UNIVERSITY OF ABERDEEN

The Changing Picture for CLD

CUSP

Community-University collaboration for Social Progress

March 2016

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Contents

Introduction

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This pack is intended to help you to offer parts or all of the programme known as 'Upskilling the CLD workforce: The changing picture for CLD.' The pack contains:

- DVD of activities that you might choose to use and Collaborate inputs from a range of speakers;
- it contains notes on some of the content;
- it also contains some suggested programme outlines that you may wish to use;
- an outline programme handbook for participants is included and you may wish to access the materials that are contained in this handbook.

The programmes described in this pack target those people employed in Community Learning and Development (CLD) and related areas that use a CLD approach to their work. The programme also targets people who are new to CLD; those experienced people who have been away from University for a number of years; and people who may wish to refresh and update their knowledge of current CLD policy and practice.

The current climate for CLD demands that we undertake Continuing Professional Development (CPD) for a number of reasons. Recently there have been a number of Scottish Government initiatives in the three domains of Youth Work, Adult Learning and Community Empowerment that concern the practice of all CLD staff. To maximise the impact that these policy initiatives have on the community and our work, it is important to be aware of the changes taking place. Secondly, CLD is increasingly being developed as a profession through the professional body, the CLD Standards Council, which has a CPD framework, which emphasises the importance of maintaining professional standards. These standards ensure that CLD practice remains up to date and refreshed in a context in which the profession is increasingly under pressure to perform and demonstrate its effectiveness to government at all levels. This applies equally to the third sector and includes the importance of demonstrating effectiveness to funding providers.

The CLD Standards Council CPD Framework has been forwarded to employers of CLD staff and employers in the Tayside Consortium have embraced this need for CPD actively, commissioning the pack and the training on which the pack has been based. To date as this pack is being developed more than 50 people have attended this training

1.1 BACKGROUND

The materials on which this pack is based were developed for a programme specifically for the Tayside Consortium organised through Dundee City Council, which had the aim of upskilling the CLD workforce and exploring the changes in CLD that were and are current in 2015/6. The DVD shows excerpts from this training. Participants agreed to being filmed and photographed for this three-day face to face activity. The facilitator of the programme provided contextualising information for the purposes of the DVD.

The facilitator who you will see on the DVD is Professor Karen McArdle from the School of Education, University of Aberdeen. She has educated and trained many hundreds of CLD staff over twenty years and is a member of the Executive of the CLD Standards Council. It is intended that the materials will be uploaded to i-Develop the website and forum of the CLD Standards Council.

1.2 THE EDUCATIONAL APPROACH

This pack is intended to facilitate study of the 'Changing Picture of CLD' through self study; through discussions at team meetings and through more structured training programmes that you may choose to organise. It contains details of the original programme that was offered face to face in 2015 and you may choose to select elements for study on your own or with a group of colleagues. Suggested Lesson Plans are included under Section 4.

The educational approach that underpins the pack of materials and that underpinned the training you will see will be familiar to most experienced CLD staff. It is primarily based on experiential learning, learning by doing. Learning activities are interspersed with brief inputs from the programme facilitator to provide propositional knowledge. Reflective practice was an important dimension of the approach requiring reflection in and on action around the activities. Finally, further propositional knowledge and discussion starters were contained in the handbook that formed an important part of the programme. The Handbook was also used to summarize recent and important Scottish Government policy changes that were and are relevant to CLD. The Handbook was used as a homework activity between the sessions of the programme.

Model of Human Learning by Peter Jarvis;

Learning always begins with an experience, an event in unknown circumstances for which people are unprepared or do not know exactly what to do. There is a break in balance. The whole personality encounters the experience (body, mind, self-awareness, identity).

The essence of learning is that the initial feeling of confusion or absence transforms into knowledge, competence, attitude, value, emotion etc.

In the course of learning the individual integrates the transformed contents of the initial disorientating situation into his/her own life history and a new person is 'formed' who possesses more experience.

In the programmes you will hopefully offer or study, we are seeking to make an impact on:

- Knowledge (knowing);
- Skills (doing);
- Attitudes (believing);
- Methods that include propositional knowledge (input); problem solving; reflective learning and learning by doing (experiential).

Characteristics of adult education that are important to our design of this programme are that the education should:

- be sequential and cumulative
- address general principles through specific examples;
- use adults' analogical thinking (relate new ideas to existing knowledge);
- be problem- (not curriculum-) centred;
- move from concrete to general principles.

Your role is:

- group leader;
- provider of knowledge;
- agent of change;
- member of the group;
- audience;
- energiser

The programme was intended to be both informative and enjoyable and feedback suggested that this indeed had been the case. Laughter and learning were important aims of the design of the programme for people who are busy and had committed to attend. It is suggested that this should be your aim in using this pack.

Further Reading

Jarvis, P. (2006) Towards a comprehensive theory of human learning: Theory and Practice. London, Routledge Falmer.

Rogers, A. (2002) Teaching Adults. Buckingham. Open University Press.

2 Resources required for running the programmes

The resources required for running the programmes in this pack are very basic and depend how you will use the pack. For organising training sessions the resources required consist of the DVD, copies of the Handbook and resources such as flipchart paper, pens and post-it notes. The final activity of the final day involved using colourful paper, glitter and ribbon etc. for doing a collage. For one of the activities a set of pictures is required, from which participants select their choice of image. This is a strong activity and the pictures are obtainable by contacting **info@innovativeresources.org**

The set consists of 75 colourful photographs designed to stimulate thinking and conversation.

Finally, you may wish to use the DVD for presentations or may wish to do presentations yourself so may need a laptop and projector and screen or wall on which to project this.

The original concepts and content underpinning the programme

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offer the programme in full or select elements for team meetings, self study or more structured training programmes. Suggested self-study or team meeting programmes are included in section 4 of this pack.

If you watch the Overview on the DVD you will see an introduction to the Programme.

3.1 DAY ONE

3.1.1 WELCOME

Each day began as you would expect with a welcome and programme overview. Introductions were done in an amusing way by asking each person to say their name, where they were from and something about themselves that would be memorable. We secured brilliant and funny stories of people being chucked out of the Brownies aged 6; and having met famous pop stars; and people who had unusual hobbies.

3.1.2 WHAT MAKES A GOOD CLD WORKER?

The first day began with a consideration of what makes a good CLD worker? This can be discussed in small groups or brainstormed in a larger group. It generally takes 15 to 20 minutes. Characteristically people mention far more personal qualities/values than skills or knowledge. They mention qualities such as patience, tolerance, humility, courage, conscientiousness, trust, respect and a belief in equality, empowerment. Only a few skills are mentioned usually such as well-developed communication skills, counselling and listening. Knowledge is usually limited to knowledge of local policy and benefits information. This leads naturally to a discussion of what does indeed make a good CLD worker and a discussion of why exactly we have skills based competencies underpinning the profession when qualities/values seem much more common. It provides an opportunity to discuss the values that underpin the profession and also an opportunity to discuss whether qualities/values can be taught, if so how and if not what does that mean about the profession

3.1.3 WHO DO WE WORK WITH AND WHY?

Discussing who we work with and why in CLD are important questions. Participants were asked to think of a typical person they worked with and to describe them in a few sentences and then to say why that person and not other people. They shared these in small groups looking for similarities and differences then shared this in a plenary.

This provides an opportunity to discuss disadvantage, vulnerability and 'hard to reach.' We discussed the fact that, almost without exception, everyone is disadvantaged in some way. 'Hard to reach' are not hard to reach if you are one of them and the fact that describing people as 'other' from ourselves is in fact disadvantaging them again. It also provides an opportunity to explore the values of people who think that only the 'disadvantaged' should be worked with and who prefer to work with the so-called more disadvantaged or more needy. This takes approximately half an hour.

There is a further opportunity to discuss how we find these people as we generally do not work with referrals like social workers. We can introduce the Standards for Community Engagement (See Handbook).

3.1.3 KEY THINKERS IN CLD – REVISION OF THE PAST AND NEW THINKERS

After interactive activities it was a good time in the original programme to have a brief input. This contained a revision of the past for those who had done the qualification for CLD and new input for those who had not. Freire and Rogers were chosen because of their influence on the thinking behind CLD and were discussed. It also provided an opportunity to introduces new thinker such as Margaret Ledwith, Zygmunt Bauman and Antony Giddens who are more recent key thinkers, whose work influences our CLD work (See Learning Powerpoint 2).

This was followed by a session where discourses of postmodernism were discussed (See Learning Resource 1) and its impact in particular for local government and the CLD profession. Foucault and his discussions of power were discussed and Derrida's concepts of Habitus, Doxa and Field (See Learning Resource 2) and how these assist us in thinking about our CLD work.

3.1.4 WHAT ARE THE KEY PRINCIPLES OF CLD?

After inputs, a discursive activity was required and, to identify the principles of CLD and why they matter, we brainstormed the buzzwords of CLD. This can be done in either large or small groups. This was an enjoyable process and resulted in words such as learning outcomes, evaluation, empowerment, budgets, funding, community profiles, engagement, reflective practice. This then provides the basis for discussion of what matters and why. We adopted a process of voting for what matters by numbering 1 to 5 in small groups where 5 is very important and 1 is of negligible importance so that we ended up with a list of key principles ranked in order of importance and a set of more marginal principles that are linked to the profession. This involves participants in active negotiation of the importance of the principles that underpin CLD.

3.2 DAY TWO

3.2.1 WHAT IS A PROFESSION AND WHY DO THEY HAVE ETHICAL STANDARDS?

We sought to assist participants to be aware of ethical standards and to be familiar with the CLD Standards Council and its ethical statement. To do this we asked participants to draw a picture of a CLD professional and this enabled us to explore further the qualities of a CLD practitioner and exactly what it was that made them professional. This led to a discussion of the ethical code of practice of CLD. We gave the participants the opportunity to read the code of practice and to comment on it. Comments typically concerned the fact that it was general and anodyne, which leads to a discussion of the importance of ethics in actual practice and how the judgement of the individual is important to ethical practice.

3.2.2 ETHICAL DILEMMAS

In small groups we discussed the ethical dilemmas noted below in this section, which were laminated onto coloured card. To work through the dilemmas took an hour and resulted in lively discussion and disagreement. Characteristically, discussion focused on values, power, trust relationships, conflict of interest and honesty. It is quite natural for people to disagree about these dilemmas, as there are no correct answers just a need to decide what is and is not ethical and what is good practice in CLD.

Alfred and his wife Elizabeth, who are participants at your Centre, are struggling for money. Your co-worker, Angela, tells you that she felt sorry for them and has lent them some money. Is this okay?

You are working with Douglas. He's reputed to be a good plumber. Your bathroom drains are blocked and you know he'd be cheap. Do you ask him to do the plumbing job for you?

Is it okay for people you work with to become your friend?

What gossip is okay? When is it okay to engage in gossip?

3.2.3 INPUT ON THE INDIVIDUAL ETHICAL STANCE AND VALUES CLARIFICATION

A Values Clarification exercise was conducted that involved selecting words that apply to you from a long list. Participants found this interesting and illuminating (see Learning Resource 5). They did this individually then shared their findings with a partner. This exercise was followed by an input on ethical stance which emphasises that ethical stance is highly individual and multi-layered (See DVD 03).

3.2.4 CURRENT DEVELOPMENTS IN THE WORLD OF CLD

The Handbook contains the Community Empowerment Legislation, the Adult Learning Statement of Ambition and the Youth Strategy. This activity seeks to develop a critical awareness of these policies. This activity needs an hour and a half. Participants were invited to join one of 3 small groups on Youth Work, Adult Learning or Community Empowerment. They then were asked to read the policy and do a presentation to the whole group explaining the key principles behind it and at last one each of strengths and limitations of the policy. Participants found this challenging to do as the document are quite long and detailed but it is an accessible way of covering the policy affecting CLD.

3.2.5 GOOD/BEST PRACTICE IN CLD

This consisted of an input to participants concerning what makes people good at what they do drawing on research Karen McArdle had conducted with teachers and CLD staff to explore best practice. (See Powerpoint 3). This was then the subject of discussion in the whole group.

3.3 DAY THREE

3.3.1 HOW DO WE EVIDENCE BEST PRACTICE?

Drawing on the input from the end of Day Two, in small groups we discussed how we demonstrate this and evidence this. We brainstormed in a large group why gathering evidence matters? Discussion focused on what is and is not evidence using an exemplar of a report from a Youth Worker to his Supervisor to show the difference between anecdote and evidence (See Learning Resource 6). Characteristically discussion focuses on what the youth worker could have done to improve evidence of effectiveness.

3.3.2 NARRATIVE ENQUIRY

This session sought to introduce participants to a form of research/inquiry that is consistent with the value base and principles of CLD. Narrative inquiry seeks to use participants' life stories and extracts to illustrate the effectiveness in the short and long term of interventions by CLD staff. It does not rely on the participants conceptualising about confidence, self-esteem and personal growth. Rather it asks individuals to talk in concrete terms about their experience. Narrative enquiry is a well-established and well regarded form of qualitative research and carries considerable credibility. This session was an input. To find out more about Narrative Enquiry visit Learning Resource 4.

3.3.3 MULTI-AGENCY WORKING

Small group discussion was used to discuss what is partnership? Why work with partners and how do we work with partners? Ideas were then shared in a plenary. Characteristically discussion focuses on the need to share data and the fact that CLD staff are often instrumental in forming and maintaining effective partnership working. Difference in values between, say. The police and social workers are also common topics.

3.3.4 THE COMPETENCIES AND MAINTAINING OUR SKILLS

Given the competencies set by the CLD Standards Council are intended to be part of qualifying and post qualifying expertise, we undertook an audit of everyone's progress with the competencies. The competencies are in the Handbook and we asked participants to assign each a traffic light designation of red, amber or green. Green meant it was a competency that the individual felt comfortable with. Amber meant that the participants would like to learn more about this and red meant that it was an area that needed CPD attention.

3.3.5 REVISITING REFLECTIVE PRACTICE

Experienced participants were asked to explain reflective practice to those for whom it was new. A powerpoint (1) was used to look at Brookfield's 4 lenses for reflection. Karen McArdle discussed social reflection- reflecting with others and the difference between this and just having a chat about something. In discussion individuals were encouraged to critique reflective practice and to explain why and how they did/did not do this.

3.3.6 REFLECTING ON OUR OWN PROFESSIONAL DEVELOPMENT

This final activity asked participants to do a collage of themselves focusing on strengths and limitations and, therefore, areas for professional development that they could identify. Each person had the opportunity to present their picture and reflect on their own professional development. It was a good fun activity and allowed people to be imaginative and creative with their reflective practice.

The three day sessions concluded with evaluative feedback in the presence of organisers from the Tayside Consortium and in the absence of the lead facilitator.

Learning Plans

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THE CHANGING PICTURE FOR COMMUNITY LEARNING AND DEVELOPMENT.

UPSKILLING THE CLD WORKFORCE

In this section learning plans are provided for the learner or trainer who may wish to use different parts of the pack. They are presented as programmes with reference to the activities outlined in the previous section and to the DVD and Collaborate sessions.

LEARNING PLAN 1 – THE BLUE PROGRAMME

PROGRAMME FOR THE CHANGING PICTURE OF CLD

Learning Outcomes:

- To assist participants to understand recent policy changes in CLD;
- To encourage participants to view themselves as professionals and to explore values, principles and competencies that underpin the profession;
- To facilitate knowledge of the code of ethical practice and how to manage ethical dilemmas;
- To assist participants to explore methods of gathering evidence of effectiveness of CLD practice.

Length of Time: Three Day Programme

DAY ONE

9.15 - 9.30	Welcome, introductions and programme overview
9.30 - 10.15	What makes a good CLD worker and the link to maintaining the competences
10.15 - 11.30	Who do we work with and why? Standards of Community Engagement.
11.30 - 12.30	Key thinkers in CLD and who we work with and why – Revision of the past (Freire, Rogers etc.) and introduction of Zygmunt Bauman, Stephen Ball, Margaret Ledwith, Anthony Giddens
12.30 - 1.30	Lunch
1.30 - 2.30	Key thinkers in CLD and the discourses of postmodernism – Foucault, Derrida: The link to Habitus, Doxa, Field and empowerment.
2.30 - 3.30	CLD in the 21st century and the value base- what matters and why?
3.30 - 4.30	What are the key principles (buzzwords) of CLD and do they matter?

DAY TWO

9.15 - 9.30	Welcome back – overview of the day.
9.30 - 10.30	What is a profession and why do they have ethical codes? CLD Standards Council etc.
10.30 - 11.30	Ethical dilemmas and resolving them.
11.30 - 12.30	Revisiting the value base: Values clarification and individual ethical stance.
12.30 - 1.30	Lunch
1.30 - 3.30	Current developments in the world of CLD: Legislation, Statement of Ambition, Curriculum for Excellence etc. – Implications for practice at the levels of Policy, Profession and Personal Practice.
3.30 - 4.30	Good/Best practice in CLD – what is it and what are the key characteristics?

DAY THREE

9.15 - 9.30	Welcome back, overview of the day
9.30 - 10.30	Drawing on best practice identified in Day Two, how do we demonstrate this?
10.30 - 11.30	Accountability for what we do, who are our stakeholders? – How do we demonstrate the value of what we do? Narrative Inquiry and Logic Models.
11.30 - 12.30	Stakeholders and multi agency working. What is partnership? Why work with partners? How do we work with partners?
12.30 - 1.30	Lunch
1.30 - 2.30	What are the means of maintaining our competency? How do we continue and maintain Upskilling?
2.30 - 3.30	Revisiting and critiquing Reflective Practice –what does it mean today?
3.30 - 4.00	Reflecting on our own professional development
4.00 - 4.30	Next steps and evaluation.

LEARNING PLAN 2 – THE ORANGE PROGRAMME.

KEY THINKERS IN CLD

Learning Outcomes:

- To revisit with participants the key thinkers from the past whose work has influenced CLD;
- To introduce recent thinkers whose work has bearing on CLD practice;
- To consider with participants the implications for practice.

Length of time: *Half a day*
Resources required: *Powerpoint presentation viewing facilities, flipchart/note paper. DVD Presentation number 02*

Activities:

1. Introductions and welcome
2. Present the DVD extract or your own presentation on Freire and Rogers
3. In a group or on your own brainstorm how the work has influenced CLD.
4. Discuss Habitus, Doxa and Field (learning Resource 2). In groups or alone consider and share an example of Doxa in a participant you know and an example of Field in a community with which you work.
5. Consider how the concepts of Habitus, Doxa and Field matter in Community Engagement.

LEARNING PLAN 3 – THE GREEN PROGRAMME

WHAT MAKES A GOOD CLD WORKER? THE PRINCIPLES OF CLD

Learning Outcomes:

- To assist participants to understand what makes a 'good' CLD worker, focusing on knowledge, skills and qualities;
- To raise participants' awareness of the competencies and their strengths and limitations in the profession
- To explore the key principles that underpin CLD work and their relative significance and importance;

Length of time: *Half a Day*
Resources required: *Flipchart paper and pens.*

Activities:

1. Brainstorm –what makes a good CLD worker (15 minutes)
2. Analyse the findings distinguishing between Knowledge, Skills and Qualities. Consider why we have competencies, which focus on skills in the profession. What are the strengths and limitations of a skills based profession? How do we learn qualities if these are important? (20 minutes)
3. Brainstorm the buzzwords that underpin CLD work (e.g. engagement, evaluation etc.).(15 minutes)
4. As individuals or groups assign a number between 1 and 5 to each item (I is not very important, 5 is VERY important). Then taking the items ranked as 5, reassign a value to them so that you have only one 5. If you have more than one group, then ask groups to negotiate together to come up with a final ranking of the most important items (i.e. those ranked with a 5) (15 minutes)
5. In a plenary session, discuss which items were ranked with a 5 and which were ranked with a 1. Does everyone agree with this ranking? Why are the 5s so important and what is it about he 1s that makes them unimportant. (20 minutes)

LEARNING PLAN 4 – THE RUSSET PROGRAMME

PROFESSIONALISM AND ETHICAL STANDARDS

Learning Outcomes:

- To assist participants to understand the relationship between professionalism and ethics;
- To assist participants to manage ethical dilemmas.

Length of Time: *Two hours*

Resources required: *Ethical cards as outlined in learning resources 3.*
Code of ethical practice from Handbook.
DVD Presentation Number 03.

Activities:

1. Ask participants to read the code of ethical practice and comment on its strengths and limitations in a group (20 minutes);
2. Ask participants to work on ethical dilemmas cards and to adopt an agreed position in a small group. Share positions in a plenary (I hour).
3. Show DVD presentation number 03 on ethical posture and invite comments and discussion (30 minutes).

LESSON PLAN 5 – THE PURPLE PROGRAMME

CURRENT POLICY IN CLD – A CRITICAL OVERVIEW

Learning Outcomes:

- To assist participants to become familiar with policy in CLD that affects their practice;
- To ensure that participants learn to be critical of policy from the perspective of its impact on their practice;
- To assist participants to think about how policy can be implemented.

Length of Time: *Two hours*
Resources Required: *Handbook, flipchart paper and pens.*
DVD presentation number 04

Activities:

1. Divide participants into 3 groups or to work in pairs around 3 themes. The themes are Youth Work; Adult Learning; and Community Empowerment. Invite each group to take a policy document and to devise a presentation for the others on the key points of the policy and its strengths and limitations (1 hour).
   The documents are: 1.)Statement of Ambition for Adult Learning. 2.) Youth work Strategy3.) Community Empowerment Bill and Guidance for Local Authorities.
2. In a plenary watch the presentations and ask for questions after each about the policy. Focus on strengths and limitations of the policy. (20 minutes)
3. In groups or on your own, consider the practical impact of each policy on the field/society in general, on the field in Tayside and on your own practice. (30 minutes)
4. Share the impacts in a plenary session. (10 minutes)

LEARNING PLAN SIX – THE GREY PROGRAMME

EVIDENCING GOOD PRACTICE AND INFLUENCING DECISION MAKERS

Learning Outcomes:

- To assist participants to identify and show evidence of good practice;
- To assist participants to influence decision maker and scrutinisers of projects in order to communicate the quality, impact and effectiveness of work;

Length of Time: *Half a Day*
Resources Required: *Powerpoint viewing facilities; flipchart paper and pens.*
DVD presentation Number 05.

Activities:

1. Brainstorm on your own or in groups why we gather evidence of effectiveness (15 minutes). Be sure to include reasons that involve HMIE, participants, seniors, funders and decision makers.
2. Brainstorm methods of generating evidence of good practice (10 minutes).
3. Show or watch the DVD about narrative inquiry as method of generating evidence (5 minutes) Discuss the strengths and limitations of this approach. (10 minutes)
4. Using picture set, ask participants to select a picture for a project that had an impact. Then in turn explain why the picture was selected and ask how the presenter knew the project had impact. (20 minutes)
5. In discussion, consider what is impact, what is quality and what is effectiveness and how do we recognise them? Use learning resource 6 to discuss differences between anecdote and evidence (15 minutes)
6. Ask participants to draw a picture or do a collage that is designed to influence elected members/funders about the importance of CLD in Tayside. Share collages and explanations (45 minutes).
7. Use collaborate session with Lilias Leighton for discussion on evidence in practice (30 minutes).

LEARNING PLAN SEVEN- THE VIOLET PROGRAMME

HOW DO WE MAINTAIN OUR EFFECTIVENESS; REVISITING COMPETENCY, REFLECTIVE PRACTICE AND CPD

Learning Outcomes:

- To assist participants to revisit the importance of maintaining competency and of CPD.
- To re-consider reflective practice and social reflection;
- To review competency in CLD

Length of Time: *An hour and a half*
Resources Required: *Handbook, flipchart paper and pens.*
DVD Presentation Number 06

Activities:

1. Discussion of Effectiveness: How do we maintain our effectiveness? How do we learn? Why do CPD? What are the barriers that prevent us doing CPD. Introduce the Framework for CPD of the CLD Standards Council (Handbook). Why does this matter? (half an hour)
2. Focusing on Self. Give each participant a copy of the Values activity (learning resource 5) and ask them to complete it and discuss with a partner. Give each participant a copy of the Competencies and ask him/her to add a red, amber or green against each competence. Red means I need to do more work here. Amber means I need to do a little more work here and Green means I feel very competent here (30 minutes)
3. Re-consider reflective practice. Ask someone who knows what it is to explain it to others or use Powerpoint 1. Then ask how and why we should reflect. Introduce social reflection and explore in discussion how this could be done in the workplace (20 minutes)
4. Invite each person to devise a CPD programme for the year ahead including what s/he could do and what needs to be done to make it happen. Share these plans (10 minutes).

LEARNING PLAN EIGHT – THE PEACH PROGRAMME

CRITIQUING EMPOWERMENT

Learning Outcomes:

- to encourage participants to think about exactly what empowerment means and how it should impact on practice.

Length of Time: *One Hour*
Resources required : *PC to view Collaborate Session*

Activities:

1. Watch the Collaborate Session Number 3 presented by Chris Aldred (30 minutes)
2. Discuss the input in a group.
3. Provide in a group examples of a time when an individual or group has been empowered. How did you know? What did you observe? What does this tell us about empowerment in practice?

LEARNING RESOURCE 1 POSTMODERNISM

DEVELOPING A DISCOURSE OF THE POSTMODERN COMMUNITY DEVELOPMENT PROFESSIONAL

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This article seeks to promote the generation of a discourse of the postmodern community work professional. A shared discourse will lead, we propose to shared capital. We argue that there is a tension between the modern and postmodern for those of us engaged in the profession of community learning and development (CL&D). We need to value reflexivity which allows the community worker to make sense of multiple discourses and to make the transition from modernism to postmodernism. We need in the CL&D profession to recognise that Marxist principles that we espoused in the 1980s may be enhanced by a new theoretical base that still values change.

Keywords: postmodernism; modernism; community development; social capital; emancipation; reflexivity.

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INTRODUCTION

In this article, we argue that community learning and development (CL&D) currently lies at a tension point between postmodernism and the structuralist legacy of the modern world today. We use the term CL&D to embrace the practice in Scotland of professionals known as CL&D workers. CL&D in Scotland embraces adult education and youth work as well as the more generic community work and community development. It is comparable to social pedagogy in a wider European context. However, the arguments we present have relevance beyond the local Scottish context, having the potential to include all community work which may be characterised as lying at the interface between the modern and postmodern. This work draws on our reflections of our own CL&D work beginning in the 1980s in Australia (McArdle) and England (Mansfield) and our current work educating CL&D workers in Scotland.

This article seeks to clarify and promote the implications of postmodernism for the generation of a discourse of the postmodern community work professional. We define discourse as an association of socially accepted ways of using language, other symbolic expressions and artefacts of thinking, feeling, believing, valuing and acting that can be used to identify oneself as a member of a socially meaningful group (Gee, 1996, cited in Rogers, 2011). Discourses constrain the possibilities of thought, keeping the unthinkable at bay so that certain discourses are privileged over others by virtue of their unquestioned application. A shared discourse according to our definition will lead to shared social capital. Social capital is used here to mean social networks and the associated norms of reciprocity, as defined by Putnam (2000). It is a concept, which Putnam states, comes in many different shapes and sizes. We use it here to refer to the shared discourses of CL&D that may develop, which bring with them shared identity and a mutual and coherent theoretical underpinning of CL&D practice. The generation of social capital of this kind will be of interest to managers, colleagues, educators and employers of CL&D workers. This emphasis on social capital assumes, we acknowledge, a reliance of the professional on theoretical understandings that underpin the profession, what Giddens (1993) calls technical knowledge. Critics can view this knowledge as the 'secret knowledge', which only they can dispense according to Illich's (2005) discussion of professions. We prefer to see it as knowledge which supports a wide variety of individuals working idiosyncratically in an ever-changing context, providing them with a means of making sense of the complexity of their communities. This is based quite simply on our understanding of the complexity of the role these individuals are required to undertake a role which is elucidated further in this article. We also use the term in a way which emphasises the link between shared theory characterised as social capital and an assumption that this will lead to more effective practice. Shared discourses linked to postmodernity, we shall argue, have the potential to provide a more secure base for a profession which in its very essence is linked to social change, so it often resides on shifting sands.

POSTMODERNISM AND THE CL&D PROFESSION

The term postmodernism does not refer to a unified movement. It is, rather, a general term originating as a critique of modernism (Usher & Edwards, 1994). Modernity is concerned with progress whether that is the development of ideas or technology (Malpas, 2003). Postmodernity, he suggests, is a challenge to this form of thinking and embraces ideas that

challenge modernity. Commentators refer to the difficulty of defining postmodernism as it spans so many dimensions of our society. Usher and Edwards, for example, signal how postmodernism challenges existing 'concepts, structures, and hierarchies of knowledge' (1994, p. 3). Milliken (2004) refers to a massive change along the lines of a global paradigm shift, 'a sweeping set of worldwide changes in the public domain brought about by challenges (specifically, questioning the nature of truth and knowledge) to the prevailing orthodoxies of Western society' (p. 9). The term postmodernism, as Milliken points out, appears in a varied range of contexts. Yet, as Burkett (2001) indicates, the contemporary context of community practice remains theoretically underdeveloped.

In terms of thinking about postmodernism's significance for the CL&D practitioner, it is necessary to recognise the practitioner's presence in the postmodern movement. It is important for practitioners to recognise that theorising is linked to their way of practising. Postmodernism may be seen as a reaction against modernity (Usher & Edwards, 1994). Modernity may be defined as an epoch of historical development that has its origins in scientific Enlightenment. Indeed, the Enlightenment is the eighteenth century era in Western philosophy in which reason is advanced as the primary source and legitimacy for authority, and has resulted in disciplines adopting the methods of empirical science (Brown, 2008). In discussing postmodernity, we choose to focus on the reaction to more recent understandings of modernity. Practitioners need to see themselves in a post-industrial society, in which faith in rationality and science has come under significant attack (Usher & Edwards, 1994). As we use it here, postmodernism combines both a historical dimension (the reaction to the industrial character of modern society) and a theoretical dimension (a collection of ideas linked to new ways of generating and using knowledge).

Some of the commonly discussed characteristics of postmodernity are integral to the profession of the CL&D worker. The first of these is the emphasis on the local rather than the global. We acknowledge, society is becoming more globally focused in terms of markets and networks but the local impact is what is emphasised and focused on in CL&D practice. To CL&D professionals, who work at the grass roots, this is quite a natural focus. Burkett (2001, p. 233) cites Zygmunt Bauman (2000) who argues that postmodernity represents 'the age of community' and that the postmodern condition can be recognised by its 'infatuation with community'. Furthermore, it may be argued that, increasingly, the site of the political agenda is the local case in point which may or may not be linked to more encompassing agendas. For the individual CL&D worker this argument validates working with, for instance, the effects of social class distinction at the local level rather than necessarily needing to change the structure of society itself; recognising the Foucaultian sense of the location of power in the capillaries of society, which Foucault describes as techniques of power present at every level of the social body (Foucault, 1976).

Another characteristic of postmodernism is the emphasis on narrative. Here narrative is used according to the definition of Lyotard (1979):

> *... scientific knowledge does not represent the totality of knowledge; it has always existed in addition to, and in competition and conflict with, another kind of knowledge, which we call narrative in the interest of simplicity. (p. 7)*

More recently, Brown (2008) analyses the knowledge cultures of western decision making, identifying different dimensions of knowledge as a dynamic interaction between people, time and place. Postmodern discourses focus quite directly on reaction against the modern. In this definition, narrative knowledge covers knowledge that does not fall into a scientific domain. It includes all that is informal and locally produced. We would argue that there is a dimension of narrative that is integral to the work of the CL&D worker. The CL&D worker is often dealing with the social needs of communities, particularly communities where there is some disadvantage. They deal with the stories of the lives of individuals, families and groups. This usually takes place over a period of time in which events unfold; the worker is dealing with the narrative events of community; a community which has a history and an ongoing, developing story. There is often a longitudinal dimension to the work; a managing of the informal; and a focus on the emotional life of a community. There is also in CL&D work a need to accommodate the meta-narrative of government and local government agendas. These agendas are often the source of CL&D funding. Indeed, students of CL&D have often referred to the need to shoe-horn community needs into the needs identified by government funders.

The use of narrative is familiar to the CL&D worker. They have, frequently in the past, held the narrative but have had to struggle to make this more representative by seeking research or other generalising methods to back up an individual case especially to seek funding. The CL&D worker uses scientific discourse, for example, in identifying community needs systematically but they have recourse to knowing through rumour, anecdote, informal and formal networks, the myths and legends that are part of the community. The use of measures of CL&D work, such as outcomes and performance criteria, are a modern characteristic of the context in which the worker operates. Often work has remained unvalued because it is not measurable. Frequently the individual is well aware of the immeasurability of their practice. The CL&D worker finds himself or herself falling into operating between two discourses. Postmodernism provides an opportunity for us all to re-value the narrative that is less formal.

The postmodern living with and managing complexity is also something that is familiar to CL&D workers, seeking to synthesise and make sense of the complex community in which they engage, with its multiple dynamics, discourses. This has often been found to be confounding but postmodernity provides the option to 'embrace pluralist structures of authority and the relevance of multiple voices' (Hill, McLaren, Cole, & Rikowski, 1999, p. 33). Non-reductive analysis is an important dynamic of the job of the CL&D worker. They are constantly managing their own understanding of the complexities of a situation. Complexity is also a product of the transition between the modern and the postmodern. CL&D workers may be conscious of the different discourses that each brings to bear on practice and must seek action that results from the analysis and synthesis of such discourses.

POSTMODERNISM AND THE EMANCIPATORY TRADITION

One common criticism of postmodernity is linked to the argument that it can be viewed as a disempowering movement because of its self-proclaimed inability to make general statements about society (Cole & Hill, 1996). This can be a major concern for professionals whose professional domain is built upon emancipatory traditions (Burkett, 2001). The demise of modernist foundations for practice is often lamented, yet there is a renewed interest in how

communities constitute spaces and places of resistance, thus representing sites for social change. Burkett proposes an alternative to the notion that globalism means the end of spatially defined communities:

> *Rather, globalization opens up a plethora of choices as to how and where social relationships can be developed and therefore how, and where we can define 'community'. In effect, community becomes the subject of human agency human agents actively and continually recreate the meanings of community. (Burkett, 2001, p. 237)*

Furthermore, he suggests that community is not necessarily a site at which practice occurs; rather, it becomes a frame of reference which is not a map or territory but an orientation which emphasises the relationality and contextuality of human practice in all its messiness.

'Postmodernism is an obstacle to the formation of open and radical perspectives which challenge inequalities and the deepening of the rule of capital in all areas of social life' (Rikowski & McLaren, 1999, p. 1). Postmodernism, they suggest, is a cul-de-sac with no political programme for transformative change. Some commentators argue that postmodernism loses the social, Marxist and feminist dimensions of education. Again, we find the profession of the CL&D worker to be sitting at the tension point between postmodernism and the legacy of modernism. The naturally postmodern way of working comes up against the structuralism that goes with the bureaucracies that have interested themselves in community. There are objective and multi-layered planning challenges for CL&D workers to manage in their practice. A way forward is to rediscover the radical, but retain the postmodern dimensions of education. Lather (1991) contrasts the postmodernism of reaction with the postmodernism of resistance. She defines resistance as being participatory and dialogic, encompassing pluralistic structures of authority. It is non-dualistic, anti-hierarchical and celebrates multiple sites from which the word is spoken. She celebrates multiple voices. Feminist theory provides an interesting approach to issues of managing change. Specifically, Brady and Dentith (2001) name critical post-modern feminism as a theory that has the capability to advance debates around identity and difference. It represents a politics of social change in which people participate in the shaping of theories and practices of liberation. It is a discourse informed by multiple strands of feminism rather than one that is exclusive. It is an approach to the tension of the collective versus the local that has relevance, we suggest, to the practice of CL&D. Brady and Dentith use critical postmodern feminism as an organising principle around:

> *...an evolved feminism that encourages women and men to acknowledge their diverse backgrounds and to gather strength from their experiences of oppression and shared commonalities, and to provide opportunities to rally their abilities for collective action. (2001, p. 167)*

The authors believe that a critical postmodern feminism not only challenges organisational stances, but can recognise and foster thriving coalitions for specific projects. We can postulate a critical postmodern theory of CL&D, which acknowledges diverse background and values collective action. In particular, the work of Cixous and Clement (1975) focuses on the development of collective identities through the exploration of dichotomies, including the one between men and women. In arguing that such dichotomies only exist because of the inherent

conceptualisations of power and exclusion that underpin them, she rejects these dichotomies and opens the way for the creation of a more inclusive approach to the development of identities. This development of identities centres on the commonalities of experience as a prelude to collective action rather than the differences arising from structure. In the same way that she thus represented a departure from radical feminist ideologies that focused on the conflictual exploration of difference, a postmodernist perspective on CL&D enables the profession to move on from oppositional approaches to achieving change and to move towards the building of creative, inclusive coalitions.

Cole and Hill (1996), in discussing work by Lather (1991), understand that reaction and resistance are on a continuum. Postmodernism of reaction they suggest is concerned with the collapse of meaning, with cynicism and nihilism at one extreme; resistance on the other hand is participatory and dialogic, anti-hierarchical and celebrates multiple sites. We suggest that the postmodernism of resistance can be empowering for CL&D workers, as opposed to disempowering like the postmodernism of reaction, which would seek to deconstruct the professional role.

THE TENSION BETWEEN EDUCATION AND POWER

The profession over the years has been often characterised as a reaction at a local level against structuralist gubernatorial approaches, helping local people to resist and fight against the structuralist vagaries of different levels of government. Increasingly, CL&D workers are limited by structures that seek to circumscribe what they do and determine the measurable outcomes of their practice. The setting up of government systems and structures linked to the idea of community, and the associated link to funding arrangements, circumscribes what the community worker is able to or encouraged to do. Needs of people as the driving force for CL&D work have increasingly been replaced by priorities determined by funding authorities. For example, government funding priority until recently has focused on the needs of 'NEET' young people ('not in employment, education or training'), regardless of whether this is the desired priority of the young people themselves or their community. This interposes a power dimension that the CL&D worker must seek to balance against working with the needs as expressed by members of a community.

The relationship between education and power is a tension often apparent to CL&D workers. This tension has impeded workers, who are often employed by local authorities as they find themselves assisting people to lobby the very organisations in which they themselves work. The Foucaultian view of power mentioned earlier is useful in recognising the ubiquitous and complex dynamics of power. Every delimitation becomes an exclusion, and every exclusion becomes equated with the exercise of power (Said, 1986). Said summarises Foucault, saying power is everywhere:

> *...it is overcoming, co-opting, infinitely detailed, and ineluctable in the growth of its domination. Foucault was writing in the modern period where there was an unremitting and unstoppable expansion of power favouring administrators, managers and technocrats. (Said, 1986, p. 150)*

This aspect of postmodernism offers an affirmation of the need to work with power dimensions. The role of CL&D is often about changing structures. Accordingly, it involves working at the tension between postmodernism and structuralism. Furthermore, the CL&D workers are at the tension point of local action versus collective action. The CL&D worker deals not only with the local identity politics but also with class politics, and is conscious of the multiple and contradictory relations of power. The local level is the important site of struggle. In a postmodern context, the CL&D worker must seek to embrace the pluralist structure of authority. For the CL&D worker this means seeking the layers and depths of power and powerful discourses as well as the traditional gubernatorial power structures.

We can make choices about embracing the value of the postmodern. It provides a theoretical grounding for working as CL&D professionals have for many years; it values and assures the local, the narrative and the multiple sites of intervention. We can use it to raise our own awareness of the influence and impact of structuralist interventions on our work. Most importantly, we find that it provides a theoretical base for the management of complexity and tensions. We can use the energy for managing tensions and dilemmas, subjecting them to a postmodern critique as well as subjecting them to the more usual rational critique.

A NEW DISCOURSE

Postmodernism is not new and its influence has been with us in many aspects of our lives but it has not, we would suggest, been adopted by powerful agencies that have influence on our lives in CL&D. There is a continuation of the systems and structures of modernist bureaucracy that impact on our work. Perhaps the current and future status of the profession is going to be in a new discourse a reaction against the Marxist and global tendencies, against the supremely nihilistic and anti-collective. Indeed, Burkett (2001) cites Soja who refers to the 'third space', a space for radical reflection, not too constrained by the specificities of orthodoxy or political 'realities'. He simultaneously argues against succumbing to the closing down of dreaming because of fears of constructing new grand narrative projects. Burkett proposes three signposts to guide dialogue about alternative futures in community development. The three are: first, seeing community as a verb not a noun, not so much an object as an act of creating; second, integrating the personal, the global and the local, thereby placing community in a holistic framework; and third, accepting different ways of knowing, doing and being in community development. The new discourse is different in that it will locate itself at the tension points we have described earlier. It will seek to move forward from the traditional 'welfarist' discourses of CL&D work. It will have, however, a role to play in valuing the long-standing activities of CL&D workers, and will recognise the qualities of personality, the difference they bring to the profession.

The literature on communities of practice is helpful in illustrating the new discourse, which we characterise as operating in a context of tensions between the discourse of the modernity of CL&D and the need for a more postmodern theoretical base. Wenger (1998) refers to boundaries between communities of practice:

> *Boundaries are like fault lines; they are the locus of volcanic activity. They allow movement, they release tension; they create new mountains; they shake existing structures. (1998, p.254)*

Wenger refers to the creative role of brokers who work at the boundaries facilitating movement between different communities of practice. The discourse of practice, we would suggest, may be mediated in this way through active dialogue within the profession. Communities of practice emphasise learning and it is this dimension that may be explored, moving beyond what Burkett (2001) calls fixed theory to the realm of action learning, a realm where the local community experience may be valued in its own right with links to collective action. The community is no longer a geographical site where practice occurs, but is the locus of tension, a site where new mountains, to use Wenger's metaphor, may be created. Tensions may remain a source of creative power if they remain unresolved.

It may indeed become a site where individual and local effort is valued and reflexivity becomes central to the practice of the CL&D professional, exploring and managing the relationships between self and others in ways that acknowledge the power dimensions that come into play. The role of broker, the person that works at the boundaries of communities, has relevance. Knowledge brokers, Wenger, McDermott, and Snyder (2002) suggest, have membership in multiple communities, and are able to create opportunities across boundaries. To create a discourse of CL&D, we need to manage the tension between multiple ways of knowing that characterise the profession at this point where it has the residue of the modern and characteristics of the postmodern. We can develop a discourse of CL&D that values the tension implicit and creative in a profession that has been postmodern in many ways since the early 1970s, with its emphasis on the local and the narrative, but which values collective action and attention to the power dynamics that are implicit in structures and systems. The CL&D worker needs in this context to become increasingly reflexive, in order to be critical of their role and relationship to the community and, indeed, to be reflexive about what they see as or understand by community.

POSTMODERNISM AS AFFIRMATION

Postmodernity provides opportunities for the affirmation of some aspects of CL&D work. Perhaps CL&D workers have been ahead of their time; in many ways their practice has been consistent with a postmodern view of our society. One way of looking at the complexity is determining the character of the work. The job, we suggest, may be frequently to do with personality and values, not just acquirable skills; there is an investment of self in the job. The voice of the individual is important, and each individual's work is different. CL&D workers engage differently with the narrative knowledge. Modernism it may be argued emphasises skills and competences that can be measured; postmodernism values the ineffability of qualities. It may be argued that what makes professionals good at what they do is their personality and the idiosyncratic way in which they use personality in their work (McArdle & Coutts, 2003).

THEORETICAL UNDERPINNINGS OF CL&D

The theoretical underpinning of CL&D work lies at a tension point between the modern and postmodern. We seek here to consider some of the more prominent theorists whose work informs practice as exemplars of this theoretical tension. Experiential learning and the work of Kolb (1984) is frequently cited as an underpinning source of theory in the adult education dimension of CL&D work and, indeed, for the professional development of the members of

the profession. Learning from experience through Kolb's cycle separates knowing from doing and seeks metacognitive approaches to learning from experience. Knowing should rather be conceived of as a stream of consciousness, in which knowing and doing are blended and are not sequential steps in a structured process. We propose that much of Kolb's work is informed by modernist philosophies of processes and outputs.

Reflective practice underpins models of continuing professional development of community development professionals, as defined by the professional body, the Community Learning and Development Standards Council, Scotland. Reflective practice has been subjected to considerable critique over the years, but Schon's (1983) critique of knowing through technical rationality and the need to manage complexity are consistent with postmodern ideas of knowing in professional practice. The CLD Standards Council itself blends modernist and postmodernist philosophies in its theoretical approach to education for the profession. The Council recently (2009) reaffirmed the requirement of competences for educational programmes that will result in professional registration, reducing the profession's complexity to the modernist notion of measurable outputs. These competences focus on skills at the expense of personal qualities and theoretical practice. This does, however, highlight the differences that exist between the perceptions of workers within the profession and the Community Learning and Development Standards Council. Whilst the framework has been reviewed and modified over time, fitness to practice in the profession has been defined in terms of competence since the late 1980s. These competences primarily focus on skills and knowledge at the expense of personal qualities or attributes. The work of Habermas (1971) concerning cognitive interests has been influential in the profession's approach to developing distinctive methodologies for learning within community settings, with a particular emphasis on what he describes as 'Practical and Emancipatory Interests'. The Standards Council for practice within Scotland, however, requires the training agencies to assess readiness for practice in the context of 'Technical Interest'. Thus, whilst workers themselves adopt a postmodernist standpoint, the Standards Council is continuing to define the profession in modernist terms.

CONCLUSION

So, what does this tension between the modern and postmodern mean for those of us who manage, educate or work with CL&D professionals? We need to consider how to value the person as well as the skills, recognising the creativity this brings to CL&D work. We need to value the idiosyncratic voice of CL&D workers who cannot be separated from the communities in which they work. Providing means of valuing the expression of a particular community is important. Seeking the sense of narratives is important. We need to value the local narratives as sources of knowledge and seek to persuade others that this knowledge has value. The use of the idiosyncratic voice poses the problem of how we select professionals to work with community. It is our view that we need to seek professionals who have a voice or ideology of their own, and the capacity for reflexivity in relation to this voice. Achieving voice means developing a mature and considered sense of what is important and valued in one's life. Without achieving voice, we suggest, it is not possible to criticise common social discourses. Voice is idiosyncratic; it is the sense of self-derived from experience and history. It implies a value maturity and a sense of self that is solid and sustainable. Voice is a sense of self which provides the lens through which one views the world (Chappell, Rhodes, Solomon, Tennant, & Yates, 2003).

We need to value reflexivity which allows the community worker to make sense of multiple discourses and to make sense of the transition from modernism to postmodernism. We need to provide ongoing training for reflexivity to avoid rigidity in voice. We need to bring community development into the twenty-first century, recognising that the Marxist principles that we espoused in our work in the 1980s may be enhanced by a new theoretical base that still values change, which instead of a class struggle discourse embodies a local and multiple resistance to change.

The future for the CL&D worker, we suggest, is to manage the boundaries between the old and new forms of knowledge in ways that have their origins in the work of many years. Simply telling CL&D workers this is what they are doing has the capacity to empower community workers. This is our experience of teaching practising CL&D workers. Recognising complexity as part of the postmodern domain makes it easier to bear. It can be dealt with as an inevitability rather than as an overpowering sense of complexity. As managers of CL&D professionals we need to recognise the tensions that CL&D professionals face, and we must provide support for their boundary work. We must recognise that work can be individual and need not follow prescribed patterns.

The tension between post-structuralism and the role of structures in practice leads to a requirement that CL&D workers find a means to live with the tension, as they have done for years, and to value the place that postmodernism ascribes to them whilst maintaining a role of critical action. The politics of identity are now being used to shift the centre of gravity of struggle from the community and society to the individual. There are dangers associated with this in terms of disenfranchising the power that goes with the collective. CL&D, therefore, lies at the tension points of global/local, structure/post-structuralism, modern/postmodern. We can acknowledge and use the energy inherent in tension and use the postmodern culture to find dynamic ways of communicating about the profession and its cultural significance. The sharing of CL&D discourses is important. This will contribute to the development of professional social capital, providing ballast to a profession which needs to deal with the modern/postmodern transition.

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LEARNING RESOURCE 2 HABITUS, DOXA AND FIELD

Habitus, Doxa and Field are useful terms in Sociology that assist us to think about social impacts on the individual(s) with whom we work in CLD.

HABITUS

Habitus is one's physical and psychological demeanour as a result of habits developed over a period of time. It develops a person's attitudes towards society and influences the way that an individual reacts to the world around them. Habitus is a structuring feature of life and is determined by a series of influences on the individual, such as one's socio-economic status, family, religion, education and ethnicity. That is, the attitudes, mannerisms, ideologies, actions and habits that a person has been subjected to in their life manifests to create the person that they are today. Therefore, an individual is a result of the internalised influences throughout their life.

Habitus is produced by an individual's position in the social structure. As a result of understanding their place in the social structure, an individual is able to determine what is achievable or possible in their life. The consequences of the development of habitus are large: Bourdieu argued that the reproduction of the social structure results from the habitus of individuals (Bourdieu, Pierre. 1977. Outline of a Theory of Practice. Cambridge University Press, Cambridge).

We might think simply of habitus as 'baggage' we carry with us.

DOXA

Bourdieu in an Outline of a Theory of Practice, used the term doxa to denote what is taken for granted in any particular society. The doxa, in his view, is the experience by which "the natural and social world appears as self-evident". It encompasses what falls within the limits of the thinkable and the sayable ("the universe of possible discourse"), that which "goes without saying because it comes without saying."

Bourdieu explains the term "doxa" in his interview with theorist Terry Eagleton. To explain the term, he uses an example about the common beliefs in school. He asked students what qualifies as achievement in school. In response, the students on the lower end of the academic spectrum viewed themselves as being inferior or not as smart as the students who excelled. The responses are where doxa comes into play, because that was the common belief and attitude that the students had based on what society pushed them to believe. Bourdieu believes that doxa derived from socialization, because socialization also deals with beliefs deriving from society, and as we grow up in the environment, we tend to believe what society tells us is correct.

It is helpful to think of Doxa as the unwritten rules in society.

FIELD
Field is one of the core concepts used by French social scientist Pierre Bourdieu. A field is a setting in which agents and their social positions are located. The position of each particular agent in the field is a result of interaction between the specific rules of the field, agent's habitus and agent's capital (social, economic and cultural). Fields interact with each other, and are hierarchical: Most are subordinate to the larger field of power and class relations.

It is helpful to think of a football or netball field. Each player has a role that s/he plays and usually does not deviate from this. This is true of social structures in society. An example is that when we go to hospital as a patient, there is a whole gamut of rules about who does what and why and how we behave based on our role and power in the situation.

(Source: Derived from Wikipedia 26/03/2016)

LEARNING RESOURCE 3 ETHICS CARDS

Alfred and his wife Elizabeth, who are participants at your Centre, are struggling for money. Your co-worker, Angela, tells you that she felt sorry for them and has lent them some money. Is this okay?

You are working with Douglas. He's reputed to be a good plumber. Your bathroom drains are blocked and you know he'd be cheap. Do you ask him to do the plumbing job for you?

Is it okay for people you work with to become your friend?

What gossip is okay? When is it okay to engage in gossip?

LEARNING RESOURCE 4

"Identities are narratives, stories people tell themselves and others about who they are (and who they are not)". (Riessman, 2008) Narrative inquiry uses field texts such as stories, autobiography, journals, field notes, letters, conversations, interviews, family stories, photos and other artefacts and life experience as the units of analysis to research and understand the way people create meaning in their lives.

Identity - Who they were and now who they are is an important indicator of learning and therefore our effectiveness.

It is an accessible and acceptable form of inquiry that fits the value base. Stories can accomplish change.

Narrative inquiry is a respected and accepted form of qualitative research.

It is consistent with the key processes of CLD and involves interviews/focus groups. The researcher does not FIND narratives but instead participates actively in their creation.

The key requirement which turns stories into evidence is the analysis of the data. We need to think how we as interpreters constitute the narrative we analyse.
We do not compare people – rather we look for 'story constellations'.

As we analyse, we think of content and form of the story. We think of language and body language. We seek to keep the story intact to protect the 'self' of the narrator.

Further Reading

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LEARNING RESOURCE 5 VALUES

Clarifying 'core values' is considered by Gelb (1998) who suggests our goals or aims answer the question, "What do I want?" whereas values are the answer to "why do I want it?" You can then ask yourself "how much do I want it?" He suggest the question "How much of what I want really springs from my essence, independent of conditioning or reaction?" As we think about deeper motivations, core values are more likely to come into focus. Gelb presents a list of key words, many of them virtues, that we can choose from to identify values and reflect on which are the truest expression of who we are.

Circle 10 that resonate most strongly for you.

Achievement
Adventure
Authenticity
Awareness
Beauty
Charity
Respect
Responsibility
Justice
Kindness
Knowledge
Discipline
Diversity
Ecology
Excellence
Excitement
Expression
Family
Fashion
Freedom
Friendship
Fun
Generosity
Honesty
Humility
Humour
Imagination
Independence
Insight
Community
Intelligence
Security
Sensitivity
Analysis
Leadership
Learning
Love
Loyalty
Money
Nature
Novelty
Order
Originality
Passion
Patriotism
Perfection
Playfulness
Pleasure
Power
Recognition
Religion
Criticality
Integrity
Compassion
Competition
Creativity
Serenity
Spirituality
Spontaneity
Stability
Status
Subtlety
Teaching
Time
Tradition
Truth
Winning
Wisdom
Growth

(Derived from Gelb, 1998)

LEARNING RESOURCE 6

Andy the Youth Worker's Report to his Supervisor.

Andy is a youth worker and he tells you that the youth programme has been a real success.

"Six people came along over the 6 week period. They all gained in confidence because Rory got a job after being unemployed for 2 years.

Pity there were no girls but that was because they all wanted to play footie most of the time.

They all told me it was great when I asked them over a drink one night."

Design by Communications DCC KL/4/16