COMMUNITY WORK AND COMMUNITY MENTORING MANUAL

CHAPTER IV: Community Work and Community Mentoring in Practice

Entering the community: getting familiar with the community needs
Working phase: problem posing, generative themes and action planning
Leaving the community: reflecting and evaluating the process
Community mentoring in practice: tools and steps

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SUMMARY

Despite all the progress achieved by modern civilization, there are still many social problems, including climate change, poverty, inequality, violence and lack of education. The political and economic struggle occurs in the workplace,
schools, streets, and families; therefore, community work and community mentoring are needed almost everywhere.

Community work is a fragmented practice-based profession and an academic discipline, represented in many different ways, from formally organized programmes to informal groups for leisure and education. Community Workers/Mentors (also known as community development workers) help marginalized people tackle the problems that face their local area. They sometimes work with communities as a whole, but they may also focus on specific groups, such as women, youth, ethnic or religious minorities or refugees. An essential part of their role is to represent the voices and needs of target groups and disadvantaged communities to policymakers at the local and national level (IACD).

Mentoring, on the other hand, as a supporting technique and methodology, is actively used in different directions. For example, you can find it in private companies, political institutions, schools, universities, as well as among social workers and civil activists. In each institution, the nature of mentoring programmes depends on the internal structural arrangements and needs of those people who are involved in this process.

This manual attempts to connect community work to mentoring as a tool and presents it as one of the educational instruments for community-based organizations. In other words, community mentors are practitioners who can mentor local community initiatives or organizations in developing their projects, Gender mainstreaming, organizational development, keeping sustainability and supporting other skill-based directions that are important for small-scale organizations in rural areas.

How to use this manual?

Community Mentoring manual is a comprehensive educational resource for community-based organizations and practitioners. The manual unites the wide range of content from a theoretical background of community work to practical step-by-step descriptions of educational methods. Indeed, there are various manuals, handbooks and articles published in different academic journals about community work and mentoring separately. However, the main idea of this manual is to connect mentoring to community work and to represent community mentors as community work practitioners who are using mentoring as a technique for supporting local community actions and initiatives.

The manual starts with the introductory chapter, which defines community, community work, community development, and community mentoring. The chapter gives a very detailed guideline for organizations on how to establish mentoring in their practice. It also provides definitions of different types of mentoring, introduces steps of Community Mentoring Impact Circle and Community Mentoring Process Map. In the practice part, you will find all documents needed for planning and establishing mentoring programmes in your community or community-based organizations. It is very important to look through used sources; as different aspects of the manual can be broadly discussed in the sources used to create it.

The chapter on community education and theoretical background reflects the main assumptions of the theorists who informed community work practice with the main focus on Paulo Freire and Antonio Gramsci. This is followed by international standards and competencies in community work developed by Standards Council Scotland (CLD) and International Association for Community Development (IACD).

The following chapters are dedicated to practical aspects of community work and community mentoring. You can see the detailed step-by-step descriptions of the most commonly used methodologies, such as community mapping, community listening survey, photo-voice, problem posing and generative themes. The Chapter is divided into three parts, which logically follows the steps of entering the community, working with the community and leaving the community.

It is important to note that this manual does not have the ambition to present new knowledge; rather it is a combination of the most relevant works in this field and unites the most commonly used methods in community work and community mentoring practice worldwide. Different handbooks, manuals, and articles allow readers to orientate in the complex and fragmented field easily. It is highly recommended to look at the references which are used in all chapters and the bibliography. If readers want to go deeper and explore each chapter more complexly, the references give a good start point for taking this journey.

UNDERSTANDING COMMUNITY, COMMUNITY WORK AND COMMUNITY DEVELOPMENT

[People] always know where their own neighborhood ceases – at a Main road, a canal, a row of shops, a park, a landmark. A neighborhood Is an area where the majority of people know by sight most of Those who live there and probably recognize every one of their own Age-group; know all the significant buildings and the central focus Of the area – shops, schools, libraries, children's playgrounds, clinic, Surgeries, youth clubs, Bingo halls, pubs, or whatever.
Seabrook (1984, p.2)

KEY WORDS: Community, community work, community development, social capital

WHAT IS COMMUNITY?

Community work has a long and diverse history, which is very closely related to the fields of voluntary work and youth work. However, the purpose of community work was mainly related to causing some forms of positive social change. As a result, today, there are many different forms of community work in which paid and unpaid community workers are involved.

Recent changes in society regarding technological development, globalization, and the influence of capital are the issues that are influencing and changing the dynamics in the communities and thus are changing its definitions. There is no common agreement on what community exactly means. Its meaning differs from context to context. However, community work is practiced almost in all countries formally or informally, and since the political and economic struggle takes place in the workplace, in schools, on the streets. In the families, therefore the community work is needed almost everywhere.

According to Wilmott (1989), there are three main categories of communities:

1. Community as a neighborhood defined in terms of locality and geographical area
2. Community of interest or interest groups: "black" community, the Jewish community, LGBTQI community etc.
3. Community as people sharing common conditions or problems: alcohol dependence, cancer etc.

In different dictionaries, we can see various definitions of the community. For example, the online dictionary DICTIONARY.COM offers definitions such as:

"A social group of any size whose members reside in a specific locality, share government, and often have a common cultural and historical heritage."

"a social, religious, occupational, or other group sharing common characteristics or interests and perceived or perceiving itself as distinct in some respect from the larger society within which it exists:"

"Neighbors [community] come together on an equal footing to enjoy social, recreative and educational activities either as members of groups following particular hobbies or on the basis of their common needs or interest as human beings living in the same locality (quoted in Barr et al., 1996a, p180)

"Web of personal relationships, groups, networks, traditions and patterns of behaviour that can develop feelings of togetherness, among those who share a geographical area or identity or interest."
National Occupational Standards Scotland

Some critical perspectives are developing around how the community is defined. For example, Cohen (2003) argues that community is defined by culture and not structure. According to Cohen, the community exists in the minds of its members and should not be confused with geographical or sociographic assertions of fact. In other words, it means that you could be considered as a part of the community if you feel you are part of it.

Critical perspective argues that the community cannot only be drawn by lines. In any geographical area, there will be many micro-communities. Thus, this is not only the matter of planners but communities are created around family, friends, workplace colleagues etc., (Purcell and Beck, 2010). To illustrate such feelings and belonging, authors Purcell and Beck (2010) offer an example of Celtic FC Glasgow. In this example, the community boundary is the emotional allegiance to Celtic. This feeling of belonging means something through participation in ritual activity. Such events can occur when participating in ritual events, wearing a ritual dress, singing ritual songs, using shared visual icons (flags, colours) etc.

Considering that the flow of capital, labour, and technology has made all parts of the world more linked, the definition of the word community has never been straightforward. Sociology has played a significant role in defining the communities with numerous different attempts. It is also important to note that community development is never a neutral and value-free practice. Through different educational programmes, different political and ideological organizations impose their own ideas and beliefs regarding different issues. Thus, it is very important to keep this limitation in mind in every definition provided in different kinds of literature.

Another critical concept while defining and talking about how communities come together is social capital. In other words, the underpinning belief behind social capital is that "I will help you because you will help me." According to Purcell and Beck (2010) there are three types of social capital:

1. Bonding: social capital between people who have similarities (e.g. among family members, people of similar age or within ethnic groups).
2. Bridging: social capital across different social groups (e.g. across ethnic groups).
3. Linking: social capital which crosses the gaps between social classes, the powerful/powerless, etc.

According to Field (2003) and Putnam (2001) It is believed that people who have strong social capital:

- Feel they are part of various communities
- Will participate in local networks and organizations
- Will help others in time of need
- Will welcome strangers
- Will help out with something (but no one will do everything)

Critical perspective also draws attention to social fragmentation where there are tendencies to live more individually, which then ends up with low social capital problems. According to Purcell and Beck (2010) Where communities lack social capital, it is more likely that there are:

- Low levels of trust between people, which in turn means that people do not engage with collective activities or networks and do not offer help to others;
- There are inadequate levels of material well-being – people are struggling for survival; there is inadequate physical infrastructure – such as places to meet, public spaces, telephones, Newspapers;
- The human, economic and physical infrastructure prerequisites are present, but there have been no opportunities to develop the networks and interconnections between people.
- In areas of low social capital, the task of the worker is more complicated. One of the initial objectives for the worker is to help networks develop and build trust amongst local people.

WHAT IS COMMUNITY WORK?

In community work, we can have many different approaches and models on how practitioners engage with the community; this very much depends on what the aims of the projects are and what ideological assumptions are embodied in the objectives of certain projects.

Community work is also an academic discipline and is taught in many universities worldwide. The research and academisation of this field help organize the activities more effectively and reflect on their impact on society's development in the long term.
In different universities worldwide, you can see academic disciplines studying community work. For example, the University of Glasgow offers the BA programme for Community Development, Youth Work, Community Work and related fields. This programme offers the opportunity to study adults' theoretical and practical dimensions, community and youth development. It equips students with the skills and knowledge to work alongside people in communities to initiate sustainable social change.

One of the job-hunting platforms, **Target Jobs**, in the UK, defines community work and community workers as:
Community Workers (also known as community development workers) help marginalized people to tackle the problems that face their local area. They sometimes work with communities as a whole, but they may also focus on specific groups, such as women or refugees. An essential part of their role is to represent the voices and needs of target groups and disadvantaged communities to policymakers at the local and national levels.

Work tends to be team-based, and community workers will work closely with other organizations such as the police, social workers, schools, probation officers and other agencies.

Typical responsibilities of community workers include:
- working with community groups to explore their needs and abilities and to agree on solutions
- providing projects to support sections of the community with issues such as mental health or drug use
- helping communities to share knowledge and resources effectively
- setting up new services
- raising public awareness about important issues
- assessing the different needs of a community and setting up resources to meet them
- recruiting and training paid and voluntary staff
- attending meetings and presenting verbal and written reports
- managing finance and payroll
- making funding applications

The job of community work can require regular unsocial hours, including evenings and weekends. Community workers operate mainly in disadvantaged communities within inner-city areas, rural areas and small towns.

There are few words in literature, which are often used to describe community work: ***community development, community action, community care, community economic development.*** They are all indeed part of community work; however, the term we are using often depends on the concrete nature of the concrete project. Besides, the field of community work

is an interdisciplinary field and we should keep in mind sociology, social policy, economy and political science when talking and discussing various community work projects (Popple, 2015).

This model below offers an excellent visual and structured understanding of how many different dimensions of community work could have. Although there are overlaps and one can be engaged in several models at the same time and have multiple roles accordingly, the table presented is only an idea that shows the main directions based on the practice of community work.

	Strategy	**The main title of the worker**	**Examples of work/agencies**
Community care	Cultivating social networks and voluntary services developing self-help concepts, Campaigning	Organizer Volunteer	Work with older people, Persons with disabilities Children under five years
Community organization	Improving coordination between different welfare agencies	Organizer Catalyst Manager	Councils for voluntary service Settlements
Community Development	Assisting groups to acquire the skills and confidence to improve quality of life Active Participation	Enabler Neighborhood worker Facilitator	Community groups Tenants groups Settlements
Community Education	Attempts to bring education and community into a closer and more equal relationship	Educator Facilitator	Community schools/colleges Compensatory education Working-class/feminist Adult education
Community Action	Usually class-based, conflict-focused, direct action at the local level	Activist	Squatting movement Welfare rights movement Resistance against planning and redevelopment Tenant`s action

Community economic development	Establishing local-based, `non-for-profit` businesses and cooperatives	Facilitators Development workers	Credit unions
Feminist Community work	Improvement of women`s welfare Working collectively to challenge and eradicate inequalities suffered by	Activist Enabler Facilitator	Women`s refugees Women`s health groups Women`s therapy centers
Ethnic minority and anti-racist community	Setting up and running groups that support the needs of ethnic minority groups and communities	Activist Volunteer	Autonomous ethnic minority Community-based groups
Environmentalism and the green movement critique	Working with and setting up groups and networks that focus on empowering communities to address climate change, sustainable development and climate justice	Activist Volunteer	Community Co-ops

WHAT IS COMMUNITY DEVELOPMENT?

There are many overlaps between the terms “community work” and “community development” in the literature. On many occasions, people use these terms with the same meanings. In the frame of this manual, we consider community development the most community used model in community work. Thus, as presented in the community work table above, community development is one of the models of community work. We have decided to provide extra definitions and theoretical backgrounds behind community development, as it is the most commonly used model, which is so broad that it enables many interpretations.
We can begin to define community development according to the International Association for the Community Development (IACD):

“Community development is a practice-based profession and an academic discipline that promotes participative democracy, sustainable development, rights, economic opportunity, equality and social justice, through the organization, education and empowerment of people within their communities, whether these be of locality, identity or interest, in urban and rural settings”.

Community development is related to other professions like social work, adult education, youth work, health disciplines, environmental education, local economic development, urban planning and more. They all might seek to apply community development values and use community development methods in their practice. IACD suggests calling them “community development practitioners” which is presented as an overarching term and includes community workers.

“We are using the term “community development practitioner” to include people employed (paid or unpaid) in the occupational field of work and other professionals in allied sectors who are applying community development values and using community development methods.“

IACD definition draws attention that in community development work, practitioners need to understand different political, ecological and social sciences in order to give them a better understanding of inter-connected realities of people’s lives. Besides theoretical knowledge, they need skills such as being an educator, communicating with people, mobilizing people, etc.
Because community development does many different things for many different people IACD decided to develop international standards that would guide different organizations and practitioners. This is meant to help policymakers and practitioners better understand how to name their work and use the terms properly. The detailed descriptions of standards are provided in the next chapter.
IACD suggests that community development practitioners should choose the tactics and strategies of community work, which meets the needs of different political, social, economic and cultural contexts. It is also suggested that community development practitioners need to know when to adopt both directive and nondirective interventions in different communities.

IACD identifies three eight core themes and key practice areas related to the field of community development.

THEMES	KEY PRACTICE AREAS
Values into practice	Understand the values, processes and outcomes of community development, and apply these to practice in all the other key areas.
Engaging with communities	Understand and engage with communities, building and maintaining relationships with individuals and groups
Participatory planning	Develop and support collaborative working and community participation
Organising for change	Enable communities to take collective action, increase their influence and, if appropriate, their ability to access, manage and control resources and services.
Learning for change	Support people and organisations to learn together and raise understanding, confidence and the skills needed for social change.
Diversity and inclusion	Design and deliver practices, policies, structures and programmes that recognise and respect diversity and promote inclusion.
Leadership and infrastructure	Facilitate and support organisational development and infrastructure for community development, promoting and providing empowering leadership.
Developing and improving policy and practice	Develop, evaluate and inform practice and policy for community development, using participatory evaluation to inform and improve strategic and operational practice.

Another critical organization working in the field of community development is Standards Council Scotland (CLD), which defines community development as:

"Community Learning and Development is a field of professional practice that enables people and communities to identify their individual and collective goals, to engage in learning and take action to bring about positive change"

Community Learning and Development (CLD) is a field of professional practice constituted by the adult education, community development and youth work professions. While their practices and the constituencies they serve may differ, they have in common a commitment to their constituents as their primary clients and to the power of informal education to transform situations, structures, communities and individuals. According to the Community Development National Occupational Standards of Scotland **Community development practitioner** is a person doing community work as a paid worker, unpaid worker or group member.

Community development enables people to work collectively to bring about positive social change. This long-term process starts from people's own experience and enables communities to work together to:

- ✔ Identify their own needs and actions
- ✔ Take collective action using their strengths and resources
- ✔ Develop their confidence, skills and knowledge
- ✔ Challenge unequal power relationships
- ✔ Promote social justice, equality, and inclusion to improve the quality of their own lives, the communities in which they live, and societies of which they are a part.

Community Development National Occupational Standards of Scotland defines the **Community development process** is underpinned by the five key community development values, which is cyclical rather than linear, it takes place in a planned way but also progresses organically, and it involves all or some of the following stages:

- ❑ Get to know the community, key people and organisations
- ❑ Help communities to identify and prioritise their needs
- ❑ Support collective approaches to bringing about change
- ❑ Support sharing and learning from experience
- ❑ Support the strengthening of groups
- ❑ Support evaluation and reflection on practice for groups and self. (in national occupational standards

CHECKLIST QUESTIONS FOR REFLECTION:

Which communities are you engaged with?	
List the micro-communities to which you belong.	
Think about the geographical area where you live. Can you identify anything that everyone in that area actively concerned about?	
Which communities do you belong to are geographically located?	
Which ones are communities of interest?	
Do you consider there has been a decline in community spirit in your neighborhood, or does it enjoy positive, supportive relationships between residents?	
Think about the geographical area where you live. Can you identify anything that everyone in that area is actively concerned about?	
What community work models resonate best with your understanding of community work? Why?	
Are there further models of community work, which could be added to those presented in this chapter?	
In what ways do community work activities demonstrate respect for or uphold people's human rights?	

WHAT IS COMMUNITY MENTORING?

Better than a thousand days of diligent study is one day with a great mentor
Japanese proverb

Mentoring is a technique used in many different directions, although before we discuss community mentoring concretely, it is essential to understand what mentoring itself is?

Mentoring is a relationship between two people with different levels of experience. Its main goal is to foster learning and growth, often as practical education with the use of extensive methodological tools.
The more experienced mentor supports the mentee for a certain period of time. One can distinguish between formal mentoring like they are sometimes mentioned in newspapers - political or managerial mentors. And formal mentoring which takes place in programmes that create more focused structures for mentor-mentee relationships, which can occur in companies, institutions, universities, schools, or social work.

What is mentoring?

Today, mentoring programmes are actively implemented in different directions; for example, it is found in private companies, political institutions, universities and social workers, among civil activists or schools. In each institution, the mentoring character depends on internal structural arrangements and needs, or those people who are involved in this process. Mentoring companies are mainly used for personal and career development, as well as to improve relationships. Mentoring is an opportunity to get new knowledge and experience. Its main goal is to encourage learning and personal development, sometimes using specific methods. Personal relationships are important in mentoring. It is known that knowledge and development mostly depend on the learner. This approach is contrary to a teacher-oriented approach which is often encountered in schools. Mentoring includes self-discipline. It manages the self-education process, helping people to use their resources and to acquire new knowledge.

Mentors invite you to learn from their own experiences, knowledge, and skills. Mentors can also be coaches, working with you as a trustworthy sounding board, but unlike coaches they may also offer opinions or personal insights to support your development.

Definitions of mentoring

Mentoring is best described as a collaborative learning relationship between two (or more) individuals who share mutual responsibility and accountability for helping the mentee work towards achievement of clear and mutually defined learning goals (Zachary, 2005).
Mentoring is a conversation that leads to insight, decisions, planning and action. It is used for both professional and personal development. An alliance that creates a space for dialogue that results in reflection, action and learning. Conversations that create insight. Interaction with another that facilitates personal and professional development. Strategic planning for individuals (Rolfe, 2012).

Mentoring is a learning relationship which helps people take charge of their own development, release their potential, and achieve results they value (Connor and Pokora, 2012). So what kind of mentoring are we talking about?

- Who is responsible for managing the mentoring process?
- What are the criterias for selecting mentors?
- What are the criterias for selecting mentoring beneficiaries?
- How long will the mentoring process go on?
- What kind of results do we want to achieve?
- What is the intensity of the mentoring process?
- How do we monitor the mentoring process?

So here we first should answer the question: what type of mentoring are we talking about? Generally, there are few types of mentoring to be underlined. According to Mentoring for Women Economic Empowerment (2020):

Traditional mentoring

This is traditional hierarchical mentoring process, where one is more experienced and is mentoring the one with less experience; this is more teacher or guru-like mentoring, where the mentor is taken more as an expert, who has all the answers

Peer mentoring

Individuals with similar status/positions in the organization can mentor each other. Here the focus falls on mentoring skills, relationships and organizational development, rather than the traditional approach, where mentor should now more and be higher in a hierarchy

Reciprocal mentoring

This is a very productive way of mentoring, where both parties are at the same time mentors and mentees. Here both parties also see the benefits of the mentoring process.

Reverse mentoring

In this model, cross-generational collaboration is supported through a mentoring process, where young employees take responsibility to mentor more older mentees.

But when we come to community mentoring, we can speak about hybrid styles and other varieties we meet in different communities and organizations.
Community mentoring can be described as a relationship between volunteers or employees working at a CBO who provide mentor support to the same community, it can be peer support involving volunteer mentors or professional support including highly qualified mentors. This relationship can be built in the group format, as well as the individual format.

Types of community mentoring can be as follows:
According to Herrera, Vang and Gale (2002), types of community mentoring can be as follows:

Team mentoring
This one is pretty self-explanatory. Each with their own unique set of skills and mentoring expertise, a group of mentors work with mentees to give them a well-rounded and multi-faceted mentoring environment.

Peer mentoring
Again, the name says it all. There's a lot that can be learned from our fellow mentees; allowing mentees to, in turn, mentor their peers is a powerful way to reinforce mentoring practices and instill leadership qualities beyond traditional mentoring settings.

Facilitated group mentoring
Facilitated mentoring includes the setting, where groups ranging from 2 persons to even 30 are attending meetings that might consist of additional activities and are prepared and facilitated by mentors. This might exclude very personal connections with the mentee, which can generally affect the process, but depending on the goals, it might not be less beneficial than individual mentoring.

Buddy mentoring
This is very close to peer mentoring; buddy mentoring means that one has a buddy with whom they share all the goals, and they basically work reciprocally to move towards their goals harmonically. Both are working, and both are giving feedback to each other. This setting is especially recommended when a group is working on a concrete project and want to support their personal and professional growth.

Family mentoring
This type of mentoring is especially associated with the work done in socially disadvantaged areas, where families need empowerment, so they get a mentor who can support them in working on the challenges and finding solutions together as a team. This can include Financial mentoring, whereas a mentor, same time a financial expert, helps families make their accounting and financial planning.

Older Friend programmes
Older friend programmes are very popular in different institutions, for example during after-care, or in foster parenting, where the integration process might go with the help of an older friend mentor and be supervised by an institution.

Mentoring for CBO
Community-based organization is another significant type of mentoring. An expert group might mentor local community initiatives or organizations in developing their projects, fundraising, keeping sustainability, and other skill-based directions, which are important for small-scale organizations in rural areas.

Now let's also answer other questions:

When we talk about Community mentoring, the responsible persons or entities can be very different. It also very much depends on the type of mentoring we choose for the intervention.
CM (Community Mentoring) can be part of the concrete project or programme, as well as run on a regular basis, but for this there is a need for infrastructural support and human resources. Those who decide to take responsibility for running a community mentoring process should also understand that they have to identify and prepare mentors, monitor and evaluate the process, so they have to adapt the framework to their own work frame. After identifying the responsible entity for the mentoring programme, there is definitely a need to dive deeper into identifying, what type of community mentoring do we use as an approach: is it group or individual? Is it buddy-type mentoring or professional mentoring: This will help identify how mentors' will be designed.
Definitely, in this process, the first question we want to ask is: what kind of results are we thriving to resolve? Do we want to help young people get skilled? Do we aim to support locals to identify and solve problems on a grassroots level? And these goals should be very specific and time bound, this will help us define concrete mentoring types and the framework for the process.

Examples of mentoring in different communities

Around the world different community organizations choose mentoring as a social method for development opportunities and social changes. Below you will find examples and experiences of mentoring that demonstrate its success in a different community group.

One of the community organisations "city life community care" notes that Mentoring is a positive, supportive relationship, encouraging the mentee to develop to their fullest potential. Mentoring facilitates the sharing of knowledge, experience or skills and may change and evolve as the needs of the mentee change.

Mentoring programmes for youth are commonplace in today's society, with more than 5,000 such programmes in the United States serving an estimated three million young people

(MENTOR/National Mentoring Partnership, 2006). In the typical programme, each youth is paired with a volunteer from the community, with the aim of cultivating a relationship that will foster the young person's positive development and wellbeing (DuBois et al., 2011).

Interestingly, the Youth Business International global network showed that young entrepreneurs with mentors have more profitable businesses than those without mentors who find it difficult to start and sustain businesses (Youth Business International, 2016). Thirty-sevepercent of young entrepreneurs globally consider their mentor more influential than money to the success of their business. (Youth Business International, 2016; Bayig, 2018). The most important success example of mentoring for a diverse group in society was SOS Mentoring created by this organization to save youth-run businesses in the face of COVID-19.

Over the past several decades, mentoring has become a popular youth intervention as a social and personal change. Several million children and youth participate in more than 10,000 formal mentoring programmes in the U.S. These programmes are funded with hundreds of millions of dollars from government and private entities (Dubois and Karcher, 2013).

Large research has shown that participation for example, in formal youth mentoring programmes leads to positive outcomes across behavioral, social, emotional, and academic domains (DuBois et al., 2011; Eby, Allen, Evans, Ng, & DuBois, 2008; Kuperminc, 2016).

Moreover, Youth who are at risk for behavioral and socio-emotional problems are especially likely to benefit from mentoring, making these programmes integral for promoting equity among disadvantaged and vulnerable populations (DuBois et al., 2011).

Further, positive outcomes have been observed across a range of mentoring programmes, including traditional one-to-one and group-based models and programmes held in different settings such as communities and schools (Herrera, Vang, & Gale, 2002; Kuperminc, 2016; Wheeler, Keller, & DuBois, 2010).

In most cases community mentoring shares the principles of community work and group mentoring which provides opportunities for young people, women, unemployed, minorities to experience multiple positive relational processes with mentors, peers, and the group as a whole (Kuperminc & Thomason, 2013). A 2017 review of 1,451 mentoring programmes serving 413,237 youth found that 35% of programmes use a group model exclusively and another 12% blend one-to-one and group models (Garringer et al., 2017). Compared to one-to-one mentoring, the group format may offer a more efficient use of resources and may be culturally relevant for people who are more inclined toward an interdependent or relational orientation to youth intervention, including girls and youth from many cultural minority backgrounds (Garringer et al., 2017; Herrera et al., 2002; Lindsay-Dennis, Cummings, & McClendon, 2011).

Further mentoring examples can be found at:
https://www.coachnetwork.org/
https://www.buddyprogram.org/programmes/community-mentoring-program/
http://leafmentoring.com/community-based-mentoring/

Does Your community need a Mentoring programme?

Many communities would benefit from a mentoring programme, but it is important to be clear about the nature and extent of the need. In larger communities, a full-blown strengths and needs assessment may be required. Otherwise, consider bringing community partners together to explore the following assessment questions. The answers to these questions will help you begin to design your programme.

As a community mentor think about:

- What formal and informal mentoring resources does the community currently have?
- How would the community benefit from a mentoring programme?
- Is there really a need for this programme? To what extent? How do we know?

It is important to understand collaboration in any setting, but is essential for programme success in a small community. One of the main challenges for groups and organizations trying to establish mentoring programmemes in smaller and rural communities is limited access to human and financial resources. If you find that no one is actively implementing a mentoring project, work to bring people from the following organizations together to discuss the possibilities.

- Ask questions among friends and colleagues about who is providing and supporting formal and informal mentoring in the community
- Who are the targeted mentees? How many are there? How old are they?
- Who else is working with these people? How can we work with them?
- Check with churches, mosques, and synagogues in your community
- Check with the local Services office
- How would the community benefit from a mentoring programme? Known resources in or near the community, and any additional materials that may be useful to your programme.

The framework of Community mentoring:

Basic Stages in the Mentoring Cycle:

It is important to Introduce Mentors to the following stages or phases in the mentoring cycle that underpins the mentoring meeting or session together.

- Exploration Stage
- Understanding Stage
- Action Plan Stage
- Review Stage

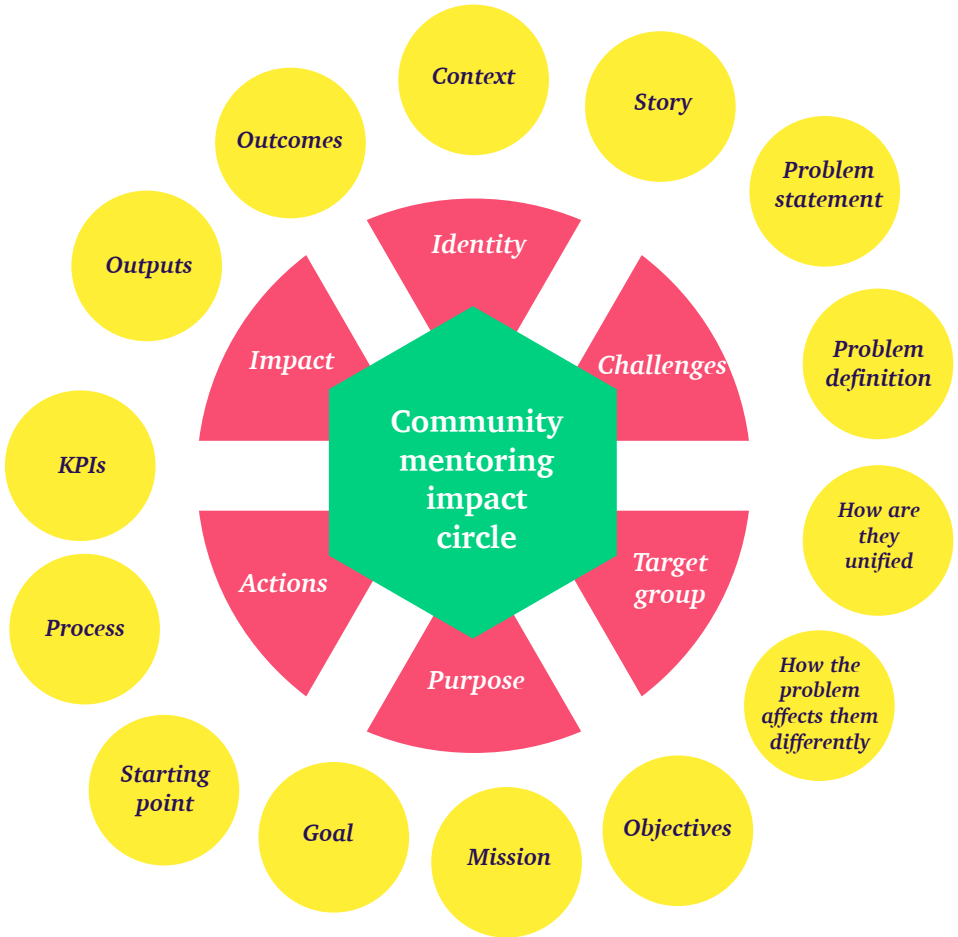
Techniques can be introduced into each of these stages according to the mentor's confidence, previous personal development experience and ability to keep on learning.

An essential parallel process is the continuous development of the mentor's self-awareness. Using a prospective or actual referral to the mentoring service work through what a mentor might be doing in each of the stages below:

Below is an impact circle of community mentoring, where the questions follow the theory of change and are focused on the question of what kind of Impact do we want to see in the community we work with? It is vital to understand the:

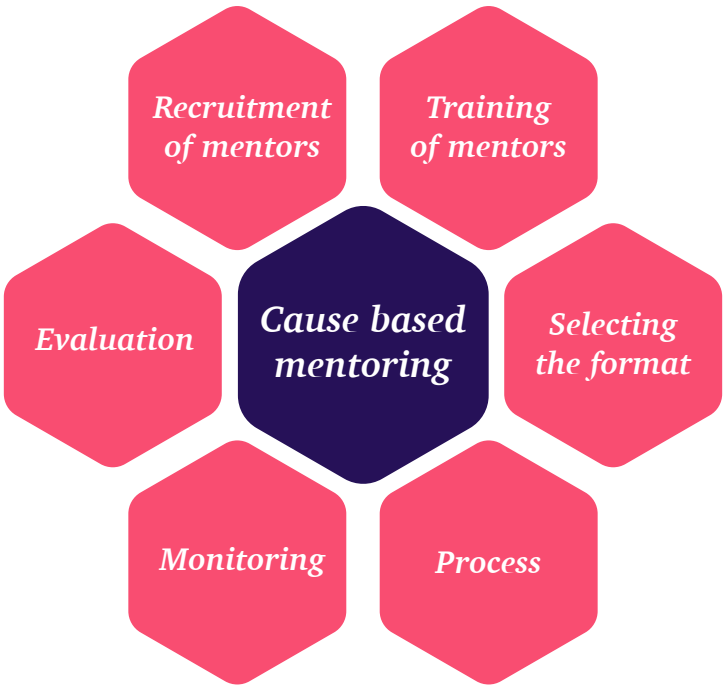
- Identity of the community
- Challenges of the community
- Target audience and their profile
- Purpose of the mentoring is based on the research of challenges
- Actions planned in frames of mentoring or even besides the mentoring programme
- And impact we want to reach

This process is circular because the new mentoring cycle means we have to find out how our previous mentoring cycle has influenced the community's identity and the profile of the target group and what challenges still need to be reacted upon.



Process Map of Community mentoring

After Identifying the Community needs and deciding on the type of mentoring to be used, the next steps of the process are as follows:



Recruitment

- Identification of mentees and mentors
- Analysis of mentees' competency gaps
- Selecting the final formats, defining the timeline, defining the frequency
- Matching of mentors with mentees
- Orientation on the mentoring requirements and process

It is essential to identify the objectives of the mentoring process. According to Mentoring for Women economic empowerment (2020) possible objectives could be:

For mentors	For mentees
- Feeling more responsibility in the role of an expert - The feeling of being appreciated and perceived in the organization as somebody who has skills/knowledge to be passed onto others - Enhancing Mentoring and other interpersonal skills - Being more involved in the organizational development - Developing a new style of leadership while supporting mentee	- Professional growth - Developing skills for a higher position - Pursuit of further personal and professional development inside and outside of the organization - Receipt of honest and constructive feedback - Exploration of new skills to improve the work - Enlargement of networks inside and outside of the organization

Training mentors and mentees

- Training of mentors, the introduction of the formal mentoring and coaching principles
- Training mentees or organizing information meeting on what is mentoring and why it is happening

Objectives of the training process and information meetings could be for both parties to understand the main principles:

For mentors	For mentees
- Start the first communication - Introduce mentoring agreement, agree on expectations and working flow - Share experience, knowledge and network - Follow organizational values and ethical norms - Listen well and provide constructive feedback - Be reactive in cases where the HR or other person responsible for mentoring needs to be addressed.	- Be open for mentorship process - Find time for meeting the mentor - Be proactive and fulfill tasks assigned by mentor - Be motivated for self-development - Understanding the values of self-directed learning - Be open and also give constructive feedback to the mentor - Be honest and realistic on the goals setting and sharing expectations - Seek advice, opinion, feedback, and direction from the mentor - Respect mentor's time and agreed schedule.

UN Women (2020). Mentoring for Women Economic Empowerment

Mentoring process: first interaction

- Sharing of mentees' objectives and mentors' expectations
- Agreement on roles, schedules, venue, content and methodology in each pair
- Assigning a project or task
- Monitoring of the process through, for example, periodic reports of mentor on mentee's progress submitted to the manager of the mentoring programme
- Creation of an organizational culture of learning and collaboration

Mentoring process: the working meetings

For explaining the flow of the mentoring process, a sample schedule of a 7-month mentoring programme can look like this:

MONTH 1	Introduction Pre-orientation meeting Explaining the cycle and responsibilities The first meeting of mentor and mentee Setting up the goals
MONTH 2	Working on Goal #1 (at least 2 meetings of mentor and mentees, and when needed, overall meeting of mentors and management team responsible for mentoring)
MONTH 3	Mid-term evaluation (meeting with all mentors and mentees, can happen all together or separately)
MONTH 4	Working on goal #2 (at least 2 meetings of mentor and mentees, when also needed an overall meeting of mentors and management team responsible for mentoring)
MONTH 5	Working on the Goal #3 (at least 2 meetings of mentor and mentees, when needed overall meeting of mentors and management team responsible for mentoring)
MONTH 6	Final meeting and final evaluation (meeting all mentors and mentees, can happen all together or separately)
MONTH 7	Follow up evaluation and new cycle[1]

[1] *Follow up evaluation can be done a few months after the mentoring process, so you can clearly see the realistic achievements of the process.*

Monitoring plan

- Interim meetings with mentors
- Evaluation
- Exchange of stories/ experiences among mentees and mentors
- Recognition of best-performing team/individuals whenever applicable
- Revisiting the mentoring programme results against the objectives
- Deciding whether to continue or to end the mentoring programme and making Lessons learned

Mentoring for CBOs

Why do Community organizations need mentoring?

It is vital to understand that depending on the location; causes might be very different. In some very good cases, community based organizations are powerful, while in most cases, CBO's are more prone to lack of expertise and financial and human resources. Therefore, assigning mentors or mentors to CBO might lead to fast development of grassroots initiatives.

The mentoring in this case as well can be both, peer to peer, as well as facilitated group mentoring. Depending on the cause or a problem, it can also be a hybrid reciprocal mentoring, where the Organization gets a group mentor, but also, teammates as buddies are mentoring each other.

We can identify main areas of mentoring CBO's:

A. Awareness on the theoretical and practical examples of community work
B. Develop the skills and competencies necessary for CBO formation and Improving management of the organisation
C. Improving the Managerial and Leadership capacities of CBO team
D. Enhancing Community participation and decision making
E. Engagement with significant stakeholders (state and non-state)
F. Strengthening the CBO documentation processes & Financial management

To design the CBO mentoring programme, you should follow a general framework, but can also, in addition, use the canvas for community group mentoring:

Saksham, 2011, Community to Community Mentoring: Together, we can A handbook for Mentors

For Planning your programme, you can refer to the example used by the Canadian Women's Foundation in the Girl's Group mentoring toolkit. It is important to identify the individuals, who are involved, their profile, as well as desired or expected outcomes of the programme for each group of individuals involved.

Individual	Description	Programme Outcome Example
Girl Participant	The mentees in the programme receiving mentorship from older girls or adults	Increase self-confidence, increase physical activity, increase communication skills; more positive attitudes towards school, broader awareness of their geographic or cultural community, increase connections in the community.
Mentors	Older girls or adults providing mentorship to girl	Experience in mentoring, increased leadership skills, meaningful volunteer experience to reference in their resume, and increased connections in the community.
Programme Staff	Paid staff providing leadership and facilitation within the programme.	Greater understanding of girls, stronger leadership capacities, increase connection to community, increase facilitation/organizational skills.
Community Members	Programme partners, trainer, programme presenter, volunteer, etc.	Increase connection to community, greater sense of leadership, greater understanding of girls, new skills development.

Canadian Women's Foundation Alberta Mentoring Partnership
2015 Girls Group mentoring toolkit

Below is also a Log frame for mentoring for CBO's, from the same toolkit, which will serve you to estimate outputs connected to each element of your mentoring programme, and analyze what kind of inputs or interventions are needed for achieving desired results. This is a wider picture for the mentoring programme for CBOs.

Key elements of the logic model:

Logic Model Components	Questions to Consider	Additional information	Examples
Identifies need (s) of assumptions	What needs will the programme address?	Includes programme reach, which is the extent to which a programme attracts its intended audience. Consider the characteristics of the participants and the focus of the programme.	To create leadership opportunities for girls ages 9-13; to support girls in "x" neighborhood to develop healthy connections with adult role models.
Inputs (Resources)	What goes in the programme?	Inputs describe the financial, human, and material resources used for the initiative. It is also helpful to consider time as an input and "in-kind" inputs, too.	Staff time, community meeting space, grants, programmes, community leaders, etc.
Activities	What goes on in the programme?	Activities are what the programme does with the resources. Activities are the processes, tools, events, and actions that are intentional in the programme implementation. These activities are used to bring about the intended changes or results.	Weekly structured mentoring session: sessions workshops on "x" topics: small group discussion & sharing on personal goals; community outings & volunteer opportunities; leadership activities; large group gathering.
Outputs	What goes on the programme?	Outputs refer to the tangible products developed for the initiatives	Deliver ten sessions; host three large gatherings; match five groups of girls with a mentor.

Reach	Who is the direct beneficiary?	Reach refers to participants, clients, and beneficiaries of the programme. This could include the programme participants (girls and mentors), the community, the schools, the family, etc.	Girls ages 9-13 in the community; Adult women / older teens (mentors); community stakeholders (If a volunteer is competent).
Outcomes (Short terms)	What positive impact does the programme have?	Outcomes describes the achievements of an initiative and its immediate or direct effects on those who participated in it. Short-term outcomes include changes in awareness, knowledge, behavior, and decision- making.	Increase confidence; increase knowledge of gender stereotypes; media literacy skills; positive attitudes towards school; stronger understanding of healthy relationships.
Outcomes (Long-terms)	What significant impact will result from having a programme in place over the long term?	Includes achievements of its long-term effects of those who participated in it. Long-term outcomes include changes in behaviors and broader life-style societal changes.	Increase the number of positive relationships in girls' lives; decrease school dropouts; increase community engagement; and improve health and well-being.

COMMUNITY EDUCATION AND THEORETICAL BACKGROUND

WHAT COMMUNITY EDUCATION?

Key words: *Community education, Adult education, Andragogy, lifelong learning, self-directed learning, informal learning*

In the context of community education, the struggle for social justice is represented in the educational goals of community educators and in pedagogical practice. Thus, community education and its implications have a significant role in community work and community development. When we talk about community development or any other forms of community work, it is almost impossible not to mention educational activities. Community education as one model of community work is also one of the most important and widely used models worldwide. We need community education to raise awareness of different topics and to organize different trainings and seminars.

As IACD international standards of community development and Competent Practitioner Framework suggested, community work practitioners should be able to facilitate different meetings and provide different learning opportunities for community members. This requires having a basic understanding of adult learning theories: how adults learn and what are the main teaching principles. To ensure such quality community education programmes, community educators should always reflect on their teaching philosophies - how they are teaching and facilitating. Teaching practices are strongly connected with community development ethics and values. Teaching philosophies influence concrete behaviors and define one's attitude towards community members. Attitudes, methods and approaches are how this philosophy is made visible to others. Different ideological and political beliefs are reflected in the educators' teaching methods and approaches.

Therefore, it is important to know what community educators' philosophical orientation is and how this supports their teaching practice, which in the end should challenge power dynamics and any other forms of social exclusion within the communities. Two main concepts are important for community educators to know: One, adult education related to andragogy and the concept of lifelong learning related to self-directed learning.

ADULT EDUCATION AND ANDRAGOGY

Since in the communities we are working with people of different ages, they need different educational approaches. In the field of community work, this is known as adult education. So we can say that in community education, we are doing adult education.
Adult education itself is a fragmented field and is represented in many different ways, from formally organised programmes to informal groups for leisure to personal interests and political education (Field 2000; Boud & Rooney 2010).

According to **UNESCO, adult education** is:

"education specifically targeting individuals who are regarded as adults by the society to which they belong to improve their technical or professional qualifications, further develop their abilities enrich their knowledge with the purpose to complete a level of formal education, or to acquire knowledge, skills and competencies in a new field or to refresh or update their knowledge in a particular field. This also includes what may be referred to as `continuing education`, `recurrent education` or `second chance education`."

In different times, the purpose of adult education was different. For example, in Soviet countries, educators were actively working to eliminate illiteracy among workers. As there was not much non-formal space for learners to engage with the creation of new knowledge, it can be said that adult education during the Soviet time was ideologised political education of the masses, which promoted socialist labour principles and did not consider the learner`s individual interests.
After the collapse of the Soviet Union in 1991, the post –soviet adult education field started to adopt European models in the field to accommodate modern tendencies. This process was accompanied by the shift to pro-Western politics and economic liberalisation "which embodied the principle of economic liberalism: the primary source of welfare is the market, while state assistance would only be provided to those who fail." (Diakonidze, 2016, p. 9).

Adult education is very closely linked with the concept of lifelong learning and informal learning.

"all learning activity undertaken throughout life, with the aim of improving knowledge, skills and/or qualifications for personal, social and/or professional reasons" (UNESCO, 1984)

"all general education, vocational education and training, non-formal education and informal learning undertaken throughout life, resulting in an improvement in knowledge, skills and competences within a personal, civic, social and/or employment-related perspective. It includes the provision of counselling and guidance services" (European Commission, 2006).

In communities where people of all ages have finished their education still need to care about their professional development and acquire new knowledge and skills. In different countries, the culture is different regarding learning something new. For example, in Georgia, the age of 46-49 is considered to be too old to receive any kind of education. The awareness of the concept of lifelong learning as well as involvement in non-formal education among adults are both low (DVV international, 2017).

ANDRAGOGY

The term andragogy was introduced in the 1800s by German educator Alexander Knapp and was later popularized by American educator Malcolm Knowles (1913-1997). Andragogy is simply a learning theory for adults of all ages and it explains how adults learn and what their main motivators are. In pedagogy, PEDA means child, in andragogy ANDRA means adult.
In pedagogy, teachers make main decisions about what to teach, how to teach and when to teach. In comparison, in andragogy where the focus is given to self-directed learning, the role of learner and the role of educator are changed. Learners should take responsibility for their learning. Teacher-centered teaching is now learner-centered teaching where the role of the educator is more of a facilitator. Educators are co-learners and they facilitate the process of new knowledge construction. Some adults might still want the typical pedagogical approach where educators are making main decisions called banking education, in such cases, educators should push learners away from their comfort zones and encourage them to concentrate on new knowledge production.

The most important aspect in teaching adultspect is that adults are interested in that new knowledge has immediate relevance to their job or personal life. Thus, andragogy is closely linked to self-directed learning, where the main focus is on learners' ability to organize their learning.

Malcolm Knowles developed 5 main characteristics of adult learners:

❶ **Self-concept:** As a person matures his self-concept moves from one of being a dependent personality toward one of being a self-directed human being

❷ **Experience:** As a person matures, he accumulates a growing reservoir of experience that becomes an increasing resource for learning.

❸ **Readiness to learn:** As a person matures, his readiness to learn becomes oriented increasingly to the developmental tasks of his social roles.

❹ **Orientation to learning:** As a person matures, his time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly, his orientation toward learning shifts from one of subject-centeredness to one of problem centeredness.

❺ **Motivation to learn:** As a person matures, the motivation to learn is internal.

For comparison, in the table below you can see the main comparison between pedagogy and andragogy by Lucille Maddalena (2015) in her article comparing main assumptions in andragogy and in pedagogy.

	PEDAGOGY (CLASSROOM/ DIRECTIVE)	***ANDRAGOGY (EXPERIENTIAL/ SELF-DIRECTIVE)***
THE LEANER	*Dependent.* Teacher directs what, when, how a subject is learned and tests that it has been learned outside of actual situations.	*Moves towards independence*. Facilitator encourages and nurtures sharing and involvement as situations unfold.
THE LEARNER`S EXPERIENCE	*Personal experience is not referenced.* Teaching methods are didactic.	*Stories and illustrations are shared as a rich resource for learning.* Teaching methods include discussion, problem-solving etc.
READINESS TO LEARN	*People learn what society expects them to.* The curriculum is standardized.	*People learn what they need to know,* so that learning programmes organized around life application.
ORIENTTAION TO LEARNING	*Acquisition of subject matter.* Curriculum organized by subjects.	*Learning experiences should be based around experiences,* since people are performance centered in their learning

Maddalena, L. (2015). What the#! $% is andragogy. (Pedagogy for grownups).

Every adult group, of whatever nature, must become a laboratory of democracy, a place where people may have the experience of learning to live cooperatively. Attitudes and opinions are formed primarily in the study groups, workgroups, and play groups with which adults affiliate voluntarily. These groups are the foundation stones of our democracy. Their goals largely determine the goals of our society. Adult learning should produce at least these outcomes:

Adults should acquire a mature understanding of themselves.

They should understand their needs, motivations, interests, capacities, and goals.
They should be able to look at themselves objectively and maturely. They should accept themselves and respect themselves for what they are while striving earnestly to become better.

Adults should develop an attitude of acceptance, love, and respect toward others.

This is the attitude on which all human relations depend.
Adults must learn to distinguish between people and ideas and to challenge ideas without threatening people. Ideally, this attitude will go beyond acceptance, love, and respect to empathy and the sincere desire to help others.

Adults should develop a dynamic attitude toward life.

They should accept the fact of change and should think of themselves as constantly changing. They should acquire the habit of looking at every experience as an opportunity to learn and should become skillful in learning from it.

Adults should learn to react to the causes, not the symptoms, of behavior.

Solutions to problems lie in their causes, not in their symptoms. We have learned to apply this lesson in the physical world but have yet to learn to apply it in human relations.

Adults should acquire the skills necessary to achieve the potentials of their personalities.

Every person has capacities that, if realized, will contribute to the well-being of himself and of society. To achieve these potentials require skills of many kinds—vocational, social, recreational, civic, artistic, and the like. Therefore, it should be a goal of education to give each individual those skills necessary for him to make full use of his capacities.

Adults should understand the essential values in the capital of the human experience.

They should be familiar with the heritage of knowledge, the great ideas, the great traditions of the world they live in. They should understand and respect the values that bind men together.

Adults should understand their society and should be skillful in directing social change.

In a democracy, the people participate in making decisions that affect the entire social order. Therefore, every factory worker, salesperson, politician, and housewife must know enough about government, economics, international affairs, and other aspects of the social order to participate intelligently.

The society of our age, as Robert Maynard Hutchins warns us, cannot wait for the next generation to solve its problems. Time is running out too fast. Our fate rests with the intelligence, skill, and good will of those who are now the citizen rulers.

The instrument by which their abilities as citizen-rulers can be improved is adult education. This is our problem. This is our challenge.

Knowles, M. S. (1950) Informal Adult Education, New York: Association Press. Guide for educators based on the writer's experience as a programme organizer in the YMCA.

Original link:
https://infed.org/mobi/malcolm-knowles-informal-adult-education-self-direction-and-andragogy/

Checklist Questions for reflection:

From your own teaching experience, think of a situation that clearly illustrates pedagogy and one for andragogy	
Reflect on one of Malcolm Knowles five key assumptions about adult learners. what would you add/change?	
How has adult education contributed to andragogy?	
How does the andragogical model fit with your own learning style?	
How can you, as a community educator, enhance the community members' will to learn? What can be done to make community members eager to learn the material?	
How do you see the connections between informal learning and community education? What could be potential obstacles for elderly people to learn something new?	
In your opinion, what should be the main characteristics for a community educator?	

THEORETICAL BACKGROUND: FREIRE AND GRAMSCI

Key Words: *Social Change, Banking Education, Cultural Invasion, Freire, Political Clarity, Ideological Clarity.*

The theoretical background of community work could be complex and contradictory, and we cannot cover all theories in the frame of this manual. However, it is essential to acknowledge the importance of theories in community work and understand the main assumptions behind community work practice. In the previous chapters, we mentioned that an ethical approach towards community members is crucially important; thus, reflecting on different theories helps us to develop a `no harm` attitude. Additionally, certain policies depend on what the dominant theoretical perspectives are; thus, it is crucial to be able to more or less understand how these dynamics change.

Firstly, we need to acknowledge that theories develop and change over time, and they are not fixed. The aim of this chapter is to shortly outline the main theoretical discussions behind community work and present the main assumptions that might help you to orientate yourself in the field.

There is no one agreed theory in community work; instead, it is a clutch of theories that overlap with such broad fields such as sociology, economics, anthropology, political sciences, philosophy etc. the field of community work is highly interdisciplinary. The first step is to acknowledge this complexity. In different handbooks and manuals, you might come across community work theories like pluralist theories, radical and socialist theories, feminist theories, the ethnic minority and anti-racist critiques, theories related to environmentalism and social movements etc. The authors who influenced the field are Paulo Freire, Antonio Gramsci, Michael Foucault, Bell Hooks, Amartya Sen, Saul Alinsky, Manuel Castells etc. Of course, all of these authors were not specifically involved in community work practice; however, their work in social science influenced certain policies in many different countries (Purcell and Beck, 2010).

We can start theoretical reflection by asking a central question: what is a relationship between individuals and society? Which is to understand whether society is restricting the development of individuals or the opposite. Understanding such fundamental questions, practitioners will better understand, for example, why young people in certain communities do not want to attend schools or why there is domestic violence in the families.

SOCIAL CHANGE

Perhaps the most important concept in community work is social change. Almost all community work activities aim to achieve some kind of positive social change in society. Thus, it is important to reflect on what exactly social change means. Thin (2002) explores four themes of social change, which allow the worker to interrogate their practice in terms of social change. They are:

- **social justice:** equal opportunity and the achievement of all human rights;
- **solidarity:** cohesion, empathy, co-operation and associational life;
- **participation:** opportunities for everyone to play a meaningful part in development;
- **security:** livelihood security and safety from physical threats.

Freire and Gramsci:

As mentioned above, there are many theorists in social science who informed the practice of community work. However, perhaps the most commonly cited authors in this field are Freire and Gramsci. We cannot overview all concepts developed by these authors, but we will try to mention some assumptions which can be interesting to understand the basics of Paulo Freire.

Paulo Freire, a Brazilian philosopher, is considered to be the most influential educationalist of the late twentieth century. The main ideas in Paulo`s approach are based on the belief that all education is political and that we need to provide educational opportunities which will serve the emancipation of the oppressed. Freire`s understanding of social phenomena is based on the complex interplay of the opposing forces: labour/capital, rich/poor and oppressor/oppressed.

These are some main assumptions in Freirean pedagogy:

Banking education: the concept of banking education is probably one of the most well-known concepts in Freire's pedagogy. It rejects the hierarchical `banking` system, where students become receiving objects. For him, students are subjects, not objects, and education should serve the purpose to liberate students and the wider society. Learners and educators should engage in such educational processes where concrete knowledge together with experience are integrated into praxis (Purcell and Beck, 2010, p. 65)

Freire describes banking education as:
`An act of depositing, in which the students are repositories and the teacher the depositor. Instead of communicating, the teacher issues communiqués and 'makes deposits' which the students patiently receive, memorise and repeat. This is the 'banking' concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing and storing the deposits. They do, it is true, have the opportunity to become collectors or cataloguers of the things they store. But in the last analysis, it is men themselves who have been filed with the lack of creativity, transformation and knowledge in this (at best) misguided system. For apart from inquiry, apart from the Praxis, men cannot be truly human. Knowledge emerges only through the restless, impatience, continuing, artful inquiry men pursue in the world. (Freire,

Problem –Posing/ Problematizing approach:

According to Freire, the skill is to work with people by **a 'problematizing' approach rather than a 'problem- solving'** stance as advocated in the 'banking' system of education. 'Problem- solving' involves an expert being distant from a person's reality while engaging in an analysis that efficiently resolves difficulties before dictating a strategy or policy. Freire believes that this reduces human experience and difficulties to that which can be 'treated'. 'Problematizing', however, means immersing oneself in the struggle of disadvantaged communities and engaging in the task 'of codifying total reality into symbols which can generate critical consciousness' (Freire 1976: ix, p.80).

Domestication VS. Liberation: For Freire, dehumanization occurs when we are living in an unjust social order. Freire believes in humanity's potential to become more fully human. The main idea of liberation is to encourage people to act for change through critical analysis described as "problem-posing". The education must therefore ask "for whom and on whose behalf am I working?" (Mayo, 1999). The main purpose of education is to serve liberation/emancipation and not domestication.

Cultural invasion: Education, whether formal, informal or community-based is a potentially dangerous act if it is delivered without reflection or criticism. Which is called banking education is unwittingly imposing our culture, thereby disempowering the people we want to empower. Freire describes this process as a cultural invasion. The process makes communities see reality through the eyes of the 'invaders,' accept imposed norms and values, see themselves as inferiors and become powerless. Such an approach develops the culture of silence, and their knowledge and insights are less important than those of the `experts` (Purcell and Beck, 2010, p.40).

Levels of consciousness: Freire talks about three levels of consciousness, Magical, Naive and Critical.
It is important for the worker to recognize the different levels of consciousness which people experience and what the implications of that are for practice.

- ***Magical consciousness:*** In this state, people are passive and accepting of their lot in life; Their belief is that the situation is inevitable and unchangeable.

- ***Naive consciousness:*** In this state, people recognise their personal problems but do not make the connection to wider social or structural issues.

- ***Critical consciousness:*** People recognise that the structures of society are unjust and the discrimination they produce affects them, the way they think and feel about their lives and the opportunities that are open or closed to them. This awareness leads to collective action for change.

To combine the above-mentioned main principles of critical pedagogy and political dimension of education, the concept of political and ideological clarity developed by Lilia Bartolome (2004), as a core theoretical foundation for community education, could be useful for community workers when developing their educational programmes and projects.

Political clarity

"Political clarity - refers to the ongoing process by which individuals achieve ever-deepening consciousness of the sociopolitical and economic realities that shape their lives and their capacity to transform such material and symbolic conditions. It also refers to the process by which individuals come to understand the possible linkages between macro-level political, economic, and social variables and subordinated groups" (Bartolome, 2004, p. 98).

Ideological clarity

"Ideological clarity – refers to the process by which individuals struggle to identify and compare their own explanations for the existing socioeconomic and political hierarchy with the dominant society`s. The juxtaposing of ideologies should help teachers to better understand if, when and how their belief systems uncritically adopted those of the dominant society and thus maintain unequally and what should be unacceptable conditions that so many students experience on a daily basis "(Bartolome 2004, p.98).

It is important to note that most of Freire's work is influenced by Italian Philosopher Antonio Gramsci and some literature might lead you to think that they are interchangeable. However, it is important to understand the differences and similarities between Gramsci and Freire. The table below shows main similarities and differences between these two authors, which is largely based on the work of Mayo and Brookfield (Purcell and Beck, 2010, p.40).

SIMILARITIES:	DIFFERENCES:
All education is political, being based upon an ideological position.	Gramsci was concerned essentially with the traditional Marxist concept of the working class. Freire and broader Freirean practice identifies multiple sites of engagement around gender, sexuality, race and identity issues as well as the economic.
The ruling order will use coercion if necessary to sustain their power.	Gramsci was interested in the conflicts between high (establishment) and low (working class culture). Freire is almost entirely concerned with exploring what he terms popular culture.
Civil society is an area of conflict where cultural/educational processes need to change from dominant to transformational/counter-hegemonic discourses.	Gramsci wanted a critical interpretation of history so the working class could understand the context of present society. Freire is mostly concerned with understanding the present and places less importance on the past.

There is a strong belief in the potential of human agency.	Freire believed that traditional teacher-led education (banking education) filled the student like an empty vessel. Gramsci thought that education was filtered by the individual's experiences and that all teaching was reinterpreted by the learner.
Intellectuals/educators should be part of a process and learn from it, rather than experts who control it.	Models of Freirean practice are well established, whereas Gramscian practice is more about intent and perspective than defined ways of working.
The role of adult educators (and related workers) is to facilitate the challenging of the notion of 'common sense' and the everyday acceptance of how things are as being both right and inevitable.	
People should move from being objects that are controlled by institutions to subjects in control of their own destiny.	
The importance of praxis (linking knowledge to theory to action).	
Transformation through education will be most effective if linked to mass organisations and social movements.	
Local collective education – Gramsci through factory councils, Freire through cultural circles.	

(Purcell and Beck, 2010, p.51).

Reflective Check-list questions:	
What are the social issues that are prioritized for funding within in the neighborhood that You live or work in? Why?	
Are there any groups of young/adult people who might be targeted for particular forms of Youth/community work interventions? Who makes these decisions?	
What is the expertise of those in whom society has invested these powers?	
Why and how do we arrive at the social categories that become part of the dominant discourse in our work?	
Should communities be considered as a social structure? What is their relationship to the economic system? What impact, if any, do communities have on individuals and social relationships? To what extent is your role to build on the social networks in communities or attempt to change them?	
What social class are you and why? Compare your views with colleagues, family and friends. Do you agree on which class you belong to? Do you agree on the factors that determine your class? Does your class give you power or make it possible for others to oppress you?	
Identify three times in your life when you have felt powerful. Identify three times in your life when you felt powerless or oppressed. Try to identify why you felt powerful or powerless and use these reasons to help you come up with a definition of power.	

What theory fits most comfortably with your view of the world? Consider the positive and negative aspects of the theory and its possible application to the practice of community work.	
Are there other social theorists whose work you consider to be of value in developing your understanding of community work? Who are these theorists and how does their work make a contribution to the activity of community Work?	
What is society? What is the relationship between individuals and society? Do you believe that current policy and practice is ideologically shaped?	

INTERNATIONAL STANDARDS AND GOOD PRACTICES IN COMMUNITY WORK

KEY WORDS: *IACD standards, community development values and ethics, Competent Practitioner Framework, good practice.*

Alongside developing the community work and community development practice, it became necessary to develop standards that would ensure the quality work of community work practitioners. As mentioned in the previous chapter, community workers and community development practitioners could both be paid (employed workers) or unpaid work (community activists). In both cases, community practitioners need the necessary skills, knowledge and attitude to support communities to achieve their goals in different fields. Having commonly agreed values and standards and a regular reflection on them helps practitioners shift the focus from methods fetish and give equal importance to underpinning theories and knowledge. It is also important to ensure that community work and community development activities are not promoting racism, violence or any form of social exclusion.
Two major organizations have done significant work in this direction—first, International Association of Community Development (IACD) and second - CLD Standards Council Scotland.

In different countries, there are different national standards regulating community development practice. However, the internationally agreed standards by IACD more or less cover all aspects of community development, which are based on the work of Ireland, the UK, South Africa and New Zealand. The standards developed should be adapted by different countries according to local context; however, IACD offers a good baseline work for interpretation and changes.

As presented in the previous chapter, IACD identifies eight core themes and key practice areas that are related with the field of community development:

- Values into practice
- Engaging with communities
- Participatory planning
- Organizing for change
- Learning for change
- Diversity and inclusion
- Leadership and infrastructure

You can see the detailed description of each standard as an annex at the end of this manual.

It is not expected that all community development workers are highly qualified in all these areas and the skills listed in the standards; however, it is expected that all community development workers who are aware of these areas are professionals in the skills that are required in their different projects.

COMMUNITY PRACTITIONER COMPETENCIES AND CLD

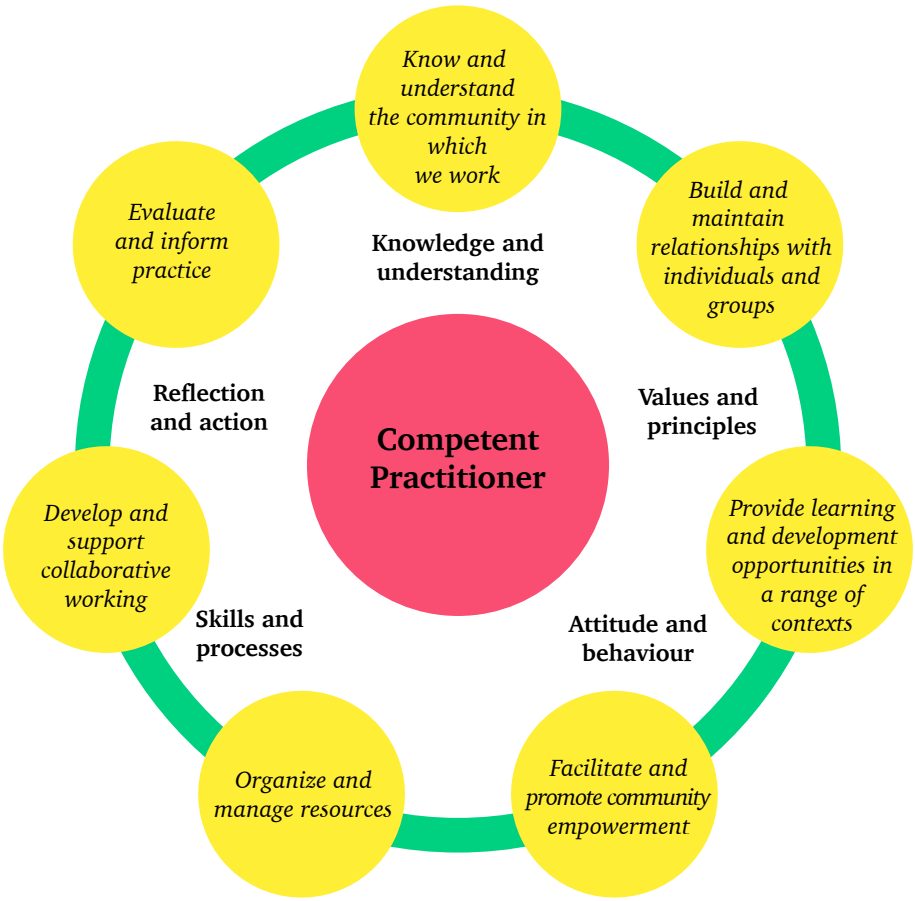
Together with IACD, Standards Council Scotland is also one of the essential organizations in the community development field, which is providing standards, ethics and different professional development opportunities for people working in community learning and development. It sets values, competencies and ethics that are applied in professional practice. Two major documents are relevant in this case: first, Community Practitioner Competencies and National Occupational Standards.

CLD practitioners need to be clear about the intention of any intervention they undertake, how it will support social change and how it relates to the outcomes the learners and communities want to achieve. Therefore, the practitioners should always reflect on how the values underpin, inform and are present within their community development practice.

As in any other setting, it is also important to have certain standards in the field of community development to employ professional practitioners with appropriate qualifications. Competence standards also serve the purpose of ensuring that practitioners have qualifications that are appropriate to their roles.

The presenter competencies below are supposed to support: community activists, community development workers, individuals and organisations adopting a community development approach in their work, community development education and training providers.

National Occupational Standards Scotland define Competence as the application of knowledge, understanding and skills to perform consistently to the standard required in the community development context.



We can see from the picture that there are seven competencies identified in the Competent Practitioner Framework: know and understand the community in which we work, build and maintain a relationship with individuals and groups, provide learning and development opportunities in a range of contexts, facilitate and promote community empowerment, organize and manage resources, develop and support collaborative working, evaluate and inform practice.

You can see the detailed description of each competence below:

Competence A: Know and understand the community in which we work

Purpose: so that practitioners can work with individuals and communities to identify and plan action based on knowledge of some of the internal and external influences at work.

Context: understanding the context within which our work takes place will be based upon our knowledge of social, political and wider environmental influences on communities. Competent CLD practitioners are aware of the relevant global and local factors that impact on the community with which they work.

As a competent practitioner with an understanding of the community/ environment in which you work, you will be able to demonstrate that you can:

A1. conduct an external community/ environment assessment, considering the political, economic and social context of the community;
A2. investigate internal views and information relating to the area within which you work;
A3. critically analyse internal and external factors impacting on individuals and communities;
A4. identify needs, assets and opportunities using relevant information and evidence;
A5. involve other stakeholders in identifying and agreeing on needs and local priorities;
A6. evidence an awareness of challenges relating to barriers to participation within the local community/environment;
A7. ascertain conflicting needs and demands.

Competence B: Build and maintain relationships with individuals and groups

Purpose: so that people's ability and opportunities to work together are enhanced.

Context: CLD is built upon the interactions between people, be these community members, activists or those working with organisations offering support. These relationships provide the basis to support learning and engage people in action to support change within their communities.

As a competent practitioner able to build and maintain relationships with individuals and groups, you will be able to demonstrate that you can:

B1. seek out and engage with individuals, groups and communities; B2. Practice in different roles, such as facilitating, supporting, leading, advocating, that are appropriate to the work in which you are involved;
B3. use informal dialogue in individual relationships and within groups; B4. Handle challenges and opportunities constructively;
B5. understand and deal with the underlying dynamics at work within relationships and groups;
B6. work towards the resolution of conflict;
B7. recognise the power dynamic and action needed to equalise power relationships in decision making;
B8. facilitate endings for individual and group relationships where appropriate.

Competence C: Provide learning and development opportunities in a range of contexts

Purpose: so that people can identify and achieve their individual and collective goals.

Context: CLD is based on providing learning and development opportunities that are accessible and responsive to individual and community priorities.
These opportunities create personal and community benefits such as improving self-confidence and skills, enhancing employment opportunities, and supporting health and well-being, community regeneration, and individual and community activity.

As a competent practitioner able to provide learning and development opportunities in a range of contexts, you will be able to demonstrate that you can:
C1. provide education and development opportunities that are developed in dialogue with individuals and communities;
C2. generate learning opportunities that will stimulate personal and community change;
C3. tackle barriers to participation;
C4. develop, design and deliver learner-centered programmes;
C5. take advantage of learning and development opportunities in everyday situations;
C6. use appropriate methods and techniques; C7. support progression and transition;
C8. use appropriately targeted methods to promote learning and development opportunities.

Competence D: Facilitate and promote community empowerment

Purpose: so that people can take individual and collective action to bring about change.

Context: CLD practice is built on critical analysis of internal and external factors that influence individual and community priorities and has a distinctive role in working with people to take action to identify and influence decisions that impact on the quality of individual and community life.

As a competent practitioner able to facilitate and promote community empowerment, you will be able to demonstrate that you can support individuals, groups and communities to:

D1. analyse and understand power dynamics and decision-making processes;
D2. use community action as a means to achieve change; D3. be inclusive and involve the wider community;
D4. interact within and across communities;
D5. participate in decision-making structures and processes; D6. campaign for change;
D7. identify and manage community assets.

Competence E: Organise and manage resources

Purpose: so that individuals, communities and organisations can achieve effective management of community assets and resources, services and organisations.

Context: CLD practitioners need to understand the culture of organisations, the responsibilities of those involved and how organisation and management styles, practices and governance relate to sustainable organisations.

As a competent practitioner with an understanding of planning, organising and managing resources, you will be able to demonstrate that you can:

E1. develop and plan programmes and project activities;
E2. manage and monitor programmes and project activities; E3. promote and manage a culture based on equality;
E4. organise, deploy and monitor resources effectively;
E5. recruit, manage and support people (staff, volunteers); E6. identify and access funding/ resources;
E7. understand and manage risk;
E8. interpret and apply relevant legislation (e.g., equalities, Child Protection, Health and Safety).

Competence F: Develop and support collaborative working

Purpose: so that people can enhance decision-making and collaborative activities that impact on the quality of life of individuals and communities.

Context: CLD practitioners need to understand, recognise and value the benefits of collaboration and build appropriate and effective alliances, networks and other forms of working together.

As a competent practitioner able to develop and support collaborative working, you will be able to demonstrate that you can:

F1. develop and support collaborative working within your own organisation;
F2. initiate collaborative working with relevant organisations; F3. Participate in partnership and collaborative working;
F4. support community participation in partnership and collaborative working;
F5. clarify and articulate the role of your own organisation and that of others;
F6. negotiate and agree on roles in collaborative and joint work, taking a leadership role where appropriate;
F7. identify, put in place or provide appropriate training and development opportunities for collaborative working;
F8. challenge and be challenged on issues undermining effective partnership working, being aware of tensions and conflicts;

Competence G: Evaluate and inform practice

Purpose: so that robust evidence can sustain, inform, influence and change policy and practice.

Context: Competent CLD practitioners require to build an evidence-based practice based on an appreciation of the value of research and evaluation. They need a knowledge of the methods and techniques commonly used and an understanding of the current issues and challenges in evaluation, quality assurance and performance measurement in CLD.

As a competent practitioner with an ability to evaluate and inform practice, you will be able to demonstrate that you can:

G1. understand the differences between research, evaluation and associated concepts;
G2. employ appropriate tools, frameworks and methodologies in the evaluation of practice;
G3. draw on evaluation findings to inform your own practice; G4. use participative evaluative processes;
G5. promote and support community-led research and evaluation; G6. analyse policy, research and evaluation evidence;
G7. learn from other perspectives and challenge your own assumptions; G8. Interpret and use evidence related to outcomes and impact;
G9. present evidence to a range of audiences using appropriate tools and technologies.

VALUES AND ETHICS

According to the Competent Practitioner Framework developed by CLD Standards Council Scotland, ethics are standards of behavior that govern the conduct of an individual or the members of a profession. Without values, educators become just technicians, as Brazilian educator Paulo Freire would call it, who know how to implement a certain method without understanding its main purpose and the aim. Galbraith (1998, as cited in Galbraith 2001, p.2) states that attitudes are those effective elements that are connected to our likes or dislikes, positive or negative, and for or against feelings towards a person.

CLD Standards Council Scotland offers the following ethics for the community work practitioners.

COMMUNITY DEVELOPMENT ETHICS	
Primary Client	Our primary client (our 'constituent') is the individual, group or community with whom we engage. We will ensure that the interests of the constituents we work with are at the center of everything we do in our work. We will not seek to advance ourselves, our organisations or others, personally, politically or professionally, at the expense of our constituents.
Social context	Our work is not limited to facilitating change within individuals, but extends to their social context and environment. It recognizes the impact of ecological and structural forces on people.
Equity	Our work promotes equality of opportunity and outcome. Our practice is equitable and inclusive.
Empowerment	We seek to enhance constituents' capacity for positive action by: - enabling them to clarify and pursue their chosen priorities - building skills of decision-making, engagement and co-operation - making power relations open and clear - supporting constituents in holding those with power accountable - facilitating disengagement from the professional relationship. Our starting point is that constituents are capable of assessing and acting on their interests.
Duty of Care	We will avoid exposing our constituents to the likelihood of harm and/or detriment to their wellbeing.

Transparency	Engagement with the young person, adult learner or community, and the resulting relationship, will be open and truthful. Potential conflicts of interest will be openly declared.
Confidentiality	We will respect confidentiality in relation to information provided by constituents. We will make constituents aware of limits to this confidentiality and, wherever possible, will consult with them before any disclosure. When we need to decide whether or not to disclose information we will use professional judgement, taking account of both the principle of maintaining confidentiality and of our duty of care. We will ensure that this judgement is professionally defensible.
Co-operation	We will actively seek to co-operate with others in order to secure the best possible outcomes for our constituents.
Professional Learning	In order to improve our capacity to meet our obligations to constituents, we will work reflectively, identifying, using and sharing information, resources, skills, knowledge and practices with colleagues and others.
Self-awareness	We should be conscious of our own values and interests, and approach cultural and other difference respectfully. While the need to challenge may arise, we must try first to understand.
Boundaries	The CLD professional relationship is intentionally limited in order to protect the constituent, the practitioner and the purpose of our work. These limits should be clarified, established and maintained. The relationship must be based on mutual trust and must not involve abuse of the constituent / practitioner relationship.
Self-Care	We will work to ensure CLD practice is consistent with the safety, health and wellbeing of CLD practitioners.

In addition, there some more values identified in Community Development National Occupational Standards Scotland:

COMMUNITY DEVELOPMENT VALUES	
Social Justice and equality	Work for a more just and equal society that recognises environmental, political, cultural and economic issues by: - Celebrating the strengths, skills and assets in communities - Acknowledging and challenging inequalities, injustice and imbalances of power - Promoting human and civil rights and responsibilities
Anti-discrimination	Respect, value, support and promote difference and diversity whilst rejecting and challenging any form of oppression, discrimination and sectarianism. - Recognise that discrimination works at individual, community, organisational/ institutional and societal levels - Explore and challenge all forms of discrimination - Develop anti-oppressive policies and practices which actively support and value diversity
Community empowerment	Enable communities to develop confidence, capacity, skills and relationships to shape collective action and challenge imbalances of power. - Enable communities to recognise and build on their existing skills, knowledge and expertise - Promote the rights of communities to define themselves, their priorities and agendas for action - Provide the space for communities to develop critical, creative, independent and active decision making and participation
Collective Action	Promote the active participation of people within communities, using the power of a collective voice and goal. - Recognise the wealth of creative and positive resources within individuals and communities - Promote and support diverse communities to agree and take action on their common concerns and interests - Use the power of the collective voice to plan and take collective action while respecting the rights of others
Working and learning together	Create and encourage opportunities for collective learning through action and shared reflection. - Learn from shared experiences of working in collaboration - Understand experiences in the context of wider social, political and economic forces - Encourage critical reflection on own practice, values and beliefs.

How does our work link to the Values and Competencies of CLD?	
What are the core concepts that guide your explanations of human behavior?	
What are the most important values that guide your professional practice?	
In which competence are you good at? Which one needs improvement?	
How do you critically reflect on your assumptions, beliefs and values?	
What aspects of the community work standards do you find most challenging? Why? How could these challenges be addressed?	
How have your professional values been developed and informed by knowledge and experience?	
What informs your thinking when planning your priorities for future professional learning and development?	
How do you plan your professional learning to enable community members to develop in these areas? What support would you require to meet those needs ?	

Examples of community work:

Improving opportunities for learning and development in remote rural communities

This is an example from a rural Highland High School, which has a roll of just over 100.

The school is allocated Pupil Equity Funding (PEF) based on only two pupils registered for free school meals. Local community insiders believe that many families do not apply for school meals as a result of what they see as the perception of others in a small community.

Nonetheless, the School's head teacher and the local youth worker, employed by High life Highland (a charitable company established by Highland Council as an "arms-length organisation") saw the potential to make good use of the PEF, adopting a targeted approach while avoiding stigmatising or separating individuals. The focus is on benefiting both educational outcomes and social wellbeing; this involves looking at attainment scores, transport issues, food and nutrition and other factors affecting wellbeing.

The school has several well-established after-school activities one day a week, run by High Life Highland. From 5 p.m. there is football followed by youth clubs, both for 1st to 2nd years and for senior pupils. Transport home relies heavily on parental co-operation as there is no public transport out of the area after 6 pm. The average journey home per pupil is 8 miles, some living even more remotely with a mile or so to travel on unpaved, unlit roads.

The potential for introducing a study club run by youth services for all pupils between the end of the school day and 17:00 was identified, with the offer including a free snack and transport home for young people attending this and staying on for the youth club activity.

Since this activity has started, the two young people whose circumstances attract PEF to the school have attended both the study club and the after school youth club; they are from a very remote rural area and would not normally have been able to access these sessions. There has been a positive impact on their social, emotional and educational wellbeing and also for other young people at risk of having their life-chances restricted who are staying behind to access this group. This includes senior pupils also taking part in an extra opportunity for study and carrying on to the youth clubs.

As at early April, the initiative had delivered 520.5 hours of extra learning, and 45% of the school were engaging in extra youth work activities (up from 25%).

Original source: Standards Council Scotland
https://cldstandardscouncil.org.uk/resources/
stories-of-cld-practice/improvingopportunitiesruralhighland/

Good Practice: Flourishing Group at Dundee International Women`s Centre

The Flourish Group, led by our Parent and Families Worker, provides a comfortable space that is culturally sensitive to different needs, helping to break down barriers to participation. The programme mixes relaxation time for mothers/carers with parenting workshops around healthy living, development through play and others.

Most of the women who come to Dundee International Women's Centre are isolated, have poor English skills and find it very hard to communicate with their children's school or health professionals. After attending Flourish, and other groups at the Centre, they benefit from an extended social circle, more confidence in speaking English and are better informed about parenting and the expectations of modern Scottish society.

Women from BME (Black and Minority Ethnic) communities often lack awareness of, or access to, appropriate services which could help them or they may see them as not appropriate to their particular needs or unsympathetic to their cultural and/or religious sensitivities. Project staff work in partnership with many different agencies and can help them to make 1:1 connection, as well as inviting professionals such as Dundee City Councils Parent Liaison Officer to speak to women in the groups.

Their children also benefit from spending time in our in-house creche. Many of the families with see a negative connotation in using childcare outside the family as a reflection of the mother's inability to cope. This can mean that the children have little interaction with other adults and children and find the transition to mainstream nursery much harder than it would be with better social and language skills.

Original source: Standards Council Scotland
https://cldstandardscouncil.org.uk/resources/stories-of-cld-practice/flourish_at_diwc/

Good Practice: Informal Education in Practice, the Hattersley Neighbourhood Partnership Audit

In 2006, the community development worker for the Hattersley Neighborhood Partnership (Hattersley is a large, originally council owned overspill estate to the east of Manchester, built in the 1960s to house 9,000 people) identified, through conversations with representatives of local community groups, the need to evaluate the impact of the work of the partnership and to make suggestions for the future, after the work of the partnership had ended in 2007. A group of eight women, all volunteers with local groups and living within the area, volunteered to take part in what was to become an audit and evaluation of 31 local groups. They became a team that met on a regular monthly basis to decide how best to undertake the work, and with whom.

Although the work of the team was focused on the audit, the meetings became a space to discuss many related local and national issues, including the reputation of the estate, the role of volunteers, tenant management, national government policy and how to influence it, and how to organize and run events. The specific work of the audit focused on different research approaches, discussions of ethics, accountability, how to report back, the importance of participation and inclusion, and analyzing data.

The role of the informal educator was to work with the community development worker and the group to facilitate the process of learning and support the team in undertaking the work. Space was created for the team to discuss and debate issues and to make decisions. The participants volunteered to participate in a process based on their direct experience and needs, and which they hoped would benefit themselves and their community and groups. The informal educator enabled the team to draw on their local knowledge, networks and skills, building their confidence and capacity to undertake work in the future.

A critical approach was apparent at a number of levels. Discussions about who should be involved and how enabled the team to identify people who might not be served by groups. As a result, a sample of 40 individuals who did not attend were interviewed. Issues of power and participation were discussed in relation to the work of the partnership, and in relation to government initiatives, such as tenant management in which several of the group were becoming involved nationally.

The team has been involved in The Active Learning for Active Citizenship (ALAC) work at a regional level by participating in hub events, and presenting their work at a workshop of the regional launch of the ALAC learning framework in November 2006. At a national level they have taken part in national ALAC events, and have built their confidence to participate in other consultation events held by the Department of Communities and Local Government, directly contributing to civic engagement and state capital. At a community and civil society level they have engendered social capital by influencing the future design of support and funding to local groups.

Original Source: Active Citizenship and Community Learning, Carol Pakham

Good practice: Community Building and Neighbourhood Renewal A case of revitalizing degraded residential urban neighborhood through community planning

The renewal and revitalisation of the Planina neighborhood in Kranj, Slovenia implemented a sustainable urban strategy and brought new life to a degraded residential urban neighborhood, according to the needs and ideas of its residents. The project focuses on integrated solutions to reduce environmental, transport and economic problems, issues of urban poverty, social exclusion and segregation, with the aim of strengthening social cohesion. It enables a comprehensive, participatory and integrated attitude of all stakeholders, bringing together the expertise and experience of the actors involved. It supports the economical use of (public) land and the transition towards the rational use of energy while encouraging cooperation between the city and the state. The project is concrete, transferable and proven in practice.

WHAT DIFFERENCE HAS IT MADE?

The most relevant result of the project is the comprehensive plan for community programmes of neighborhood renewal and regeneration that was made together with the residents, the experts and the stakeholders. It includes a clear timetable and a financing plan for the implementation, as well as a plan for future development.

The project has developed various innovative and integrated methods of project work aimed at the active participation of the residents, introducing them to several municipal offices, to experts in the field of urban renewal and to other stakeholders. Project informed other Slovenian municipalities facing similar challenges and the interested public of our project and invited them to work together. Project team established a dialogue with several national ministries aiming at the establishment of guidelines at future tenders for co-financing the renewal and regeneration of degraded urban centers.

Since January 2016, there have been six working groups of residents, fifteen public events on the larger and on the smaller scale, attended by about 1650 residents and taking place on nine different public surfaces and locations in the neighborhood. Project partners were five municipal council offices, nine public services on municipal and national levels, four local communities, four kindergartens, three elementary schools, one retirement home and one local secondary school, ten NGOs, five experts in different fields and one local company for the management of apartment buildings and several private companies.

Original source: URBACT: Driving Change for better cities
https://urbact.eu/community-building-and-neighbourhood-renewal

Good Practice: Tom Sawyer Festival

Tom Sawyer Fest is a festival for everyone who wants to make the city better, and for everyone who wants to go from words to the point, tidy up the external view of the city, draw attention to the value of the historical environment. This festival aims to unite urban activists into a vibrant community.

Holding the festival of the restoration of the historical environment "Tom Sawyer Fest" on the territory of the Stavropol Kray involves a set of measures to preserve and restore the architectural and historical heritage of the settlements of the Territory (Stavropol, Pyatigorsk, Moscow Izobilnenskoe municipality).

Thanks to the preservation and restoration of cultural and artistic objects, the population's interest in the historical past is formed, the foundations of aesthetic perception are laid.
The realisation of the project involves a number of activities involving volunteers and competent specialists of the region. These measures are aimed at expanding knowledge in the field of history, art and urban planning, developing creative and voluntary activities of young people, preserving historical monuments and forming a unique image of cities and villages.
The key event (festival) involves the preservation and restoration of the architectural and historical appearance of the urban environment through restoration work on selected objects.

The project is supported by municipal governments and sponsors. The project is implemented by a team of volunteers and specialists engaged in the implementation of programmes for the development of a comfortable urban environment, the preservation of historical heritage, patriotic education of children and youth, the development of the tourism industry on the territory of the declared settlements. It is planned to broadcast educational programmes in social networks and the media about the importance of preserving the historical heritage, conducting historical excursions to the cities and villages of the project.

Original Source:
http://buroinitiave.tilda.ws/tsfstav

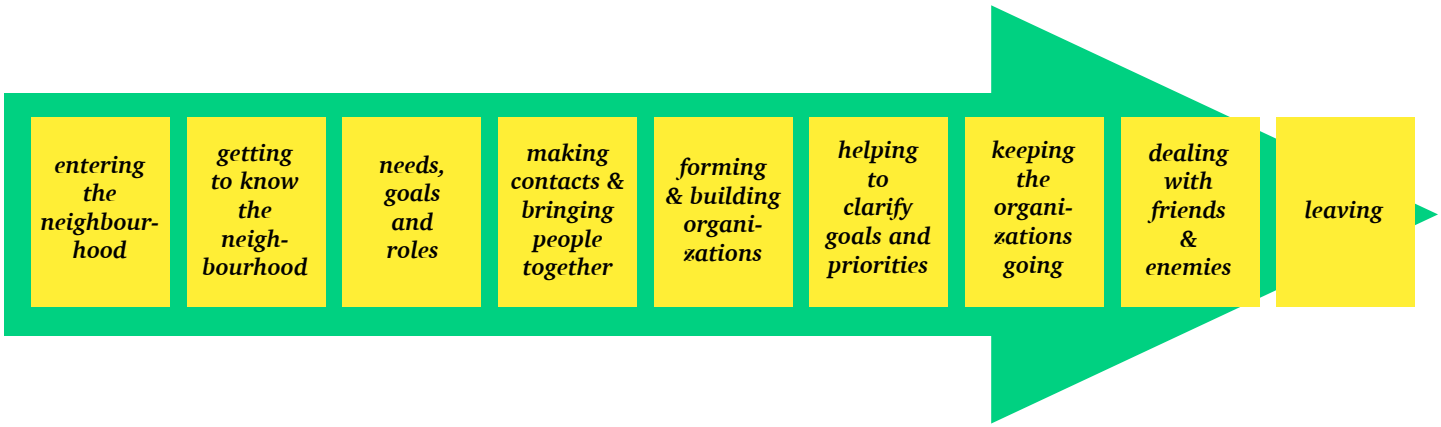
COMMUNITY WORK AND COMMUNITY MENTORING IN PRACTICE

Communities know the solution; Experts do not know the solution!

After briefly reviewing the basic theoretical foundations of community work and development, it is important to know how these theories translate into practice. There are indeed many different methods, and approaches practitioners are using in their practice; hence, it is not the aim of this handbook to suggest the universal methods, which everyone should use. Instead, this is only an attempt to collect the most commonly used methods in community work and suggest them as guiding tools for adaptation.

All methods provided in this chapter are already developed and actively used by different community practitioners. We have just collected the most commonly used ones, which we think, are important for all community workers to know.

The methods are selected in a way, which follows the general logic of ***entering the community, working in the community and leaving the community.*** In the case of neighborhoods, Henderson and Thomas (2013) identified this process in a more detailed way:



In the frame of this handbook, we cannot stop at each stage and provide step by step guidance; however, we will cluster the methods in three broad categories:

1. **Entering the community:** getting familiar with the community needs
2. **Working phase:** identifying generative themes and action planning
3. **Leaving the community:** reflecting and evaluating the process

ENTERING THE COMMUNITY: GETTING FAMILIAR WITH THE COMMUNITY NEEDS

When entering the community there are few guiding principles that are important to take into consideration. As we share the idea that community members know best how to solve their own problems, we need to be very careful to facilitate this process. First, we need to study the place we are entering, walk in the streets, meet people, understand their culture, beliefs and history. In this stage, it is important to meet all stakeholders in the place, including formal institutions and informal meetings with citizens and neighbors. Seek to identify and contact "unofficial" community leaders like long-time residents, community activists, and "block mamas". At this stage, it is crucial to understand who are the gatekeepers of the community and get along with them.

Gatekeepers are formal or informal people in the community who are managing and controlling who enters the place. Gatekeepers exist in all communities and they can support new ideas or simply can become a barrier for them. Working with gatekeepers is an important part of community work.

Social Baseline Study

After formal and informal meetings and studying what research documents about the community exist, the community workers team can conduct a social baseline study, which helps collect the data about the social and economic environment of the place and identifies the main characteristics of the population living in the place. The main purpose of the social baseline study is to help community workers to understand the local communities' situation, their fears and hopes. It is also helpful to compare social baseline study data to the one when leaving the community and compare the changes achieved.

One of the community development toolkit describes the social baseline study aspects and steps as following:

Demographic factors	Socioeconomic determinants	Social organization	Economic organization	Sociopolitical context
Numbers of people, their location, population density, age, ethnicity, health, income and so on	Factors affecting incomes and productivity, land tenure, access to productive inputs and markets, family composition, kinship reciprocity, and access to wage opportunities, and labor migration	Organization and capacity at the household and community levels affecting participation in local-level institutions as well as local decision-making processes and access to services and information	Local and regional businesses and commercial structures, infrastructure supporting economic activity, government, and other economic/industrial development plans for the area	Stakeholder organizations' development goals, priorities, commitment to development objectives, control over resources, experience, and relationship with other stakeholder groups
Historical context	**Needs and values**	**Human rights context**	**Institutions**	**Cultural background**
Historical issues and events (migration, relocation)	Stakeholder attitudes and values determining whether development interventions are needed and wanted, appropriate incentives for change, and capacity of stakeholders to manage the process of change	Prevailing human rights issues and country risks and so on	Role, governance, resources, and capacities of local institutions as well as regulatory framework	Cultural norms and practices and places of high cultural value

ICMM International Council on Mining & Metals. Community Development Toolkit, p.26

STEP 1: Desktop social profile; that is, engage researchers to locate available data in cooperation with local officials and community leaders to draw up a social profile.

STEP 2: Decide what further information needs to be acquired through primary research.

STEP 3: Engage experienced social scientists and local tertiary institutes for research organizations to design a survey to capture both quantitative (questionnaire of many people) and qualitative (focus groups and key informant interviews) Information.

STEP 4: Draw a comprehensive community profile. Test with community participants and adjust as needed.

STEP 5: Use the completed social and economic baseline study as the basis for conducting a Social Impact and Opportunities Assessment and for monitoring and evaluation activities.

When thinking about baseline study questionnaires and general community mapping guiding questions, the following structure developed by Barr, Hashagan and Purcell (1996b) can be useful. Community workers can use these questions for organizing formal and informal meetings with community members.

History:	◆ How has the area or interest community come to be as it is? ◆ What historical events colour perceptions that people have of themselves and their neighborhood of interest group? This information is often important in appreciating the degree of difficulty that may be involved in achieving change. Here there is likely to be an emphasis on consulting existing records and informal interviewing of key informants.
Environment:	◆ How is space used/abused? Not only physical layout but occupancy density and condition of environment, including housing, roads and public space, are critical. ◆ Who is responsible for what aspects of the environment? In this context, observation is likely to be a particularly important tool.
The residents:	◆ How many are there? ◆ Where do they come from? How long have they been there? ◆ What do they do? How poor/affluent are they? ◆ What conditions do they live in? ◆ What are their values and traditions? ◆ What are their demographic characteristics? What services do they use? ◆ How far do they perceive themselves as sharing common interests? and so on. It should be noted that there are likely to be identifiable sub-groups within any population. Their relationships may be a source of tension. Much data will already be available from a variety of sources to supply this information. It will probably need to be supplemented by observation and by questioning.

Organisations:	◆ There will usually be a wide range of organisations functioning in a neighborhood or in relation to particular interest communities. These include: commercial organisations, public sector agencies of local and central government, religious bodies, voluntary agencies, and organisations created and owned by the community itself. Some will be located in the area, while others will service it from outside. ◆ Who are they, what do they do, what resources do they have, and what influence do they have on neighborhood affairs? Such organisations control resources that are potentially of vital importance in the achievement of change. Questioning will be a primary means of establishing who is involved but the exploration of their role is likely to be facilitated as much by access to agency documentation and observations of interactions with the community.
Communications:	Communications: This dimension is particularly important to the consideration of process. The researcher needs to know how information is passed on both formally and informally. The latter is often most significant but hardest to discover: ◆ Who are the opinion leaders, what are the key networks in operation in the community, and how are they sustained? ◆ How effective is communication between local community interests and external agencies? A combination of informal questioning and observation is likely to be relevant for this purpose.
Power and leadership	It is crucial to know who has power and how it is used. This relates both to the external organisations operating in the community and to the community itself. It requires understanding the role of politicians, local and central government officers of all kinds, religious leaders, business and commercial leaders as well as understanding the politics and power struggles within the community and its internal organisations. Records of events (particularly in local media), informal questioning and observation are all likely to be of importance.

Community Mapping

After the baseline study is done, in the early stages, the community workers team can decide to start organizing meetings and start community mapping. Community mapping is probably the most commonly used method in community work practice and can be used differently in many different contexts. There are different types of community mapping methods that can be used depending on the concrete research needs and project aims.

The aim of the community mapping exercises is to acknowledge that individuals are not alone in the community and that they all together have the power to achieve the desired changes. Community mapping helps community members to understand each other better and to build new relationships and bring different generations together. Community mapping exercises generally include talking about what social resources already exist in the community, including individuals, organizations, voluntary groups etc.; physical resources such as community centers, concert halls, meeting places, businesses; such information gathered helps to identify a community's capacities to plan future provision.

Before starting mapping activities, first, you need to identify what is the goal of the mapping and you need to identify who will take part in the meetings. The community groups need to be as diverse as possible, as community mapping should reflect the place as realistically as it is together with all its members. Everyone in the community mapping process should have the opportunity to speak and give feedback as a member of the community.

What can community mapping do?

- Building on and expanding community strengths
- Enabling the community to explore their assets within the physical and social environment
- Generating a shared awareness and understanding of community assets
- Identifying new resources
- Ensuring that the community has access to the resources it needs
- Giving external agencies a greater understanding of the area and avoiding duplication of services and resources
- Cultivating new partnerships and relationships
- Providing information across agencies; and
- Encouraging collaboration (Community Mapping Toolkit)

Drysdale and Purcell (2001) identified a range of methods in community mapping including: Neighborhood maps, life maps, Issue maps, Resource maps, Power maps, Storytelling and Tree of life.

Community mapping methods	
Neighborhood maps	A good starting activity is to invite people to draw or create maps of their communities or their lives (when working with communities of interest). This has the benefit of helping people identify what are the important areas of their lives, what might be the potential problems or concerns, who is important to them and what kind of support/threat might be expected from them. This exercise can be undertaken with a wide variety of groups, from school children to elders. Maps can be drawn indoors, but it can be most effective if it is compiled by a group of people walking through their community. (Drysdale and Purcell, 2001, pp70–87)
Life maps	These can take two forms: a description of how people came to be in their current position, or a network diagram that helps people identify what difficulties and issues are in their lives. This exercise is best done with individuals, and then snowballed into general themes. Individual maps may need to remain confidential.
Issue maps	These can be made, for example, for crime spots, caring need timetables, gaps in child care provision (area or times), access to shops, or leisure facilities.
Resource maps	These can be made to show physical resources within an area. They can also map the specialist knowledge and skills of organisations, workers and community organisations.
Power maps	These can also be used to see who holds power over the use of resources, ownership of land and facilities, or the informal power relationships within a community.
Use of maps	By identifying what changes they would want to make, people can begin to understand that their situations are influenced by external agencies, or institutional and structural oppression such as poverty, poor educational opportunities, and housing allocation policies. To achieve this, you need to facilitate people in thinking about the various agencies (or individuals) who are in the area and what their relationships are to them. They also need to think about the relationships between these agencies.

According to Beck and Purcell (2010, p.112) These maps can be presented in a variety of forms, for example:

Photographs: Digital cameras are an invaluable tool because they allow instant replay for discussion. The images can also be easily and cheaply used for posters, displays, and other forms of computer production.

Drawings: These can be very powerful for expressing feelings. They also overcome people's inhibitions about literacy. They are also an essential approach when working with young children.

Diagrams: These are useful to make links between diverse elements. For example, flow charts can show how decisions are made.

Montage: These can use images from newspapers and magazines as well as photographs and drawings produced locally.

Community listening survey

Community listening surveys are the method, which can be used to get familiar with the community and understand what their problems are. Listening surveys are different from traditional surveys; it draws attention more to the listening part than following on structured questionnaires. In the beginning, the team needs to decide: what are the issues a community survey should cover? What issues should it not cover? What are the challenges that will come up for the team carrying out the survey?

Behind the Scenes of Extractives: Money, Power and Community Resistance toolkit (p.42) suggest step-by-step guidance on how to conduct the community listening survey.

STEP I: Listening surveys - how to design and implement a listening survey?

The survey team works out a set of questions to guide surveyors. The purpose of the questions is to provide a broad framework, not a precise guide. One set of questions that is commonly used is the following that covers six basic areas of life:

- How are people meeting/not meeting their basic physical needs?
- What is the quality of the social and interpersonal relationships between people?
- How do community decision-making processes and structures work?
- What are the dynamics of education and socialisation?
- What do people do for recreation?
- What are the beliefs and values that influence this community?

STEP II: Listening

The team prepares to listen, record and reproduce, as much as possible, without judgement. The following sub-questions can help to produce concrete, detailed answers to the questions above:

- What do people do?
- What changes are happening?
- What motivates people?
- What issues in these fields arouse the strongest emotions? What
- Are those emotions?
- What are the most frequently used words in community discussions?
- The team identifies listening situations. Where are the conversations taking place that the team is interested in?

A community survey is interested in the on-going, day-to-day conversations in a community and will use more formal methods such as organized group discussions only as a back-up option.

Examples of listening situations could be:

- Markets
- Public transport nodes
- Sports events
- Cultural and religious gatherings
- Wherever people have to wait.

STEP III: Collecting the survey information

The team needs to find ways of letting the community know that the survey is taking place and what its objectives are. The issues of consent and anonymity must be addressed. No information will be used and no person identified without their consent. This is to ensure wide participation and avoid suspicion. Some of the points to include and ways to use could be:

- A leaflet
- Local media and social media
- Notice boards
- Include the contact details of the group doing the survey
- Assure people that participants will be anonymous
- Use local institutions such as schools, religious groups and clubs to
- Announce the survey.

TIPS FOR THE listening survey team

A. Team members must listen actively to conversations rather than ask direct questions.

B. The survey is interested in the subjective experiences and feelings of community members. What are the issues they feel strongly about?

C. The team searches for generative themes – "the issues which are so important to the community that they will generate enough energy to Break through apathy and stimulate initiative in the members."

D. In the field work of collecting the information, the safety of team members and the community must be a prime consideration.

STEP IV: Organising, supplementing and analysing the collected information

The team meets to share the information collected and identify themes that emerged. Themes that need to be engaged through supplementary research are identified. Researchers and sources are identified for this task. Two particular types of sources are relevant to many themes:

- Any published and available material of research conducted about the community

- Laws and policies of all levels of government and other powerful institutions that are relevant to the selected theme.

The team needs to come up with ways to organise and present the information based on their preferences and needs. The team ranks the generative themes with the ones generating the most emotions, opinions and inclinations to act at the top. The team needs to pay special attention to identifying institutional and policy links to the generative themes.

Which institutions and policies have influence and power over this particular theme?

STEP V: Critical analysis of themes – codes and question outlines

From this point in the community survey, team members share their findings with other community members. The purpose is a triangulation of results, deeper analysis and the building of cohesion in the community. There are many different ways a survey team can choose from to reach these objectives. What follows is an explanation of two such methods used in combination – codes and question outlines.

The team needs to find or create pictures that represent the particular generative theme. A choice must be made between using codes that represent the findings or the survey or ones that represent the theme generally.

Community networking interviews

If the Community workers team decide they want to collect the data in a written form, they can use this form below to hand it over to community members or alternatively to fill it up by themselves. The main purpose of the networking interviews is to make new connections in the community and to understand their problems better. The interviews need to explain why they are interviewing people and what the potential outcomes will be.

Community Survey

Hello, my name is ..... and I'm working with ..... We are talking with residents to help us learn more about this community. We will use the information to plan how we can be involved in positive ways with the neighborhood.

Name: _____ Address: _____

Length of time lived in this community: _____

Local clubs, groups or organizations your family participates in: _____

1. What do you like best about this community? What makes this a good place to live?

_____

_____

_____

2. What are up to three changes you'd like to see that could make life better in this community?

_____

_____

_____

3. Our project wants to be involved in a positive way with this neighborhood. Do you have any suggestions?

_____

_____

4. Are you currently involved in any volunteer work, or are you interested in volunteering? What skills,
hobbies or interests do you have that you might like to share for the good of the community?

_____

_____

Would you like us to follow up with you about working together to serve the community?
_____

Phone: _____ Email: _____

Thank you very much for your time and information!

The suggested template can be adapted by the following extra questions:

◤ What are the greatest assets and strengths you see here? What gives you hope when you think about this community and its future?

◤ What are your main concerns about life in this community? What do you see as the major social, economic, cultural or spiritual challenges here?

◤ What kinds of changes have you seen in the community? Overall, are things getting better or worse?

◤ Finish the sentence: "The most important thing for people to know about this community is ..."

◤ Finish the sentence: "This community will be stronger and better for everyone when ..."

◤ How have you and your organization been working to improve life in the community?

◤ Our project is considering ways to serve this neighborhood. Do you have any suggestions? Are there ways we might support the work of your organization or partner with your organization to serve the community?

◤ Can you recommend two other people or organizations that we should talk to, to help us learn more about this community?

Supporting methods for different community mapping and community gathering meetings:

To help run community events and focus groups, the following activities have been suggested by different community development toolkits as possible ways to gain feedback and get people talking. It is not intended that all these activities are used in one event, but you should choose what activities might be best for your community activity.

Method name	Method description	Things to consider
Community Photo quiz	A group activity, an icebreaker, is to give each group a page of photos of different sites in the community and ask them to identify where they are on the map. The first group to plot all images is the winner.	- Someone needs to go and take the photos and plot where they are on a map. - Need access to be able to print a map of the community. - A good way to getting feedback on how well people know their community and what is around them. - It is useful to have a prize for this activity as everyone likes to be a winner
Community Bingo	This can take two formats: 1) Icebreaker to get people talking and walking around the room finding out things about each other. Each person is given a list of questions about their local community to ask other participants. The first person who answers all the questions calls out BINGO and is the winner. 2) A written group/ individual activity – Each Person /group is given a sheet of bingo questions about their local community and asked to fill in the boxes. The first person to complete it calls out BINGO and is the winner.	- It is useful to have a prize for this activity.

Community Dream Tree	An activity to gain feedback about the communities' aspirations. This exercise is a good way to get informal feedback at a drop in sessions and start conversions as well as group exercises at a focus group. You need to draw a tree outline with no leaves on it. Participants are asked to write down their hopes for the future on the paper leaves or post-it notes and stick on the tree. Different parts of the tree can identify different types of hopes e.g. roots representing larger values, trunk representing resources in the community to help those values and branches could be specific outcomes. It can be undertaken in a group of 4 or more people.	- All ages like participating as it is very informal and participants happy to give their ideas. - Kids like drawing and cutting out leaves. - If doing this exercise in a group, you could give each participant 3 leaves to complete in a 'Silent Brainstorm Session' (participants think of ideas individually) and then share their ideas with the rest of the group. - Possible to extend discussion in a group activity to get participants to group and prioritise suggestions.
No Map Mapping	An activity to gain feedback about the communities' aspirations. This exercise is a good way to get informal feedback at a drop in sessions and start conversions as well as group exercises at a focus group. You need to draw a tree outline with no leaves on it. Participants are asked to write down their hopes for the future on the paper leaves or post-it notes and stick on the tree. Different parts of the tree can identify different types of hopes e.g. roots representing larger values, trunk representing resources in the community to help those values and branches could be specific outcomes. It can be undertaken in a group of 4 or more people.	- All ages like participating as it is very informal and participants happy to give their ideas. - Kids like drawing and cutting out leaves. - If doing this exercise in a group, you could give each participant 3 leaves to complete in a 'Silent Brainstorm Session' (participants think of ideas individually) and then share their ideas with the rest of the group. - Possible to extend discussion in a group activity to get participants to group and prioritise suggestions.

Body Maps	A group activity involving drawing a body and asking participants by sticking post it's over the body to identify: • **what they love about the area (post-it notes on the heart)** • **what services they use in the area (post-it notes on the legs and feet)** • what their hopes and aspirations (post-it notes on the head)	This activity works well when you have a target audience who can focus on the activity. - Children really enjoyed this fun activity drawing around each other's bodies. - It is possible to extend discussion in a group activity to get participants to group and prioritize suggestions for their hopes and aspirations.
Citizen Mapping: My Favourite Places	A group activity involving participants putting post-it notes on a large map of the area identifying what they know about their local community. This exercise is a good way to get informal feedback at drop in sessions and start conversions as well as group exercises at an event.	- This activity can be used to identify where the community considers the heart of the village to be. - It helps identify what people are interested in or passionate about in their local community.
Photo-visioning and mapping	Participants were asked to capture their community in photographs, asking them to photograph things or places that have significance to them or they think are important. This can be done individually or in small groups as part of a focus group. You can ask individuals to give feedback on why the photographs represent their community.	Access to photographic equipment. - If you wish to have a feedback session, you will need access to projectors/printers so participants can see the photos. - A good way to have informal conversations and look at the community in detail. - This could take the form as a village photograph competition, with photographs and captions being entered. You may need a prize.

Community Asset Mapping	A group activity bringing the community together to define the different types of physical / social assets in the area. This activity is a good way to get informal feedback at a drop in sessions and start conversions as well as group exercises at an event. You will need a large plan of the area. Participants are asked to identify what assets are in their community, what activities are going on in them and who is using them? This is a useful activity to gain an understanding of what is going on in a community.	Need a large plan of the area. - Need to ensure details are collected on post-it notes. - It can help stimulate debate about whether facilities are being underused and whether there are opportunities for new activities to take place in the village. - It may be possible to digitally plot services / facilities for future reference by the community.
Idea Prioritization	An activity to initiate conversations, by asking participants to vote which issue / project is the highest priority in the community. Participants can either be given a counter to vote against one issue or given an amount of monopoly money to spend against the priorities they felt were important. This activity is a quick way to get informal feedback at a drop in sessions and start conversations but equally could be used at an event if a list of ideas has been developed and needs prioritising.	Quick, easy and interactive. - Need boxes / counters / monopoly money. - Any age group can engage
Creating a Community Vision	A group exercise enabling a core group/team to identify a vision for their project. A follow up exercise to a number of activities above including the dream tree and body maps activities, may be to create a vision for the community. The participants need to identify three things that are fundamental to the future of their community and with flip chart paper, group words into themes and start bringing words together into a vision.	Note this would be challenging for some participants. It may be more appropriate for the group facilitating the community mapping work to come together once the feedback from the mapping is evaluated to work together on a vision statement.

Methods for Community Gathering Activities:

Ideal community

Description: This exercise can be used when thinking of the community as a whole or about particular aspects or projects. The idea is to use visual methods rather than words and text to explore people's visions and goals. This often has the effect of helping people to step outside their conventional ideas and discover new ways of thinking about the issue.

Method: Using images from magazines and newspapers, the group is invited to build their ideal community. This works best in small groups of three or four people. People are encouraged to be creative and experimental; there are no wrong answers at this stage. If there is more than one group, they can share their images, leading to dialogue and perhaps the development of images that express the whole group's vision and goals for the issue.

This then becomes the focus of the group's critical examination, perhaps using the kind of questions like:

What do you see happening?
Why is it happening this way?
How do people feel in this situation?
Whose interest does it serve?
Who holds power in this situation?
Is your experience the same or different from this?
Are there any things happening economically or politically which are having an impact on this situation?
Is there anything being done to improve this situation?
Is there anything we could do to improve it?
How might we do this?
Who else could be involved?

Outcome: This whole process gives people the opportunity to think deeply about the issue and the wider social, political and economic context which it occupies. It will also generate options for action, suggest tactics and alliances and focus on priorities.

Future basing

Description: This is a tool used within the world of business that can be adapted as a participative and empowering way of planning action or reshaping organisations.

Method: Ask the group to picture themselves five years in the future and imagine that their project has been very successful. Ask them then to think of specific things that would exist within the project; these could include resources, activities, processes or people. Participants then write down these things on sticky notes, and the worker themes the responses. The group then use these themed responses as their code and analyse them in terms of the questions posed above. Alternatively, participants could draw their responses. These could then be used as the basis of a map that could outline destinations, milestones, hazards and roadblocks.

Outcome: This technique clarifies the group's mission by exploring alternatives and agreeing on a common destination. The use of text or images forces people to be more specific about their plans and allows differences of perception to be explored and consensus to be built. It also allows groups to prioritise and timetable action and to take stock of and plan for difficulties which will be encountered as they take action. This record or image can then form the basis of monitoring and evaluating the progress of the group towards their goals and alert them to the need for change in direction or tactics.

Group identity

Description: How people see themselves and are seen by others has a powerful effect on how they feel, act, and what opportunities are open to them. The two examples below show how a group can both analyse and celebrate who they are.

Method 1

Discuss with the group their favourite song or the first CD they bought and explore why it is important to them and what images and feelings it evokes. You could then listen to other forms of music, including national and other anthems (football, political, etc.) and discuss how they affect us. Using simple musical forms develops an anthem for the group, which expresses who they are and what they bring to the world. This code is now examined by the group.

Outcome: Because music deals with deeper emotional issues, this approach gets beyond the mere facts and touches on how people feel. The worker should not underestimate the power of this type of work and should build in time to pick up the emotional fallout that it can produce. It allows people to examine the assumptions they have about themselves and that other people have about them and how this can limit the choices they have. By being able to develop new ways of expressing who they are, they begin to think of themselves differently; and feel differently. This perceptual and emotional shift can help to fuel subsequent individual and collective action for change.

Method 2

The use of banners to define and celebrate a group's identity has a long tradition through trade unions, the women's movement and other campaigning organisations. In the context of popular education, this process can be something that enables people to examine and challenge their own and others' perceptions of them as a springboard for positive action for change. Banners can be created using a wide range of techniques. It can be useful to work alongside artists and crafts people if the banner is to be permanent in nature. However, it is created, the intention is the same – creating a series of images and text which capture the essence of what the group wants to say about themselves to the wider world. As a starting point for this you might want to explore what other people say about the group through the media and sharing personal stories.

This will reveal both the positives and negatives and will allow the group to explore why those images exist and what impact they have on them and their life opportunities. From this people may have a sense that they want to put the record straight by celebrating who they really are and the strengths that they have as a group.

Outcome: Both the process and the outcome provide a strengthening of the group's identity. This can be particularly important if the group feels that they are under siege or misrepresented and want to reclaim their identity. This strong collective image can help to strengthen the commitment to collective action and to have a collective voice.

Unsticking a group

The power of using codes with a group that is stuck – i.e. which is experiencing tensions and have lost sight of their purpose – is that, where discussions often lead to polarisation and defensiveness, the use of images to mediate between people seems to set a better context for useful dialogue and resolution.

Method: Ask each member of the group to create an image that expresses how they feel about the group at the present time. Each member then shares their image with the whole group which results in dialogue around people's experiences and feelings about the group. A further representation can then be made, representing the group's common themes, the obstacles they are facing, and strategies to overcome them.

Outcome: This way of working provides a safe environment for people to explore their feelings and feel heard in a difficult situation. From a place of openness and honesty, the group can then refocus on the issues which unite them and have a collective strength to move forward.

Storytelling

Storytelling is another activity that can get people talking about their lives, their needs and their dreams. There are a number of ways to encourage this to happen. Choose soap characters who remind people of themselves.

Explore pictures, music, or other creative art they think says something about their own experiences. Ask people to remember street games and stories that say something about their lives.

Make up stories about people like themselves. Tell their own story of, for example, oppression, stress, or happiness. People need to feel comfortable, so they should only be encouraged to share as much as they feel comfortable to speak about. Nobody should feel coerced into participating. These stories can then be translated into plays, drawings, human sculptures, models made from rubbish, and so on. You need to have some knowledge of what people will take the risk to try. Most people will have a go if the facilitator is encouraging, sets it up as being a fun activity and is patient.

Storytelling can also be about the area that people live in or the situation that people share, for instance, nursery schools, older persons' accommodation, disability or poverty.

Original Source: Purcell, R. & D. (2010). Popular education practice for youth and community development work. Learning Matters. (p.113)

Public exhibition and the invitation of written submissions

A public exhibition is the formal exhibit of a plan, document, or project at key locations for a set period of time. These exhibitions allow the public to view and provide input on the displayed information.
Public exhibits should operate over a number of hours and be located in publicly accessible venues such as libraries, community centers, or shopping malls. Public exhibits may invite the public to submit their views on the proposed concept or activity via a written submission to the municipality – called inviting submissions. Depending on the scope of the proposed project or issue, a notice of public exhibitions and inviting submissions may be given to the community at large and/or target specific groups within the community.
Public exhibitions and inviting submissions allow the broader community to provide feedback on a proposed draft plan, project, or issue. This type of public engagement method may be open to the broader community and/or target specific groups within the community.

Key questions to deliver the information are:
- who is the issue or matter affecting?
- who should be involved?
- what is the decision issue?
- what does the public need to do?
- what potential impacts will this issue/project have on the public?
- where will meetings be held?
- where will information be available?
- when is an activity taking place?
- when is a meeting being held?
- why is the municipality changing a policy?

Original Source: Community Engagement Toolkit

A suggestion box

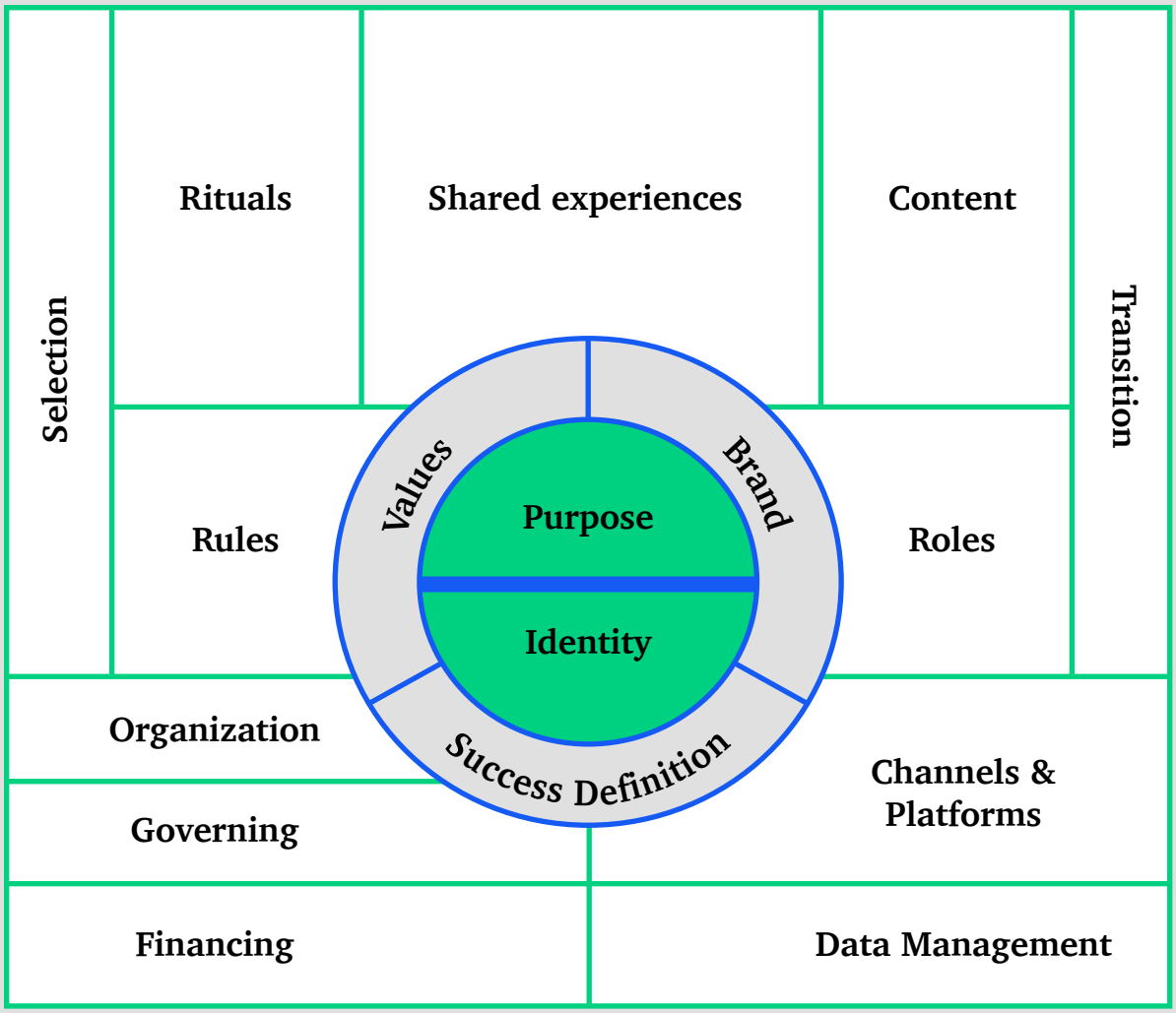
A suggestion box allows members of the public to provide ideas and feedback. Participants either write down their suggestions and/or input on a piece of paper and insert it into a box administered by municipal staff, or type their comments into a designated municipal webpage for suggestions. Suggestion boxes can be used to gather information about a specific issue or to collect general comments. To encourage community members to use suggestion boxes, they are often brightly coloured, have paper available with specific questions or space for comments, and are located on a front counter or entrance of a municipal office. Suggestions are generally anonymous unless contact details are recorded to follow up on the suggestion provided.

Original Source: Community Engagement Toolkit

Community Canvas

Community Canvas helps us identify main characteristics of the community, and based on this, we can elaborate on the work plan for community workers or community mentors.

Canvas consists of 3 main pillars, which are:
Purpose, including Identity and Values of the community Processes.
Rituals/Roles/shared experiences of the community Work plan.
Organization/channels and financial management of the community.



So on one simple sheet, you are able to draw the whole picture of where does the community stand, where it moves, and how it will move forward

WORKING PHASE: PROBLEM POSING, GENERATIVE THEMES AND ACTION PLANNING

After the community is well studied and the team can identify the community`s main profile, it is time to move to the actual problems. Many different methods can be used for problem identification. In this process, it is important that problems be chosen according to local people's views and not according to the donor's priorities. In Freirean approach, Brazilian philosopher and educator, people should both define the need of the area they live in and find the solution to their problems. The key to this process is the identification of generative themes.

Generative themes are the issues that are so important to the community that they will generate enough energy to break through apathy and stimulate initiative in the members.

Generative themes should typically answer the following questions:

Theme	Economic causes of the problem	Who controls the decision-making on the problem?	What are the culture, values and beliefs held about the problem?	What is the present national, provincial and/or local policy on the problem?
Young people drinking on street corners	Limited disposable income; Access to cheap drinks; Lack of job prospects; Few youth venues	Parents; Shop owners Police Local authority	Drinking is a sign of being grown-up; Need to drink to be accepted by peer group	

Popular education practice for youth and community development work (p. 85)

Problem Posing:

Problem posing is one of the methods to identify generative themes:

Problem posing meetings can be done in a small group of the concrete community where stakeholders live. The main aim of problem-posing meetings are to list all the problems that they think need addressing in their community and then collectively decide which one of them are priority problems (generative themes) to be tackled.

Community Development Toolkit suggests the following structure for problem-posing, also known as problem census meetings.

Step-by-Step Problem Census Process		
	Action	**Description**
Step 1	Initiate meetings with community leaders	The facilitator makes initial contact with villages or communities. Ideally, this would be someone known to the community. Discussions with the village leader, elders, or key individuals in each community will evaluate the interest and capacity of each community to participate in community development planning activities. If there is interest and sufficient labor, resource, and financial capacity to effectively participate in activities, plans would be made to conduct a Problem Census with that community. The importance of the inclusion of men and women, youth and the elderly should be emphasized from the outset of discussions.
Step 2	Begin Problem census meeting with the whole community	The Problem Census begins with the coming together of the community. The facilitator introduces and explains the process and facilitates the meeting with other team members. At this point it is emphasized that the facilitator does not intend to solve the problems to be identified in this process. Once participants are settled, a single question is posed as the focus of the Problem Census meeting. Typical questions are: **What are the priority problems for your family? What are the priority development needs for your community?**

Step 3	Individuals respond to a single question	Participants are asked to work as individuals and record their responses to the single question posed by the facilitator. This can be done either with paper and pencil or through the facilitator. At this stage, individuals should be encouraged to respond at a family or individual level rather than a whole community scale.
Step 4	Small groups develop consensus responses to the same question.	As individuals complete this task, they are assembled into small groups of up to 10 people, although six or fewer is ideal. Each group is asked to discuss the problems identified by individual participants in response to the question posed by the facilitator. The group is asked to reach a consensus on the priority problems they collectively consider important at the village or community level. They record this consensus outcome on a large piece of paper, ready for presentation to other participants.
Step 5	Plenary session ranks community-level Problem Census.	Each small group elects a spokesperson who reports the ranked problems to other participants in a plenary session. These are recorded by the facilitator on a blackboard or large wall charts. This record of problems remains with the participants, with a record being made by facilitators. Participants then regard the lists of ranked problems from small groups and collectively prioritize these problems to form a ranked Problem Census for the village or community. Consensus is sought on the top 5 or top 10 (to be decided by the community) priority problems. The facilitator records this.
Step 6	Meeting close	Participants are thanked for attending and making a contribution, and invited to join the facilitator for refreshments, either lunch or afternoon tea, depending on the timing of the meeting.

Creative Rural Communities: Community Development Toolkit (p.54)

After the problem-posing meetings are done, facilitators can create **Overlapping Stakeholders Frameworks of Interest. This is the framework that is helpful to compare different overlapping interests in the community and find the consensus among them.**

The steps for facilitators to take a look for creating overlapping stakeholders framework looks as follows:

Steps in Identifying Overlapping Stakeholders Frameworks of Interest		
	Action	**Description**
Step 1	Community framework of interest	The top priority problems identified by the community during the Problem Census exercise represent the community framework of interest.
Step 2	Introduce regional stakeholders' frameworks of interest	The facilitator now introduces senior company/government/NGO leaders to present their respective frameworks of interest.
Step 3	Identify overlapping frameworks of interest	The facilitator compares the community and other frameworks of interest. Overlapping interests are identified, and, ideally, several

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Choosing and ranking the problems:

After making the list of the problems and analyzing different stakeholders' interests, it is time to choose the concrete problem for taking action. The community members should agree on criterias to score each problem. Community Development Toolkit suggests the following criterias and table for ranking as an example.

▲ **Sustainability:** Can the community keep the project running by itself after outside assistance has gone?
▲ **Productivity:** Will it substantially increases the availability of needed resources
▲ **Equitability:** Will the project benefit a broad cross-section of the community?
▲ **Cost:** Will large amounts of external funding be needed?
▲ **Technical feasibility:** Does the project require specialized expertise both to start and maintain?
▲ **Social/cultural acceptability:** Does the project fit within the community's norms?
▲ **The time needed:** Will it take a long time for the community to reap the project's benefits?

When a number of options have been identified in this way, an action plan can be developed, usually by a representative committee of local community members.

In the example below, we have identified a water shortage problem and potential solutions. As shown in the table, an action plan for this community would focus on roof catchment, as that was assessed as the number one option.

It is important to remember that community feelings about options are more important than any so-called objective score.

Participatory Assessment of Water Options									
Criteria/ option	**Sustainability**	**Productivity**	**Equitability**	**Feasibility**	**Social/ cultural**	**Cost**	**Time**	**Points**	**Rank**
Bore holes	*1*	*3*	*1*	*0*	*2*	*1*	*2*	*10*	*4*
Roof catchment	*3*	*2*	*3*	*2*	*2*	*2*	*2*	*16*	*1*
Shallow wells	*2*	*2*	*2*	*1*	*2*	*2*	*2*	*13*	*2*
Surface dams	*1*	*2*	*1*	*2*	*2*	*1*	*1*	*10*	*3*

Key: *0 = nil; 1 = low; 2 = average; 3 = high*

Problem coding: Photo voice

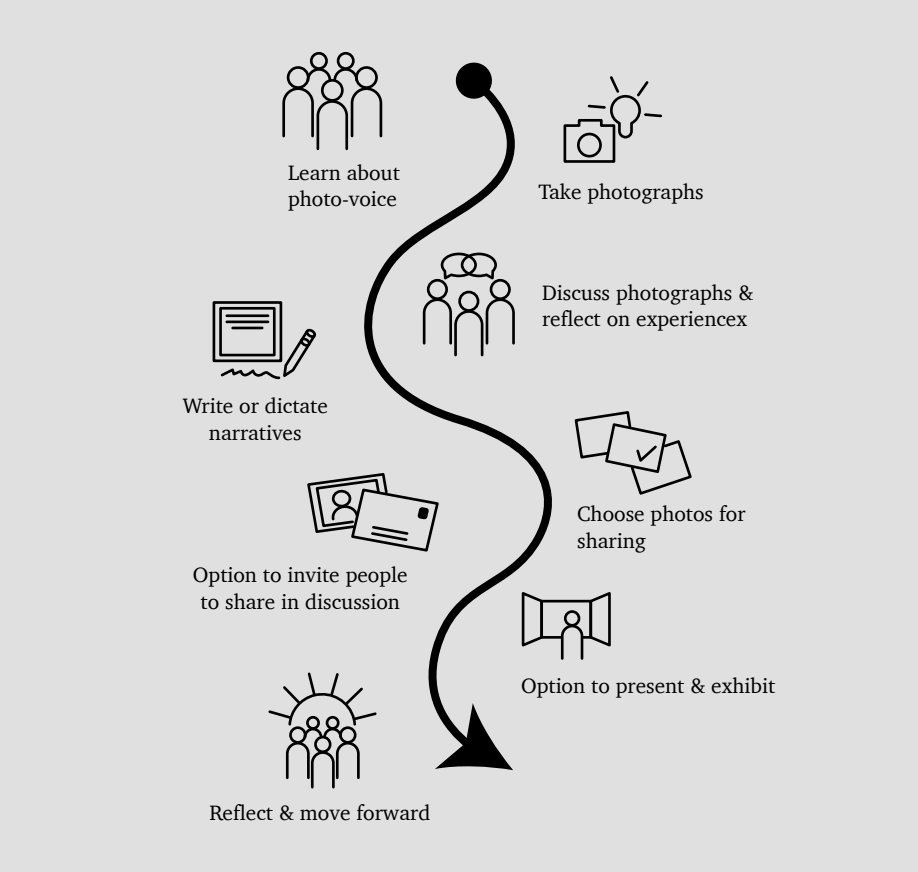
Photos are a powerful visual tool to trigger discussions on certain topics. Photovoice is a process by which people can identify, represent and enhance their community through a specific photographic technique. Photos help to critically examine people's living conditions which result in collective action.

According to Warn and Burris (1997) photo voice has three main goals:

(1) to enable people to record and reflect their community's strengths and concerns;
(2) to promote critical dialogue and knowledge about important issues through large and small group discussion of photographs, and
(3) to reach policymakers

Using the Photovoice problem–coding methodology, participants allow their photographs to raise two main questions:

- Why does this situation exist?
- Do we want to change it, and, if so, how?'



Picture retrieved from Use of Photovoice to engage stakeholders in planning for patient-centered outcomes research
Jill D. Nault Connors1, Marshall J. Conley2 and Laura S. Lorenz.*

Typical questions for photo voice are:

What do you see happening?
Why is it happening this way?
How do people feel in this situation?
Whose interest does it serve?
Who holds power in this situation?
Is your experience the same or different from this?
Are there any things happening economically or politically which are having an impact in this situation?
Is there anything being done to improve this situation?
Is there anything we could do to improve it?
How might we do this?
Who else could be involved?

In photo voice there are also "SHOWED" abbreviations used to explain it:

S – What do we SEE, or how do we name this problem?
H – What is really HAPPENING?
O – How does this story relate to OUR lives?
W – WHY does this problem or strength exist? What are the root causes?
E – How might we become EMPOWERED now that we better understand the problem?
D – What can we DO about it?

The final goal of photo voice is to present them to policy-makers and community leaders and have an impacted on public policy and levels of community engagement within that neighborhood *(Purcell and Beck, 2010, p.99)*.

Community Stakeholders:

In all phases of community mapping, problem posing, and action planning, one of the most critical aspects is identifying stakeholders and involving as many people in the process as possible. Stakeholders and partners are important human and material resources that are necessary for the implementation of any project. In community development, we can identify three core groups who play an essential role: NGOs/CBOs, Community Groups and local municipalities, in which the community groups play a central role.

Other than that, in the process of resource mapping, many other interested groups can be identified. The role of the facilitator is to help participants make connections and links between these groups. In the list below, you can see the list, which can be useful for identifying potential stakeholders and helping participants to involve them in the process of action implementation.

Typical roles and responsibilities of different stakeholders in communities

Community Stakeholders	
Communities The local community near your site The local community near your head office The regional community The national community The international community	**Other advocacy groups** Health and safety groups Human rights groups Social justice groups Political groups Others
Specially impacted Nearest neighbors Elderly/ill/incarcerated/disabled Indigenous Peoples Racial minorities/oppressed groups Children/schools/orphanages Others	**Other civic organizations** Churches and religious organizations Trade or labor unions Educational organizations Fraternal organizations Charitable organizations Organizations serving children Organizations serving the elderly Professional and trade associations Others
Government officials Local officials Regional officials State officials National officials Opposition officials Others	**Concerned people/groups** With interests in your company (existing partners) With interests in your industry Who are already involved Who wants to be involved With emergency response job Who do you wish to involve? News media
Industry Individual companies Competitors Suppliers Customers Industry associations Business associations Others	**Environmental Non-Governmental Organizations and Community Based Organizations** Local groups Regional groups State groups National groups International groups Individual green activists **Regulators** Local agencies Regional agencies State agencies National agencies International organizations Others

Typical roles and responsibilities of different stakeholders in communities

Government	Companies	NGOs/ CBOs	Community Groups
Strategic leadership Strategic coordination Provide policy and regulatory framework for project development, operation, closure, and post-closure Support capacity building at the local level, including monitoring capabilities Deliver local services Leverage state and external resources Monitoring and evaluation	Manage exploration, construction, operation, and closure of mines in accordance with regulatory The catalyst for action at the community level Stakeholder coordination around the project site Financial, material, and facilities support for the local community. Transfer of technical and management skills and expertise to the local community Monitoring and evaluation	Local needs assessment Local capacity building and institutional strengthening Local capacity building and institutional strengthening Community project design and implementation Leverage external funding for community support Monitoring and evaluation	Local needs definition and prioritization Local knowledge and values Community planning and mobilization Mobilization of local assets and resources Monitoring and evaluation Internal organization and conflict resolution

Creative Rural Communities: Community Development Toolkit

Action planning:

After mapping is done, stockholders are identified, and problems are chosen, we need to move to the next stage, which is a plan for the action.

Community engagement plan should identify:

- Strategic actions
- Persons or organizations accountable for a particular action
- The targeted date for completion of the action
- How you will measure success.
- Methods for overcoming these challenges.
- Funding opportunities / new resources

In the action planning and implementation process, general management skills are important, which is to identify the roles of people responsible for the process. In general, there are three main roles, which can be identified:

Leader – a person who is active in the community and has decision making powers and influence to bring in new partners.

Planners - individuals who are responsible for managing the day-to-day implementation of the action plan.

Implementers – individuals responsible for focusing on the design and implementation of strategies to carry out the action plan.

To make the process easier, during the sessions, community workers and facilitators can use this simple form to document the action planning process.

Key Questions	Responses
Why is this initiative needed?	
What community partners should be involved, and how should they be involved?	
Do we have the internal capacity to undertake this work, or do we need to engage an outside consultant to assist?	
What level of impact are we dealing with?	

For a more detailed implementation plan, you can also use this template as a guiding document to create a clearer action plan.

What engagement activities need to happen?	Who is responsible for this activity?	What resources are needed? (new or existing)	When does this need to be done?	What are our success measures, and how will we know if we have been successful?	How will we incorporate the feedback received into how we work with the community?

Leaving the community: reflecting and evaluating the process

In community development, the team of community workers might leave the place after certain projects are finished. Leaving the community requires ethical attitudes, and it also does require advanced preparation. This process is normally sensitive, and community members should feel care and transparency. Especially the projects funded by different donors, and when fundings are finished, community workers should very openly communicate about this matter with the community. Clear communication and transparency are vital in this process to avoid unwarranted and undeserved harm.

Before leaving the community, both community workers and community members should reflect on the process and actions implemented.

Summarizing questions for community workers could be the following:

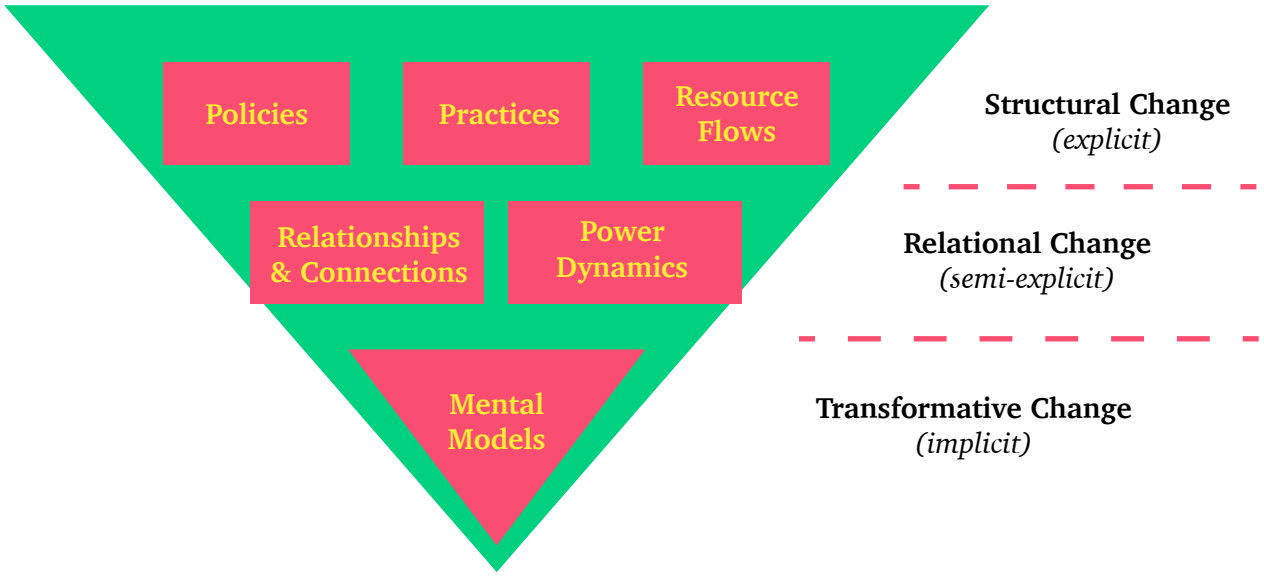
What were the action goals, outcomes, and key implementation markers?
To what extent did an action achieve them?
What were your major accomplishments? Shortfalls?

Evaluating community actions/projects:

To evaluate the concrete community action, community members' first need to identify at what level their change has caused an impact. It is important to have in mind the model of systemic change in order not to reproduce the system, which we are trying to change.

Kania, Karmer and Senge (2018) suggest the following model to understand at what level has our actions impacted social change.

Six Conditions of Systems Change



SYSTEMS CHANGE CONDITIONS—DEFINITIONS

Policies: Government, institutional and organizational rules, regulations, and priorities that guide the entity's own and others' actions.

Practices: Espoused activities of institutions, coalitions, networks, and other entities targeted to improving social and environmental progress. Also, the procedures, guidelines, or informal shared habits within the entity comprise their work.

Resource Flows: How money, people, knowledge, information, and other assets such as infrastructure are allocated and distributed. Relationships & Connections: Quality of connections and communication occurring among actors in the system, especially among those with differing histories and viewpoints.

Power Dynamics: The distribution of decision-making power, authority, and both formal and informal influence among individuals and organizations.

Mental Models: Habits of thought—deeply held beliefs and assumptions and taken-for-granted ways of operating that influence how we think, what we do, and how we talk.

Kania, Karmer and Senge (2018, p.4)

Alternatively, this table below suggests a good structure for reflecting on what level community action has influenced the positive change.

	Internal	External
Invidivual	PERSONAL TRANSFORMATION • Individual (multiple) identities • Personal mindsets • Emotions and feelings • Self	TRANSFORMING RELATIONSHIPS • Relational habits • Behaviour • Our relationship with the social and political environment
Collective	TRANSFORMING COLLECTIVE PATTERNS OF ACTION AND THINKING • Collective identity and culture • Collective behaviour and thinking • Shared understanding	TRANSFORMING STRUCTURES AND PROCEDURES • Structural institutions of society (Constitutions, Laws, etc.) • Public policies • Legal and judiciary procedures

(HIVOS to guidelines, p. 90, Adapted from Wilber (1996) by Keystone (2008), Retolaza (2010, 2012)

Reflective questions for evaluation

Evaluation should be an integral element of community development which continuously informs planning and evaluation. It is an essential component of good practice. The concrete steps of evaluation should be planned the according to concrete aims of the project and community actions. Thus, we are not offering the concrete tools of evaluation, however, this table below offers and very well structured questions to plan both reflective individual and group sessions.

Question Content	Question Type			
	Awareness	**Analysis**	**Alternatives**	**Actions**
Knowledge/ Understanding (What you know)	• What do you know about…? • What is your current understanding of (topic, situation)? • How did you come to believe this?	• How does that compare to what you want to know about…? How is that consistent with (standards, evidence)…? • What do you know now after trying…? • How does that compare with what you originally thought?	• How could you find out about…? What different things could you do to learn more about …? • What are other ways to view this for next time?	• How do you plan to learn more about..? • What option do you choose? Why? • How are you going to put that into place? What resources do you have? • What supports will you need? Where will you get them?
Practice (What you did)	• How are you currently doing…? Why? What kinds of things did you do (have you done so far)? Why? • What kinds of things did you try? Why? What kinds of things are you learning to do? • What did you do that worked well? • What is the present situation in more detail? Where does that occur most often? When did you first notice this?	• How is that consistent with what you intended to do (wanted to do)? Why? • How is that consistent with standards? Why?	• What else could you have done to make practice consistent with standards? Why? • What would you do differently next time? How might you go about doing that? What different ways could you approach this? • What would it take for you to be able to do…? What would you need to do personally in order to do…?	• What do you plan to do? When will you do this? What option did you choose? • What types of supports will you need? What resources do you have? • What would it take for you to be able to do…? • What would you need to do personally in order to do…?

Outcomes (What was the result)	• How did that work for you? What happened when you did…? Why? • How effective was it to do that? What did you achieve when you did that? What went well? • How do you feel about that? • What do you think about…? How much control do you have over the outcome?	• How did you know you needed to do something else? How did that match (or was different from) what you expected (or wanted) to happen? Why? • How do these outcomes compare to expected outcomes based on standards of practice? • What should happen if you're really doing (practice)? • What brought about that result?	• What else might happen when you do …? Why? • What different things could you have done to get expected outcomes? • What might make it work even better next time?	• Which option could get the best result? What do you plan to do differently next time? • What types of supports will you need? What resources do you have/need? Where will you get them?
Evaluation (What about the process)	• What opportunities were useful to you in achieving… (or in learning…)? In what way? • How was it useful? Why? What supports were most helpful? • What about the supports were most helpful?	• How do you feel about that? What do you think about…? • How was that consistent with what you expected?	• What other opportunities would be useful?	• What opportunities do you want to access? • How will you access those opportunities? • What resources do you need? Where will you get them?

Community mentoring in practice: tools and steps

Profile of community mentors

In terms of frame, context and responsibilities community mentoring shares the principles and values of community work. In both cases it is the process of development and empowerment of communities through facilitating the active participation of people in addressing issues that affect them collectively. It can be done in a variety of contexts: in neighborhoods, with specific groups (e.g. women, children ect.), with partnership groups, local authorities and state agencies.

Both community workers and mentors share a commitment to human wellbeing and have social justice and community resources as core practice values.

That's why in our social mentoring frame, we share "social worker's core themes and key practice areas," which you can see in a very broad form in the first chapter.

- Values into practice
- Engaging with communities
- Participatory planning
- Organizing for change
- Learning for change
- Diversity and inclusion
- Leadership and infrastructure

Basic Community Mentoring Skills

As we see, the community mentor shares the basic ideas of the community worker. However we want to highlight and focus on the key practical and core skills of the mentor because effective community mentoring requires more than common sense. In a mentoring framework, it is important to focus on the core skills because a mentor can use it as a tool and instrument in his / her work.

Skill 1 - Listening Actively

Active listening is the most basic mentoring skill; the other skills build on—and require—it. You demonstrate to your mentors and mentees that their concerns have been heard and understood when you listen well. As a result, they feel accepted by you, and trust builds.
The primary purpose of listening is to truly understand the other person's point of view, how they think and feel and how they view the world. It involves using our critical skills, recalling related issues and themes, asking relevant and stimulating questions and reaching some conclusion (UN Women, 2020).

Good listening skills

Good listening skills are invaluable and can be used beyond the mentoring session. Try incorporating these skills into your daily life while managing your staff, chairing a team meeting with your children, conversing with your friends and colleagues and especially with your partner.

A good listener will:
▲ Show genuine interest and be present
▲ Minimize distractions
▲ Be patient and not interrupt
▲ Keep up with the speaker's flow of ideas
▲ Provide clear feedback to show that he/she is listening
▲ Identify the central issues
▲ Avoid evaluation until the whole story has been stated
▲ Take notes to provide a memory aid
▲ Analyse and reflect back on what has been said
▲ Summarize key points at the end of the conversation
▲ Notice vocal factors: it's not what is said, but how it is said
▲ Maintain eye contact to indicate receptivity and friendliness
▲ Be aware of facial expressions
▲ Maintain an open position with arms and legs uncrossed
▲ Minimize moving around too much and fiddling with objects
▲ Use the "three-second rule" to pause and allow time for reflection

Remember, pay attention to your own listening behaviour, and notice whether or not others are truly listening.

Understanding the levels of listening

Listening can be thought of as a "state of being". To understand what makes a good listener, first consider some of the different levels of listening. We might listen in a number of different ways, including:

Intolerant listening	Intolerant listeners do not give the speaker much time. They think they know what is going to be said or want to have their say, and so consequently, they jump to conclusions and keep interrupting.
Non-listening	Non-listeners just hear the words. This is summed up by the phrase "in one ear and out the other".
Active listening	Active listeners are attentive and fully engaged, show interest and keep up with the conversation. They ask questions and clarify points, which helps them understand.
Subconscious listening	The subconscious listener is able to sense what is not being said and to get the feel of a conversation.
Empathetic listening	Empathetic listeners show an understanding of the topic from the viewpoint of the speaker. They use reflective statements like "You feel that…" to indicate that they interpret the deeper emotions behind the words.
Positive listening	Positive listeners respond by giving encouragement, using supportive statements and making encouraging noises (like "ah") and gestures with their body language. They acknowledge success and give praise, making the speaker feel motivated and inspired.

UN Women, 2020, Mentoring for Women economic empowerment

Skill 2 - Building trust

The more that mentors and mentees trust each other, the more committed they'll be to partnerships with them. This trust develops over time. To become trustable, you as a mentor must:

- Keep confidences shared by your mentors;
- Spend appropriate time together;
- Follow through on your promises to the mentee;
- Respect personal boundaries;
- Admit your errors and take responsibility for correcting them;
- Tell your mentee if and why you disagree or are dissatisfied with something so they'll know you're honest with them. Particularly with cross-difference (e.g., gender, culture, style, age) mentoring, trust building is crucial and has to be developed over time.

During working with mentees and for trust building asking permission. We express a thought or opinion, and then the listener will express a differing thought or opinion. This can leave us with a feeling of not being heard or understood. Asking permission does the following: demonstrates respect, builds rapport, minimizes assumptions, frames the situation, creates trust and cooperation, gives a clear indication of where the conversation is going.

Ask permission when you are:
• Sharing an experience
• Sharing your thoughts, ideas or opinions
• Changing the direction of the conversation
• Wanting to spend more or less time on an issue, when asking permission, you can use some of the following questions.

Through practice, you will develop your technique, and it will become second nature. You can use phrases like: “Can I share…?”, “Can we spend some time brainstorming…?”, “Would you like to…?”, “It sounds like…. Can we explore…?”, “I’d like to…. Is that okay with you?”.

Skill 3 - Asking questions and providing answers

As a mentor, it is essential to get the mentee to find his/her own answers and use your guidance to take that answer a step further. Firstly, as a mentor, you can ask powerful questions. People learn and develop best when they are able to discover the answers for themselves. However, there will be times when there is a critical moment.

Questions are used in everyday conversation to get information specific to our own needs. Asking a question in a mentoring environment is about what the mentee can learn, elicit and observe about the issue at hand so that the mentee can understand the answer and formulate a solution. When asking mentee questions, remember to:

Keep your question simple	Intolerant listeners do not give the speaker much time. They think they know what is going to be said or want to have their say, and so consequently, they jump to conclusions and keep interrupting.
Pause	Give the other person a chance to reflect and answer. Sometimes the question may have evoked many thoughts or challenged a belief, or perhaps the mentee has never thought about the answer before and carefully considered before answering.
Prompt the mentee	Sometimes you may need to repeat or rephrase the question or even recall information related to the question.
Use open questions	Open questions allow the mentee to explore an answer by giving the opportunity to provide more information. Closed questions will usually return a single word response and close the mentee’s thinking.
Remember that there are no wrong answers	There are only things that still need to be learned. Remain sensitive and constructive, and ask a different question to get the mentee thinking differently.

Skill 4 - Providing Constructive Feedback and building trust

In addition to giving frequent and sincere positive feedback, effective mentors should also be willing and able to give mentees corrective feedback.
When you observe your mentees making mistakes or performing in less than desirable ways, you should be direct with your mentees, letting them know what you perceive and providing better ways to handle the situations. It will probably be better for them to hear it from you than from others. This is an aspect of the mentor's protection skill, Managing Risks, described later.
One of the first things you can discuss with your mentees is if and how they'd like to receive this feedback. People are more willing to hear corrective feedback if they've given permission and know in advance it's coming. At the same time, you'll be more likely to give feedback if you're invited to do so.

Attempt to:
- Use positive, non-derogatory, business-like words and tone of voice with mentees when their behaviors or products aren't satisfactory;
- Give corrective feedback in private;
- Give the feedback as soon as feasible after the performance;
- Give specific (as opposed to vague) feedback on behaviors;
- Offer useful suggestions for them to try next time, offering to be a resource when that time occurs.

As a mentor, if you want to build trust, it is essential to consider that rapport can be built and lost quickly, it takes time to build trust, and here you see some key points to be aware of when building trust include the following:
- Be authentic. Just be yourself.
- Be sincere and keep your promises.
- Be competent and confident.
- Be honest and respectfully tell the truth.
- Be congruent by matching your words with your actions.
- Be there by being on time and giving your full attention.

The skills and competencies described above are especially important in developing a caring and productive mentoring relationship with the mentee, group. These competencies build upon the foundation of the General Core Competencies for Relationship-Based Professional Development. That's why community mentors need to demonstrate awareness of their own values, beliefs and behaviours; think and experiment mentoring core skills and recognises how these affect their practice and use this self-awareness to manage their effectiveness in meetings where relevant.

The GROW Model

The GROW Model is a coaching tool that can be adapted to mentoring. The GROW Model was originally developed in the United Kingdom (the 1980s) by business coaches Graham Alexander, Alan Fine and Sir John Whitmore. It became a very popular tool in the 1980s and 1990s in corporate coaching. The key use of the GROW Model was for setting goals and solving problems.

The GROW Model may be suited to working in goal-directed sports or business areas, but it may be less well suited to conversations about careers, person-role fit or life-mentoring.

A good way of thinking about the GROW Model is to think about how you would plan a journey. First, you decide where you are going (the goal) and establish where you currently are (your current reality). You then explore various routes (the options) to your destination. In the final step, establishing the will, you ensure that you are committed to making the journey and prepared for the obstacles you could meet along the way.

The GROW Model is a four-step structure – Goal, Reality, Options and Wrap-up – that uses key elements to create an effective conversation in a mentoring session. This simple model supports a non-directive approach, using effective questions to identify progress and action. During a mentoring session, there may be several topics, issues, or ideas that the mentee will want to discuss, resolve, or clarify. The four steps of the GROW Model are used for each new mentoring conversation within the session.

Before applying the GROW Model within a conversation, it is always important to ask delicately for permission. The effect will create trust, and the mentee will open up his/her thinking to the exploration of possible solutions.

1. GOAL – Identify the desired outcome by establishing the topic for discussion.

Goal - This goal is not necessarily the overall, long-term goal that the mentee has set for the mentoring program. Instead, this is a goal or the aim of a topic, issue or idea that the mentee has selected to be the point of focus for the whole session or for a specific conversation.
Both you and your mentee must agree on the specific goal for the session and the topic to be discussed. This gives both you and the mentee a clear direction of where the session will be going. This desired goal is to be achieved within the limits of the session.

- “How far would you like to get in this session?”
- “What outcomes are you seeking by the end of the session?”

2. REALITY – Use open questions to establish the current reality for the situation.

REALITY - Explore the current reality. The reality is the "who, what, where and how" of the present situation. Asking questions to provoke ideas and actions will allow the mentee to explore what directly impacts and influences the outcome of the set goal.

Invite self-assessment, avoid irrelevant historical events and always ensure that nothing is left assumed. The mentee needs to be clear and honest to allow the mentoring session to progress efficiently.

- "What is your present situation, in more detail?"
- "What have you done so far towards reaching your goals?"

3. OPTIONS – Elicit all the options, identify options to move the goal forward and agree on possible options.

OPTIONS –Once you have defined the goal and established the reality of the situation, you can move the mentee to the next stage: exploring the options and identifying what is actually possible to help the mentee move the goal forward. Ensure that all possible options are considered and that decisions are agreed upon.

"What actions can you take?"

- "Can you list six things you can do?"
- "Which option would you choose?"
- "Which option can you begin now?"

4. WRAP-UP – Define the following steps, and define a plan of action. Also, identify possible obstacles and available support. Finally, agree on the expected timing for completion and follow-up.

WRAP-UP – Finally, the mentee will need to choose the next steps. What specific actions will the mentee commit to that will ensure the successful completion of his/her goal(s)? During the wrap-up phase, it is also important to identify any possible obstacles, agree on the expected timing and identify available support.

- "What are the next steps?"
- "What might get in the way?"
- "What support might/do you need?"

The GROW Model is an essential tool for managing successful mentoring meetings, but it is not the only one. The most important thing is that the mentee defines where he/she wants to be by the end of the mentoring session and that, through effective listening and powerful questions, the mentee is guided to that destination.

The GROW Model was originally developed in the United Kingdom (the 1980s) by business coaches Graham Alexander, Alan Fine and Sir John Whitmore.

Personal Brilliance Model

The Personal Brilliance Model can be used as a foundation for the mentoring conversations as it allows mentors to support mentees in becoming the best version of themselves.3 If the meetings are structured based on the model, mentors can ask questions based on one of the areas. It creates a deeper level of awareness within mentees of who they are and why they want to do what they do.

Mentoring is more than just having a structured conversation with your mentees. It is also about understanding the mentees and their own, personal experience of growth through the mentoring process. As a mentor, you will not only support your mentees in working out what they want; you will also be assisting them in discovering who they need to become in order to make it easier to achieve all that they desire.

The Personal Brilliance Model helps identify the seven key areas that assist us with moving through life with ease:
1. Desire
2. Believe
3. Achieve
4. Permission
5. Commitment
6. Acknowledgement
7. Choice

The information on the Personal Brilliance Model has been adapted from the following source: Domonique Bertolucci, Your Best Life: The ultimate guide to creating the life you want (Sydney, Hodder Australia, 2006)

WOOP

This is the main activity of this session and should use the 20 minutes for the activity concept of Growth mindsets. The WOOP exercise might need to be explained step-by-step, but it can be a go-to guide for planning academic or other life goals once you do that.

Why not start off by thinking about what you might put in the boxes for your own WOOP exercise.

THE 'WHO, ‘ 'WHAT' AND THE 'WHY' OF WOOP:

WOOP is a super easy way for mentees to explore and decide on an action plan for the achievements they want to make in life. Studies have shown that imagining a positive outcome is not enough to achieve a result. Rather, it is essential to also have a(n):

Ask your mentees to think about the next few weeks ahead. Ask them to think and write what small but significant wish they would like to achieve over this time frame? Make sure to encourage your mentees to pick something that feels challenging but achievable within that timeline. Ask them to write down their wishes and any encouraging sentences for themselves in their books. It should look just like this:

WISH _____

Follow the discussion on what sort of outcomes your mentees hope to achieve after the short time period. What does their outcome look like? How will they feel once they achieve this? Encourage them to write their thoughts and any other ideas down. Ask them for some examples, too as they might encourage others to write.

OUTCOMES _____

Sometimes things don't always go to plan. Ask your mentees what they think is holding them back from their wish. Again, this can be out loud or written down in their workbooks. Remember, this can be a bad habit or even a distracting location for study. They can use an external obstacle or a personal challenge but try to suggest a focused and internal obstacle that they can change.

Ask your mentees to decide on a plan to fulfill their wish. Keep in mind; big differences take small steps, so encourage them to plan small changes to make bigger differences in their lives. For this section, you can ask them to outline their plans but make sure to encourage everyone to write down a small plan. These can be "turn my WIFI off when studying" or "go to the gym on the weekends."

PLAN _____

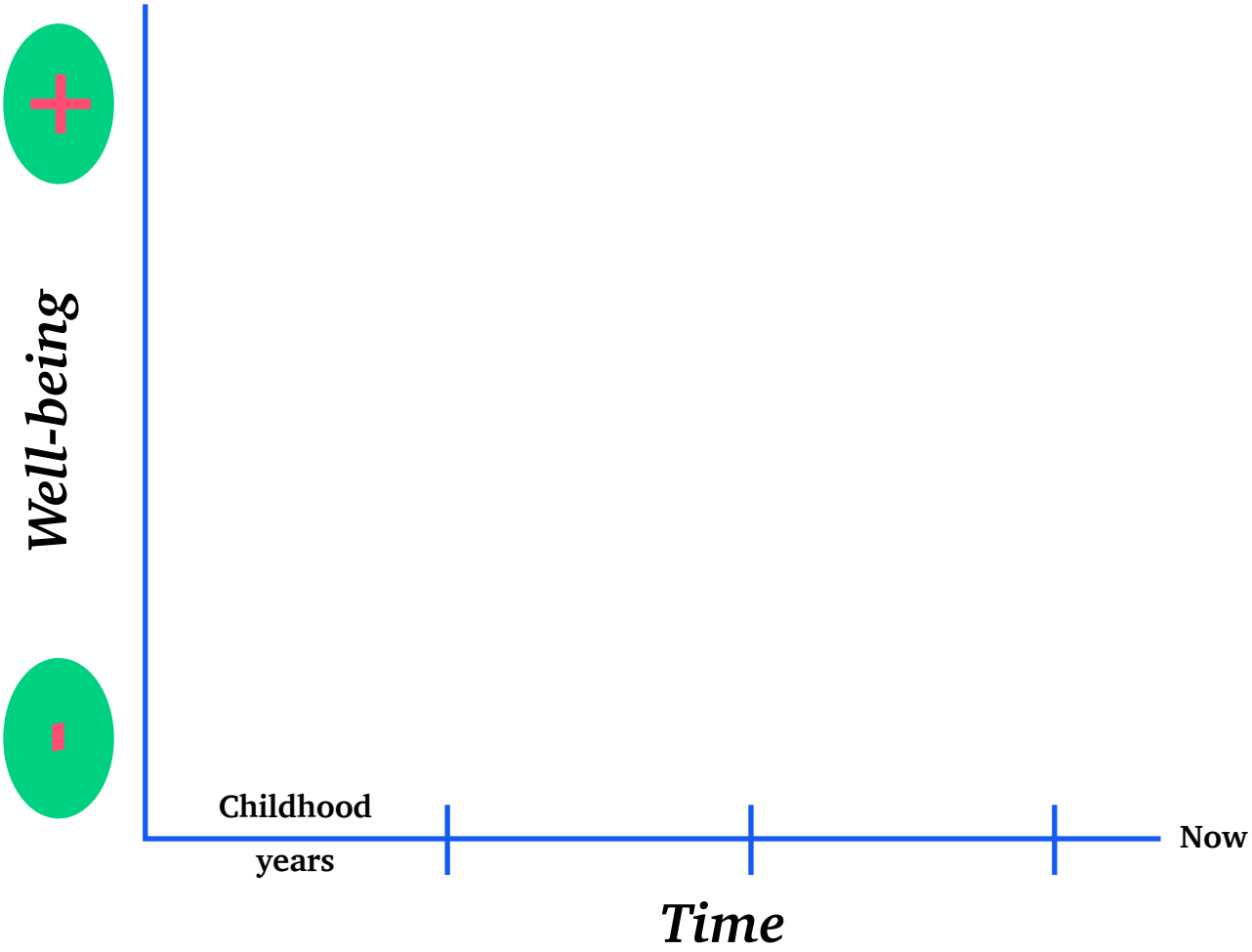
Original Source: https://woopmylife.org/en/practice

The Lifeline

One method that helps to understand one's own biography better is the so-called (person-al) timeline or lifeline. It captures the "highs" and "lows" of life and facilitates the reflection of one's own life story. Important topics can be your family, good friends, school, education and other interests and activities. It is helpful to remember essential milestones or turning points. These are brought into a temporal order and evaluated.
The guiding question is: "How did I become the person I am today?"

Possible questions:
- What did you do at that time?
- Were you satisfied?
- What have you learned at that time?
- What was particularly important to you then?
- For reflection: Why do we look at the lifeline together? What do you think?

In order to move on to the next phase of life, it is essential to look back from time to time. It is important to evaluate the decisions you have made in life so far. This tells you when you were actually doing quite well and when maybe not so well. From this, you can get important information about yourself and your future decisions.



Annex:

Glossary

Definitions are retrieved from International Association for Community Development (IACD), Community Development National Development Standards Scotland, The Competent Practitioner Framework (CLD).

Community describes the web of personal relationships, groups, networks, traditions and patterns of behaviour that can develop feelings of togetherness, among those who share a geographical area or identity or interest.

Community action describes community-based campaigns and networks concentrating on issues of concern to that community, e.g., a campaign to develop a safe and creative play space for children, a campaign against the The planned closure of a library, a campaign for empty houses to be made available at affordable rents, the public demonstrations against deportations.

A community activist is somebody who is active on an unpaid/voluntary basis in community action and the development of their community.

Community conflict refers to those differences, competitions, arguments, outbursts and violence that may erupt in community groups, between community groups, in communities and between communities.

Community development group work is a model of working collectively to bring people together to reflect on their individual and common experiences and needs. This reflection is then used to identify common goals, priorities, and actions.

Community development learning is a developmental process that is both a collective and an individual activity, based on the sharing of skills, awareness, knowledge, and experience in order to bring about sustainable desired outcomes.

A community development practitioner is a person doing community development work as a paid worker, unpaid worker, group member, community activist or volunteer.

Community groups and organisations are located within communities of geography, identity or interest. These groups are controlled by their users and are usually small and informal with no paid staff. They are often referred to collectively as the community sector.

Community involvement describes community members participating in community projects and programmes that often originate outside the community.

Community participation describes community members being involved.

Empowerment is a process where people gain control (e.g. confidence, knowledge, skills, resources) to affect decisions impacting on their communities.

Political literacy involves the use of critical reflective, visioning and planning techniques which encourage individual and group questioning of cultural, social, economic and political norms, and their interdependence, that maintain inequalities and oppressions.

Structural factors are those powerful social processes that impact on people's lives, even before birth, and include: cultural, economic, ecological, social, political and demographic factors that manifest at community, national, international levels; and which are often interconnected to affect the poorest and most vulnerable in society.

Support refers to the work a community development practitioner may undertake to ensure the group can pursue its aims. The types of activities may include: providing information, moral and motivational encouragement, researching particular topics, identifying sources of help, listening to group members' ideas and thought processes and reflecting them back, facilitating decision-making, acting as an advocate, coach, mentor, critical friend.

Community audit is a technique of using participatory approaches to research communities to inform actions, strategies or policies.

Community development learning is a developmental process that is both a collective and an individual activity, based on the sharing of skills, awareness, knowledge, and experience in order to bring about sustainable desired outcomes.

A community development practitioner is a person doing community development work as a paid worker, unpaid worker, group member, community activist or volunteer.

Assets are the strengths and aspirations in a community and can refer to cultural, economic (including occupational and financial), environmental, interconnections and relationships, physical, social, spiritual and political factors.

Their members run autonomous community groups for the benefit of their members, and they determine their own future. Autonomous community groups make their own decisions and are not controlled or dependent on outside bodies.

Anti-oppressive practice and approaches challenge the structures of society, and the use of power, where they are being used to maintain the exclusion and marginalisation of some groups.

Community-based organizations (CBO): Groups of individuals within a village or group of villages or residential areas with similar interests, established to work together to achieve common objectives. Can refer to organizations that provide care or services in the neighborhood as well as initiatives by individual citizens and groups within the community.

ANNEXES:

ANNEX #1: Community Development Standards developed by the International Association of Community Development (IACD)

THEME 1: VALUES INTO PRACTICE

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

In this key area, community development practitioners working in a range of disciplines should demonstrate that they:

a) Understand the values, processes and outcomes of community development within their own context and role.

b) Know how to develop themselves as a community development practitioner.

c) Know how to support and promote community development within the practice of their own and other organisations.

THEME 2: ENGAGING WITH COMMUNITIES

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

In this Key Area, community development practitioners working in a range of disciplines.
Should demonstrate that they:

a) Understand the social, political, economic, cultural and environmental factors impacting local communities, particularly marginalised groups.

b) Understand how to get to know a community, identifying assets, needs, informal networks, Interests, motivations, power dynamics, barriers to participation and opportunities, and how to make use of research skills in doing this

c) Know how to seek out and engage with all sections of the community, listen and communicate effectively in person and through media accessible to them.
d) Understand, respect and recognise the work, values, capabilities and objectives of groups involving all sections of the community, and build relationships based on mutual trust.

e) Know how to work with communities and others to identify opportunities to develop participation and inclusion and overcome barriers to these.

f) Know how to work with communities towards the collective agreement, recognising where there are conflicts of interest and using effective ways of resolving these.

THEME 3: PARTICIPATORY PLANNING

This theme focuses on developing community participation and empowering partnerships and supporting communities and agencies to develop the skills to sustain these.

Understand Develop and support collaborative working and community participation

In this Key Area, community development practitioners working in a range of disciplines should
demonstrate that they know how to:

a) Assist communities to understand local, national and global political processes and where power and influence lie.

b) Enable communities to understand and utilise both existing research information and the application of research methods in their own setting.

c) Initiate and participate in partnership and collaborative working for the empowerment of Communities, acknowledging and addressing conflicts of interest.

d) Promote relationships between communities, public bodies, non-governmental organizations and other agencies for the empowerment of communities and in pursuit of their interests.

e) Influence public bodies and other decision-makers and service providers to build effective and empowering relationships with communities

f) Work with communities and agencies to identify needs, opportunities, rights and responsibilities, acknowledging and addressing conflicts of interest

g) Break down barriers to community participation and enable community representatives to play active roles in strategic planning, decision-making and action.

THEME 4: ORGANIZING FOR CHANGE

This theme focuses on enabling communities to take collective action and to develop the skills needed for this, and on developing a context where their collective action is sustained and supported as a positive force for change.

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

In this Key Area, community development practitioners working in a range of disciplines should demonstrate that they know how to:

a) Enable people to work together, identify what they want to achieve, and develop groups and activities.

b) Support communities to organise to bring about positive change.

c) Support people to effectively manage and address conflict within and between communities or community groups.

d) Influence decision-makers to recognise the potential benefits of collective action by communities and build relationships with them.

e) Support communities to engage in participatory budgeting and the management and ownership of land, resources and services.

f) Support communities to access resources, funds and technical aid to realise their activities.

THEME 5: LEARNING TO CHANGE

This theme focuses on recognising the diversity and supporting inclusion as core aspects of practice. This theme focuses on facilitating the learning of people in communities and practitioners working with them in support of their priorities for change and development.

Support people and organisations to learn together for social change

In this Key Area, community development practitioners working in a range of disciplines should demonstrate that they know how to:

a) Use people's experiences, knowledge and skills as the starting point of participatory activities and methods for identifying and meeting learning needs of participants and practitioners.

b) Develop learning opportunities and activities to meet expressed needs in dialogue with individuals and groups on the development of their communities.

c) Use effective communication skills such as active/ empathetic listening, and also written and visual communication, social media, film and print media and ICT – to support collective learning and community action.

d) Promote change that reflects the values and aims of community development through community learning.

e) Support partnering governmental, non-governmental and private sector organisations to identify the learning needs of their staff in relation to community development.

THEME 6: DIVERSITY AND INCLUSION

Design and deliver practices, policies, structures and programmes that recognise and respect diversity and promote inclusion.

In this Key Area, community development practitioners working in a range of disciplines should demonstrate that they:

Understand how social, political, economic, cultural and environmental factors impact on different sections of the community, particularly marginalised groups.

a) Work in inclusive ways across diverse and marginalised communities, ensuring that methods of engagement with communities promote inclusion and respect diversity.

b) Know how to support groups to develop the skills and confidence to involve marginalized communities.

c) Know how to challenge discrimination by agencies working in communities and by community groups, and support people who are excluded, marginalized or discriminated against to participate fully and actively in activities and groups.

d) Know how to demonstrate cultural humility, creating spaces that are safe for people with Different world views and perspectives, including indigenous ways of knowing and doing, to participate fully.

e) Know how to support agencies and communities to adopt inclusive practices and respect diversity.

f) Know how to develop and advocate for socially inclusive policies, programmes and practices.

THEME 7: LEADERSHIP AND INFRASTRUCTURE

This theme focuses on developing empowering leadership in and with communities and developing the infrastructure for community development and sustainable social change.

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

In this Key Area, community development practitioners working in a range of disciplines should demonstrate that they:

a) Support groups to review their own practices and policies and external opportunities and threats.

b) Support groups to plan for their future sustainability and develop strategic and business plans to achieve their aims and objectives.

c) Support the development of capacities for accountable and democratic leadership within communities.

d) Know how to influence and advise on organisational structures, culture, policies, practices and behaviours to support community development within own and partner organisations.

e) Understand the political context and the opportunities, challenges and risks arising from it, and support communities and partners to do so and to decide on strategies in that context.

f) Nurture and encourage local community leaders to adopt democratic, participative and inclusive styles of leadership for working with communities and in partnerships that seek to involve communities

e) Support and influence organisations to develop work systems that promote effective community development practice.

THEME 8: DEVELOPING AND IMPROVING POLICY AND PRACTICE

This theme focuses on using evidence from participatory evaluation, and from analysis of relevant external factors, to inform and develop policy and practice.

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

In this Key Area, community development practitioners working in a range of disciplines should demonstrate that they know how to:

a) Review and evaluate community development activities and practice using participatory methods.

b) Support community groups to use monitoring and evaluation to reflect on progress, learn from experience, evidence impact and inform future action.

c) Gather and use evidence from own practice and communities worked with to inform and influence the development of policy and practice.

d) Analyse the impact of social, political, economic, cultural and environmental change on community development practice in own context.

e) Support practitioners and community groups to use participatory monitoring and evaluation of community development activities to reflect on and develop practice and to demonstrate the achievement of outcomes with communities.

f) Assess the evidence from evaluations of community development activities and analysis of the wider social, political, economic and environmental context to inform the development of policy and practice.

g) Incorporate critical reflection processes into our work, in order to identify and apply learnings, and continually improve our practice.

h) Prepare accountability and evaluation reports for one's agency, funders and other stakeholders, including impact measures.

ANNEX #2: Example of the mentoring plan:

DEVISING COMMUNITY MENTORING SCHEMES

Introduction

This document focuses on the key steps in creating the wider community mentoring scheme in which community mentors would operate. It draws on the experience of implementing the Reaching Up Community Mentoring project (Kaleidoscope Enterprise, 2008-2013). It is NOT prescriptive but hopefully directs thoughts and actions where there might otherwise be a gap and complements the work that partners and colleagues are already doing with socially excluded individuals and communities.

1 - Decide

Who your target community is and the aim or purpose of the mentoring scheme. These are the socially excluded beneficiaries of the project objectives. This will ensure that you:

- Focus on those in greater need within the target group
- Be clear on the mentoring content and boundaries
- Establish rules of process within the scheme
- Agree what success of the will 'look like' – "start with the end in sight"

2 - Agree on the method of mentoring

Mentoring projects can be a combination of all types mentorship:

- One to one or Group Mentoring
- Peer or non-peer group mentoring
- Face to face or electronic/digital mentoring
- Volunteer or paid mentoring
- Formal or informal mentoring

3 - Recruiting your Mentors

a) How many do you need – how big is your project, and what is the target number of mentees?
b) Advertise and set up processes to attract volunteers/applicants – use community newsletters, media sites, noticeboards and meeting centers
c) Use formal processes that requests personal data, a listing of skills, experience and qualifications (if required)
d) Interview and assess applicants/volunteers for suitability and understanding of role and responsibilities
e) Any offer to be subject to the attendance of training and assessment following training for continued suitability to be a mentor

4 - Training your Mentors

Identify suitably qualified Trainers first! In this Guide, we have focused on developing training materials

a) Be clear on the importance of attending training and what will happen if it is decided that the following training a mentor is no longer considered suitable.
b) Have a group introduction session that covers the CM aims and objectives; the boundaries within the mentor/mentee relationship; any relevant policies or processes applying, in particular, covering security for both parties, equality or cultural issues, confidentiality, recording of sessions and assessment of effectiveness.
c) Explain the role of the Coordinator of the Mentors – who will be doing this, its purpose and activity to oversee and manage the project and to provide ongoing support to the Mentors individually.
d) Develop a training programme that covers the skills and practices of the Community

Mentoring Role to include:
- Communication and Listening skills
- Relationship Boundaries
- Best practice – starting and maintaining sessions
- Recording and monitoring Progress
- How to end the mentoring relationship?
- Safeguarding Children and Vulnerable Adults!

5 - Recruitment and Identification of Mentees in the Community Mentoring

- Decide on how to identify mentees to join the scheme – what is your eligibility criteria for a mentee to be a recipient of the programme.
- Be clear on numbers (this may be determined by your available mentors)
- Have a clear process to match mentors to mentees
- Be prepared for dropouts; have a waiting list or a scheme for bringing in new mentees (this also applies to your mentors)
- Be prepared to change the mentor/mentee partnering if it's 'not working.'

6 - Getting Started

You've done all the preparation and have your Community Mentorship ready to go - so what's next?
- Have an open session to bring the Mentees, group together
- Agree on the ground rules and have a Q & A opportunity in the session
- Distribute assessment paperwork and agree how sessions will be recorded, ensuring confidentiality and rights and responsibilities on both parties
- Agree on locations, length of time and the initial number of meetings between Mentor & Mentee (some flexibility and personal preference to be allowed)
- Get the diary out and book in your meetings, and get started

7 - Monitoring & Evaluation

This involves:
- Assessing progress
- Bringing the scheme to a close
- Evaluating the effectiveness of the scheme, including costs and resources required
- Follow up action and any revision of the scheme if it is to be on-going
- Project Report, evaluation paperwork and how results will be shared with interested parties

It does not matter what type of mentoring you use face to face or group mentoring it is important to describe and record your and your mentee's work; it as a mentor helps you to evaluate, analyse, reflect and find the progress of working. Below you can find different mentoring documents for different tasks; You can choose any of them for different steps of mentorship, do the adaptation and use them in your work (Community Mentoring for Social Inclusion Gruntvig Partnership, 2013 – 2015).

ANNEX # 3: Mentoring needs assessment

Below is a sample questionnaire and format for a mentoring programme needs assessment. The needs assessment can be performed in focus groups, surveys, formal interviews with groups, members of the community or whatever variation works for your works. The needs assessment will help provide a clear picture of what is the best type of programme for your community, what will be the best way to engage mentors and mentees and what type of results can be expected. The

Participants of the needs assessment can be potential mentors, mentees, women, youth, unemployed – anyone who will benefit from such a programme.

Date:

Moderator 1:

Moderator 2:

Number of participants:

Time:

Location:

Proposed focus group questions

1. When we say the words “mentor” and “mentoring”, what kind of associations come to your mind?
2. What is the mentor’s role? Can you explain the basic duties of a mentor?
3. What knowledge or experience would you want to gain during the mentoring programme to fill gaps?
4. If your mentees are looking for support, what does that support look like?
5. Why do organizations need a mentoring programme? What can a mentor help with?
6. What kind of external and internal barriers could occur during the implementation of the mentoring programme?
7. What are the strengths of the mentee’s, group’s, community’s current support for mentee development?
10. What are the weaknesses of the mentee’s, group’s, community’ current support for mentee development and socialization?
11. What gaps in the community do you feel a formal mentoring programme can address?
12. What impacts would mentoring have on the lives and life of mentees, community?
13. If an ideal system were to be built, what do you believe would be the key features and characteristics of the mentoring programme?
14. Depending on the community, group culture, what issues, goals and needs should the mentoring programme focus on?
15. What do you hope to accomplish through the mentoring programme? What does success look like?

ANNEX 4: Application form for mentors and mentees

Below is a sample application that can be used for recruiting mentees.

Brief description of the programme:
Applicant's name:
Region:
Email:
Phone:
Career level:
A number of years in the organization:
A number of years of experience in the job:

Responsibilities:

Why would you like to join the mentoring programme?

What would you like to learn in the mentoring programme?

Previous experience as a mentee:

Gender preference for mentor or mentee:

☐ Male ☐ Female ☐ No preference

Ability to fulfill time commitment of approximately 3/5 hours per month:

☐ Yes ☐ No

Please attach a copy of your resume.

ANNEX 5: Mentee Interview

Applicant Name: _____ ***Date:*** _____
Interviewed by: _____

I need to ask a number of questions about you that will help me in matching you with a mentor. Some of the questions are personal, and I want you to know that what you tell me will be confidential, meaning I won't tell your parents unless you give me permission. However, I am required to report anything that indicates you have done or may do harm to yourself or others. And some information, such as what you would like to do with a mentor or things you are interested in, may be shared with a prospective mentor.

Do you understand?

1. Why do you think you'd like to have a mentor?
2. What type of person would you like to be matched with?
3. Will you be able to fulfill the commitments of the programme – eight hours per month with weekly contact for one year?
4. Are you willing to attend an initial mentee training session and two training sessions per year after being matched?
5. One of the programme requirements is to communicate with programme staff once a month about your relationship with your mentor. Are you okay doing that?
6. What types of activities would you do with a mentor?
7. What hobbies or interests do you have?
8. How would you describe yourself?
9. How do you think friends and family members would describe you?
10. How do you like school?
11. How well do you do in school?
12. Tell me about your friends.
13. Have you ever been arrested? If so, when and for what?
14. Do you currently use any alcohol, drugs, or tobacco?
15. Do you have any questions about the programme I can answer for you?

Interviewer Comments:

ANNEX 6: Mentorship contract agreement

A successful mentor-mentee (group) relationship requires a commitment on the part of both participants. The following agreement is intended to clarify goals, provide a foundation of trust and establish a basis for the relationship to be successful. Both parties should understand that they may address any concerns about the programme by contacting the Mentoring Programme Coordinator. Each party should keep a copy of this agreement and make every effort to fulfill the terms of the agreement.

PARTIES' DETAILS
Mentor
Job Title
Contact Number

Mentees/group
Job Title
Contact Numbers

The duration of the community mentoring programme is ____ months.
Mentors/groups are encouraged to continue the relationship on a voluntary basis. The mentor/mentees should allow enough time to discuss goals as well as questions from the mentee concerning his/her professional and/or personal development.

Meeting schedule
Meeting dates and times:
Communication channels:
What will be the primary communication channels (e.g., email, phone)?

Expectations from the mentoring process:
Duties and rules:

• Mentee and Mentor agree to meet at least once a month for _____ months.
• Mentee and Mentor agree to provide _____ (Mentoring Programme Coordinator) with written feedback after each contact.
• Mentee and Mentor will provide a final evaluation of the relationship at the end of the formal programme.
• Confidentiality: Both parties agree to keep the content confidential until one person is at risk, at which point it is to be shared with the Mentoring Programme Coordinator or Human
• Resources as soon as possible.

The mentee should establish with the mentor at least three professional development or personal growth goals.

GOAL #1

GOAL #2

GOAL #3

Mentee signature and date:

ANNEX 7: Template for a training programme

There are no fixed rules about exactly how much training mentors, and mentees need in order to be successful. The amount required depends on the characteristics of the programme's goals and objectives, the scope of the problems that mentors are expected to address and other factors. The topics covered in this guide represent the common mentor skills and programme information that most pre-launch training provide.
You can use the agenda provided in this guide as a starting point for building your own training agenda. Below you can find a two days training agenda with topics community work and community mentoring; there are the different phases of the training and the direction that you can address during the preparation. Therefore, this section will also help you select the desired topics and plan your own training agenda. Each of the topics and methods below can be found in this guide.

Below is a training agenda framework that will help you when developing your own agenda.

Name of training:

Date:

Location:

Objective of the training:

Trainers:

Target audience:

Day 1	Community work	
Time	**Session**	**Topic/ Activities**
10:00–11:30	Session 1	Welcoming: Getting to know each other What is Community? Community Work and Community Work Models
11:30–12:00	**Break**	
12:00–13:30	Session 2	-Theoretical Background of Community Work - Community Development: Theory and Praxis
13:30–14:30	**Lunch**	
14:30–16:00	Session 3	- Community Work: Values and Ethics - Adult Education and Youth Work
16:00–16:30	**Break**	
16:30–18:00	Session 4	- Entering the Community - Work with Community - Community Work Toolkit: Methods and Tips - Feedback

Day 2	Community mentoring	
Time	**Session**	**Topic/ Activities**
10:00–11:30	Session 1	Reflection of the previous day What is mentoring? Community Mentoring? Aware of differences between mentoring, coaching and specifics of community mentoring
11:30–12:00	**Break**	
12:00–13:30	Session 2	- importance of core mentoring skills - active listening skills - effective questioning
13:30–14:30	**Lunch**	
14:30–16:00	Session 3	- Core mentoring skills: give effective feedback - GROW model, Exercises
16:00–16:30	**Break**	
16:30–18:00	Session 4	- Core mentoring skills: Planning the next steps and agreeing on the working style and culture - Summary of the day and training

ANNEX 8: Guide for structuring and preparing for mentoring sessions

A mentor's role is to support the mentee's agenda, not to drive it. At the beginning of the mentoring relationship, the mentee will be asked to identify his/her key objectives for the process. As a mentor, the responsibility is to be the guardian of those objectives, ensuring that the focus of each mentoring session takes the mentee closer to, not further from, the desired outcome.

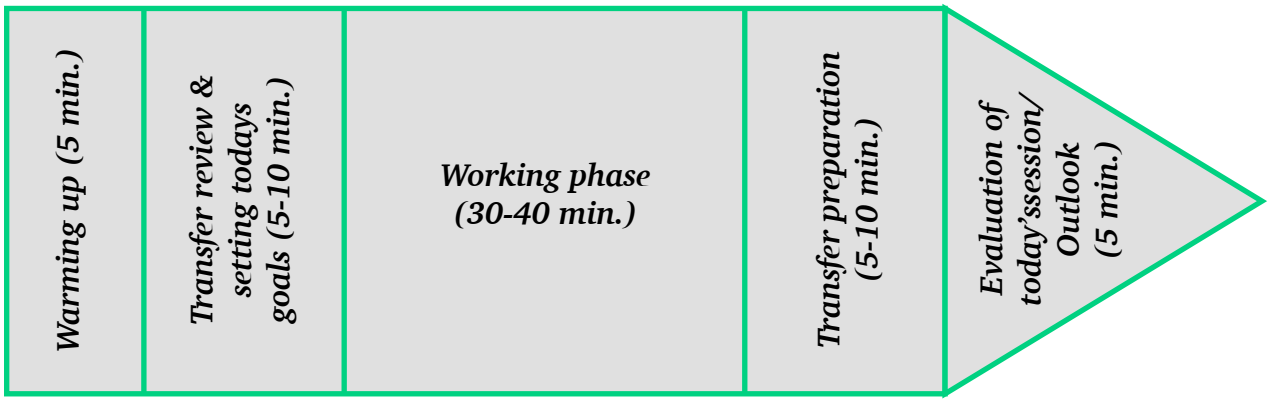
The mentoring session can be divided into the following components:

Warming up: Open with pleasantries and check in on how both people are doing.
Transfer review and setting today's goals: Check in on progress from last time and identify the intention for this session.

Working phase: Discuss in detail the goals for this session.

Transfer preparation: Discuss next steps and the assigned reading, tasks and reflection.

Evaluation: Ask the question, "What was your biggest takeaway?"



ANNEX 9: Example of Mentor Job Description

The New Insights Mentoring Programme of Windwood Heights helps to empower youth in our community to make positive life choices that enable them to maximize their potential. The mentoring programme uses adult volunteers to commit to supporting, guiding, and being a friend to a young person for a period of at least one year. By becoming part of the social network of adults and community members who care about the youth, the mentor can help youth develop and reach positive academic, career, and personal goals.

Mentor Role	Time Commitment
• Take the lead in supporting a young person through an ongoing, one-to-one relationship • Serve as a positive role model and friend • Build the relationship by planning and participating in activities together • Strive for mutual respect • Build self-esteem and motivation • Help set goals and work toward accomplishing them	• Make a one-year commitment • Spend a minimum of eight hours per month one-to-one with a mentee • Communicate with the mentee weekly • Attend an initial two-hour training session and additional two-hour training sessions twice during each year of participation in the programme • Attend optional mentor/mentee group events, mentor support groups, and programme recognition events

Participation Requirements

• Be at least 21 years old
• Reside in Winwood Heights metro area
• Be interested in working with young people
• Be willing to adhere to all programme policies and procedures
• Be willing to complete the application and screening process
• Be dependable and consistent in meeting the time commitments
• Attend mentor training sessions as prescribed
• Be willing to communicate regularly with programme staff, submit activity information, and take constructive feedback regarding mentoring activities
• Have access to an automobile, auto insurance, and a good driving record
• Have a clean criminal history
• No use of illicit drugs
• No use of alcohol or controlled substances in an inappropriate manner
• Not currently in treatment for substance abuse and have a non-addictive period of at least five years
• Not currently in treatment for a mental disorder or hospitalized for such in the past three years Desirable Qualities
• Willing listener
• Encouraging and supportive

• Patient and flexible
• Tolerant and respectful of individual differences Benefits
• Personal fulfillment through contribution to the community and individuals
• Satisfaction in helping someone mature, progress, and achieve goals
• Training sessions and group activities
• Participation in a mentor support group
• Mileage and expenses are tax deductible
• Personal ongoing support, supervision to help the match succeed
• Mentee/mentor group activities, complimentary tickets to community events, participant recognition events

Example of application and Screening Process
• Written application
• Driving record check
• Criminal history check: state, child abuse and neglect registry, sexual offender registry
• Personal interview
• Provide three personal references
• Attend two-hour mentor training

ANNEX 10: Example of Annual Recruitment Plan

Final January 1, 2008

Recruitment Objective Attract 25 new mentors matched with youth by December 31, 2008.

Target Audience

Men and women in Winwood Heights metro area with an emphasis on increasing the number of male and minority mentors.
Positioning Statement or Core Communication Message to help a young person develop a positive vision for the future, be a mentor.

Promotional Materials

- New Insights Mentoring Programme brochure (tri-fold)
- Informational flyers
- Newsletter
- Press releases
- Generic news article (for newsletters, papers, and local magazines)
- Programme presentation with overheads, notes, and handouts
- Web site development

Promotional Activities

- Place brochure and flyer throughout the community (continuous)
- Display tables at local events (as available)
- Distribute newsletter (quarterly)
- Distribute press release and PSA to local media (quarterly)
- Make personal contact with key media and organization leaders (2–3 per month)
- Present to community organizations (1–2 times per month)
- Garner inquiries from Web site (online interest form) and e-mail (continuous)

Target Organizations

- Local Colleges: Winwood Community College
- Local Businesses: Winwood Community Hospital, TechRider Electronics
- Professional Associations: Winwood Chamber of Commerce, Black Business Alliance N/NE Business Assoc., African American Ministerial Alliance, Winwood Rotary
- Churches/Faith-Based Groups: Save Ministries, Winwood Baptist Church, Greater Winwood Christian Faith Tabernacle
- Governmental Agencies: Police and Fire Departments

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