get the

opportunity to learn from people all over the world.

2019 is going to be an exciting year for young people in Community Development!

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# Practice Exchange 2018

## Sustaining Indigenous Wisdom and Cultures—Bali, Indonesia

### Paul Lachapelle

Bali is an island and province of Indonesia located just east of the principal island of Java. Renowned for their sense of imagination and highly-developed artistic skills in sculpture, painting, dance, and music passed down through the generations, the Balinese are especially adept at symbolizing meanings of customs and institutions through arts, rituals, and ceremonies. Today, Balinese culture and society are quickly changing as a result of increased tourism and free trade with the Western world. The rapid absorption and assimilation of capitalism and modernization threaten to erode centuries-old cultural traditions, but the Balinese have managed to preserve many of their cultural beliefs and values, as can be observed through their music, dance, rituals, and religious practices, all of which are a source of attraction to many tourists from around the world. Over the course of 10 days, our group had the opportunity to venture far beyond the beaten paths of Bali, to discover local rural village life and be inspired by the beauty and creativity of Balinese culture. These adventures, which support and incentivize communities to keep and maintain their ancestral lands and sustainable way of living, included:

**Penarungan Village** (Day Two) started a community tourism project that enables visitors to learn about village culture and daily life while also generating economic opportunities for villagers.

In Bali, being physically challenged is a sign of bad karma. Physically challenged individuals are often seen as a reason for embarrassment and are hidden away and are discouraged from visiting temples and participating in community daily life. **Bhakti Senang Hati** (Day Three) was founded by a physically challenged woman, painter Ibu Putu, who wanted to create a community of disabled individuals to live together and empower one another.

The **Green School** (Day Four) is a unique international school built completely out of bamboo and based on eco-friendly principles. The **Kul Kul Connection** is a division that is intent on developing and maintaining sustainable connections with the local community.



**PKP Women's Center** (Day Five) was started Ibu Sari, who lost access to her daughter as a result of a bitter divorce, with the intention of providing local women with community support and tools to be more confident and assertive, to better strategize to resolve domestic issues, and to improve the well-being of their families.

A visit to **Tirta Empul Holy Spring Temple** for the traditional purification ritual and a visit and tasting at a local **agro-organic farm** (Day Six).

**Kebun Mai Agro-Tourism Project**, (Day Seven) which addresses the ongoing challenges of getting local communities to embrace sustainable agriculture.

**Coral Restoration Project at Banyuwedang Bay** (Day Nine). In the 1980's, Balinese villagers made the decision to throw dynamite into the sea to catch fish. In the process, they destroyed the fish as well as the coral reef. Karang Lestari, a local NGO dedicated to coral protection, teamed with European scientists to bring a technology to Bali known as Bio-Rock to regrow coral using electricity.



### Penarungan Village

*(Counter clock-wise from top left.)* Paul and Jamie participate in a demonstration of rice field tilling and planting. Chia-Mei receives a blessing as the group is welcomed into the village. Lisa learns how to crush seeds using the local method. The group walks through a rice field while learning about sustainable agriculture methods. A villager demonstrates preparation of local foods. Paul participates in a traditional Balinese dance.





**Bhakti Senang Hati**

*(Clock-wise from bottom left.)* Paul and a resident prepare to tour the local rice fields in a modified scooter. Wira is the proud owner of a painting by one of the residents. Residents perform a choreographed dance. Jennie, Pandu, and Brent receive a blessing upon arrival. Pandu, Fiona, Paul, Brent, and Chia-Mei—seated in front of hand-made crafts—listen as residents describe life at Bhakti Senang Hati.



**PKP Women's Center**

*(Counter clock-wise from top left.)* The director of woman's center, Ibu Sari, talks about the center and its projects and community work. Crafts made and sold by the women. Center staff, locals, and the group pose for a group photo. Lunch prepared by the locals and served in banana leaves. Bamboo bikes made by the residents.



**Green School & Kul Kul Connection**

*(From top right.)* Anthony learns the process of making the soap sold at the school. Finished and packaged soap. Students at the school work on projects.





**Agro-Organic Farm & Tirta Empul Holy Spring Temple**

(Clock-wise from bottom left.) Chia-Mei, Pandu and Jamie sip tea and coffee grown and processed at the farm. Chocolate made and sold at the farm. A local roasts coffee beans in the traditional manner. Locals engage in the traditional purification ritual at the Temple. A craft bazaar located outside the Temple.



**Lake Beratan & Banyuwedang Bay**

(From top right.) Staff from local NGO Karang Lestari describing the coral restoration project. Learning more about the restoration project while leaning against one of the iron/steel structures made for coral planting. The group gets a first-hand look at the coral by scuba or snorkel. Water Temple at Lake Beratan.



**Kebun Mai Agro-Tourism Project**

(Counter clock-wise from top left.) One of the many temples with offerings marking the corner of rice fields. A local barbecuing chicken for lunch. Lisa and Jenny pick papayas. Wira receives a blessing. Sign for farm and one of its giant sunflowers. Anthony learning how to plant crops.



# The Faces of Bali



All photos © Real Indonesia, used with permission. **Real Indonesia** is an Australian company which partners with **Five Pillar Foundation**, a community development organization based in West Bali, Indonesia, to offer educational experiences. An immersive educational experience provides participants with a unique chance to enhance their learning. Experiences are designed to inspire and motivate while informing. Local cultures and traditions are presented to guests in a way that is both interactive and respectful of the local communities' wishes. If you are interested in planning such an experience for your students, team or organization, please contact Fiona at [hello@realindonesiatravel.com](mailto:hello@realindonesiatravel.com) and visit [www.realindonesiatravel.com](http://www.realindonesiatravel.com) to learn more.

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# Community Work Education and Training at Maynooth University, Ireland

Oonagh McArdle

The Department of Applied Social Studies (DAPPSS) at Maynooth University (MU) is the longest-established provider of professional community work education and training on the island of Ireland. Community work education began at postgraduate level in 1981, followed by the launch of an undergraduate diploma in 1985. Over time, the inclusion of a focus on youth work education and shifting academic qualification frameworks led to the development of the current range of programs, which includes a Bachelor of Social Science in Community and Youth Work (BSocSc), a Master in Social Science Community and Youth Work (MSocSc), and a Professional Doctorate of Social Science (DSocSc).

As programs of professional education and training, the BSocSc and MSocSc share the following aims:

- To provide students with the education and training to enable them to become (or to develop their capacity and competence as) professional community and youth workers, capable of working on their own initiative and taking responsibility for their work.
  - To supply the community work and youth work sectors with skilled and knowledgeable workers from a range of backgrounds, possessing a variety of appropriate academic and professional abilities, and the flexibility to respond to changing and unpredictable social, cultural, economic, and political contexts.
  - To contribute to the ongoing development of the professions and disciplines of community work and youth work and enhance their capacity to promote social justice and positive social change as critically engaged and reflective practitioners.
- The **objectives** of the professional programs are:
- To enable students to acquire, or enhance, the core learning and communication skills required to practice throughout the program, throughout their careers, and in any further study which they may choose to undertake.
  - To give students the necessary understanding of 1) contemporary society—Irish, European and global—and how it has developed and how it is changing; 2) political, legal, and administrative systems, in particular, how they affect communities and young people; 3) the extent and causes of social inequalities and social problems, the development and relevance of social policies, and the tools for further social analysis.
  - To encourage students to make connections between their own values and their work, and to clarify and adopt a coherent personal approach in terms of their objectives and their methods of work.
  - To ensure that students understand the basic knowledge and insights derived from the social sciences, as they relate to community work and youth work.
  - To enable students to explore the central concepts, models, and theories in community work and youth work and to discuss the basic theoretical and practical issues that arise.
  - To provide students with opportunities to acquire or perfect the essential skills necessary in work with individuals, with groups, and with communities.
  - To enable students to identify and develop their personal qualities which can be of most value to them in community and youth work.
- In short, the programs aim to ensure that students acquire and develop certain knowledge (e.g. descriptive accounts, case studies, theories, models of community work and youth work, and of the societal context in which they take place); skills (e.g. observation, fact-finding, recording, reflection, communication, counseling, group work, planning and evaluation, management, and organization); and personal qualities (e.g. ethical awareness and commitment, political consciousness, values and attitudes appropriate to educational and developmental work with people, sensitivity, sociability, discretion, and dependability).

## Specific and Unique Features

### Community Work and Youth Work

The BSocSc and MSocSc are professional programs in both community work and youth work. Usually, in Ireland and the UK, at least, programs connecting community and youth work are termed Youth and Community Work or Community Youth Work, with the primary focus youth work, with contextual attention given to the communities of which young people

are part. The MU programs provide a dual qualification where students study community work theory and practice alongside, and equivalent to, youth work theory and practice. Setting the disciplines side by side recognizes that young people are members of all communities and should, therefore, have a greater say in, and influence on, their collective circumstances. This approach also recognizes the divergent but complimentary skill sets required by the two professions. The BSocSc and MSocSc are professionally endorsed by relevant endorsement bodies, both of which operate on an all-Ireland basis: AIEB (All Ireland Endorsement Body in Community Work Education and Training) and NSETS (North South Education and Training Standards).

### Supervised Fieldwork Placements

Fieldwork placements carry academic credits and are carried out during a 14-week, full-time block in each year of the program. Students must successfully complete at least one fieldwork placement in a community development organization. Thus, while the usual requirement for an undergraduate degree is 180 ECTS credits (60 per annum for three years), for the BSocSc, it is 225, with an additional 15 credits required in each of the three years of the full-time degree. Students gain these credits by completing three 14-week supervised fieldwork placements (with pro-rata arrangements for part-time students). Similarly, the MSocSc requires 120 credits rather than the usual 90, with 30 credits assigned to fieldwork practice. Placements are organized and allocated by a Professional Placement Coordinator in



**Top:** BSocSc students engage in active classroom learning.

**Bottom:** MSocSci students visit the United Nations in Geneva.



discussion with the Year Coordinator and the student. Organizations where students are placed may operate at local, regional, national, or international levels. In recent years, students have completed placements in Australia, Hong Kong, India, Liberia, and different parts of the US, the UK, and Canada.

### **Student Profile and Retention**

A strong feature of MU programs, particularly at the undergraduate level, is the participation and successful qualification of students from non-traditional backgrounds. This commitment to ensure that individuals who may be the targets of community and youth work should be involved as the agents of these interventions has underpinned the programs from the outset. DAPPSS has been particularly successful in supporting students from marginalized and minority backgrounds to progress through courses, with many of these achieving excellent results and going on to take up key professional community development roles.

This approach acknowledges that there is a high level of knowledge and skills required for the complex task of community (and youth work) but recognizes that, with the right environment, supports, and ethos, all students, including particularly marginalized and disadvantaged students, can reach the standards required for professional endorsement and academic awards. An emphasis upon putting strong support mechanisms in place for students and working more intensively with smaller student groups has been an important feature in successfully delivering on our student retention and progression mission.

### **Pedagogical Approach**

Community and youth work are based on an acknowledgment that, while individuals and communities have needs and rights, certain groups in our society have been oppressed, excluded, or disempowered in a way that has systematically hindered the realization of such needs and rights. We strive to use teaching methods that are both engaging and challenging to support students to acknowledge and address major social inequalities such as those related to class, gender, race and

ethnicity, culture and religion, disability, sexuality, and political opinion or identity. This teaching ethos encourages, and actively expects, students to integrate a structural analysis with both a professional and a personal response.

All core departmental teaching staff have a qualification, a practice background, and current involvement in community and youth work, including at local, national, and international levels. This strengthens the emphasis on linking theory and practice and grounding student's conceptual understanding in empirical experience, through the use of examples and case studies informed by practice experiences.

**D APPSS's mission is to “promote human rights, social justice and equality, nationally and internationally, through excellence and innovation in education, research and public engagement that contribute to the development of the social professions and applied social sciences.”**

A variety of teaching, learning, and assessment methods are employed, with the overall design of the programs structured in a manner that welcomes, and facilitates, both critical thinking and strong student engagement. Lectures are delivered to a maximum of 35 students in a u-shaped set-up. Other teaching methods include individual reflection, paired discussions, small and large group work, as well as the integration of creative methods such as visual art (use of photographs and/or video, forum theater, role-play, debates, etc.). Exposure to different perspectives is facilitated through planned project visits, observation exercises, and fieldwork trips, as well as a more flexible approach to allow for participation in protests, conferences, seminars, etc.

In keeping with a commitment to develop a range of student competencies, we use varied forms of module assessment. While most assessments are based on the capacity to write, we also value student capacity to analyze, speak, and present, and implement module assessments based on individual and/or group presentations. A current example of the two-part

assessment for the final year community work module is to a) write a formal submission to a Government Department making the case for state resourcing of community work (e.g. programs/projects) into the future; and b) based on the written submission, prepare and deliver a script for a short pitch aiming to influence a government minister at a public event.

DAPPSS's mission is to “promote human rights, social justice and equality, nationally and internationally, through excellence and innovation in education, research and public engagement that contribute to the development of the social professions and applied social sciences”. This commitment is at the heart of our community development programs—aiming to ensure that our graduates demonstrate academic excellence, strong professional competence, and a commitment to realizing rights, recognition, and redistribution.

We welcome conversations and collaborations with colleagues internationally who share this ambition.

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# The Evolution and Practice of Community Development through Extension Services in Philippine Higher Education

**Mark Anthony D. Abenir**

“extending the university”, for adding other branches or campuses or setting up new ones in the provinces. For example, in the University of the Philippines (UP), extension efforts started with the expansion of its campus to many parts of the country like UP Manila (1908), UP Los Baños (1909), UP Cebu (1918), UP Diliman (1949), UP Baguio (1961), UP Visayas (1973), and UP Mindanao (1995). Their Charters incorporated this provision especially, since this was made a requirement by education regulatory and accrediting bodies. The extension service of many of these UP schools focused on improving agricultural productivity, with the assistance of faculty and students, and actively linking with the Department of Agriculture and the local governments.

Many private universities have been founded by religious congregations or organizations. There are about 338 Catholic HEI's in the Philippines—112 are universities and 226 are colleges. These schools are mostly established by religious congregations such as the Benedictines, Dominicans, Augustinians, Jesuits, Lasallian Brothers, and many more. Some of these Catholic HEI's are the oldest institutions of higher learning in the Philippines, such as the University of Santo Tomas (1611), University of San Carlos (1769), Ateneo de Manila University (1859), De La Salle University (1911), Adventist University of the Philippines (1917), and University of Negros Occidental-Recoletos (1941). They have been involved in extension programs since their establishment due to their religious fervor and their Christian notion of charity for the poor. This Christian notion of charity for the poor is guided by the passage of Isaiah 61: 1-3, where it states:

[1] The spirit of the Lord God is upon me, [1] because the Lord has anointed me; He has sent me to bring good news to the afflicted, to bind up the brokenhearted, To proclaim liberty to the captives, release to the prisoners, [2] To announce a year of favor from the Lord and a day of vindication by our God; To comfort all who mourn; [3] to place on those who mourn in Zion a diadem instead of ashes, To give them oil of gladness instead of mourning, a glorious mantle instead of a faint spirit.

This bible quotation serves as one of the fundamental principles of extension work in Catholic HEI's. Extension is usually translated into community outreach, community service, community development, or social action in Catholic universities. Common projects are characterized by the delivery of various social services; care for prisoners, the abandoned, and the orphaned; and catechism sessions.

Later, extension services for both public and private HEI's expanded in scope and reach to include a wide range of practical development interventions for low-income communities, including medical and dental missions, free legal aid, teacher training, tutorial services, and adult literacy through community exposure or field work classes. In 1989, the Philippine Association of Extension Program Implementers, Inc. (PAEPI) was born at the Technological University of the Philippines with 52 initial members that cut across different public and private HEI's, government, and other non-government

**Community Development is an enduring and long-term process by which local communities or institutions partner with the government and/or non-government organizations to collectively participate for the enhancement of their well-being (Midgley, 2014).**

In the context of Philippine higher educational institutions (HEI's), community development is often understood as part of a university's “extension services”. The term “extension,” in its lexical definition, implies something which is increased or added to something else. The beginnings of extension work in the Philippines followed the track of the United States, using the land-grant set-up. According to Tojos (2010), it was quite similar in intent to the original concept, which is to play a significant role in serving the rural populace, and, at the same time, it motivated some schools to operate in identified localities and others to expand their reach. The assistance that was provided in the beginning was related to increasing agricultural productivity.

However, school administrators of both public and private HEI's began to look at extension in its literal sense, which meant

organizations. The PAEPI is an association where members have the opportunity to share their experiences, knowledge, and skills in the conduct of extension services geared towards the development of the country.

Efforts to further institutionalize extension service in Philippine-chartered state universities and colleges was conducted through the Higher Education Modernization Act of 1997 (RA 8292), in which extension was declared as one of the three-fold functions of any state university or college. Also, the National Service Training Program (NSTP) Law in 2001, or Republic Act No. 9163, mandated both public and private HEI's offer NSTP as a general education course for two terms/ semesters to inculcate civic consciousness and defense preparedness among college students. Specifically, the Literacy Training Service (LTS) and Civic Welfare Training Service (CWTS) program components of NSTP integrate classroom instruction into the delivery of community service to further enhance the civic

consciousness and community responsibility of the students towards nation building (see photo below).

Further, the Philippine Commission on Higher Education (CHED), through their CMO No. 8 series of 2008, gave a definitive understanding of the term extension, which encompasses, for both public and private HEIs, the act of communicating, persuading and helping specific sectors, target clientele, or partner communities to enable them to effectively improve production, community and/or institutions, and quality of life. This definition is very much aligned with Midgley's (2014) definition of community development, where partnerships are involved in order to collectively work towards the partner community's well-being.

The said CMO further stipulates that an integrated extension program of public and private HIE's should have the following components: 1) training programs, which are non-degree and non-credit courses, offered by a college for unit; 2)

technical assistance and advisory services to organizations, agencies, associations, and other groups; 3) communication/information services to particular client groups; 4) community outreach activities, like provision of social services, which are conducted in areas outside the campus; and 5) technology transfer, utilization, and commercialization designed to stimulate the development of entrepreneurial knowledge-based—micro to small to medium-sized—enterprises.

Today, "extension service," is usually guised under the name "community and extension services," or most recently, "community development," which range from the partnership provision of social services, that could either be remedial or developmental in nature, to various capacity building and environmental intervention measures (see figure on page 34).

Nevertheless, all are geared towards immersing HEI's into the mainstream of people's existence and contributing in national development. But mostly, extension



service, except for required service learning courses, is considered an extracurricular endeavor; hence, are not really given equal treatment in unit loading of faculty members when compared to academic instruction and research. There is an exemption, however; recently the University of the Philippines (UP) in 2015 started granting its faculty members an extension load credit (ELC) for one, up to a maximum of three units, per semester for extension work.

The granting of ELC is based on the following activities, which are considered extension work by UP:

- technical assistance to government agencies, non-government agencies, industry partners, people's organizations, other educational institutions,

international organizations, and communities—especially marginalized and underserved communities (in the form of trainings, commissioned studies, members of technical panels of government agencies, technical services);

- extramural programs;
- service learning programs;
- organizing symposiums, forums, conferences, exhibits, performances;
- advocacy and community mobilizations; and
- service to the University (without administrative load credit).

This recent development on how community development is understood within the context of

extension in UP is expected to trickle in the educational system and the policy decision making of other public and private HEI's in the future. For how long, it is uncertain, but it is considered inevitable.

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**Social Transformation PROGRAMS**

**EQUITABLE AND INCLUSIVE EDUCATION**  
Education for All, especially for marginalized and vulnerable communities and sectors to access free, compulsory and quality basic education.  
Day Care workers' Training • Teachers' Training • Ayta Community-based Education  
Kamayan Ayla Scholarship • Aalabato • Bula (Bonded University towards Intraed Learning)  
Scholarship • Literacy Training Services • Computer Literacy

**SOCIO-PASTORAL MINISTRY AND EVANGELIZATION**  
Christ's Love for All, especially for marginalized and vulnerable communities and sectors to become active stakeholders in the building of basic ecclesial communities.  
Certificate in Religious Education (CREED) • Certificate in Youth Ministry, Pastoral Leadership and Empowerment (CYMPLE) • Basic Ecclesial Communities (BEC) Formation • Bible Sharing Training Program Retreats and Reflections • Administering of Sacraments

**CULTURE, HERITAGE, AND SPORTS AND DEVELOPMENT**  
Cultural Life, Expression and Rootedness for All, especially for marginalized and vulnerable communities and sectors to articulately communicate their values, interests, aspirations, and meaning in life and to have a sense of social cohesion, community connectedness, and local history.  
Sports for All, especially for marginalized and vulnerable communities and sectors to be involved in recreation, sports, and physical activities so that they can gain both health and social/cultural benefits.  
Arwal ng Kahulug • Sports Clinic • Arts, Music and Choir Workshop  
Musical Painting • Community Exposure / Immersion

**LEADERSHIP, ORGANIZATIONAL DEVELOPMENT, AND GOOD GOVERNANCE**  
Good Governance for All, especially for marginalized and vulnerable communities and sectors to have active participation in social governance and development work.  
Kamayanakbay Evaluation and Planning • SIKAG (Sharing of Innovative and Narrative Actions for Genuine Change) Youth Camp • Leadership Training and Teambuilding Activities • Institutional Development

**ENVIRONMENTAL SUSTAINABILITY AND ACTION**  
Environmental Justice for All, especially for marginalized and vulnerable communities and sectors to be able to sustainably manage community resources, take part in the active promotion of the integrity of creation, and combat climate change and its impact.  
Environmental Knowledge and Values Formation Workshop  
Tree-growing and Hydroponics • Solid Waste Management and Materials Recovery Facility (MRF) • Harnessing of Renewable Energy

**HEALTH AND WELLNESS DEVELOPMENT**  
Health for All, especially for marginalized and vulnerable communities and sectors to achieve highest obtainable standard of health.  
Bargay Health Workers' (BHW) Trainings • Community-based Rehabilitation (CBR) Workers' Trainings • Community Health Pharmacy  
Yellow Kitchen Feeding Program • Medical and Surgical Missions

**EMPLOYABILITY AND SOCIAL ENTERPRISE DEVELOPMENT**  
Economic Justice for All, especially for marginalized and vulnerable communities and sectors to gain necessary skills for productive employment and engage in worthwhile sustainable and entrepreneurial activities.  
Vocational Skills Training Empowerment Program (VSTEP)  
Kulunana Bookkeeping Training • Pataang Tomas • Livelihood Development Projects • Microsmall and Microfinance

**DISASTER RISK REDUCTION and MANAGEMENT**  
Disaster Resilience for All, especially for marginalized and vulnerable communities and sectors to be able to build inclusive disaster resilient communities.  
Disaster Risk Reduction and Management (DRRM) Trainings • Basic Life Support Training • Pataang Tomas

# Community Development and Social Work Education in East Asia

Kwok-kin Fung  
Suet-lin Hung  
Yi-yi Chen  
Chun-yat Phua  
Shuqiang Chen  
Zhenhua Jiang

This article aims at introducing community development education in the East Asian region, focusing on four localities including Hong Kong, Taiwan, the People's Republic of China (PRC), and Singapore. As community development education, including the forms, contents, and resource support, are always closely related to the unique characteristics of community development services, the services of the four localities will be introduced very briefly to set the context for understanding community development education. The discussion will focus on the characteristic features of the education in the region as a whole, and, specifically, the formal education and continuing professional development for community workers.

Societies in East Asia are not homogeneous. This paper can only serve to provide a highly brief and general description and discussion, which may not be agreed upon by readers from the localities and beyond. The authors are from the four localities and are happy to receive information and views from community work educators and practitioners to further develop our research studies on community development education in East Asia.

## Community Development in the Four Localities

Community development, or community work, has had a very close historical connection with social work, even though the two have developed into separate professions, due to various dynamics, in some parts of the world such as the UK, USA, and Australia. In the four localities of East Asia, community development/work remains part of social work as an intervention method/strategy and there are shared goals and visions related to community changes.

In **Hong Kong**, community development/work as social work intervention can be traced back to its era as a British colony. Together with casework and group work, community work has been identified as essential social work methods/strategies. Social work has been recognized as a helping profession by the British colonial government and it has been the same in Hong Kong, with ordinances governing the registration of social workers and accreditation of social work training

programs through the Social Workers Registration Board. With the return of Hong Kong to the PRC in 1997, community development continues its colonial legacy and sustains its close relationship with the social work profession. In addition to being included as part of social welfare, community development has been adopted by the Home Affairs Department, which is responsible for political governance as a policy tool to facilitate the communication between government and citizens during the colonial times. This results in funding from the Department for mainstream community development services, which mainly employs social workers. The supervision of the services has been under the sovereign of the Social Welfare Department, which is responsible for social welfare/work services. This special position of community development services in government administration has resulted in their restricted development since the 1990's and being marginalized in terms of their roles in both welfare and political/policy interventions. In addition to

mainstream services, there are other community development projects financed by various public or private funds. Despite the small size and number of community development services overall, many innovative practices have been developed through the past years which have exerted influence on the local social work profession and social services.

The advent of community development in Taiwan and the PRC was relatively late compared to Hong Kong. The **Taiwanese** government, before the initiation of democracy practices, had adopted the ideas of community development in urban planning, literacy education, disaster relief, and charity. The first group of government social workers were hired to implement community development, and their training was mostly introduced by international aid organizations. Ever since, community work has remained one of the primary methods of social work apart from case work and group work. The importance of community development within social work professionalization has

been marginalized, despite a few universities' social work faculty member-explored community-based curricula and searched-for models of practice through exchanges with Hong Kong and other societies in the early 1990's. Recently, community development has become legitimately recognized and is encouraged by the government. Community care, with an emphasis on resource accessibility and a volunteer workforce, has been the dominant practice in the social work-related fields. There are also non-social welfare government departments that have been providing support to the development of community work in Taiwan. Specifically, the Cultural Department has been funding community building initiatives to cultivate civil society and communal culture by space making and participatory budgeting at the neighborhood level.

In the **PRC**, as a result of the active support of social work practitioners and educators from Hong Kong since the 1990's, social work follows largely the version of Hong Kong with community development/work being included as a social work intervention method. The increasing clinical orientation of social work has been observed in the past decade; though many public officers/community workers who have been serving at district/grassroots levels have either studied formal social work programs and/or became licensed social workers. This is done by taking the public licensure

examinations that do not exclude non-social work graduates. Nevertheless, there has been a long tradition of community governance within the PRC under the sovereignty of the Ministry of Civil Affairs or Minzhengbu. Along with the development of social work, it is observed since the 2000's that, in some major cities including Shenzhen, Guangzhou, Shanghai, and Beijing, local offices of the Ministry also directly employ or purchase the services of professional social workers from non-governmental organizations in order to strengthen the quality of community services and governance.

Community development in **Singapore** has played a considerably minor part in social work practice, even though its social welfare services have had a long history and a comparable level of development to that of Hong Kong, which is considered as well-developed. Also sharing the British heritage, community development has been introduced to Singapore as part of social work. However, community development has largely been undertaken by grassroots organizations while social work agencies focus predominantly on casework and group work interventions. Only in the last decade, more emphasis has been paid to community development through the family service centers (FSC's) under a Code of Social Work Practice (CSWP) to reach out to a larger base within all Singapore towns, and to complement casework

and group work. Social service offices, set up by the government, also play critical roles along the FSC's by facilitating local planning functions to optimize resources and partnerships within every Singapore town.

### Community Development and Social Work Education in the Four Localities

Sharing similar characteristic as an essential component of social work intervention, formal community development education in the four localities has been mainly delivered by the social work departments/schools of universities or tertiary education institutions. Being part of professional education, community development/work training is delivered in professional social work-qualifying and advanced studies. While the syllabus of these courses in Hong Kong and the PRC are regulated by respective social work registration/licensing bodies, those in Taiwan and Singapore can be more varied. Nevertheless, both the characteristics of community development services, knowledge, and skills required for workers on the one hand, and the perspectives/approaches and teaching methods adopted by teachers on the other hand, are critical to the actual delivery of community work education in different localities.

It is generally observed across the four localities that all social work programs delivered by universities/teaching institutes have included



community development/work in the curriculum either in the format of independent courses or part of the courses on macro social work. Though there are differences in the topics covered, shared content is identified, including classical western community work models such as those coined by Jack Rothman and colleagues. Also included are the various consensus and conflicting strategies and the process model for collective problem solving and mobilization of user/resident participation in the four localities. Nevertheless, partly due to being treated as one of the three major intervention methods and partly being the dominant clinical orientation within the social work professions, the number of courses—both core and elective—that directly focus on community development/work are limited and fewer when compared with those that focus on clinical interventions. Paradoxical positioning of community development/work as core to social work education, yet marginal in terms of significance, has been witnessed.

Continual professional development for social workers working in the community development fields has been evidenced amid the changing political and social contexts of the four localities. Mirroring the recent trend of the revival of community development practices in different parts of the world, the four localities share a similar trend of having increasing resources support from the government to use community

development/work strategies to deliver social services. This has resulted in increasing job opportunities for social workers to work for community development services.

Furthermore, innovations in work strategies to facilitate mutual support among disadvantaged communities to develop community economic development endeavors or social innovation to alleviate poverty are required by funders which are either government bodies or private donations. Facing increasing challenges in meeting community needs and expectations from funders, social service organizations and associations and groups of social workers have organized professional trainings, particularly to study innovative community work strategies i.e. community economic initiatives, sustainable development, asset-based community development, and collective narrative practices from the west that shape community work practices.

Another trend noticed is learning from each other in the four localities. There has been an increasing number of exchanges among community workers from the four localities in East Asia in the past decade. Social workers from the PRC and Hong Kong are organizing study visits to community building initiatives in Taiwan, while Taiwanese social workers are visiting innovative community economic development projects in Hong Kong and family

service centers in Singapore. Social service organizations in Singapore are inviting Hong Kong social workers to share their experience in collective narrative practice and new community development models. It is foreseen that these exchanges will continue to flourish in the coming years due to the continual proliferation of community development services in these four localities.

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# Community Development Education in Kenya

Daniel Muia  
Anne Kamau

**Community Development remains an important area of study in development discourse, and in countries like Kenya where large portions of the communities are under-served by governmental and civil society agencies. Community development, being a practice-based profession and an academic discipline that seeks to empower people within their communities, ought to be inevitably anchored on a sound community development education content and process.**

The nexus between community education and community development cannot be argued, especially in developing countries where day-to-day needs are many and competing. Just as financial tokens may be given to communities as safety nets and social protection and basic services and facilities provided for them, there is an emerging realization that what communities need most is the expert support of community development practitioners. These are experts equipped with community development education that act as enablers for communities to engage amongst themselves to realize their potential and internal opportunities they can tap to transform their circumstances. Communities also need education to understand the need, and to build skills for engaging with duty bearers (state and non-state actors) to ensure a just and inclusive development process.

The result of this process is community development and empowered communities. An

effective community development could result in concerted communities that understand how power works—and how they can harness that power to transform their communities. Thus, just as processes of change could be fueled from within the community, change also needs to come from beyond the community—from engagement with duty bearers, who in the Kenyan context are the holders of power—at county (local) and central government levels.

## **Evolution of Community Development Education in Kenya**

The evolution of community development education in Kenya is closely tied to that of the evolution of the community development movement in the country. During the last days of colonial rule, community mobilization was undertaken to engage communities in self-help development activities as a way of appeasing the disaffected communities agitating for fair development and political independence. In the process, community improvement support programs were spear-headed by the then Department of Social Welfare Organization under the Ministry of Community Development to ensure that communities had skills for self-improvement, and self-reliance. Social Welfare Workers (SWWs), later known as Community Development Assistants (CDAs) were, at the time, trained at Jeanes School, Kabete, and were deployed at grassroots levels to coordinate community betterment work, which is presently a part of the broad

scheme of programs undertaken as community development. Over time, community development education has become part of vocational training in Kenya and is a part of academic and research pursuits at university level.

## **Variants of Community Development Education in Kenya**

In Kenya, community development education is offered both as an academic program and as civic education programs. First, as an academic discipline, there are many community development academic programs offered at various levels, starting from certificate and diploma to graduate level (including postgraduate degrees). The certificate training is a one-year course and the diploma level training is a two-year program. There is a curriculum developed by the national curriculum development institute, the Kenya Institute of Curriculum Development (KICD), and the examining body is the national examinations body, the Kenya National Examinations Council. As per the Technical, Vocational Education and Training (TVET) Act 2013, all training at diploma level (including Diploma in Community Development) is subject to regulation by the TVET Authority. Graduates at this level serve as state and non-state actors in supporting community development work. These programs also serve as entry-level qualification into community development training at degree level in the universities.

In 2018, Kenya had a total of 64 universities (31 public and 33 private). A total of 17 universities have had their degree programs in Community Development accredited by Kenya's Commission for University Education. The nomenclature may vary from university to university. While most universities label their programs as Community Development, some have labeled theirs as Community Studies and Extension, and one as Environmental Community Development. The key focus of these programs include imparting knowledge and skills in theory of community development and application for addressing community concerns.

The anchor courses (right) include principles and methods of community development, community organization, social problems, community research skills, project development and community leadership, and ethics in community development. The courses have a practicum component which gives students hands-on experience in working with communities. A supervised project report is submitted at the end of the practicum that offers students an opportunity to hone their research skills. It is, however, important to point out that, in most universities, community development courses are also taught as part of the general Bachelor Degree in Sociology program. The graduates of community development education serve in government as well as in civil society agencies as program/project officers and are drivers of community action and change.

The second type of community development education is offered at the community level by government agencies and civil society actors. The focus is programming and aimed at mobilizing communities in the agencies' areas of interest. Nevertheless, basic community development principles and methodologies are applied. In these contexts, college and university graduates of community development put into practice their knowledge and skills.

Most community education programs mobilize communities around key areas of livelihoods development and diversification, community self-organization and empowerment, and community entrepreneurship as part of economic empowerment of communities. An emerging dimension of community development education is that of capacity building of communities to hold government authorities to account through lobbying and social audits. This education leads

### Course Content for a Typical Introduction to Community Development Unit (3 Credit Hours)

Introduction to Community Development  
Principles and Practice of Community Development  
Community Organization  
Models of Community Development  
Change Agents and Community Development Workers  
Community Empowerment  
Partnerships and Networks  
Sustainability of Community Development  
Community Leadership and Governance in Kenya  
Emerging Trends in Community Development  
Ethics in Community Development

communities to understand how power works and how they can leverage their political voice to gain resources and results that transform their livelihoods and situations. This approach is born from the realization that communities need skills for enhancing their civic engagement with duty bearers, the holders of power. Community development education, at any level, needs to have community empowerment as the ultimate goal.

### Opportunities and Challenges Facing Community Development Education in Kenya

Acknowledging that Community Development is a discipline that imparts skills to help transform communities, it needs to be treated as a professional discipline. The challenge of community development education in Kenya is one of treating it as an academic discipline. The second challenge is standardization of the curriculum. Community development as a discipline and practice has critical principles and values that underpin it. These can be assured if there is a process of standardizing community

development education programs. A look at the various curricula of different universities indicate variations in what is covered as community development. Lastly, there is no mechanism of professional accreditation of community development education programs and practitioners. This creates a gap in understanding what constitutes adequate community development training and who qualifies to be named a professional community development practitioner. The newly formed

Association of Community Development Practitioners-Kenya (ACDP-K), which is the Kenyan network of Community Development Professionals, is exploring ways of professionalizing the practice by seeking ways of standardizing community development education and training. Likewise, the newly launched *International Association of Community Development Standards of Community Development Practice* is an important inspiration and starting point for benchmarking

Kenya's community development practice.

Community development education remains a central tool for community conscientization and mobilization for community empowerment and transformation. As Kenya moves forward with the vision to become a modern economy, and within the context of sustainable development goals, the place of community development practice in cementing development gains at the community level cannot be argued. Hence, a process of professionalizing community development should be embarked upon to secure the discipline and the Community Development practice in Kenya.

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# Designing *With*: An Engaged Studio Approach to Applied Community Development Scholarship

Ken Tamminga



When members of the volunteer Beltzhoover Neighborhood Council approached us in 2008, they represented one of several dozen low-income Pittsburgh communities struggling with five decades of industrial and population decline and persistent inequality. The Council wasn't looking to dwell on its troubles. Instead, members were intent on leveraging the community's substantial reserves of talent and passion. Their focus was across an array of physical and environmental challenges, from neglected public infrastructure and ecosystems to the recently closed elementary school. The citizens of Beltzhoover (population 1,900) wanted pleasant, tree-lined streets with functional sidewalks and access to transit, the same as the city's more affluent communities. They wanted to revive the green grocer-bakery, community center, and playground. And they saw the neighborhood's +30% residential lot vacancy—the upshot of cycles of economic decline, disinvestment, and landlord indifference—more as resource than blight.

## Beyond Service-Learning

At the same time, I was about to reprise the advanced Pittsburgh-based studio that I had led in the 1990's. Influenced by my research in Sub-Saharan Africa on anticipatory community learning and adaptation in the face of climate change, I resolved that the 2008 studio would engage collaboratively with at-risk, under-served communities. As it happened, the Beltzhoover studio would be facilitated through the new Penn State Center (Pittsburgh's "community connector") as its first pilot project. And it would push well beyond the usual service-learning model.

As with many public land-grant institutions in the U.S., service-learning at Penn State had long been standard fare. Typically, planning and design faculty would approach a

local official with an offer of technical services provided by a class of 30-40 students. After a formal memorandum of understanding was signed and a budget set, the design process would take place entirely within the confines of campus. Creative interactions with stakeholders were rare. Service-learning's main purpose, then, was to expose students to the client-consultant model of acquiring technical experience as efficiently as possible. Inherently a clean and one-way proposition, possibilities for mutually-beneficial discovery and growth were never likely.

## Studio Overview

In contrast, the goal for the 2008 Pittsburgh Studio was a mutually beneficial process of engaged design-in-place—students and

community participants working collaboratively. Importantly, we were invited, and the Penn State Center was the match-maker. Formalities were limited to a handshake. Since that first Beltzhoover experience, the course has become a Fall semester fixture. Fifteen weeks in length, it directly partners 12-14 upper-year students with local citizen groups in one or two Pittsburgh neighborhoods. To date, we have partnered with 22 communities, most of them low-income and economically distressed.

The Pittsburgh studio now plays out "...community design as primarily vested in the community. Solutions emerge from the local, rather than being miraculously delivered as gifts or commodities from elsewhere" (Tamminga and DeCiantis, 2012). Our focus on neighborhood-scale assets have included detailed concepts for

civic spaces, green infrastructure, public art networks, urban farms, vacant lot recycling, convivial main streets, and adaptive reuse of civic buildings. Throughout, we are reminded by our local partners that projects should seek to catalyze social entrepreneurship and employment from within.

Students and partners interact primarily through on-site meetings to conduct analysis, relate back-stories, and pin down place-based issues and opportunities. Back on campus, I introduce students to participatory techniques, focusing on ways that students can promote both analytical and imaginal literacy in their neighborhood partners.

A mid-semester design workshop marks the transition from research and analysis to site programming, conceptualization, and form-giving. With workshop ideas as grist, an extended period of iterative design exploration, testing, and, visualization follows. This phase demands that students exert their full design skills, while regularly calling on community partners (now fast friends) to review their work or supply further insights. Finally, a public presentation and open house is hosted in the neighborhood. The projects are finalized, compiled as a portfolio, and made publicly available online. Community partners continue meeting with Penn State Center staff to explore implementation strategies.

## The Practice-Theory Dialogue

While the pedagogy of the studio evolved mostly experientially, it has been influenced by several scholarly strands. Its learning-by-doing sensibility is in the constructivist tradition of David Lebow (1993, p.6) who called for practical community-based scholarship "...firmly embedded in the social and emotional contexts in which learning takes place." The studio's activist leaning was spurred by conversations with Penn State colleagues, Associate Dean of Outreach, Craig Weidemann, and geographer, Lakshman Yapa, both at the forefront of the public scholarship movement. Additionally, learning theorist Étienne Wenger's writings on communities of practice deepened our awareness of the importance of direct working relationships between community partners and students. The Pittsburgh Studio built on these notions, scaffolding up from conventional knowledge-building to transformative levels of empathy, vision, and creativity.

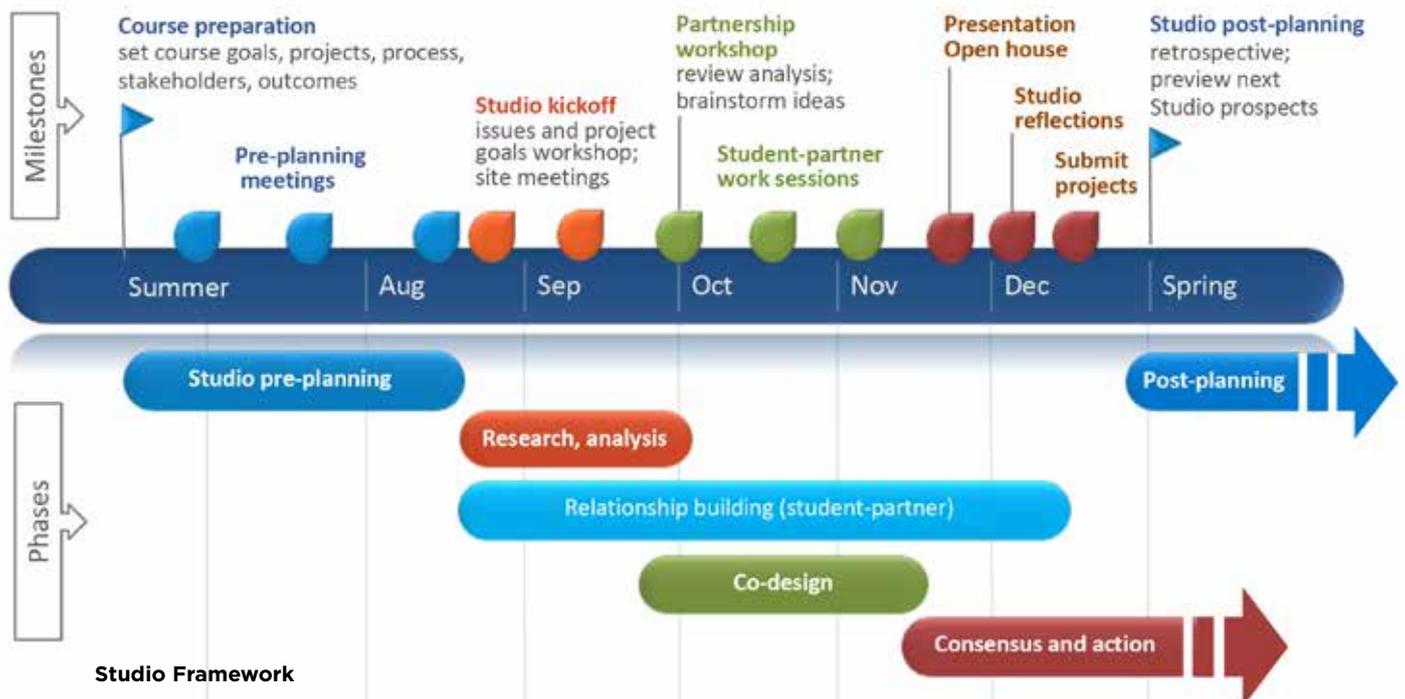
## Intangible and Tangible Outcomes

Each Fall semester, community partners remark that the most important consequence of their Pittsburgh Studio involvement is coming to know the power of design. They see how the half-dozen or so project proposals can collectively result in a shared vision for regenerative priorities in their neighborhood.

Since most of our students come from suburban or small-town places in the mid-Atlantic, there's an essential acclimation period during which they reconcile issues of "otherness", make friends, and dive into the productive rhythm of working relationships. During in-class reflections, students often share feelings of humility at knowing less about the place they're studying than their local partners, while, at the same time, reveling in their designers' role as form-givers.

The more tangible outcomes of the Pittsburgh Studio are many and varied. The 22 partner communities usually continue their relationship with Penn State Center post-studio. Typically, actionable projects tend toward follow-up planning grants and improvements to civic spaces and community landscapes. At the other end of the spectrum, our 2009 Larimer village center and green infrastructure proposals were at the core of a successful \$30 million grant application for Choice Neighborhood program funding from the U.S. Department of Housing and Urban Development.

On the academic side, the studio was the subject of a documentary short film produced by WPSU Public Broadcasting Service and shown widely on campus. The film, along with several presentations I made to the Council of Engaged Scholarship, were influential in Penn State's recent creation of the Office of Student Engagement Network.

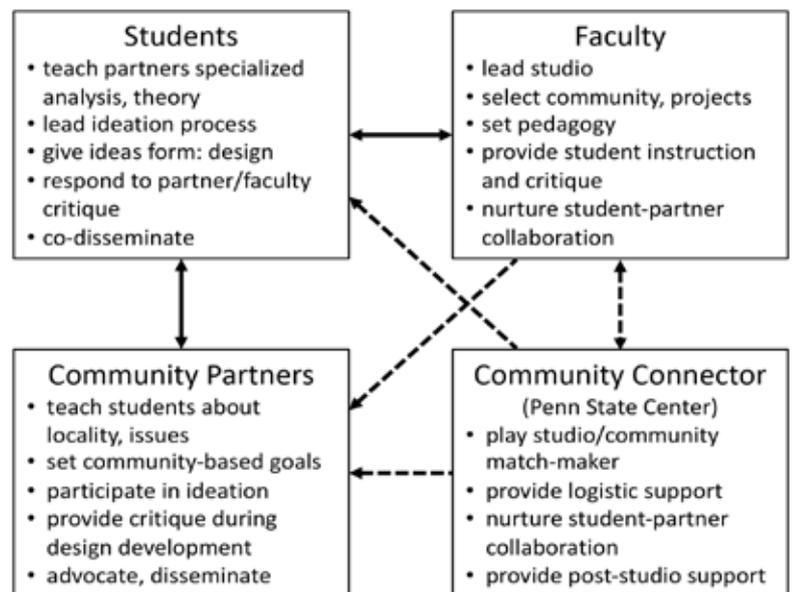


In 2011, the studio was awarded the W.K. Kellogg Foundation Engagement Award-Northeast Region from the Association of Public and Land-Grant Universities, and was national Finalist for the Peter C. Magrath University/Community Engagement Award. Finally, ours was one of 74 Exemplars of Engaged Scholarship recognized by Campus Compact, a national coalition of 1,000+ colleges and universities committed to building democracy through civic education and community development.

Community-engaged studios are messy, sometimes fraught, and always exhilarating. They provide an inclusive, creative space for community partners and students alike to experience the power of democratic design. My hope is that this kind of public scholarship continues emerging as a meaningful contributor to community development practice. To help, here are guidelines for practitioners and academics considering a similar approach:

- **Establish working relationships early.** Pre-planning is vital in reconciling community needs with pedagogical goals.
- **Recognize place-based design as a valid component of community development practice.** Assert that design is an essential human endeavor in which all should participate.
- **Discuss realities of power, privilege and exclusion.** Nurture (pre)professional humility and pluralistic understanding in students.
- **Think small.** A compact student team of about 10-15 is best. Then ensure six or seven dedicated key community partner-mentors to achieve a 2:1 student/partner ratio.
- **Affirm the public scholarship principles** of reciprocal learning and co-generated solutions.
- **Avoid the parochial discipline trap.** Privilege direct student interactions with local residents/content experts over bureaucrats and professionals.
- **Pass the baton.** Relational continuity between community and institution is vital in moving ideas into action. Community connectors like the Penn State Center are essential in facilitating pre- and post-studios activities, while affording faculty space to teach.
- **Be patient.** During a 2017 public meeting on community improvements, Beltzhoover residents voiced concern over a lack of anticipated spin-off jobs, while citing our studio's 2008 work as the impetus to designing with local residents (Kramer, 2017). Remember, tangible results can take time to ferment.
- **Reflect.** Discuss ways the studio is personally relevant to students, and how it might influence future career choices and modes of practice. Close the feed-back loop by conducting post-studio evaluation with key partners and community connector.

Partner neighborhoods	22
Class size (avg. no. students)	12.5
Students : core partner group	3:1–2:1
Studio alumnae (as of December 2018)	124
Student rating of studio (2008-2017 avg.)	+6.5/7
Design projects completed	+65
Promoted projects, post-studio, (yearly avg.)	1–2
Awards, faculty (2011, 2012, 2015)	4
Awards, individual students (2010-2017)	11
Awards, student groups (2012, 2016)	2
News and online media profiles (approx.)	+20
Documentary film, WPSU-produced	1
Documentary films, student-produced	3



←→ direct / core relationship  
 - - - - - supportive relationship

**Top:** Summary of Select Pittsburgh Studio Metrics to Date

**Bottom:** Working Relationships

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# Online Community Development Education

Huston Gibson

## Great Plains IDEA

The Great Plains Interactive Distance Education Alliance (Great Plains IDEA) is a consortium of reputable universities who offer online, flexible, and affordable programs for a virtual community of individuals from diverse backgrounds. Great Plains IDEA offers students access to multiple degrees and certificates from several universities who collaborate to create opportunities beyond what one university can provide. It is composed of the Human Sciences and Agriculture units at member institutions. A list of member institutions can be found at [www.gpidea.org](http://www.gpidea.org).

Through Great Plains IDEA, Kansas State University, partnering with Iowa State University, University of Nebraska, North Dakota State University, and South Dakota State University, offers a Master of Science in Community Development (MSCD) and a Graduate Certificate in Community Development. Students may enroll in the program through any one of the five partner institutions; their degree will be from

their home institution and will vary slightly in name.

Great Plains IDEA founders first convened in 1994 and the consortium became a reality in 2002. The Community Development program consortium has been in operation since 2005, when its first five students enrolled. Since 2005, the program has evolved in many ways, and has helped several students earn degrees, and now certificates in Community Development (CD).

## Kansas State University

Kansas State University (KSU) has been part of the CD program consortium since the beginning, offering its first class in 2006, and seeing its first MSCD graduates in 2010. In 2017, KSU added a Graduate Certificate in Community Development option and saw its first student completion in 2018.

At Kansas State University, the CD program is housed in the Department of Landscape Architecture and Regional &

Community Planning, in the College of Architecture, Planning & Design. The Kansas State University Global Campus has been a partner in marketing, administering, and advancing the program. More about the CD program via KSU and Global Campus may be accessed here at <https://global.k-state.edu/architecture/community-development/>.

## Program Students and Alumni

Our program focuses on serving community leaders, practitioners, and those committed to people and places in fields such as:

- Community and regional planning
- Economic development and entrepreneurship
- Community health and wellness
- Anti-poverty programs
- Cooperative Extension
- Housing and infrastructure
- Non-profit organizations
- Parks and recreation

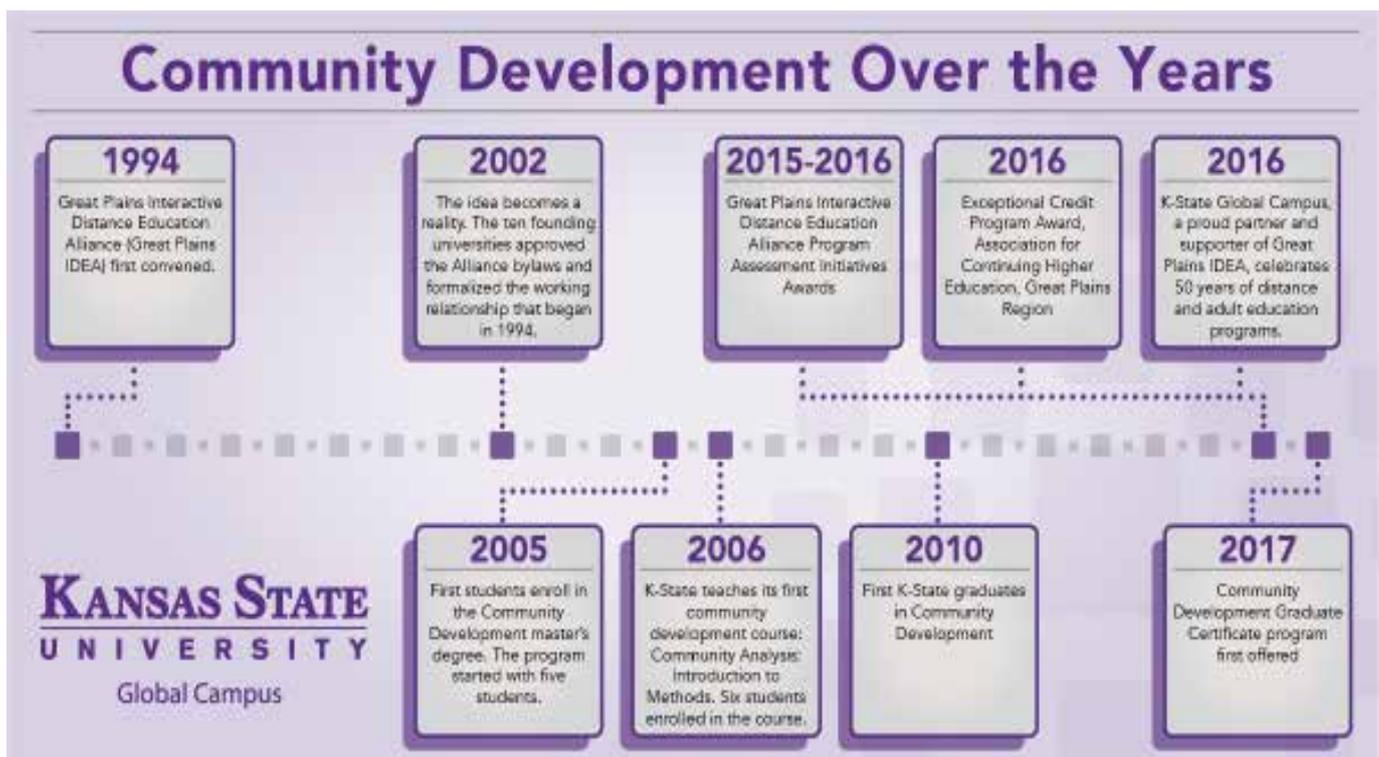


Image courtesy of K-State Global Campus

- Natural resource management
- Public administration
- Applied sociology
- Tribal, immigrant, refugee and youth programs

Being an online program, our students enroll from all over the country, and the world—well beyond the Great Plains. One student's success story, Nathan Bramsen, class of 2015, may be found here at <https://global.k-state.edu/architecture/community-development/masters/success-stories/>. While a native of Greenville, South Carolina in the United States, Nathan's community development work took him to the Middle East and Africa, where he was living as he completed his MSCD degree. It is stories like Nathan's, and so many others, that motivates our consortium faculty and staff to offer an online Community Development program.

### Curriculum and Delivery

Our program embraces and has officially adopted the definition of Community Development as written by the International Association of Community Development (IACD),

found at <http://www.iacdglobal.org/>. We aim to educate those committed to people and place, to empower and equip change makers in communities or organizations, and emphasize the Community Development Society's (CDS) Principles of Good Practice (<https://www.comm-dev.org/latest/item/86-principles-of-good-practice>).

One skill set focus in our coursework is the asset leveraging approach of the Flora's (2016) Community Capitals Framework (CCF). An example of how a community's assets are explained online using the CCF may be found at <https://www.gpidea.org/video-series-community-capitals-framework>. These videos are samples of program-developed class teaching materials.

While revolving around core CD definitions, principles, and theories, one defining character of our curriculum delivery is flexibility. Other than a Foundations course, which we recommend students take at the beginning of their coursework, courses may be taken in any order, without prerequisite. In addition, the required core courses have been kept to a necessary minimum (approximately half of the coursework), to increase flexibility of

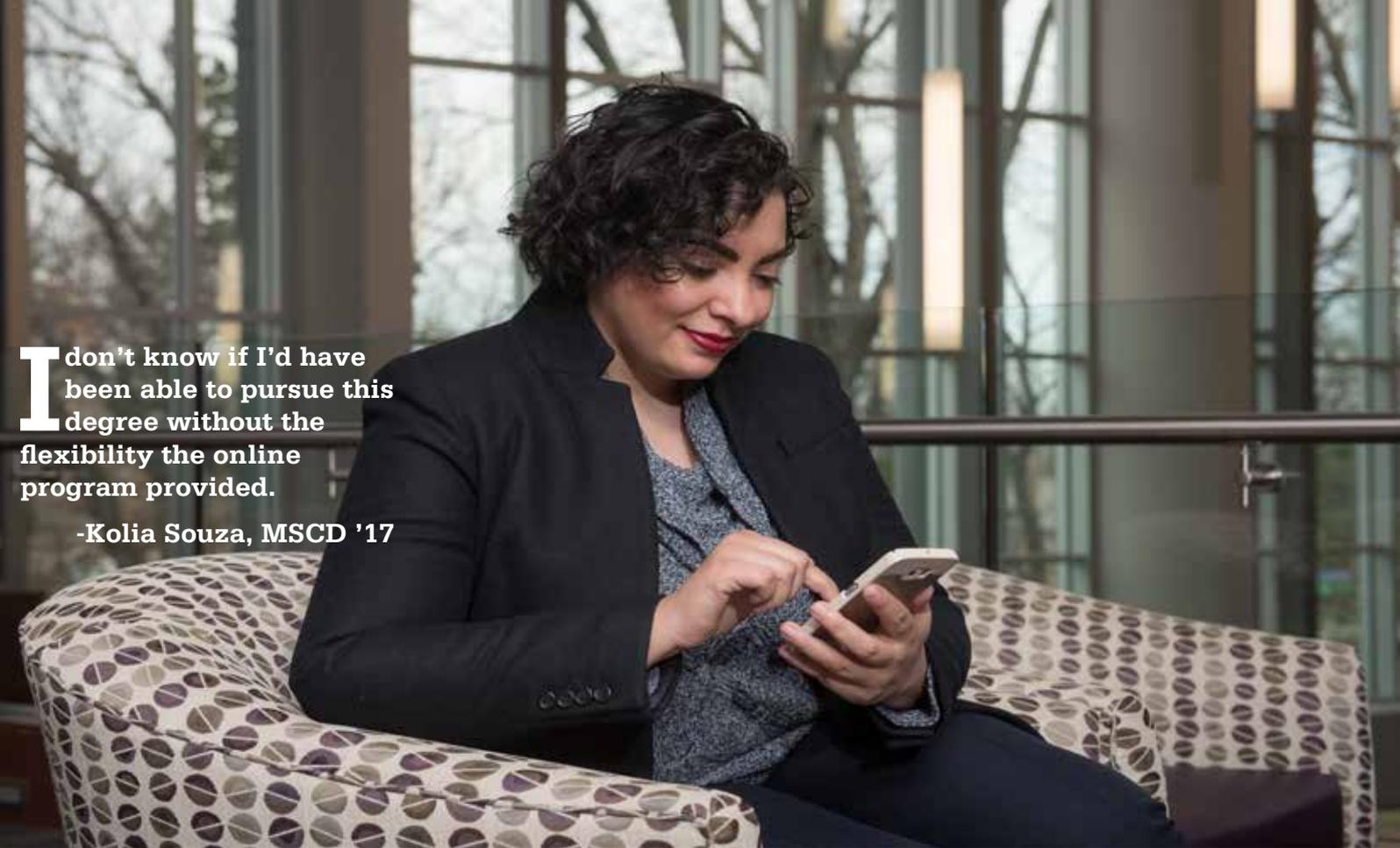
CD electives. We purposely do not have designated tracks, we instead aim to offer a wide assortment of possible CD electives, or topics courses, so students may carve out their niche in the field based on their interest and needs. Furthermore, we offer multiple capstone options, from a thesis, to a project-based report, to a coursework-only examination; allowing even more flexibility for students to customize the program to best work for them.

Individual courses are taught by faculty and experts in the field, across and affiliated with all five CD consortium institutions. While each instructor designs their own course, with guidance from other consortium faculty and/or their supervisor, courses are delivered online asynchronously to accommodate a variety of student lifestyles. Some of our students work full-time and prefer to work on weekends, some have obligations on weekends and prefer to complete coursework during the week. Some work best at night; others in the morning. Our students come from various places in life, from those just starting their career path, to those who are on their second or third career. Some are new to community development, others have years of experience.



**I've made friends and hopefully future colleagues through this program. It's been great to network and meet new people from around the country working within the Community Development framework.**

**-Chris Lempa, MSCD '18**



**I** don't know if I'd have been able to pursue this degree without the flexibility the online program provided.

**-Kolia Souza, MSCD '17**

Some are seeking a job, others are more interested in creating change in their own community through volunteerism, and some are simply curious lifelong learners. One thing is for certain, there is no "typical" student in our online community development program, everyone has their own goals and their own passions. We embrace this diversity, and advocate that, just like having faculty and expert instructors from multiple institutions makes our curriculum stronger, having students from a variety of backgrounds makes our classes stronger.

### **Community Engagement**

Last, but certainly not least, community engagement shall be addressed. Often, I am asked, and I once wondered myself, how can students learn about community development online, on a computer; don't we need to learn about community development by

engaging and working with communities? Yes, absolutely! Online classes are merely an interface where ideas may be exchanged; throughout our program's online coursework, assignments require students to leave their computers, put down their devices, and go out into their communities, to engage, apply, and learn.

Nathan perhaps said it best:  
**"The degree in Community Development has given me a broad perspective of what it looks like to bring a community from reality to the potential of what could be. I was able to integrate the concepts and theories into everyday life in practical ways that impacted my community."**

**-Nathan Bramsen '15**

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## Find us on Facebook

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

# The Global Community Development Exchange (GCDEX)

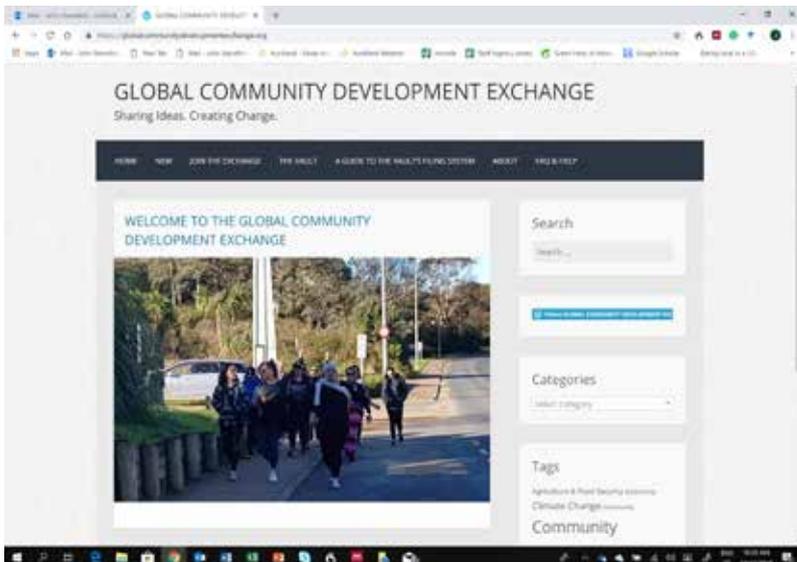
John M. Stansfield

**The Global Community Development Exchange (GCDEX) is an initiative of IACD and is currently administered by the Aotearoa Community Development Association (ACDA). There is a mouthful of new acronyms for you! So, what is all the fuss about?**

GCDEX, like all good community development initiatives, came from the community it is designed to serve. The initiative came from a workshop attended by community development practitioners and educators from across the globe which was held in 2015 in Lexington, Kentucky as part of the American Community Development Society annual conference. At this meeting, educators and practitioners discussed in-depth the obstacles to global collaboration in community development and what might be done to overcome them. What participants loved about the conference was the chance to learn from each other, share, and exchange ideas and experiences. This was particularly true for educators, many who are quite isolated professionally. Responding to this, the education and training committee of IACD worked with the executive of ACDA to develop a draft version of the GCDEX, which was launched at the 2016 American CDS conference in Minneapolis-St Paul, Minnesota.

The aim of the GCDEX is to create a virtual place where community development teachers, practitioners, and learners from across the globe can share teaching and learning approaches, tools, and resources. **The GCDEX repository, known as the Vault, has three volumes: Resources (the main volume), Courses, and Opportunities.** Materials are logged into a volume under one or several of the 80 categories and then tagged for ease of grouping into the referencing. New categories or chapters are added as areas of special interest develop. In 2017, it was decided to recognize the extraordinary contribution Scotland's community development teachers, practitioners, and agencies have made to the field with a new chapter called Scotland the Brave. This chapter has been under development for several months and material is now being loaded. An additional new chapter on indigenous approaches to community development is also under construction.

**The best way to get to know GCDEX is to jump on and have a look around. Entering the site could not be easier.** There is a navigation tab on the home page of the IACD website, <http://www.iacdglobal.org/> on the mid-left of the upper banner or you can go direct from your browser by entering <https://globalcommunitydevelopmentexchange.org/>.



This will take you to the home page of the Exchange and a photo of an enthusiastic group of community development students hiking to the ferry after a day at Waiheke Islands sustainability center. (See screenshot, left.)

On the right-hand side of the screen are our navigation tools. Suppose you wanted some resources for a class on peace and conflict. You might start by entering "peace" into the search box. One of the first resources you will come to is Peacebuilding in Pakistan. (<https://drive.google.com/file/d/1ii12bwRXEybJmUpid2tCb1LPBEmZyq7l/view>).

This takes you to the brilliant work of the IRAJ foundation and its enchanting director, Irshad Ahmed Mughal, a fearless community development leader who uses the gentlest of touch to tackle intractable

problems. Alternately you might enter "conflict" and visit with an indigenous Australian Aboriginal initiative using ancient spirituality and rituals to heal trauma in refugees from South Sudan, Myanmar and Iran.

(<https://globalcommunitydevelopmentexchange.org/2018/05/09/refugees-who-fled-conflict-find-solace-in-victorian-indigenous-cultural-ceremony/>).

Scrolling down you can discuss the links between food security and conflict.

(<https://globalcommunitydevelopmentexchange.org/2018/02/08/lessons-learned-from-the-peace-centers-for-climate-and-social-resilience-an-assessment-in-borana-zone-oromia-national-regional-state-ethiopia/>).

Also, on the right-hand side of the home page is the categories box which offers the opportunity to select from a pre-prepared menu. From the drop-down menu you can scroll down to the areas which are of greatest current interest to you. The tabs key is another search tool which can cut across categories.

## GCDEX in CD Teaching

For my 2019 CD classes, I am planning on using the GCDEX, both for learning and assessment. Students work in groups and will choose a theme for the group and begin by exploring the theme inside the GCDEX. In the first assessment, students will choose a resource to examine in-depth. They will report and discuss their findings in the group and make a comment on the resource and how it might be used in the comments section. For instance, consider the group is looking at poverty through a community development lens, and Aroha, a bright and engaged community development student, might choose the resource from Ireland's Combat Poverty Agency, which produced an excellent literature review, not only about how CD might tackle poverty, but how we might measure and evaluate success.

Immediately below the title and to the right is a "leave a comment" box. By clicking on this, Aroha is able to enter her comments, perhaps a review, perhaps a critique, or maybe some links to other works that inform the topic. Her link to this comment will form the first part of assessment.

For the next assessment, the group will look for resources outside the GCDEX and assemble a list of resources which they will then evaluate and post to the GCDEX. To do this, students enroll to be members of the exchange as an author and, once approved, they are free to post.

The GCDEX has very simple processes for setting up an account and for posting resources. These are contained in a guide to the Vault's filing system, which is situated in the center of the black banner near the top of each page. Frequently Asked Questions (FAQ) and Help sections are on the right-hand side of the same black banner.

**Now we have a group of students, not just using the exchange for their assignments, but building the GCDEX for others. This is the future of the GCDEX for both students and teachers.** For example, next semester I plan on using a popular open-access simulation game to explore the migrant experience. When we have finished the game, we will post it on GCDEX with teacher's notes and the student's experiences, so that other teachers can decide if they may also like to use this.

## Challenges

At the 2018 World Community Development Conference in Maynooth, Ireland, participants challenged me on how a global exchange could appear only in English. Quite right, but also quite a challenge for a project with a minimal budget and without any

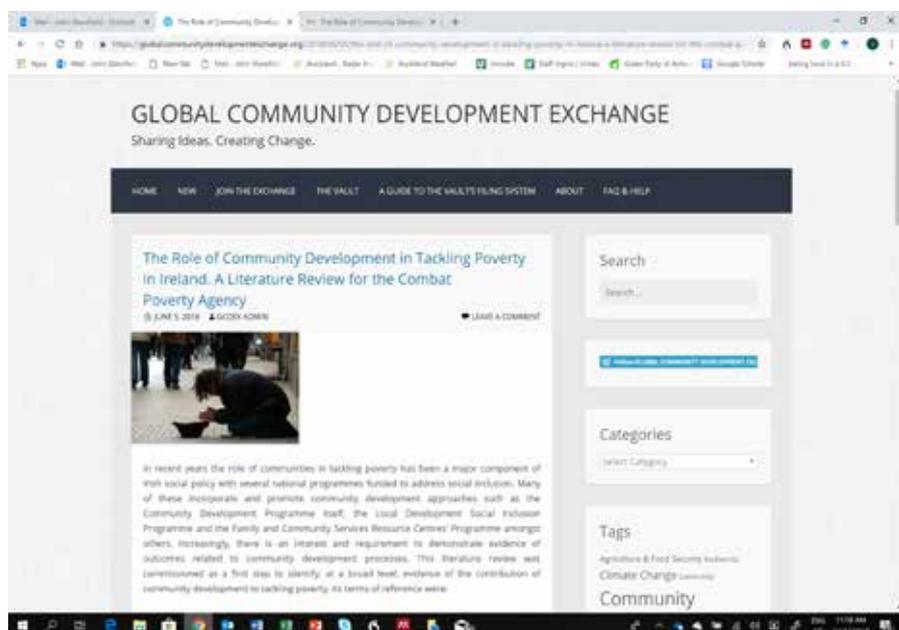
great language skills, apart from English and Maori, among its volunteers.

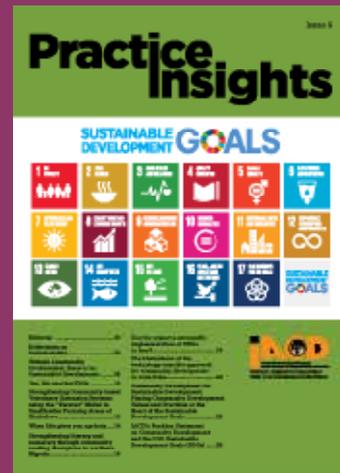
GCDEX has been developed by ACDA, which has borne the full costs of its development. It has received a small grant from the Scottish Government via IACD, used to maintain some of the systems and develop the chapter, Scotland the Brave. Most development has been by ACDA executive and volunteers.

**In early 2019, we will put out a call to members globally, who can help by translating the instructions for the GCDEX and by searching for and posting items from their own language group.** I was really inspired by the Georgian group, who set about translating the practice Standards right after the Maynooth conference and were subsequently followed by other language groups.

The exchange would benefit from an overhaul of its architecture to align with the practice Standards and our good friend, Ron Hofstedde, has prepared a grant application which, if successful, will see us partnering with a postgraduate library studies program to improve the search functions of the site and its architecture. It also desperately needs contributors from across the globe—students, teachers, practitioners, and researchers to use, comment, and post their best resources. We look forward to your assistance and participation in this global digital resource for good.

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