

Editors Jouko Porkka and Marja Pentikäinen

COMMUNITY OF THE FUTURE

Challenges and New Approaches to Community Based
Social Work and Diaconia from the CABLE Approach

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**Diakonia-ammattikorkeakoulu
Diaconia University of Applied Sciences
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ABSTRACT

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Marja Pentikäinen (eds.)

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Developing of cooperation and approach called CABLE (Community Action Based Learning for Empowerment) has gradually formed a co-operative network, built up through personal and organisational contacts and common work. The members of the network share a common passion for learning and a desire to make a difference, especially in the lives of marginalised groups and communities. Though there are deeper and stronger currents in the background, the cross-border currents where developing ideas and sharing peoples' dreams of a better world are taken seriously.

Most of the articles published in this book were originally prepared for the seminar 'Community of the Future' which was held at Helsinki University on May 3.-4. 2012. The articles in Chapter One were the plenary presentations and Chapters Two - Six contain the presentations for each of the five workshops held during the seminar. Although the articles are closely related to the seminar they can readily be understood and used as a resource without being in their original context.

To aid understanding, each chapter starts with the introduction to its content and the presenter and a summary of the discussion and the findings of the workshops have been collected at the end of the chapter under the heading 'reflections'.

The introduction chapter of this book offers the background and framework of the articles by describing the developmental history of the work orientation nowadays known as CABLE. The history has been written from the Finnish perspective on CABLE and therefore it is published both in Finnish and in English, although all the other material is only in the English language in this publication.

The last chapter of this book includes two reflections in the issues raised in the seminar and their implications for diaconia and community work and in the Appendix you can find the text of the decisions which were made in the final plenary.

Keywords:

Community development,
community diaconia, social work,
exposure, empowerment, reflection,
user participation, CABLE approach,
identity, learning process, contextual
theology, biography, narrative approach,
locality, social analysis, role of the worker,
reciprocity, conviviality, spirituality,
diversity, dialogue, system world , life world,
civil society, faith communities, Bratislava Declaration

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TIIVISTELMÄ

Jouko Porkka
Marja Pentikäinen (toim.)

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Tässä kirjassa esiteltävä työote ja yhteistyöverkosto, jotka tunnetaan nimellä Cable, on saanut nimensä englanninkielisistä sanoista Community Action Based Learning for Empowerment. Käsite kuvaa erinomaisesti tätä työotetta, yhteisölliseen toimintaan pohjautuvaa oppimista, jonka päämääränä on yksilöiden ja yhteisöjen voimaannuttaminen.

Cable-työotteen kehittäminen on synnyttänyt yhteistyöverkoston, joka perustuu henkilöiden ja instituutioiden välisiin yhteyksiin ja yhteiseen työskentelyyn. Verkoston jäseniä yhdistää intohimo uusien toimintatapojen oppimiseen ja halu parantaa sekä marginalisoituneiden yksilöiden että yhteisöjen elämää. Vaikka taustalla toki on syvempi ja vahvempi ajattelu, voidaan työote yksinkertaistaen ymmärtää monialaisena toimintana, jossa unelma paremmasta maailmasta otetaan todesta.

Helsingin yliopistossa järjestettiin 3.-4.5.2012 seminaari "Community of the Future", jonka järjestäjiä olivat Helsingin yliopisto, Diakonia-ammattikorkeakoulu (Diak) ja Helsingin Diakonissalaitos (HDL). Useimmat tässä kirjassa julkaistuista artikkeleista tehtiin alun perin tähän seminaariin. Luvun 1 artikkelit olivat seminaarin yhteisen osan esitelmiä ja lukujen 2-6 artikkelit alustuksia seminaarin viidessä työpajassa. Vaikka artikkelit liittyvätkin seminaariin, ne ovat itsenäisiä kokonaisuuksia, jotka voi ymmärtää alkuperäisestä kontekstista erillään.

Kirjan lukemisen helpottamiseksi kukin kirjan pääluvuista alkaa omalla johdannollaan, jossa kuvataan pääluvun sisältöä ja esitellään tiivistelmä työpajassa käydystä keskustelusta sekä esitellään kirjoittajat. Kunkin pääluvun lopussa ovat työpajojen tuotokset kokonaisuudessaan otsikolla ”reflections”.

Kirjan johdantoluvussa kuvataan Cable-työotteen kehityshistoria ja samalla myös artikkeleiden tausta ja viitekehys. Kehityshistoria on kirjoitettu suomalaisesta, erityisesti Diakin, näkökulmasta ja julkaistaan tästä syystä sekä suomeksi että englanniksi.

Kirjan päätösluvussa on kaksi kokoavaa artikkelia, joissa arvioidaan seminaarin antia ja esille nostettujen asioiden merkitystä diakonialle ja yhteisötyölle. Kirjan liiteosassa julkaistaan seminaarin loppuistunnossa tehdyt päätökset. Liiteosassa on myös muita materiaaleja, jotka liittyvät kirjan artikkeleihin.

Asiasanat: kehittävä yhteisötyö, yhteisödiakonia, sosiaalityö, valottuminen, voimaantuminen, reflektio, käyttäjälähtöisyys, CABLE-lähestymistapa, identiteetti, oppimisprosessi, kontekstuaalinen teologia, elämäkerta, narratiivinen lähestymistapa, paikallisuus, yhteisöanalyysi, työntekijän rooli, vastavuoroisuus, vieraanvaraisuus, spiritualiteetti, monimuotoisuus, dialogi, järjestelmien maailma ja elämismaailma, kansalaisyhteiskunta, uskonyhteisöt, Bratislavan julistus

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PREFACE

The Community of the Future seminar was organized in Helsinki University in May 2012, by the Diaconia University of Applied Sciences (Diak), Helsinki Deaconess Institute (HDI) and Helsinki University. The seminar was related to the CABLE network - the acronym comes from the project title: 'Community Action Based Learning for Empowerment'.

At the same time it was the retirement celebration of the Diak Head of International Education Rev. Tony Addy, who has been building the network and participated in developing the practices and ideology of the CABLE during the last 25 years in Finland, UK and Czech Republic – and all over Europe.

The CABLE network consists of people who are willing to use their time and resources in developing such activities and learning processes which bring hope to individuals and communities. Those belonging to this network are mostly interested in and motivated by faith, spirituality and the Church's activity for better world, diaconia. The aim of the network is to create a society where everybody can affect their own life and be the subject of it regardless their birth, origin, gender, faith, health or gifts. Special emphasis is on a person's rights and the possibilities of those on the margins of the society to participate. This orientation necessarily implies criticism towards the present practices where dignity, respect and justice of these individuals are denied or diminished. It also means putting effort towards the practices empowering communities and individuals – not for but with them.

The main content of this publication consists of the presentations and workshop conclusions from the seminar. The chapters of this book vary greatly in length and style because of their origin. Despite that, in dialogue with each other they form a whole, which is relevant and important for the future of society, according to the participants of the seminar. Their stories and descriptions are about projects and activities where these aims have come a bit closer to realisation.

I would especially like to extend my warmest thanks and greatest respect for my dear friend and colleague Tony Addy. I have learned so much from him and the experiences he has shared with me. He has also done an immense amount for this publication: he has written two of the articles, a part of the conclusion, and the introductions and the reflections in each of the chapters, and given feedback on the contents of this book.

During the editing of this book I have once again become aware of the fundamental work of Jim Robertson, Herman IJzerman, Fokje Wierdsma, Jarmo Kökkö, Katri Valve and Janka Adameová in developing these new ideas and activities. I really appreciate your work and contribution in working for a better world and future. The same thankfulness goes out to all those who have been contributing your time to developing the CABLE idea or those separate projects and activities that follow the model around the world. Without you all this wouldn't have happened. Some of you have been sharing your experience through this publication. Thank you for that as well. I know how hard it is to find a good time to concentrate on writing an article or text in the middle of your everyday challenges.

I've been happy for the collegial friendship of Liisa Björklund, Kirsi Rinta-Panttila, Raili Gothóni, Antti Elenius and Kaija Tuuri in the planning of this seminar and publication. We did it together!

I would also like to extend my gratitude to all of you who have been funding the separate CABLE-related projects around the world. Your participation has been crucial as well. I'm sure that the investments you have made have and will come back in multiple forms through the results and the learning gained. I would also like to give my thanks to the leadership of my employer Diak, especially rector Dr. Jorma Niemelä and vice-rector Dr. Pirjo Hakala for making it possible to use our work time for learning and developing the CABLE orientation and DSS degree

programme. Also director of research Dr. Sakari Kainulainen and head of Church related studies Dr. Esko Kähkönen have supported the writing of this publication in encouraging me which has been very important for the process.

Jouko Porkka

COMMUNITY OF THE FUTURE

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Challenges to and from the CABLE approach*

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JOHDANTO

Cable-työote ja sen ympärille muodostunut verkosto ovat kehittyneet vähitellen henkilökohtaisten kontaktien, yhteisen intohimon ja vaikuttamisen halun tuloksena. Taustalla olivat kuitenkin yksittäisiä ihmissuhteita syvemmät ja vanhemmat virtaukset, joissa aatteet ovat liikkuneet yli valtakuntien rajojen ja unelmat paremmasta maailmasta on otettu todesta. Suomessa näiden unelmien yksi keskeinen hautomo on ollut Järvenpäässä sijaitseva Seurakuntaopiston kampus. Seuraamme johdannossa Cable-työotteen ja Cable-verkoston syntyä ja kehittymistä Suomen ja erityisesti Diakin näkökulmasta. Suomessa ja muualla Euroopassa tapahtuneen kehittämistyön yhdistävä tekijä on ollut yksi henkilö, Tony Addy. Tästä syystä Suomen näkökulma ei ole erillinen, vaan se liittyy läheisesti samanaikaiseen kehitystyöhön monessa muussa maassa.

CABLE on muodostunut käsitteeksi, joka yhdistää sellaisia toimintamuotoja ja yksilöitä, jotka pyrkivät tuomaan yksilöille ja yhteisöille toivoa. Useimpia tähän verkostoon kuuluvia motivoi toimintaan henkilökohtainen usko ja he ovat kiinnostuneita uskonnoista, hengellisistä kysymyksistä sekä diakoniaksi nimitetystä toiminnasta paremman maailman ja tulevaisuuden puolesta. Verkoston tavoitteena on sellaisen yhteiskunnan luominen, jossa jokainen voi vaikuttaa omaan elämäänsä ja olla sen subjekti syntyperästä, taustasta, sukupuolesta, terveydestä, uskonnosta tai lahjakkuudesta riippumatta. Erityisesti kiinnitetään huomiota yhteiskunnan marginaaliin ajautuneiden yksilöiden osallistumismahdollisuuksiin. Tämä merkitsee vääjäämättä myös kriittisyyttä vallitsevia toimintatapoja kohtaan, jotka vaarantavat yksilöiden ihmisarvon, itsekunnioituksen ja oikeudet. Se merkitsee myös sellaista toimintaa, joka voimaannuttaa yksilöitä ja yhtei-

söjä – ei kuitenkaan heidän puolestaan vaan yhteistyössä heidän kanssaan toimimalla.

Cable-työotteen juuret

Cable-verkoston lähtökohtana voidaan pitää Seurakuntaopiston kampukselle Järvenpäähän vuonna 1988 perustettua Järvenpään Diakoniaopistoa, jonka ensisijainen tehtävä oli kouluttaa diakoneja Suomen evankelis-luterilaisen kirkon ja yhteiskunnan tarpeisiin.

Kesällä 1988 uuden oppilaitoksen henkilöstö teki alkavalle koulutukselle opetussuunnitelmaa. Sen taustaksi hahmotettiin suomalaisen yhteiskunnan tulevaisuuden skenaarioita, siis myös diakonian tulevaisuuden kontekstia. Skenaariotyö paljasti väestörakenteeseen liittyvän ongelman, sen, että suurten ikäluokkien vanheneminen tuli haastamaan hyvinvointiyhteiskunnan tulevaisuuden. Analyysin johtopäätös oli se, että tulevaisuuden diakonian ydinosaamista ovat paitsi sosiaalityössä tarvittavat asiakastyön taidot, myös ihmisten ja yhteisöjen voimavaraistamisen ja osallistamisen taito. Johtopäätöksen pohjalta tehtiin strateginen valinta ja osallistava yhteistyö otettiin keskeiseksi sisällöksi opetussuunnitelmaan, mikä oli tuon ajan suomalaisessa koulutuksessa uusi painotus.

Uusi painotus edellytti opetustiimin osaamisen vahvistamista. Tuore rehtori Jarmo Kökkö soitti Geneveen Kirkkojen maailmanneuvoston viestintäjohtajalle Eeva Kemppi-Revolle ja kysyi, missä päin Eurooppaa tehdään parasta vaikeassa asemassa elävien ihmisten asuinyhteisöjä vahvistavaa yhteistyötä. Vastaus tuli seuraavana päivänä: kontaktiosoite on Tony Addy, William Temple Foundation, Manchester. Jarmo Kökkö soitti Tony Addylle saman tien. Diakoniaopiston työntekijöitä vieraili Manchesterissa vuoden 1989 keväällä ja William Temple Foundationin työntekijöitä Suomessa syksyllä 1989 – ryhmän mukana oli Tony Addy. Vierailujen jälkeen alkoi systemaattinen osaamisen kehittämisen ja opiskelijavaihdon suunnittelu, joka konkretisoitui vuonna 1992 käynnistyneeksi diakoniaopiskelijoiden työssäoppimishjelmaksi Manchesterissa. Manchesterissa opittavia keskeisiä teemoja olivat kontekstuaaliset kysymykset, kuten rakenteellinen työttömyys ja moniuskonnollisuus, jotka olivat olleet jo kauan ajankohtaisia Manchesterissa, mutta ovat vasta viime vuosina tulleet vakaviksi aiheiksi Suomessa.

Yhteisötyön metodinen ja pedagoginen kehittäminen nostivat esiin alusta alkaen keskeisiä haasteita diakonian koulutuksessa. Ensimmäinen ongelma liittyi kontekstuaalisuuteen. Yhteisötyössä sovellettiin fenomenologista ja hermeneuttista teoriaa, kun siinä pyrittiin mallintamaan asuinyhteisöjen välittömistä haasteista nousevaa toimintatapaa. Tavoitteena työotteessa on paikallisten ihmisten voimavaraistaminen aloitteellisuuteen ja omaehtoiseen vastuunottoon, jonka konkreettisena tuloksena ovat esimerkiksi sosiaaliset projektit. Lähestymistapa on jännitteessä perinteisen sosiaali- ja terveysalan ammatillisuusajattelun kanssa. Jännite liittyy siihen, miten yhdistetään perinteiset, yksilökeskeiset ja diagnostiseen lähtökohtaan perustuvat auttamismallit ja yhteisöjen subjektiiviseen intressiin ja yhteisöjen autonomiaan pohjautuvat toimintatavat? Auttamisammattilaisen tulee samanaikaisesti vahvistaa yksilöä vastuuseen omasta elämästään ja motivoida häntä hyvään elämään ja kuitenkin myös toimia ammattilaisena hänen puolestaan ja määrittellä, mitä yksilön hyvä elämä on. Pohjimmiltaan kysymys liittyy ammattiin ja auttamiseen liittyvään valtaan.

Yhteisöllinen lähestymistapa haastoi myös diakoniaan liittyvän teologisen ajattelun. Myös sen tuli olla kontekstuaalista ja näin pureutua ihmisten elämismaailmaan, sen kieleen ja merkityksiin sekä valtaan liittyviin kysymyksiin. Tällainen yksilön ja yhteisön elämäkysymyksistä ja kipupisteistä nouseva teologia tuottaa merkityksellistä sisältöä ja tuoreita näkökulmia niihin ongelmiin ja ongelmanratkaisuihin, joiden kanssa ihmiset elävät. Kuitenkin tämä lähestymistapa on kaukana perinteisestä yliopistoteologiasta.

Kun Järvenpään Diakoniaopisto liittyi osaksi vuonna 1996 perustettua uutta Diakonia-ammattikorkeakoulua (Diak), jatkui opiskelija- ja opettajavaihto Manchesteriin Diakin toimintana. Samassa yhteydessä tulivat monet Järvenpäässä tärkeiksi koetuista korostuksista osaksi suomenkielistä sosionomitutkintoa. Esimerkiksi kontekstuaalinen teologia, yhteisöanalyysi ja yhteisöllinen työote, kaikille opiskelijoille pakollinen monikulttuurisuuteen liittyvä lukukausi, moniammatillisuus ja ilmiölähtöisyys olivat sisältöjä, joita oli kehitetty erityisesti Järvenpäässä.

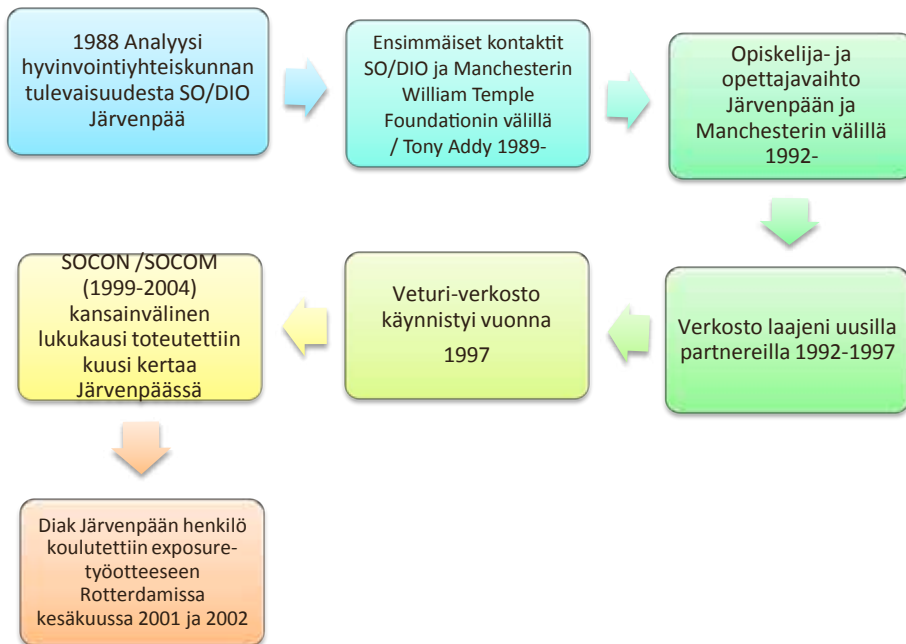
Järvenpäässä syntynyt yhteisöllinen työskentely diakoniakoulutuksessa laajentui pian kansainväliseksi yhteistyöksi eurooppalaisten ekumeenisten kumppaneiden kanssa. Mukaan tulivat mm. Rotterdamin Wijkpastoraat, Lontoon ja Newcastleen vaativissa kaupunkiolosuhteissa toimivat projektit, Brnon Evankelinen akatemia, Romanian ortodoksinen kirkko (Iasi) sekä

Latvian Kristillinen akatemia. Pohjoismaisina yhteyksinä tulivat mukaan Diakonhjemmet Oslost ja Bräcke Diakonia Göteborgista.

Yhteistyön kehittäminen uusien kansainvälisten kumppanien kanssa vaati rakennetta. Tätä varten perustettiin vuonna 1997 Veturi-verkosto, joka sai nimensä Seurakuntaopiston alueella sijaitsevan Veturi-nimisen rakennuksen mukaan. Nimi viestitti Seurakuntaopiston historiaa, sillä ulkonäöltään höyryveturia muistuttava rakennus oli ollut alkujaan kampuksen johtajan asunto, jossa jo 1950-luvulla luotiin visio moniammatillisesta toiminnasta, jossa kirkko ja yhteiskunta voisivat olla vuorovaikutuksessa keskenään. Veturi sai myös englanninkielisen merkityksen, kun se johdettiin sanoista 'Vocational Education and Training for Urban and Rural Innovations'.

Veturi-verkosto oli kansainvälinen yhteistyöfoorumi, jolla oli tavoitteena uusien diakonian, yhteisötyön ja yhteisöllisen oppimisen menetelmien kehittäminen, kontekstuaalisen teologian luominen paikallisella tasolla sekä käytännön yhteistyön kehittäminen työelämäprojektien ja alan oppilaitosten välillä. Verkostossa olivat mukana seuraavat oppilaitokset ja paikalliset ekumeeniset toimijat: Suomesta Diak, Tshekin tasavallasta, Prahasta Eku-menická Akademie, Latviasta Kristigas Akademijas, Hollannista Trainingscentrum Kor Schippers, Romaniasta Partners for Change, Ruotsista Svenska Kyrkans Arbetslivscentrum på Bräcke Diakoni, Britanniaasta Churches' Community Work Alliance sekä Virosta Pärnu Kolledz.

Veturi-verkoston yhtenä konkreettisenä toimintamuotona oli Järvenpäässä vuonna 1999 aloitettu SOCON -kurssi (Social Analysis and Contextual Theology), joka oli 15 opintoviikon laajuinen (22 opintopistettä) englanninkielinen lukukausi. Suurin osa opiskelijoista tuli verkoston eurooppalaisista yhteistyöoppilaitoksista. Mukana oli lisäksi Diakin suomenkielisiä opiskelijoita, joille nämä opinnot korvasivat monikulttuurisuuteen liittyvän lukukauden. Koska kurssille oli vaikeaa saada Suomeen tulevia vaihto-opiskelijoita, muutettiin kurssin painotukseksi vuonna 2003 yhteisötyö ja kurssin nimeksi SOCOM (Social Analysis and Changing Communities). SOCOM toteutui viimeisen kerran keväällä 2005, mutta siitä saadut kokemukset vaikuttivat merkittävästi englanninkielisen tutkintokoulutuksen sisältöön ja suunnitteluun.



Kuvio 1: Juuret – miten Cable-orientaatio sai alkunsa

Järvenpään henkilöstön koulutus exposure-työotteeseen

Vain osa Diakin Järvenpään henkilöstöstä oli mukana Veturi-verkostossa ja siihen liittyneessä kehitys- ja koulutustoiminnassa. Verkostoon ja sen kehittämiseen liittyvät kysymykset olivat kuitenkin toistuvasti henkilöstökokouksien aiheina, jolloin vain osa pystyi täysipainoisesti osallistumaan keskusteluun. Ongelma ratkaistiin siten, että henkilöstökoulutusresurssit käytettiin vuosina 2001 ja 2002 opetushenkilöstön exposure-koulutukseen Rotterdamissa. Opettajat jaettiin kahteen ryhmään, joista toinen osallistui koulutukseen kevätkaudella 2001 ja toinen kevätkaudella 2002.

Rotterdamissa toteutetun henkilöstökoulutuksen tavoitteena oli kaupungistuneeseen ja monikulttuuriseen ympäristöön kehitetyn työotteen perusteiden oppiminen. Exposure-työotteessa on kyse työntekijöiden jalkautumisesta, kuljeskelemisesta kaupungilla ilman määränpäättäjä ja valottumisesta (exposure) ympäristölle ”lukien seinää”, kohtaamalla ihmisiä ja tulemalla tietoisiksi ympäristön työntekijässä synnyttämistä tunteista. Työotteeseen liittyy keskeisesti omien ajatusten kirjoittaminen kenttäpäiväkirjaan ja tekstien peilaaminen oman elämänhistorian kanssa. Kyseistä työotetta ja

sen syntymistä kuvaavat yksityiskohtaisemmin Herman Ijzermanin ja Tony Addyn tämän kirjan artikkeleissaan luvussa yksi sekä Katri Valve luvussa viisi.

Exposure-työotteeseen ja monikulttuurisuuteen tutustumisen lisäksi koulutuksen tavoitteena oli antaa opetushenkilöstölle kokemus kansainväliseen vaihtoon lähtevien opiskelijoiden prosessista, olihan Rotterdam ja Wijkpastoraat yksi Järvenpään kampuksen opiskelijoiden kansainvälisen harjoittelun paikoista. Koulutuskielenä oli englantia, jolla tuotettiin myös kirjalliset tehtävät ja matkaraportit. Kouluttajina toimivat Wijkpastoraatin työntekijät Fokje Wierdsma, Herman Ijzerman and Mpho Ntoane.¹

Rotterdamin henkilöstökoulutus oli monimuotokoulutusta, joka sisälsi Järvenpäässä pidetyn orientaatiojakson, kuuden vuorokauden intensiivijakson Rotterdammassa sekä matkan jälkeisen reflektioitehtävän. Kun vuosien 2001 ja 2002 ryhmät olivat suorittaneet koulutuksen, kokemusta syvennettiin vielä Viroon suunnatulla matkalla vuonna 2003.

Järvenpäässä pidetyn orientaatio-jakson yhteydessä tehtiin elämäkertatyöskentely ja omat juuret –tehtävä. Tehtävät lähetettiin kouluttajille ennen intensiivijakson alkua ja ”purettiin” yhdessä toisten kurssilaisten kanssa. Kokemusta arvioidaan yhden koulutukseen osallistuneen matkaraportissa seuraavasti:

First [orientation meeting] took place in March. We dealt with the themes like who we are, what kinds of roles in the working life we have and have had and what we have learned during our working years. The other meeting in May dealt with our social, ideological and spiritual backgrounds and our individual socialization processes. In these discussions we used a lot of time, may be four hours. Preparations for these meetings were mostly very good... The atmosphere was very intensive; we listened and made questions that were real discussion. Of course it formed a very firm basis for our group process. The last meeting was just a couple of days before our

1 Rotterdammassa toteutettua henkilöstökoulutusta kuvataan varsin seikkaperäisesti, sillä osallistujien kysymykset ja tunteukset ovat samankaltaisia kuin myöhempien Cable-pohjaisten valmennuksien ja työntekijäkoulutuksien osallistujilla. Koulutuksen synnyttämiä tunteuksia havainnollistetaan tekstissä matkaraporttiottein, jotka on kirjoitettu englanniksi. Sitaatteja ei ole suomennettu, jotta lainaukset välittäisivät mahdollisimman aidosti osallistujien kokemuksia.

trip. We had invited some of those who visited Rotterdam in 2001. This meeting was short and dealt mainly with practical topics. [kurssilainen 1]

Intensiivijaksojen aikana Rotterdammassa kesäkuussa 2001 ja 2002 kurssilaiset paneutuivat teoreettisesti ja kokemuksellisesti exposure-menetelmään. Menetelmää harjoiteltiin vaeltamalla pitkin Rotterdamin katuja yksin, ilman selkeätä aikataulua ja suunnitelmia. Kokemuksia, aistimuksia ja tunteuksia kirjoitettiin kenttäpäiväkirjaan, johon kirjattuja tunteuksia ja ajatuksia reflektoitii iltaisin yhdessä kouluttajien ja muiden kurssilaisien kanssa. Kouluttajat avasivat osallistujien näkökulmia myös jokaisessa asuvan rasismien ymmärtämiseen, uskonnollisuuden muuttumiseen monikulttuurisessa kaupunkiympäristössä sekä Wijkpastoraatissa toteutettavaan työtapaan.

Koulutuksen keskeisiä käsitteitä olivat valottumisen (exposure) lisäksi ”tyhjä tila” (empty space), seinien lukeminen (reading the walls) sekä ei-rationaalinen ja intuitiivinen, ruumiin viisaus (listen to your body). Näitten käsitteiden synnyttämiä ajatuksia kuvasivat osallistujat matkaraporteissaan mm. seuraavasti:

There were two basic concepts repeated many times [during the training], namely “the exposure” and “the empty space”. What do these things mean in practice and how could I use them was the purpose of my learning. To empty oneself from all kind of prejudices and attitudes is not easy and I was more than sceptical about the Rotterdam method. In practice it would mean that one should become aware of one’s unconscious experiences, thoughts etc. For example, in therapeutic work this is the starting point to a becoming therapist. This takes lot of time and often (not always) needs a professional interactive process with somebody. Our orientation before Rotterdam was an attempt to work on that issue, but in such all too little. Anyway, it reminded the importance of knowing oneself as a starting point of all interactive work. [kurssilainen 2]

‘Listen to your body’ was an encouragement often said to us by Fokje and Herman when sending us to the streets of Rotterdam, where dangers might wait behind the corner. The body has its wisdom which we have forgotten.

To me this was an important thing to be reminded of, and I think this should get more space in our institute's educative processes, too. [kurssilainen 3]

Exposure is not a tool but an attitude – If we would be able to 'read the walls' and listen to our colleagues and students I'm sure that we would find a new way to work which is closer to those values which we have written as our cornerstones in Diak. [kurssilainen 4]

'The city strikes back', said Herman. 'There is so much between you and the city.' He wanted to deepen the philosophy of the exposure method. 'It is not a tool but an attitude,' he said. 'Be present, aware and open but do not forget the professional line!' He asked us to reflect with those kinds of problems and sent us to crowds for the next day. [kurssilainen 1]

It was interesting and a bit surprising to realize at the time how the method really worked with me. I felt the moment of empty space very strongly. It was useful that the concept of exposure was so carefully explained to us. I noticed that you really have to concentrate on that. On the last day, when we had some time for shopping, I walked together with one of my colleagues. Suddenly I realized that I wasn't seeing the things that I had seen on the other days. I was again a tourist, looking at shops and just seeing the things that tourists see. It was a good experience for me, because I realized very clearly that you really have to concentrate on exposure. It doesn't happen automatically. [kurssilainen 6]

Koulutuksen läpäisevänä teemana oli kysymys vallasta, siitä, kuka määrittelee käsitteet ja merkitykset, joilla hahmotamme ympäröivää todellisuutta. Kysymys: "Who has the power to give meaning» synnytti kiinnostavia ajatuksia ja keskusteluja liittyen rasismiin, mutta myös miesten ja naisten asemaan käsitysten määrittäjinä:

Giving meaning demands dialogue, calls for dialogue. You cannot give meaning alone, you need the affirmation of the 'other', and I had felt that this did not always happen. Something disturbed me a little in the training, and only little by little I started to discover, what it was. I realized, that the concept of human being used in the training, was not defined, but

to me it seemed that it was male. You may claim that it was absolutely neutral, but if you try to 'be neutral', you assume 'the male' as a standard and the female as an exception. This is how I felt in our training: someone else had the 'power to give meaning' to our concept of human. During our exercise, I observed a lot of women of different colours in the streets. Non-white women moved only in groups or with men or with children. At one moment in our reflection, I tried to raise the point that 'the street' is men's realm in almost all cultures. I felt that even in Rotterdam, in observing 'the street', we observe men's world, which is just part of the reality. This was confirmed later, when Fokje spoke to us about migrant- women, and described how they have to be fetched from their houses, how difficult it is to make contact with them. [kurssilainen 5]

Koulutuksen viimeisinä päivinä tutustuttiin Wijkpastoratin työhön ja mm. erilaisiin jumalanpalveluksiin, joita alueella järjestettiin. Yhden osallistujan matkaraportissa kuvataan jumalanpalvelukseen osallistumisen synnyttämiä ajatuksia kuluneen viikon exposure-kokemusta vasten seuraavasti:

On Sunday in Rotterdam I was able to take part in a service. It was a service which was held according to agenda. It was a nice service. The other people who took part in the service were elderly Dutch people. On the street and pubs I had not met people of their kind. Suddenly I understood that our Lutheran Church is going to make the same mistakes as Dutch Reformed Church. We are perhaps one generation behind, but we are following them. The model of our Lutheran Church is a too agenda oriented. We assume we have the right answers, although we don't bother to listen to the questions! And not only our Church – I think that all our institutions used to make the same mistakes. They are trying to do something for the people. Diak Järvenpää has been also one of those institutions! I believe that we are going towards a better tomorrow if we will continue the process we have now started! [kurssilainen 4]

Koulutusviikon jälkeen jokainen osallistuja arvioi kokemustaan kirjoitus-tehtävässä, joka kirjoitettiin englanniksi. Tekstit koottiin monisteeksi, joka jaettiin kaikille kampuksen työntekijöille. Kun toinen työntekijäryhmä oli käynyt oman intensiivijaksonsa ja kirjoittanut matkaraportin, molemmat

ryhmät kokoontuivat jakamaan ja arvioimaan kokemaansa yhdessä. Koulutuksen arvioinnissa osallistujat totesivat mm. seuraavaa:

'We are used to listening judgmental way – that's the reason we don't hear other person's stories.' One of the most obvious things which we have to learn and take seriously is the need to stop the hectic and mindless running around our campus. We need to find, step by step, a more peaceful way to work. We have to learn the Rotterdam model of exposure on our own campus! [kurssilainen 4]

One thing that was very important to me was to become a bit more aware of my own attitudes and prejudices. Especially Mpho's talk, and the idea of white construct in thinking, was something that made me see my own prejudices which I really hadn't been aware of. The thing which I'd have liked to spend more time on is the question of identity. It was good that we had to think about our own roots and socialization before we came, but it would have been interesting to discuss those things together, in the light of what we had seen and discovered. [kurssilainen 5]

Exposure-koulutus jatkui vuonna 2003, kun Järvenpään kampus teki henkilöstöretken Tallinnaan ja Pärnun lähellä sijaitsevaan Hädemesteen. Matkalla jatkettiin Rotterdamissa opitun ja koetun arvioimista ja harjoitettiin lisää exposure-menetelmää.

Kolmena vuotena toteutettu henkilöstökoulutus oli merkittävä investointi yksiköltä, mutta se myös antoi paljon välineitä itsensä ja työnsä analysoimiseen. Rotterdamin kokemuksen jälkeen kirjoitetuissa osallistujarvioissa todetaan mm:

Now when reflecting my experiences I think I can understand better why the exposure method has become the basic method in the church community work in Rotterdam. To be a social worker there includes that one has to encounter people from many different cultures and many strange languages. Our 'western' style to work especially in professional context is very language-oriented. In the exposure method one has to rely on – not on verbal communication – but on something which is common to all people, affects, feelings, and emotions. [kurssilainen 6]

On the whole, many things happened at the same time, so I don't think that I have ever participated in a study project where you can learn and experience so many things. In addition it was interesting to experience myself and my fellow teachers as students, and follow the methods of our local teachers. Also it was nice to spend time with the colleagues, and learn to know them better. [kurssilainen 1]

Cable-pohjaiseen työtteeseen liittyvä koulutus kehittyy

Järvenpäässä toteutettu henkilöstökoulutus auttoi kampuksen työntekijöitä ymmärtämään, mistä yhteistyössä on kysymys. Oli selvää, että tämä ei yksin riittänyt. Myös eri puolilla Eurooppaa yhteistyötä tekevät työntekijät tarvitsivat koulutusta, sillä 1990-luvun taloudellinen lama ja yhteiskuntien nopea sosiopoliittinen ja taloudellinen muutos haastoivat perinteiset työtavat. Oli tarve löytää uusia työtapoja, joilla tavoitettaisiin ja voitaisiin tukea marginalisoituneita ryhmiä ja yhteisöjä. Näihin tarpeisiin vastattiin lokakuussa 2005 käynnistyneellä Cable-projektilla (Community Action Based Learning for Empowerment).

Hanke käynnistyi kahdeksan maan koulutus- ja kehittämishankkeena, jonka ytimen muodostivat Veturi-verkoston yhteistyökumppanit. Koska hanke rahoitettiin Socrates-Grundtvig -rahastolla, oli se avoin kaikille EU:n jäsenmaille. Projektin aikana toiminta tavoittikin osallistujia 15 eri maasta, joista viisi oli EU:n ulkopuolisia. Kaikkein aktiivisimpia toimijoita hankkeessa olivat Veturi-verkoston partnerit, hollantilainen Trainingscentrum Kor Schippers Rotterdamista, brittiläinen Churches' Community Work Alliance sekä tshekkiläinen Ekumenická Akademie Prahasta, jotka myös olivat Diakin ohella hankkeen perustajajäseniä. Näillä jokaisella oli omat koulutusohjelmansa, ja niiden edustajat osallistuivat projektin kansainväliseen kehitystyöhön.

Cable-projektin aikana siitä kehitettiin koulutusmalli, jota on käytetty joustavasti monissa paikallisissa ja kansallisissa ohjelmissa myös projektin päättymisen jälkeen. Hanke vaikutti myös merkittävästi Suomessa samanaikaisesti kehitettyyn englanninkielisen koulutusohjelman Degree in Social Services (DSS) sisältöön.

Cable-projektin rinnalla samaa työtettä kokeiltiin myös Petroskoissa. Diakin Järvenpään yksiköllä on ollut vuodesta 2000 alkanut yhteistyöpro-

jekti Venäjän Karjalaan ja Pietariin. Projektin painopisteenä olivat päihde-työssä sovellettavat sosiaalityön työmenetelmät, esimerkiksi moniammatilinen tiimityö, motivointihaastattelu ja yhteisötyö, jotka olivat Venäjällä tuolloin uusia. Yhteisötyön painotus Venäjän Karjalassa tehtävässä työssä sai uusia ulottuvuuksia, kun syksyllä 2005 Diak ja Petroskoin valtionyliopisto aloittivat toukokuuhun 2009 saakka jatkuneen yhteisötyöhankkeen. Hankkeessa keskityttiin erityisesti Meliorativnin ja Novaja Vilgan kylissä kehitystyöhön, jossa noudatettiin Cable-mallia. Tavoitteena oli kylien yhteisöllisyyden kehittäminen, asukkaiden aktivointi ja viihtyisyyden lisääminen. Hanke päättyi rahoituksen loputtua. Saadut kokemukset kuitenkin vaikuttivat osaltaan käynnistysvaiheessa olleen Degree in Social Services –koulutusohjelman muotoutumiseen.

DSS ja DSS-D

Diakissa Järvenpään kampuksella käynnistynyt sosiaalialan koulutusohjelma oli pitkän valmistelun tulos. Koulutusohjelman opetussuunnitelman tekoa oli edeltänyt SOCON- ja SOCOM-lukukaudet sekä Rotterdamsissa pidetyt henkilöstökoulutukset ja Cable-hanke. Ilman edeltäviä vaiheita ei kampuksella olisi luultavasti oltu valmiita käynnistämään kokonaan englanninkielistä koulutusohjelmaa, jonka opiskelijat tulevat ympäri maailmaa. Koulutusohjelman käynnistyttyä jouduttiin ratkaisemaan monia periaatteellisia ja käytännöllisiä kysymyksiä opiskelijoiden asumisesta ja työllistymisestä lähtien aina juridisiin ja opiskelijasosiaalsiin kysymyksiin. Haasteista kuitenkin selvittiin, kun niihin oli valmistauduttu jo lähes kymmenen vuoden ajan.

Uudessa koulutusohjelmassa yhdistyivät monet Järvenpäässä vuosien saatossa tärkeiksi nousseet sisällöt. Tavoitteeksi asetettiin sellaisten ammatilaisten kouluttaminen, jotka kykenevät työskentelemään marginalisoituneiden ja syrjäytyneiden yksilöiden ja yhteisöjen parissa yhteiskunnassa, joka on jatkuvassa muutoksessa. Opetussuunnitelman painopisteiksi valittiin köyhyyden ja sosiaalisen poissulkemisen kysymykset. Käytännössä tämä merkitsi korostusta osallistuvaan työotteeseen ja siinä tarvittaviin taitoihin, jotka tunnistavat kulttuurisen, sukupuolisen ja rodullisen mo-
neuden ja kehittävät sellaisia sosiaalipalvelujen muotoja, jotka rohkaisevat osallistumaan myös niitä, jotka ovat eri syistä haavoitettuja elämässään ja

yhteisöissään. Koulutusohjelman näkökulma sosiaalipolitiikkaan on ollut alusta lähtien yleiseurooppalainen ja kansainvälinen.

Syksyllä 2010 käynnistettiin DSS-tutkinnon kirkollinen suuntautumisvaihtoehto DSS-D (an option for Diaconal Youth & Community Development Work). Tällöin Järvenpäässä jo 1990-luvun alussa hahmotettu koulutus sai englanninkielisen ja nuorisodiakoniaan painottuvan muotonsa. Uudessa koulutuksessa yhdistyivät yhteisöllinen lähestymistapa sosiaalityöhön ja kontekstuaalinen lähestymistapa teologiaan. DSS-D sisältää perustiedot teologisista oppiaineista, hengellisen kasvun kysymyksistä sekä eri toimintaympäristöihin soveltuvasta jumalanpalveluselämästä kontekstuaalisin painoituksin. Lisäksi vaihtoehdossa keskitytään marginalisoituneiden nuorten kysymyksiin, nuorten osallistamiseen ja voimaantumiseen liittyvien taitojen oppimiseen ja rakennetaan siltaa yhteistyön menetelmien ja kirkkojen sosiaalityön välille. Opiskelijoille tutkinto tarjoaa kelpoisuuden diakonian virkaan Suomen evankelis-luterilaisessa kirkossa edellytyksellä, että he ovat kirkon jäseniä. DSS-ohjelmaan hyväksytyt opiskelijat voivat valita tämän vaihtoehdon ensimmäisen lukukautensa aikana.

Henkilökohtaisen näkökulman DSS-koulutusohjelmaan avaa Prakash Dhakal tämän kirjan luvussa neljä. Hän on koulutusohjelmasta valmistunut opiskelija, joka on toiminut myös siinä myös opettajana.

Interdiac

Keski- ja Itä-Euroopan poliittinen muutos vuoden 1989 tapahtumien jälkeen oli nopea. Alueella ei sosialistisen järjestelmän aikana ollut juuri minikäänlaista sosiaalialan tai diakonian toimintaa. Kuitenkin köyhyys, työttömyys, perheväkivalta, katulapset, lapsiköyhyys, väestön ikääntyminen ja muuttoliike olivat sellaisia yhteiskunnallisia ongelmia, joiden kohtaamista ei voitu lykätä. Apua saatiin Länsi-Euroopasta, mutta tuki oli etupäässä taloudellista. Tarve oli erityisesti uusien työmenetelmien kehittämiseksi ja monialaiselle analyysille, jotta ongelmien monimutkaiset syyt ymmärrettäisiin ja niihin kyettäisiin puuttumaan. Oli selvää, että näihin haasteisiin ei voitu vastata ilman ammatillista koulutusta. Koulutusta ei kuitenkaan voitu siirtää suoraan Länsi-Euroopasta, koska historian ja sosiaalisen taustan vuoksi alueen ammatilliset tarpeet ja yhteiskunnan rakenteet olivat erilaiset.

Český Těšínissä, Tshekin tasavallassa toimivan Slezka Diakonian edustajat kuuluivat Diakissa käynnistyneestä uudesta englanninkielisestä koulutusohjelmasta ja ottivat yhteyttä Diakiin. Yhteydenoton johdosta Diakin edustajat vierailivat Český Těšínissä keväällä 2007. Vierailun aikana keskusteltiin erilaisista mahdollisuuksista, joilla koulutus voitaisiin toteuttaa. Slezka Diakonian alkuperäinen ajatus oli se, että Diak olisi käynnistänyt ammatillisen koulutuksen Tshekin tasavallassa. Tämä ei kuitenkaan ollut Suomen lainsäädännön vuoksi mahdollista. Koulutuksen järjestämiseksi perustivat Slezka Diakonia ja Helsingin Diakonissalaitos (HDI) vuonna 2008 uuden oppilaitoksen 'International Academy for Diaconia and Social Action – Central and Eastern Europe' (Interdiac), jonka kotipaikka on Český Těšín. Alusta lähtien tavoitteeksi asetettiin tutkintotasaisen koulutuksen järjestäminen, jonka takia kumppaniksi koulutustoiminnan kehittäjänä tuli Diak. Nykyisin Interdiacilla on kumppaneita Armeniasta, Tshekin tasavallasta, Georgiasta, Unkarista, Latviasta, Puolasta, Romanias-ta, Serbiasta, Slovakiasta, Ukrainasta ja Moldovasta.

Vuonna 2009 Interdiacin koulutustoiminta käynnistyi 30 op:n laajuisella pilottimoduulilla. Moduuli oli SOCOMin tavoin ensimmäinen askel kohti tutkintokoulutusta. Moduuli perustui DSS-koulutusohjelman yhden lukukauden sisältöön, joskin sitä modifioitiin toimintaympäristöön sopivaksi. Kun pilottimoduulin opiskelijat valmistuivat, vietettiin valmistumisjuhlaa Bratislavassa työseminaarissa. Seminaarin päätösasiakirjana hyväksyttiin Bratislavan julistus 'The Bratislava Declaration on Diaconia and Social Exclusion in the Central and Eastern European region'. Julistuksella haluttiin ottaa kantaa Itä- ja Keski-Euroopan köyhien ja syrjäytyneiden puolesta ja näin yhdistää Interdiacin kumppanit ja muut kansalliset ja kansainväliset toimijat, jotka haluavat taistella köyhyyttä ja sosiaalista poissulkemista vastaan. Bratislavan julistus on tämän kirjan liiteosassa.

Jotta koulutus saataisiin osaksi Tshekin tasavallan virallista koulutus- ja tutkintojärjestelmää, tarvittiin yhteistyökumppaniksi paikallinen korkeakoulu. Diak oli tehnyt jo aikaisemmin yhteistyötä eurooppalaisessa diakonian master-verkostossa Prahan Kaarlen yliopiston kanssa. Tästä syystä Kaarlen yliopiston protestanttinen tiedekunta oli luonteva yhteistyökumppani myös tässä koulutuksessa. Opetussuunnitelman valmistelu aloitettiin vuonna 2010 käyttäen hyödyksi DSS:n toteutuksesta, Diakin monimuotoopedagogiikasta sekä Interdiacin pilottimoduulista saatuja kokemuksia.

Päädettiin ratkaisuun, jossa opetussuunnitelman sisältö on hyvin samankaltainen kuin DSS-D, mutta pääosa oppimisesta tapahtuu internet-pohjaisesti etäopiskeluna ja käytännön työelämässä. Opetuksen lähipäiviä on keskimäärin 19 lukukaudessa.

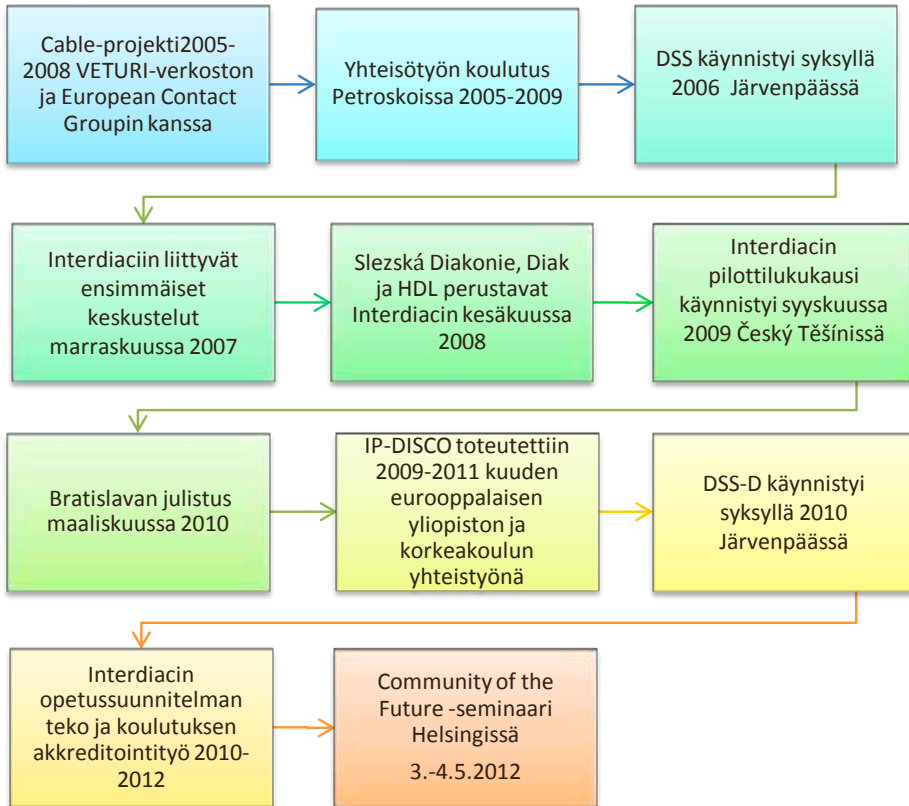
Opetussuunnitelman sisällöllinen pääpaino on diakoniassa ja kristillisessä sosiaalityössä. Opetussuunnitelmassa otettiin huomioon Tshekin tasavallan ja Suomen lainsäädännön asettamat reunaehdot, mutta siitä tehtiin joustava niin, että myös muiden yhteistyömaiden tarpeet voitiin siihen sisällyttää. Opetussuunnitelma rakennettiin kaksoistutkinnon muotoon (double degree), mikä tarkoittaa sitä, että Interdiacin opiskelijat suorittavat DSS-koulutusohjelmassa vähintään yhden 30 op:n laajuisen osion. Opintojen yhteen sovittaminen on helppoa, koska opetussuunnitelmat ovat varsin samanlaisia.

Koulutussuunnitelma on hyväksytty Kaarlen yliopistossa syksyllä 2012 ja Tshekin kansallisessa akkreditointikomiteassa helmikuussa 2013. Tavoitteena on koulutuksen käynnistäminen syksyllä 2014.

IP DISCO

DSS-koulutusohjelman ohella englanninkielistä koulutusohjelmaa toteutava tiimi oli mukana myös muissa projekteissa, joissa niin sisältö kuin pedagogiikka olivat samankaltaisia kuin DSS:ssä ja Cablessa. Yksi merkittävimmistä oli Erasmus intensiivikurssi IP-DISCO (Diversity Inclusion for Social Cohesion). Sitä toteutettiin 10 vuorokauden mittaisena kurssina vuosina 2009–2010 Ludwigsburgissa Saksassa ja vuonna 2011 Järvenpäässä. Kurssin järjestäjiä olivat Diakin ohella saksalainen Ludwigsburgin ammattikorkeakoulu, englantilainen Newman College of Higher Education Birminghamista, puolalainen Jan Dlugosz University Czestochowasta, belgialainen Kempen University College sekä tshekkiläinen Jabok Institute (joka liittyy läheisesti Kaarlen yliopistoon). Intensiivijakson teemoina olivat identiteetti, rotuun, kulttuuriin, kansalaisuuteen, uskontoon, seksuaalisuuteen ja vammaisuuteen liittyvät kysymykset, joita opeteltiin teoriassa ja käytännössä leirimuotoisessa opiskelussa. Hyvän kuvan kurssin sisällöstä antaa intensiivikurssin logo, joka kuvaa toukkaa, joka on kokenut metamorfoosin ja tullut perhoseksi. Samalla tavalla ihmisen elämä uudistuu ja muuttuu, kun ihminen avartuu ja tulee tietoiseksi ympärillä olevasta

erilaisuudesta. Sosiaalinen koheesio saavutetaan vain kunnioittamalla ja tukemalla elämää sen monissa ilmenemismuodoissaan. Kullekin intensiivikurssille osallistui noin 50 opiskelijaa ja opettajaa.



Kuvio 2: Cable-pohjaisen yhteistyön pedagoginen kehittyminen

Kohti tulevaisuutta

Tony Addyn keskeinen työ Diakissa on liittynyt englanninkielisen koulutusohjelman, DSS:n, kehittämiseen ja johtamiseen. Koulutusohjelma on toiminut vuodesta 2006 lähtien itsenäisenä koulutusohjelmanaan Järvenpäässä ja on osa suomalaista sosiaalialan koulutusta. Koulutusohjelmassa on nykyisin 160 opiskelijaa yli 20 eri maasta, enemmistö Aasiasta ja Afrikasta. Tämän lisäksi Tony Addy on ollut mukana monissa projekteissa ja kehittänyt Cable-pohjaista toimintaa ja Interdiacia alusta alkaen. Nyt, kun hän

on jäänyt eläkkeelle, on aiheellista katsoa sen työn tulevaisuutta, jota hän on Suomessa ja koko Euroopassa ollut kehittämässä 1980-luvulta lähtien.

DSS:n tulevaisuus

Tällä hetkellä Suomessa sosiaali- ja terveysalalla eletään hyvin haasteellista aikaa. Samanaikaisesti kun työttömyys lisääntyy, on sosiaali- ja terveysalalla työvoimapulaa. Iso kysymys on se, miten työntekijöitä riittää kaikille ja kuinka kattavasti ja minkälaisia sosiaali- ja terveysalan palveluita voidaan jatkossa tarjota. Suomen opetus- ja kulttuuriministeriön vaatimus on, että vieraskielisissä koulutusohjelmissa tuotetaan työntekijöitä ensisijassa Suomen työmarkkinoille. Tästä syystä on tarpeellista tarkastella myös sitä, miten DSS:n opiskelijat sijoittuvat töihin Suomessa. Tieteellistä tutkimusta valmistuneiden opiskelijoiden sijoittumisesta ei vielä ole, sillä opiskelijoita on valmistunut vasta muutaman vuoden ajan. Kuitenkin jo nyt on selvää, että suomalaisen työelämän vaatimuksesta DSS-ohjelmaan täytyy lisätä suomen kielen opetusta, jotta opiskelijat pystyvät tekemään valmistuttuaan työtä suomen kielellä.

Lähitulevaisuuden suurin muutos DSS-ohjelmassa tulee olemaan koulutuspaikan siirtyminen Järvenpäästä Helsinkiin syksyllä 2013. Muutokseen on useita syitä. Erityisesti tavoitellaan sitä, että DSS tulee lähemmäksi Diakin suomenkielistä koulutusta. Tähän on suuri tarve, sillä ministeriö vaatii, että jokaisen korkeakouluopiskelijan tulee saada opintojensa aikana kokemus monikulttuurisesta opiskelijayhteisöstä. Koska kaikki opiskelijat eivät voi tai halua lähteä kansainväliseen vaihtoon, täytyy opinnot järjestää kotimaassa niin, että kansainvälisyys toteutuu omalla kampuksella. Tämä kotikansainvälisyys on lisääntynyt Diakissa kaiken aikaa, mutta jäänyt vähäiseksi muualla kuin Järvenpään kampuksella.

DSS-opiskelijoiden integroituminen muihin korkeakouluopiskelijoihin tulee Helsingissä olemaan helpompaa kuin Järvenpäässä. Jatkossa suomen- ja englanninkielistä opetusta yhdistetään lisääntyvässä määrin. Tämä tuo kansainvälisen näkökulman kaikkiin opintoihin ja samalla helpottaa DSS-opiskelijoiden suomen kielen oppimista. Integrointi tukee myös harjoittelujen ja hankkeiden kansainvälistymistä, mikä on merkittävää koko Diakille. Se mahdollistaa kansainvälisten projektien kehittämisen, jotka tuottavat niin kansainvälisiä julkaisuja kuin seminaarejakin.

Diakin keskeisenä tehtävänä on eriarvoistumisen ja huono-osaisuuden ehkäiseminen sekä moninaisuuden edistäminen, osallisuus ja vaikuttaminen yhteiskunnassa. Tämän todeksi tekemiseen Cable antaa tärkeitä välineitä. Tästä syystä on tärkeää, että Cable-metodiikka ja sen taustalla oleva filosofia ja yhteiskunnallinen analyysi tulevat tunnetuiksi ja läpäisevät myös suomenkielisen opetuksen.

Myös DSS-ohjelmalla on paljon saatavaa Diakin muilta koulutusaloilta. Esimerkiksi terveysalan huomioiminen ja mukanaolo DSS-ohjelmassa on tällä hetkellä hyvin vähäistä. Koska ihminen on kokonaisuus, myös terveys ja sairaus on otettava huomioon DSS-ohjelman opetussuunnitelmassa. Terveysalan näkökulmien lisäksi DSS-ohjelman tuottamia kompetensseja tulee tarkastella myös suomalaisen sosiaalialan osaamisen näkökulmasta. Myös monimuotoistamiseen ja virtuaaliseen toteuttamiseen liittyvät kysymykset ovat tulevaisuuden haasteita - kun DSS-opintoja on tarjolla virtuaalisesti, kansainvälisillä opiskelijoilla on paremmat mahdollisuudet tulla opiskelemaan Diakiin.

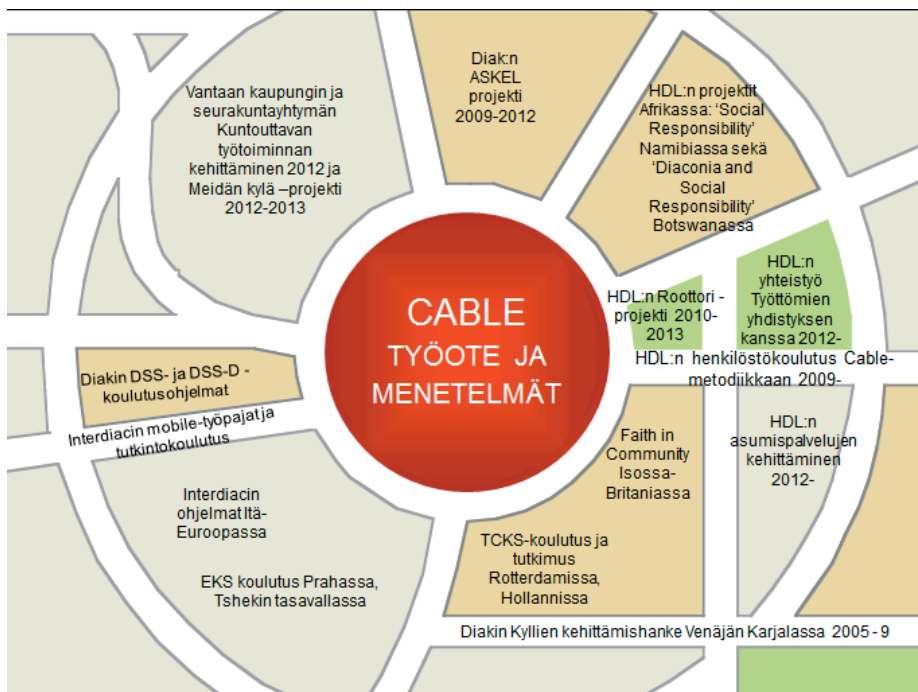
Diakissa on ymmärretty, mikä merkitys Järvenpään henkilöstön kouluttamisella Cable-työotteeseen oli 10 vuotta sitten. Tästä syystä Diak on aloittanut Helsingissä syksyllä 2012 henkilöstökoulutuksen Cable-metodiikkaan. Seuraava koulutus toteutetaan keväällä 2013. Diak on siis edelleen sitoutunut ja halukas kehittämään Cable-työtettä osana omaa toimintaansa. Se on hyvä väline, jolla Diak voi tuottaa jotain muuta kuin toiset ammattikorkeakoulut.

Cable-pohjaisten hankkeiden tulevaisuus

Viime vuosina suomalainen Cable-pohjainen yhteisötyön tekotapa on laajentunut ja alkanut kehittyä eri puolilla maata, koska monet henkilöt, jotka ovat valmistuneet Diakin koulutuksista tai olleet kehittämässä toimintamallia Diakissa, ovat nyt ottaneet sen välineeksi omassa työssään. Erityisesti Helsingin Diakonissalaitos (HDL) on kehittänyt menetelmää lukuisissa hankkeissa niin kotimaassa kuin Afrikassa.

HDL sovelsi Cable-pohjaista yhteisötyötä Suomen rajojen ulkopuolella ensimmäiseksi Suomen ulkoministeriön rahoittamassa kehitysyhteistyöhankkeessa Namibiassa, Windhoekin reuna-alueen slummeissa, jossa tavoitteena oli vahvistaa Namibian luterilaisen kirkon kykyä vastata kau-

pungistumisen haasteisiin. Toinen Suomen ulkoministeriön rahoittama afrikkalainen hanke on Botswanan luterilaisten kirkkojen aloitteesta syntynyt Diakonia ja sosiaalinen vastuu –projekti, jonka tavoitteena on parantaa köyhimpien ihmisten elinoloja tukemalla heidän elämäänsä ruohonjuuritasolla. Tällä projektilla pyritään vastaamaan Botswanan kohtaamiin nykypäivän uusiin haasteisiin kuten kaupungistumiseen ja sen negatiivisiin vaikutuksiin sekä haastavaan ympäristöön.



Kuvio 3: Cable-pohjaisen yhteisöyön laajeneminen

Afrikasta saatujen hyvien kokemusten rohkaisemana HDL otti käyttöön Cable-mallia noudattavan yhteisöllisen toimintamallin pitkäaikaistyöttömien kanssa tehtävässä työssä Itä-Helsingissä ja Pohjois-Vantaalla sekä pitkäaikaisasunnottomien asuinyksiköissä. Samanaikaisesti HDL on yhteistyössä Diakin kanssa valmentanut henkilökunnastaan yli sata Cable-valmentajaa. Nyt valmennuksen painopiste on siirtynyt palvelun käyttäjien valmennukseen. Myös Helsingin, Espoon ja Vantaan kaupunkien asumissosiaalityön ja asumispalvelun käyttäjien valmennuksissa menetelmä on otettu käyttöön lupaavin tuloksin.

HDL:n kokemukset osoittavat, että Cablen edustama muutospedagogiikka pystyy luomaan kansalaistoimintaa, joka toimii kuntoutuksellisenä peruskehyksenä. Ihmiset hyötyvät varsinaisesta kuntoutuksesta, kun heidän arvonsa on tullut näkyväksi ja heidän motiivinsa on herätetty.

HDL:n painopisteeksi on noussut kysymys yhteisöjen voimavaraistamisesta niin, että unohtetut ihmiset, kuten esimerkiksi asunnottomat, tulevat tietoisiksi kyvykkyyksistään ja pystyvät lisäämään niitä yhteisen hyvän luomiseksi. Tuloksena on toimintakyvyn vahvistuminen. Esimerkiksi Roottori-hankkeessa Helsingissä ja Vantaalla järjestettiin yhteisövalmennusta, jolla innostettiin uusien näköalojen avaamiseen niitä lähiöiden asukkaita, joilta osallistuminen on jäänyt vähiin tai jopa loppunut. Diakin kanssa yhteistyössä toteutetussa Askel-hankkeessa arvioitiin pääkaupunkiseudun kolmen kaupungin, Helsingin, Espoon ja Vantaan, palvelujärjestelmiä. Arvioinnin tavoitteena oli se, että kunnat palvelisivat paremmin vaikeassa työmarkkinatilanteessa olevia kaupunkilaisia. Erityishuomio kiinnitettiin vammaisten ja pitkäaikaissairaiden asemaan sekä mahdollisuuksiin päästä avoimille työmarkkinoille.

Kuviosta 3 ilmenee, miten Cable-pohjainen työote on laajentunut monimuotoiseksi toiminnaksi. HDL:n lisäksi muutkin yhteistyöverkoston jäsenet ovat kehittäneet vastaavan tyyppisiä omia kansallisia ja kansainvälisiä projektejaan. Jäljempänä tässä julkaisussa kuvataan näistä hankkeista muutamia seikkaperäisemmin.

Cable-yhteistyöverkoston tulevaisuus

Helsingin yliopistolla 3.-4.5.2012 pidetyn Community of The Future -seminaarin viimeisessä istunnossa keskusteltiin Cable-verkoston tulevaisuudesta. Keskustelussa verkosto nähtiin hyvin tärkeäksi keskinäisen oppimisen ja jakamisen foorumina. Verkostoa todettiin tarvittavan myös uusien ajatusten ja projektien kehittämiseen ja yhteisötyön tutkimustoimintaan. Verkosto päätettiin pitää avoimena ja matalasti strukturoituna, sillä sen toiminta ei voi olla ristiriidassa sen periaatteiden kanssa. Tästä syystä verkoston toiminnassa nähtiin tärkeiksi periaatteiksi myös läpinäkyvyys, dialogisuus, matala hierarkia ja keskinäinen kunnioitus.

Verkoston avoin ja matalasti organisoitunut luonne on haastava lähtökohhta toiminnalle, sillä verkosto on kansainvälinen ja toimintaan osallistuu

henkilöitä monista eri maista, kirkoista, kulttuureista sekä monenlaisista koulutus- ja ammattitaustoista. Taustoista nousevien väärinkäsitysten vähentämiseksi päätettiin perustaa avoin foorumi internettiin, jossa käydään mm. keskeisiin käsitteisiin liittyvää keskustelua. Foorumissa tuotettu materiaali voidaan myöhemmin julkaista.

Kuvioon neljä on koottu seminaarissa todetut keskeiset Cable-verkoston tehtävät.



Kuvio 4: Cable-verkoston tehtävät

Cable-verkostolle nimettiin ohjausryhmä, jonka tehtäviksi annettiin avoimen foorumin kehittäminen käsitteisiin liittyvää keskustelua varten ja kansainvälisten seminaarien valmistelu. Seminaarin päätökset ovat päätösistunnossa hyväksytyin sanamuodoin kirjan liiteosassa otsikolla *Community of the Future - Final Session Decisions*.

Lähteet:

Interdiacin internet-sivusto www.interdiac.eu

International Action, Degree programmes, Networks for Learning and Research & Development: Leaflet produced by Diaconia University of Applied Sciences, Diak South – Järvenpää Campus, 2010. Diak – Järvenpää, teachers' experiences from Rotterdam training 2001-2002. Kooste matkaraporteista.

Kökkö, J. Henkilökohtainen arkisto

Porkka, J. Henkilökohtainen arkisto

Addy, T. Henkilökohtainen arkisto

*Jouko Porkka, Marja Pentikäinen ja Jarmo Kökkö;
Translation by Jarno Porkka*

INTRODUCTION

The developing of cooperation and CABLE approach has gradually formed a co-operative network, built up through personal and organisational contacts and common work. The members of the network share a common passion for learning and a desire to make a difference, especially in the lives of marginalised groups and communities. There are deeper and stronger currents in the background though, cross-border currents where developing ideas and sharing peoples' dreams of a better world are taken seriously. One of the central incubators for these ideas in Finland has been the Church Training College (CTC) in Järvenpää. In this introduction we follow the birth and the development of the CABLE approach and the network especially from the point of view of Diak and especially the Järvenpää Unit development. Tony Addy has been a key person combining the development work in Finland and the rest of Europe. Because of this, the Finnish viewpoint is not isolated, but is closely connected to the simultaneous development in many other countries. The following chapters will focus on a more precise definition of the concepts, asses what has been accomplished and orient towards the future, with the help of writing from central participants from the network.

Roots

From a Finnish point of view one could consider the Academy located on the campus of CTC Järvenpää the Diaconia Institute, to be the birthplace of this network, beginning in 1988. The primary purpose of the Academy was to train deacons for the needs of the Finnish Evangelical-Lutheran Church and Finnish society.

In summer 1988 a few people on the staff of this new academy were creating the curriculum for the education of Deacons. For background, scenarios of the future of Finnish society were created, naturally emphasising the context of diaconia in the future. This work inevitably brought up the Finnish demographic equation – aging of baby-boom generation and the challenges this creates for the welfare state. The conclusion was that the core skills for the work of a deacon in future are not only the client-work skills needed in social work, but also the skills of empowering and enabling the participation of people. A strategic content in the curriculum was participatory community work which was a new emphasis in Finnish education at the time.

The execution of the curriculum required the improvement of the skills of the Academy's core team. The newly appointed Rector Jarmo Kökkö called the Communications Director of the World Council of Churches in Geneva, Eeva Kemppi-Repo. The question was: 'Where in Europe is the best cooperative work to strengthen communities of people living in difficult positions being done?' The answer came the next day: the contact address is Tony Addy, Director of The William Temple Foundation, Manchester, UK. Jarmo Kökkö called Tony Addy immediately. Workers from the Diaconal Institute visited Manchester in spring 1989 and the first meeting in Finland happened in autumn 1989. This was the beginning of planning for a systematic student exchange and the exchange of know-how. This is how the programme for work-based learning of the deacon students began in Manchester in cooperation with the William Temple Foundation and the cooperation programs of the churches of Manchester in year 1992.

At this time a further series of contextual issues came into the picture, including the need to work on structural unemployment and in multifaith neighbourhoods, both of which were long term features of the work in Manchester, but became serious issues relatively recently in Finland.

The methodical, pedagogical development of the cooperation brought up central challenges in the training of diaconia from the start. The first challenge concerned contextualization. The cooperation applied phenomenological and hermeneutical theory when trying to model the methods rising from the immediate challenges faced by communities. The goal in the work style was to empower the local people to enable them to take initiative and responsibility themselves, a concrete result being for example social projects.

The approach isn't without problems with regards to the traditional professional thinking of professionals in the social and health sector. The tension is related to how to combine the traditional helping models based on diagnostic and individual-centred thinking with the communities' subjective interests and the methods based on the communities' autonomy. A professional helper should simultaneously empower individuals to take responsibility for their own life and to motivate them towards a good life and still act as a professional in defining what an individual's good life might mean.

It all comes down to profession and the power related to helping. The communal approach also challenged the theological thinking related to diaconia. It should also be contextual and thus dig into the world people live in, its language, meanings and power-related questions. This kind of theology rising from personal and community 'life questions' and pain produces meaningful content and fresh view points on the problems and solutions people live with. This approach is however, far from the traditional university theology.

When the Diaconal Institute joined the new Diaconia University of Applied Sciences (Diak) founded in 1996, the student and teacher exchange with Manchester continued as a Diak activity. Simultaneously many of the emphases found important in Järvenpää became a part of the Finnish Deacon education, which was integrated in the degree programme in social services. For example contextual theology, community analysis and communal work style and a semester on multiculturalism were obligatory for all students. Multi-professionalism and a focus on the concrete phenomenon were contents developed specifically in Järvenpää.

The communal work born in the diaconia training of Järvenpää soon expanded into international cooperation with European ecumenical companions. Other participants included the Wijkpastoraat (urban mission) of Rotterdam, projects acting in the demanding city environments of London and Newcastle, the Evangelical Academy of Brno, Romanian Orthodox Church (Iasi) and Latvian Christian Academy. Other Nordic participants include Diakonhjemmet from Oslo and Bräcke Diaconi from Göteborg.

Developing the cooperation with the new international cooperation partners required a structure. For this, the VETURI-network ('Vocational Education and Training for Urban and Rural Innovations') was founded in 1997, named after a building on the campus with the name (Veturi

means ‘Locomotive’ in Finnish). The name conveyed the history of CTC, since a building that looked like a steam locomotive had originally been the home of the director of the campus. In the same building the vision for multi-professional activity where the Church and the society could be in an interaction was created already in the 1950’s.

The VETURI-network was an international cooperation forum intended to develop cooperation on community diaconia, and communal learning methods, creating contextual theology on a local level and supporting the practical development of cooperation between work life projects and related study institutions. The following study institutions and local ecumenical actors were present in the network: Diak from Finland; Evangelical Academy from Brno, Czech Republic; Christian Academy from Latvia; Training Centre Kor Schippers from the Netherlands; Partners for Change from Romania; Swedish Church Centre for Working Life at Bräcke Diakoni from Sweden; Churches’ Community Work Alliance from Britain; and Pärnu College from Estonia.

One of the shared instruments for the VETURI-network was the SOCON –course (Social Analysis and Contextual Theology), which was started in Järvenpää in the year 1999. It was an English language taught semester, 22 ECTS credits long. Most of the students came from the European partners in the network. In addition there were Finnish students from Diak involved, for whom this semester replaced the multiculturalism semester. During the last three times the course was held, the emphasis changed since it was hard to get exchange students for the course with a stronger focus on theology. It was replaced with SOCOM course (Social Analysis and Changing Communities), which preceded the starting of a degree programme taught in English focused on community development work. In fact, the last SOCOM semester was in spring 2005 and it was a ‘pilot’ for the new degree programme.

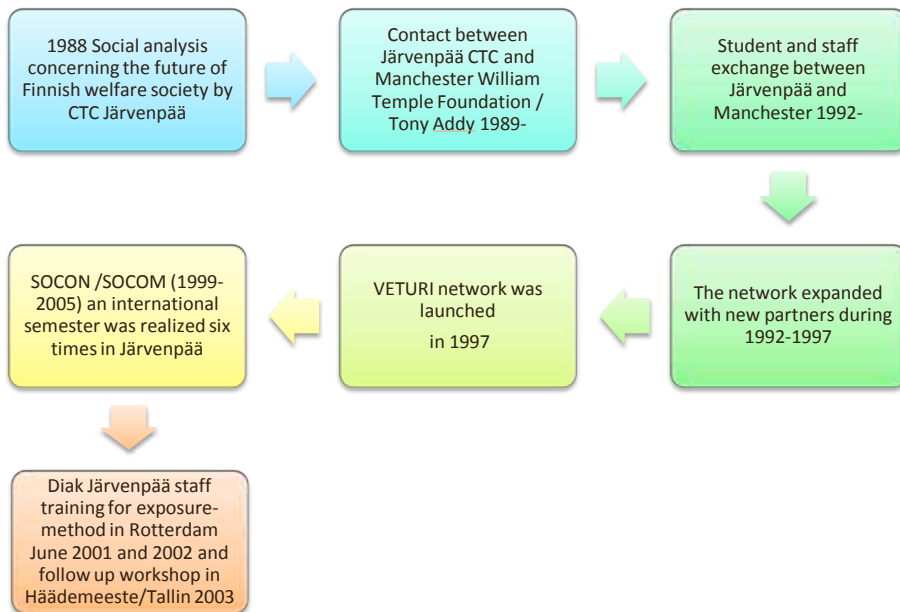


Figure 1: Roots – how CABLE-orientation was born

Training the personnel of Järvenpää for exposure approach

The activity regarding the VETURI network and cooperation involved only a part of the personnel working in the Järvenpää Unit of Diak. When the international cooperation expanded and there were an increasing number of international exchange students in the campus, it dawned upon the workers that the whole staff of Diak needed to be a part of the development work. This was necessary in any case, just to support the values, which had been agreed upon in the development work. It is not reasonable to leave a part of your co-workers out of discussions and simultaneously speak about participation and peoples' right to affect their lives. The lead group of Diak Järvenpää decided that for two years the training resources for the personnel would be used on multicultural work and the learning of the 'exposure' approach in Rotterdam.

The exposure approach developed in Rotterdam and Manchester had been developed to replace the traditional work methods that simply didn't work in an urbanized, multicultural environment. In exposure, the workers spend part of their weekly work time by walking the streets without a

specific goal other than to experience 'exposure' to the environment, reading walls and people and becoming aware of the feelings the environment and the dynamic of the street creates itself. A key part of the work style is also writing your own intuitive thoughts and reflecting upon them and the relation to one's own life history. Herman Ijzerman and Tony Addy describe this work orientation in more detail in chapter one and Katri Valve in chapter five of this book.

Rotterdam was chosen as the place of education because it's one of the most multicultural places in Europe, and because Wijkpastoraat in Rotterdam was a key member of the VETURI network and also a central point in the development of the work orientation called exposure. One further thought was also that the teaching personnel would get to experience the same process which the students going to international exchange have to go through. The Wijkpastoraat was one of the VETURI network members that took exchange students from the Järvenpää campus each year for a half-year training period.

The personnel training in Rotterdam contained an orientation period in Järvenpää, a six day intensive period in Rotterdam and a personal reflection after the intensive period on paper which was shared with all the colleagues in Järvenpää. The training continued in 2003 in Estonia in Tallinn and Hädemeste with all the staff of Järvenpää Diak.

The orientation period in Järvenpää included biographical work on each participants 'own roots' provided the teachers from Rotterdam with the materials necessary for going through with the realisation of the tasks with the Finnish colleagues. The orientation also included the meeting of the groups in the years 2001 and 2002 before the intensive period of the programme in 2002.

The first [orientation meeting] took place in March. We dealt with the themes like who we are, what kinds of roles we have and have had in working life and what we have learned during our working years. The second meeting in May dealt with our social, ideological and spiritual backgrounds and our individual socialisation processes. In these discussions we used a lot of time, maybe four hours. Preparations for these meetings were mostly very good... The atmosphere was very intensive; we listened and made questions that led to a real discussion. Of course it formed a very firm basis for

our group process. The last meeting was just a couple of days before our trip. We had invited some of those who visited Rotterdam in 2001. This meeting was short and dealt mainly with practical topics. [course participant 1]

During the six day intensive period in Rotterdam in the beginning of June, Wijkpastoraat employees Fokje Wierdsma, Herman IJzerman and Mpho Ntoane orientated the people on the course for the exposure-method, which was practiced by roaming a specific neighbourhood of one of the most multicultural cities in Europe without a clear schedule or plan. Experiences, sensations and feelings were written down in a field diary, which was reflected upon in the evening together with the teachers and the other people on the course. The teachers also opened the participants' opinions to understanding the racism in everybody, the changing of religiosity in a multicultural urban environment, and to the work method used in the Wijkpastoraat.

Central concepts in the education were, in addition to exposure, 'empty space', 'reading the walls' and the intuitive listening to one's body. The participants described the thoughts created by these concepts in this way, for example:

There were two basic concepts repeated many times [during the training], namely 'the exposure' and 'the empty space'. To discover what these things mean in practice and how I could use them was the purpose of my learning. To empty oneself from all kind of prejudices and attitudes is not easy and I was more than sceptical about the Rotterdam method. In practice it would mean that one should become aware of one's unconscious experiences, thoughts etc. For example, in therapeutic work this is the starting point to a becoming therapist. This takes lot of time and often (not always) needs a professional interactive process with somebody. Our orientation before Rotterdam was an attempt to work on that issue, but in such all too little. Anyway, it reminded me of the importance of knowing oneself as a starting point of all interactive work. [course participant 2]

'Listen to your body' was an encouragement often said to us by Fokje and Herman when sending us to the streets of Rotterdam, where dangers might wait round the corner. The body has its wisdom which we have forgot-

ten. To me this was an important thing to be reminded of and I think this should get more space in our institute's educational processes, too. [course participant 3]

Exposure is not a tool but an attitude – If we would be able to 'read the walls' and listen to our colleagues and students I'm sure that we would find a new way to work which is closer to those values which we have written as our cornerstones in Diak. [course participant 4]

'The city strikes back', said Herman. 'There is so much between you and the city.' He wanted to deepen the philosophy of the exposure method. 'It is not a tool but an attitude,' he said. 'Be present, aware and open but do not forget the professional line!' He asked us to reflect with those kinds of problems and sent us to crowds for the next day. [course participant 1]

An omnipresent theme in the training was the question of power; who defines the concepts and meanings with which we perceive the reality. The question 'Who has the power to give meaning' brought up interesting thoughts and discussions related to racism but also the positions of men and women as definers of concepts:

Giving meaning demands dialogue, calls for dialogue. You cannot give meaning alone, you need the affirmation of 'the other', and I had felt that this did not always happen. Something disturbed me a little in the training, and only little by little I started to discover, what it was. I realised, that the concept of human being used in the training, was not defined, but to me it seemed that it was male. You may claim that it was absolutely neutral, but if you try to 'be neutral', you assume 'the male' as a standard and the female as an exception. This is how I felt in our training: someone else had the 'power to give meaning' to our concept of human. During our exercise, I observed a lot of women of different colours in the streets. Non-white women moved only in groups or with men or with children. At one moment in our reflection, I tried to raise the point that 'the street' is men's realm in almost all cultures. I felt that even in Rotterdam, in observing 'the street', we observe men's world, which is just a part of the reality. This was confirmed later, when Fokje spoke to us about migrant- women, and

described how they have to be fetched from their houses, how difficult it is to make contact with them. [course participant 5]

During the last few days of the training the participants familiarized themselves with the work of Wijkpastorat and took part in different kinds of worship arranged in the neighbourhood. One of the participants in the training describes his thoughts in the light of the past week's exposure experiences and the worship he participated in as follows:

On Sunday in Rotterdam, I was able to take part in a service. It was a service which was held according to an agenda. It was a nice service. The other people who took part in the service were elderly Dutch people. On the street and pubs I had not met people of their kind. Suddenly I understood that our Lutheran Church is going to make the same mistakes as Dutch Reformed Church. We are perhaps one generation behind, but we are following them. The model of our Lutheran Church is a too agenda oriented. We assume we have the right answers, although we don't bother to listen to the questions! And not only our Church – I think that all our institutions are used to making the same mistakes. They are trying to do something for the people. Diak Järvenpää has been also one of those institutions! I believe that we will be going towards a better tomorrow if we will continue the process we have now started! [course participant 4]

After the intensive week every participant wrote their individual report of their experience, which was shared with all the campus employees. Once the second employee group had been on their own intensive period in Rotterdam and written their travel reports, both groups convened to share and assess their experiences together.

In the closing reflection the participants assessed their training among other things in following ways:

'We are used to listening in a judgmental way – that's the reason we don't hear the other person's stories.' One of the most obvious things which we have to learn and take seriously is the need to stop the hectic and mindless running around our campus. We need to find, step by step, a more peace-

ful way to work. We have to learn the Rotterdam model of exposure on our own campus! [course participant 4]

One thing that was very important to me was to become a bit more aware of my own attitudes and prejudices. Especially Mpho's talk, and the idea of the white construct in our thinking, was something that made me see my own prejudices and which I really hadn't been aware of. The thing which I'd have liked to spend more time on is the question of identity. It was good that we had to think about our own roots and socialisation before we came, but it would have been interesting to discuss those things together, in the light of what we had seen and discovered. [course participant 5]

A trip to Hädemeste, Estonia was arranged in year 2003 for all the staff of Järvenpää Diak. The trip served as reflection on what was learned and experienced in Rotterdam, and gave further practice with the exposure-method.

Such a large personnel training project was a significant investment from the unit but it also gave a lot of tools for analysing oneself and one's own work. Among others, the following was contributed to the post-Rotterdam participant evaluations:

Now when reflecting on my experiences I think I can understand better why the exposure method has become the basic method in the church community work in Rotterdam. To be a social worker there includes the fact that one has to encounter people from many different cultures and with many strange languages. Our 'western' style of work, especially in a professional context is very language-oriented. In the exposure method one has to rely not on verbal communication – but on something which is common to all people, affects, feelings, and emotions. [course participant 6]

On the whole, many things happened at the same time, so I don't think that I have ever participated in a study project where you can learn and experience so many things. In addition it was interesting to experience myself and my fellow teachers as students, and to follow the methods of our local teachers. Also it was nice to spend time with the colleagues, and learn to know them better. [course participant 1]

Development of the education of the CABLE-based workstyle

The personnel training in Järvenpää helped the employees understand what the cooperation was all about. It was clear that this alone was not enough. The cooperation with employees around Europe also needed education, because the economic depression of the 1990's and the swift socio-political and economic change in the societies also challenged traditional methods. There was a need to find new methods with which to reach and support marginalized groups and communities. These goals were answered by the CABLE-project (Community Action Based Learning for Empowerment) started in October 2005, alongside the degree programme taught in English.

The project was launched with as an education and development initiative with organisations from eight countries. Members of the VETURI-network formed the core for the project. As the project was funded by the Socrates Grundtvig Programme, it was open to all the countries of the European Union. During the project the activity reached 15 different countries, five of which were outside EU. The most active members in the project were the partners of the VETURI-network, the Dutch Training Centre, Kor Schippers from Rotterdam, the British Churches' Community Work Alliance and the Czech Ecumenical Academy from Prague, were also key members in addition to Diak. Each of these had their own education programme and their representatives participated the international development work of the project. The project was complex because it aimed at providing a training programme and using it to develop a training model. The training model continues to be developed by the network of CABLE partners. It is applied in a flexible way and orientated on different groups and contexts and it has had a significant influence in those contexts and especially on the contents of the simultaneously developed English education programme, the Degree in Social Services (DSS) in Finland.

Alongside the CABLE project the same work style was also used in a project in Petrozavodsk. The Järvenpää Unit of Diak has had a cooperation project in Russian Karelia and St. Petersburg since the year 2000. The first priority of the project was on new social work methods, such as multi-professional teamwork, motivational interviewing and cooperation, applied in

Russia in work on alcohol and substance abuse. The priorities for the cooperation gained new dimensions in the Russian Karelia, when in autumn 2005 Diak and Petrozavodsk State University started a cooperation project that lasted until May 2009. The focus of the project was on development work following the CABLE model especially in the villages of Meliorativni and Novaja Vilga. The goal was to promote the communal development of the villages, activating the inhabitants and increasing resources and the quality of life there. The project was successful in developing participation and building trust and new initiatives began in both villages. New people became active in the village councils as well. It was an important project because it showed that it was possible to have an approach to community development which was both 'light touch' and effective. The project funding period ended and it was not possible to continue with the project but it had an impact on the programme of the new Degree in Social Services and on the approach of the University partner in Russian Karelia.

The Degree Programme in Social Services with an option in Diaconal Youth and Community Work (DSS and DSS-D)

The international social service (and later diaconia) education programme taught in English begun in the Järvenpää campus of Diak was the result of long preparation. The planning of the education was preceded by SOCON and SOCOM-semester, and the personnel training in Rotterdam, and the developing of VETURI and the subsequent CABLE-project. Without the preceding steps the campus would probably not have been ready to start an education programme taught entirely in English with students from around the world. Since the starting of the programme many theoretical and practical problems had to be solved, from immigration and accommodation issues, juridical and social questions which the students faced as well as the developing of a multicultural environment on the campus. These challenges have however been conquered thanks to the ten years of preparation.

The new education program combines many of the contents found important in Järvenpää over the years. The goal is to train professionals who can work with marginalised and outcast people and communities in a society under constant change. The emphasis of the education plan was placed

on the questions of poverty and social exclusion. Practically this means emphasis on a participatory work style and the necessary skills that recognise cultural, sexual and racial diversity and develop such forms of social services that encourage people wounded in their life and community for some reason also to participate. The education plan has also regarded social policy in a Finnish, pan-European and global fashion from the start.

In autumn 2010 a church-oriented option within the DSS-degree programme, DSS-D (focus on Diaconal Youth & Community Development Work), was launched. Thus the education already perceived in Järvenpää in the early 1990's gained an English language taught programme emphasising youth diaconia. This new education combined the community approach to social work and contextual approach to theology. DSS-D includes basic theological subjects, spiritual growth questions and worship life suitable for different environments with a contextual emphasis. In addition there's focus on the issues facing marginalised adolescents, learning skills regarding their participation and empowerment, and the programme builds a bridge between community work methods and churches' social work. For students, the degree offers eligibility for the office of Deacon in the Evangelical-Lutheran Church of Finland provided they're members of this Church. Students accepted for the DSS-programme can choose this alternative during their first semester.

Prakash Dhakal gives his personal point of view to the DSS education in his text in chapter four of this publication. He is a DSS graduate, a former lecturer on the programme and an international community development work practitioner.

interdiac

The political shift in Central and Eastern Europe was swift following the events of the year 1989. There was basically no social or diaconal activity by the churches in the area during the socialist system. Poverty, unemployment, growing family violence, street children and child poverty, aging population and migration were new social problems that had to be faced immediately. There was help available from Western European churches but it was mostly finance and infrastructure related with a multiplicity of short courses with no cumulative effect or developmental plan. There was

need especially for developing new work methods and for multi-disciplinary analysis to understand the complex reasons behind the problems and to solve the problems at their root. It was clear that these challenges could not be met without professional education. The education could not however be directly transported from Western Europe due to the different professional needs and social structures related to the diverse history and social background.

Representatives of the Slezká Diakonie functioning in Český Těšín, in the east of the Czech Republic heard of the new English education programme which had started in Diak and sought contact. As a consequence the representatives of Diak visited Český Těšín in spring 2007. During the visit there was discussion of the different alternatives with which the education could be implemented. The original idea of Slezká Diakonie was for Diak to start professional education in the Czech Republic. This was not however possible due to the Finnish law. To arrange the education, Slezká Diakonia and Helsinki Deaconess Institute (HDI) launched a new academy in the year 2008, the 'International Academy for Diaconia and Social Action – Central and Eastern Europe' (interdiac), which is based in Český Těšín. From the beginning the goal was to arrange degree-level education, which is why Diak became a companion for developing the educational activity. Nowadays Interdiac has partners in Armenia, the Czech Republic, Estonia, Georgia, Hungary, Latvia, Poland, Romania, Serbia, Slovakia, Ukraine and Moldova.

In the year 2009 the education activity of interdiac began with a pilot module of 30 ECTS credits. The module was the first step towards degree training, much as SOCOM was for Diak. The module was based on contents from the DSS-education programme in the first three semesters, although very much modified to match the environment. When the students from the pilot module graduated, a seminar was organised for representatives from Diaconia in the region in Bratislava. It took the theme of the pilot module, social exclusion, and a statement on the issue was drafted just before the graduation party. 'The Bratislava Declaration on Diaconia and Social Exclusion in the Central and Eastern European Region' was accepted and it has been translated into several local languages. The declaration was a statement on behalf of excluded and marginalised people and communities in Central Eastern Europe, and was an attempt to unite the partners of

interdiac and other national and international actors who wish to fight for policies and practices which will promote inclusion. The Bratislava Declaration is included as an appendix to this book.

For the education to become a part of the official education and degree system of the Czech Republic, a local university was needed as a partner. Diak had previously cooperated with the Charles University in Prague in the European Diaconia Master Degree network. Thus the Protestant Faculty of the Charles University was a natural partner also for this education programme. The preparation of the study plan began in 2010 and utilised the expertise of the interdiac partners coupled with the DSS-D implementation plan. In fact the DSS-D borrowed from the curriculum work done with interdiac. The programme will use blended pedagogy developed by Diak and the experiences gained from the interdiac pilot module. Therefore, the contents of the study plan are quite close to the DSS-D, but most of the studying is done as distant learning over the internet and in work life. There are on average 19 contact education days for a 30 ECTS credit semester. The programme will be a double degree therefore all students enrolled will have 30ECTS of their education in Diak.

The contextual emphasis of the study plan was on diaconia and Christian social work. The study plan also had to take into account the rules set by the national laws of the Czech Republic and Finland, be flexible enough to include the needs of the partner countries.

The education plan has been accepted in Charles University during the autumn 2012 and in the Czech National Accreditation Committee in February 2013. The goal is to start the education in autumn 2014.

IP DISCO

As well as the DSS, the team in Järvenpää was involved in many other projects and learning programmes which used a similar pedagogical approach and related strongly to the issues which the CABLE approach was exploring. In terms of social work education, one of the most important was the intensive Erasmus course IP-DISCO (Diversity, Inclusion for Social Cohesion). IP-DISCO was implemented with the teachers and students of a cooperation network as a 10 day course in years 2009-2010 in Ludwigsburg, Germany, and in the year 2011 in Järvenpää. Partners included

Diak, Ludwigsburg Evangelisches Fachhochschule (Germany - lead University), Newman College of Higher Education (Birmingham, England), Jan Długosz University (Czestochowa, Poland), Jabok Institute/Charles University (Prague, the Czech Republic) and Kempen University College (Belgium). The themes of the intensive period were questions related to identity, race, culture, nationality, religion, gender, sexual orientation and disability. The subjects were studied in theory and practice as learning laboratory. A good image of the contents of the intensive course can be gained through the logo; a caterpillar going through metamorphosis and becoming a butterfly. In the same way a person's life is constantly changed and renewed, when it is expanded and becomes aware of the variety around it. Social cohesion can only be achieved by respecting and supporting life in all its many forms. There were about 50 students and teachers participating in each intensive course.

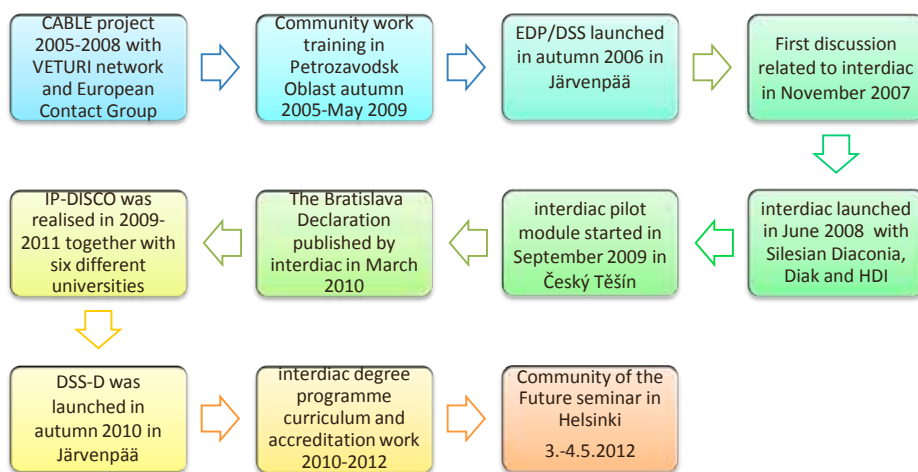


Figure 2: Pedagogical development of the CABLE-based cooperation

Towards the Future

Now when Tony Addy, the central developer of the CABLE based work style has retired from Diak it is reasonable to examine the future of the work that he has been developing in Finland and the whole Europe since

the 1980's. The key work of Tony Addy in Finland has been about developing and leading the DSS, the English language taught degree programme. The degree programme has been functioning since 2006 as an independent program in Järvenpää, and is a part of Finnish social service education. The education programme now has 160 students from over 20 countries, the majority of them being from Asia and Africa. But he has also been involved in many projects, including the CABLE project and network itself and interdiac. So in the next sections we will look at the future plans Diak has regarding the DSS education programme, some of the project work and the future of the CABLE network.

The Future of the DSS

The times are now very challenging for social and health care. While unemployment is increasing, social service and health care are experiencing a worker shortage. The question is how to guarantee the availability of educated employees for all the necessary work. And what kinds of social and healthcare services can be offered in Finnish and other societies in the future?

From the point of view of the Finnish labour market, it would be important to evaluate how the DSS graduates find a place in the Finnish work life. Although we have a lot of impressionistic ideas, there is lack of research data about this topic, partly because the programme is so new. It is clear that Diak must anticipate the future while developing the education. Even if DSS has been providing education for students internationally, it is important that they are able to find work in the Finnish context if they so wish and this is one of the interests of the Finnish ministry of education. There is a need therefore to ensure that the students have an opportunity to learn Finnish to a professionally an acceptable standard.

The English language education has taken place on the Järvenpää campus until now. A big change will happen in August 2013 when the DSS programme moves from Järvenpää to Helsinki. This is a challenge, although it will bring important advantages with it. The students have been integrated in a smaller campus and in Helsinki the interaction with a bigger group of Finnish origin students and other studies will be possible. The students themselves regard the change mostly positively. One fear is the lack of stu-

dent accommodation in Helsinki, a problem which through much effort, has been largely solved on the Järvenpää campus. However, when the DSS programme moves to the Helsinki campus it will open up interesting new windows for its content to other Diak staff and students. The great majority of the Diak staff and students hardly know anything of the actual DSS curriculum because it has been on one campus, which is smaller than the Helsinki campus. Many of students and staff members in other campuses seem to be very interested in the content of DSS and especially CABLE methodology involved in it.

Now the first education in CABLE for the staff members is going to start on the Helsinki campus and the second will start in spring 2013. A great number of people are interested in participating in it and committed to it. It will definitely affect the education in Finnish and in other degree programmes as well. It is important that the orientation to community work and its methodology and underlying philosophy, will also get through in the Finnish education in Diak and will become known more widely. Consciousness of people's everyday life and their environment, developing ways of hearing and seeing the important (but often weak or tacit) signals of the society and work life which shouldn't be disregarded, rather they are the cornerstone of community development work.

The Future of the CABLE-based Projects

Over the last years the Finnish CABLE-based community work methodology has expanded and begun to develop in various areas because many people who have graduated from Diak or who have been participating in developing the model in Diak have now taken it as an approach to developing their own work. Especially the Helsinki Deaconess Institute (HDI) has been developing the method in many projects in Finland and in Africa.

The first HDI pilot CABLE-based cooperation in Namibia is a development cooperation project intended to improve the capabilities of the Lutheran Church of Namibia to respond the challenges of urbanisation. The Social Responsibility project funded by the Finnish foreign ministry applied the CABLE-approach in the poorest areas on the edge of Windhoek. Another African project funded by the Finnish foreign ministry is a Diaconia and Social Responsibility Project born out of the initiative of

the Lutheran Church of Botswana. The goal of this project is to improve the living conditions of the poorest people by supporting their life on the grass root level. This project responds to the new challenges of modern day Botswana, such as urbanisation and its negative influences and the challenging economic environment.

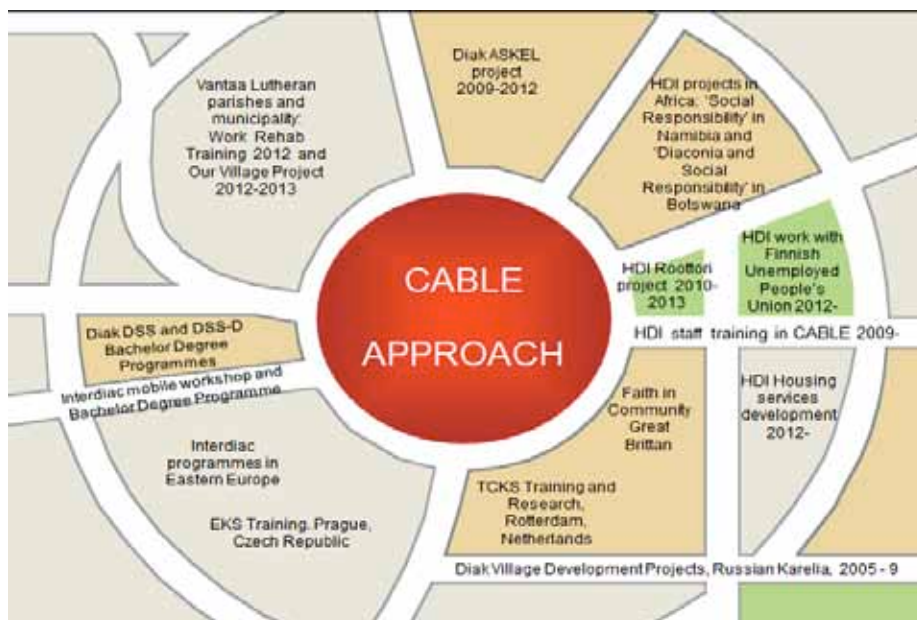


Figure 3: Expansion of CABLE-based approach

Encouraged by the good experiences from Africa, HDI began using a CABLE-model based model in the work with long-term unemployed people in East Helsinki and North Vantaa neighbourhoods and with the long-term homeless people living in residential units. Simultaneously HDI has trained over a 100 staff members as CABLE-trainers in cooperation with Diak. Now the emphasis of the training has shifted to training the service users. The model has also been taken into use in training the social housing and service users of the Helsinki, Espoo and Vantaa municipalities with promising results. The experiences of the HDI prove that the change pedagogy presented by CABLE can create citizen activity that functions as a basic rehabilitation frame. People benefit from the actual rehabilitation when their worth has become visible and their motivation has been awakened.

The question of empowering communities so that ‘forgotten people’ like those who are homeless become aware of their abilities and can increase

them, to create a better life and improve the common good has become an emphasis in HDI. The result is improvement in capability to act. Take the Roottori-project as an example; in this project community learning programmes were arranged in Helsinki and Vantaa. It was used to inspire those people of the suburbs whose participation has become rare or ended entirely, to open to new prospects. In the ASKEL project, implemented in cooperation with Diak, the service systems of three cities in the metropolitan area, Helsinki, Espoo and Vantaa, were evaluated with the goal of helping the municipalities to better serve their inhabitants who were in a poor labour market situation. Special emphasis was placed on the position of people with disabilities or suffering from long-term illness, and increasing their chances of reaching the open labour market.

The expansion of CABLE-based approach into varied activity can be seen in figure 3. All the members of the CABLE network have developed similar projects and activities of their own nationally and internationally. The previous chapter describes the development from the perspective of HDI. Some of the projects initiated by other parties are described later in this publication in more detail.

The Future of the CABLE Network

The seminar 'Community of the Future' was held in Helsinki University on 3.-4.5.2012. The presentations and results of the workshops are the main content of this publication. The meaning and future of the CABLE network were analysed in the last session of the seminar. This discussion emphasised the importance of the network by saying that without it, there is no learning. According to the results of the seminar, the network is needed for asking questions, sharing experiences and ideas and reflecting on and evaluating them together. Sharing also clarifies these things for each participant. The network also serves to develop new ideas and projects, and to do research on community development work on a Christian basis. If it is to serve these needs, the network can't be closed, too formal and highly structured. On the contrary, it has to be open to everybody who is interested in developing activities which bring hope to people and who understand the importance of faith and spirituality in building of communities. There was a consensus at the seminar that the activity model can't be at odds with its

ideology. Transparency, dialogue, no hierarchy and mutual respect have to describe the activity in the network.

The network carries a countercultural nature which is not an easy way of collaboration especially because those who participate in it are coming from different countries, churches and cultures with multi-scientific and diverse professional backgrounds. A key point emphasised in the seminar was that there is a need to create clear definitions of the central concepts used in the network to enable everyone to understand them similarly. A decision was made to launch an open platform in the internet for that purpose. Every member should have the possibility bring their own contributions in developing the definitions needed for future work to that platform. Later these definitions can be collected together in a booklet and published. The different aims of the network are collected in picture four, below.

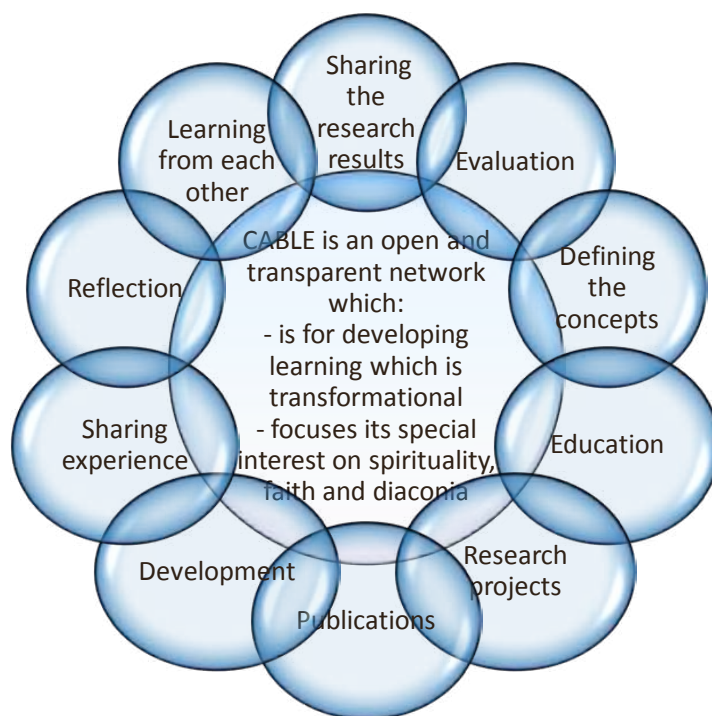


Figure 4: The aims of the CABLE network.

The CABLE network is not meant to be highly organised. The only organisation created by the seminar members was a steering group which represents some of the different institutions involved in planning the international seminars in future. The group is open and can be supplemented if needed. The same group is also responsible for developing the platform for defining the central concepts and for ensuring the life of the network is sustained and developed. The decisions of the seminar are detailed in the appendix of this book.

Sources

interdiac web site see: <http://www.interdiac.eu/>

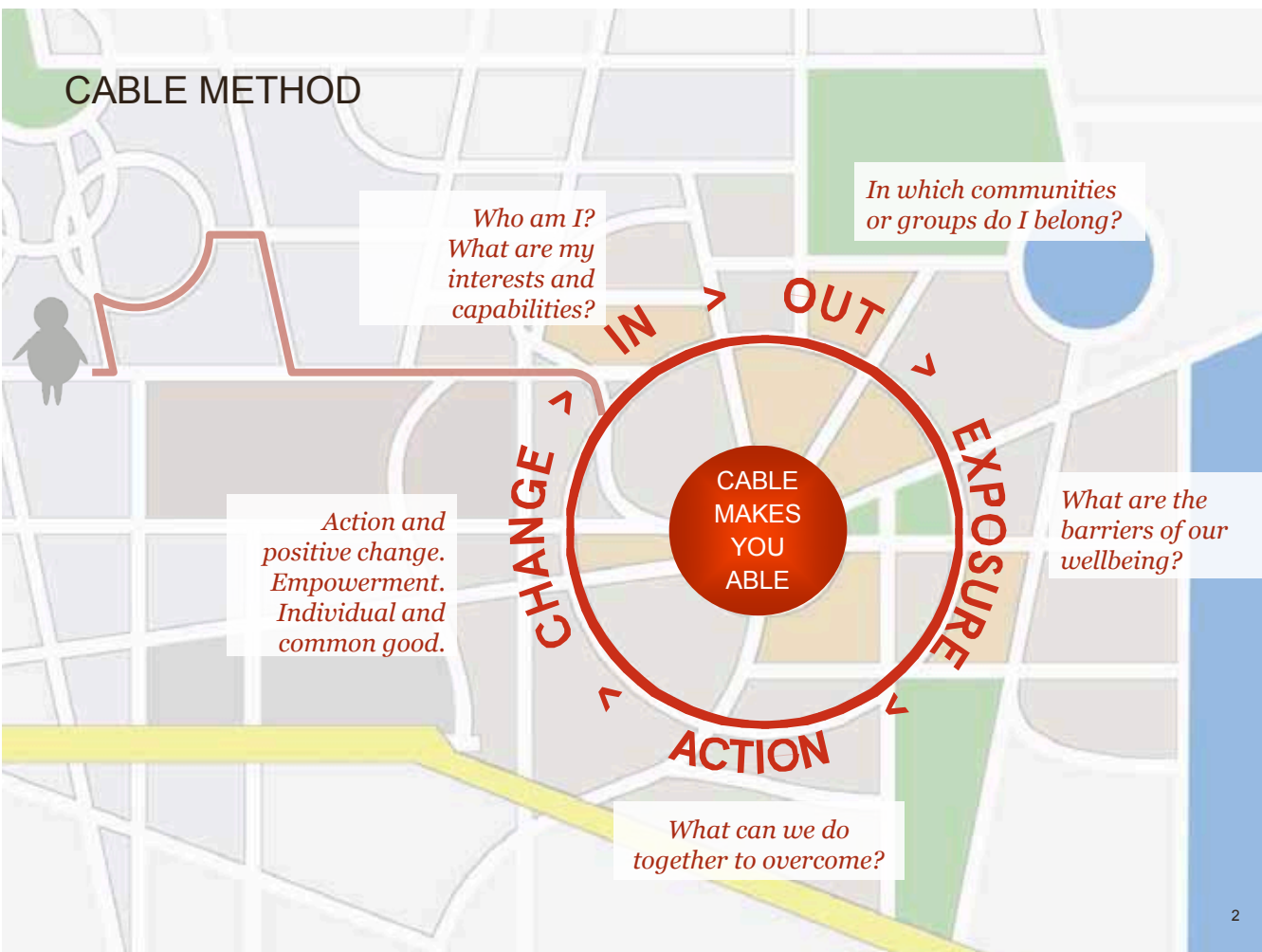
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1 EXPOSURE, COMMUNITY BASED LEARNING & COMMUNITY DEVELOPMENT WORK



INTRODUCTION

The papers in the first chapter are intended to give a background to the CABLE approach which is then elaborated in the subsequent thematic chapters. The introduction to this volume explored the history of the CABLE project and revealed the complex nature of the relationships involved in the organic development of the main ideas. The first steps in the development of the concept were taken in relation to new questions arising from the work of urban mission (Christian engagement with marginalised inner city communities) in Rotterdam and Manchester. These strands came together in international training and development work in a European network of urban industrial mission. The theoretical and conceptual work was deepened in the international CABLE project and that line of development continues into the future.

Two of the actors who have been involved from the very beginning, Tony Addy and Herman IJzerman authored the first sections of this chapter. Tony Addy's paper relates the CABLE approach to the development of his work in Britain and later in European and international networks. The main body of the paper is a reflection on some of the key underlying concepts of the approach and provides a basis for the subsequent papers. Then Herman IJzerman, who has combined a strong interest in conceptual development with training and continuous local practice, presents a paper grounded in the work of the Training Centre Kor Schippers in the Netherlands. The paper shows how the CABLE approach is worked out in one context and through the reflection it is further developed in new directions. The network of actors in the international CABLE project has been a very important means of sharing such experience and pursuing further develop-

ment. These papers can usefully be read in conjunction with the paper by Katri Valve in Chapter Five, which explores the pedagogy of the CABLE approach in the Finnish context.

The third paper, by Marianne Nylund is closely related to the Finnish context and explores the history and different meanings of community development in Finland. This historical overview attempts to give an explanation for the lack of ‘visibility’ of community development work in Finland and concludes with some suggestions for the future. One significant footnote is that Diak through its international degree programme in social services, where Marianne teaches, is one of the few places where community development work can be studied, as it is not only included but is at the core of the curriculum.

The fourth paper by Antti Elenius reflects on his experience of working with the CABLE approach in Africa and through this lens he raises some practical and theoretical challenges, provoking participants in the seminar to become clearer about the core concepts underpinning the CABLE approach. Whilst recognising the complexity of working with marginalised communities and the personal and professional challenges face by those engaged in participatory work, he urges the development of a clarified theoretical and even theological framework. However, he ends with a different challenge – is it so, that when the CABLE approach is taken seriously, it is probably true that it is too ‘emancipatory’ for the guiding institutions which hold power!

Tony Addy

REFLECTIONS ON THE **CABLE** APPROACH TO COMMUNITY BASED WORK, SOCIAL SERVICE AND DIACONIA

Introduction

Orientation

This paper is a reflection on the development of an understanding of practice which I have been involved in developing with many colleagues over the course of my working life. There are several main lines in the approach, which has also informed the different programmes stemming from the project known as CABLE – Community Action Based Learning for Empowerment. These have more recently included the Diak Degree Programme in Social Services with an option for Diaconia, a variety of initiatives developed by Helsinki Deaconess Institute in collaboration with Diak and the training programmes and potential degree programme developed by interdiac in Central and Eastern Europe. The partners in the CABLE project, especially in The Netherlands, Britain and the Czech Republic have also continued to develop the basic ideas of the CABLE project in different contexts.¹

The CABLE project and related activities emphasise the development of learning processes and practice models which are aimed at engagement in work for change and transformation. There is an assumption that we should be critical of the present context and present practices where dignity, respect and justice are denied or diminished. We start from the point of view that the worker is the most important resource in working for change with marginalised people and communities, compared to material

¹ For a brief history of the developments leading up to CABLE and the related pedagogical approach, see the paper by Katri Valve in this volume.

resources and infrastructure. Therefore we pay great attention to developing an understanding of the specific approach to working with people and communities and of the personal resources and motivation they bring to the field. Those who want to engage in work for change must first understand the formation of their own identity as a resource and background for the deep personal service model which motivates their work. In order to work for change, the virtues of trust, respect and openness to change are critical. We are therefore engaged with double learning processes. It is by engaging in work for change we also participate in our own transformation! To build our practice on this model relates professional work to our way of life. We cannot build our work on trust and respect for example, if these are not components of our own deep 'service model'. This approach also has implications for theological method and CABLE has drawn on contextual models of theology which are interactive and grounded in the experience of both those on the margins and of Christians engaged in social practice with marginalised people and communities.

Because of this orientation, I believe it is good to start this presentation personally, by anchoring it in my earliest memories connected with this field of work. This is also because this year is for me, a time for entering a new life experience, which will be of course marked by continuity as well as change, facing life in a new home and new engagements in the field. The rest of the paper is divided into three parts. The first is about persons in relation and it will deal with some of the basic ideas which have been developed in different projects and learning programmes in the recent past, especially those programmes working on 'ourselves as workers'. The second section will look at the context of our work and how we can analyse that. Finally the third section will explore the ways in which social work and diaconia can develop their service in this challenging context.

Personal Introduction

I will start this presentation with a small personal introduction, because I can see clearly that the ideas and practices which have marked my work have very deep roots in my biography. I think the first remarks should be about what could be called the realisation of 'class position' – I was the one person from my streets that passed for the grammar school. So at school I mixed with one group and at home another. And I began to see how op-

portunities in life and work were already deeply structured. Graphically, I went to school from the bus stop going one direction and all the others went the other way. And this made me angry... Like others of my generation I was dislocated from my community and my way of thinking was somehow disturbed. I suppose I also disturbed some of those around me too. So disturbance means you have to sort yourself out in terms of identity. Soon I started to work with my peers from 'the other school' by running an open youth club in a church hall. I suppose I was not much older than the kids who came, but already I was trying out some work to make life a bit better. It was through this work and other relationships that I came to have a connection to the Christian community. Therefore in my own life, Christianity has its roots in social engagement, rather than it being the other way around.

I would say that the second realisation was that I am an 'in between' person. I mean in between different groups, in between the world of factory workers and unemployed people and professionals trying to help. Later, for me it was 'in between' social work and pastoral ministry and as Habermas helped us to see, 'in between' life worlds and the system world (Habermas 1986).

'In between' is a tricky position, but it can be very creative, if you have confidence in your identity and motivation. To work out of this position is, I believe, a very important resource in social work or diaconal ministry.

Of course many later experiences changed and continue to change me, but basically this biographical experience of finding myself in positions where I was 'in between', somehow disturbed even dislocated, was formative. So it led me at that time to think about what I should do, what does the word service mean? (Not necessarily as any kind of professional). Well at the very least, it means our service should be based on respect, dignity and conviviality, as I would now put it.¹ I soon learnt that, even if I came from a place where there were plenty of social problems of the kind that social workers attend to, because I had been studying at University, a gap had opened up between me and my peers. I could see that I did not experience reality in the same way as they did, let alone the newly arrived immigrants and the minorities in our city.

1 See discussion on conviviality in the next section of the paper and footnote 5 below

Of course people enter social work and for that matter the Church's ministry for whole range of reasons. But I am certain that if you do not clarify what your motivation is and how that relates to your biography, you are at least more likely to end up working in the wrong working place or suffer from burn out. Furthermore, and more damagingly, because your expectations are not clear you will probably confuse the people you work with and it is unlikely there will be no enduring change. As I already mentioned, one basic axiom that underlies all this work is the assumption that the most important resource in social or diaconal work is the person. Effective work for change can be called 'the use of self'. On this basis I have been fortunate to work and be involved with a wide group of talented and motivated people in many countries. Now I would like to share some thematic background ideas with you. You may think of these ideas as being about professional practice, but they can equally be about life.

Persons in Relation

The Understanding of the Person as a Basis for Professional Practice

This seminar is aiming to look for new directions in practice, based on some shared experiences which point in a fruitful and creative direction. One of the key steps in this process is to think about what it means to be human and of course, our understanding of this is shaped not only by our experience but also by the concepts and ideas which fill the space around us. The idea of the 'human' is sharply contested; disagreements arise as we can see as soon as we start to examine a concept like dignity. And to make a sweeping generalisation, the work that I have been involved in is based on an understanding of persons which is in sharp contradiction to the present day individualistic anthropology, rooted in economic thinking, which focuses on the rational, profit maximising individual. There is a much longer tradition, which I believe is more realistic, based for instance on Christian and Jewish roots. This view sees persons as being formed by their relationships to their parents, carers and those nearby and then later to those in the wider social context. Of course this encompasses the reality that these relationships are shaped and maybe constrained by social, political and economic circumstances and especially culture, religion and ideology.

For this reason we have to also take a fundamentally ‘ecological’ view of the person. This approach encompasses such thinkers as Martin Buber in the Jewish tradition and John MacMurray in the Christian tradition (Buber 2004; MacMurray 1971, 1991). These thinkers, whose work is now being rediscovered, are important because as well as emphasising the relational nature of the person, they are well aware of the shaping power of dominant structures. And this is a key issue for us as we address the questions of empowerment, emancipation and conviviality. Conviviality refers to the art and practice of living together. I use it because the word community brings so many different levels of meaning, especially the romanticism of village life or the idea of industrial communities in the first half of the twentieth century, as well as normative ideas drawn from religious and other traditions. The word was first used in the contemporary context by Ivan Illich to refer to the idea of creative relationships between people and people and their environment. He contrasted conviviality, which he saw as a free give and take between people as they create their own reality, to the mechanical and conditioned responses to demands made on people by others with power. It has also been used as an alternative to multicultural living as it refers to the everyday interactions and practices of living together without domination. (Illich 2001.)¹

This background point could be developed much further because it is a critical foundation for considering the formation of workers and activists who wish to be involved in working for change with marginalised and excluded people and groups. In Christian terms, we often talk about call and vocation and those who wish to engage themselves in social action typically have some understanding of ‘calling’, that their work is not just a job, instrumentally orientated on remuneration. Furthermore, most people do not engage themselves in social or diaconal work, so we have to pay attention to the specifics of our identity. We have to know how our motivation is linked to our formative experiences. Professional work is therefore not simply or even mainly about tools and methods! I have found out that people can have a very good grasp of community development for example, yet they report that it ‘does not work’ in practice. Many projects start enthusiastically and gradually become dull and routine. So I was led to look for the missing factors. Some recent research in the UK into the careers of

1 The reference in history is to the era of peaceful living together of Jews Muslims and Christians in Spain for the 700 years until 1492, which is known as the Convivencia.

youth and community workers has shown that those who stay long-term in their work with marginalised youth are those who have a clear understanding of how their work (their service) connects with their story, with its deepest biographical roots. I said at the outset that I would be talking about professional work, but actually these ideas can also be applied to life itself.

Professional Work, Spirituality and Empathy

Now I would like to take this a step further into the basic orientation on professional work. I will build this around several ideas which are fundamental in various ways. I think that in effective professional work there has to be a spirituality, meaning a reflection of the deepest meanings and values by which we live. I do not mean a spirituality borne of a particular religion, it may have diverse roots but I mean that at a very basic level you have to feel ‘touched’ by the human situation, to feel the motivation on a deep emotional level. That is if you want to work for change. When we look at professional models which inform social work such as ‘teacher’, ‘doctor’ or ‘lawyer’, in the classical understanding they all operate within a vertical model, top down. And the same is true in the churches, when diaconia is modelled on the classical idea of the ‘priest’. This has very important implications. The challenge we face in working for change is to build more ‘horizontal’ or dialogical relationships, based on trust and built on the stories and expertise of those we work with. We know that ‘top-down’ interventions do not usually produce change of a positive kind, even if people (have to) go along with the dominant ideas. We can only overcome this with awareness of our own roots and identity which give us a basis on which we can trust people and processes.

Therefore I think the basic orientation in our work is not one of sympathy (I feel sorry for you) but rather one of empathy. Both sympathy and empathy imply recognition and may form a connection, even a bond with the other. But in the words of Richard Sennett, one is an embrace and the other an encounter. As he puts it ‘Sympathy overcomes differences through imaginative acts of identification; empathy attends to another person on his or her own terms. He goes on ‘Sympathy has usually been thought of as a stronger sentiment than empathy, because ‘I feel your pain’ puts the stress on what I feel; it activates one’s own ego. Empathy is more demanding because it demands that the listener has to get out of him or herself. (Sen-

nett 2012.) Both may be needed at different times but sympathy is based on identification with the other and empathy on recognising difference. We do not imagine that 'we are like the other' but rather we are in a way curious about the other. Empathy would be a big help in politics, because if practiced it would help leaders to learn from people rather than pretending to speak in their name! It is also vital in community work because we are dealing with difference all the time.

The combination of empathy and trust produces new kinds of relational knowledge which tends to be ignored in such instrumental concepts as evidence based practice. It is difficult to capture but this new knowledge is what changes life and builds conviviality, based on continuous cycles of learning together.

Being 'Shaken' out of Habitual Thinking and Practice

Now I would like to take this to an even deeper level, I have learnt from running many training programmes that we can find at least one important difference that makes a difference. From the writings of the Czech philosopher Jan Patočka, a Charter 77 signatory, I learnt to understand the importance of what he called 'shakeness'. This takes empathy to another level. Patočka worked with insight that freedom, responsibility and mature citizenship will not simply grow from an extension of our normal everyday concerns, he said that would lead either to consumerism or war! As he saw it, 'systems' offer people a bribe for silence. He was talking about the then Czechoslovak state but we can apply that by extension to consumer driven western societies. To be 'shaken' in his perspective is to realise, to put it in a banal way, that this is not what life is about! So he had a clear longing for transcendence.

The link to the theme of this paper is that he envisaged a community, which he called the solidarity of the shaken, of those who know that on a fundamental level maturity is not just about accepting the benefits offered by the party (or the consumer market). The genuine task of life, to use older phrases is to 'care for the soul' or 'seek the kingdom of God', meaning living in truth and struggling for justice and human dignity. As he saw it the system of his day could tolerate a few drop outs, but not the committed action of those who opt for responsible freedom. To be shaken is to have the platitudes by which we live our personal everyday life 'shaken out' and

to act in favour of a society which affirms dignity and participation, and is based on respect and justice. (Kohák 1989.)

Thanks to a recommendation from Terhi Laine, I recently read a book about habits, social structures and everyday life. The writer, Antti Gronow, points out that we survive daily life on the basis of habits and that if we change, then something in the context produces pressure, to which we are receptive and which creates changed habits. The difference that makes a difference is to be open and secure enough to be 'shaken' out of the habits of our heart and the routine perceptions created by our socialisation and (dare I say it) professional training. (Gronow 2012.) I will come back to this point again later, but just would like to mention the very important point that very often uprooted and marginalised people are already 'shaken' in relation to the values and practices of mainstream society by their experiences of exclusion and lack of respect.

The Approach to Learning and 'Exposure'

These reflections are related to the work we have been doing in the CABLE project and previous training programmes which have emphasised the importance of doing biographical work to become aware of our own roots and to uncover the way in which our life-story contains clues as to why we have chosen our vocation. We have experienced how 'reading our life backwards' and reflecting on the turning points and relational and structural influences helps us to become clearer about not only identity but also our motivation. This is all well and good and can be very comfortable and affirming.

However we also found that that we need to create a learning situation, linked to real life and to practice, which creates a pressure to analyse those daily habits, prescriptions and expectations. One key element in our present context is the pressure on us all to perform and to constantly prove in rather banal ways that we are performing. On another level, as committed workers in the social field of course we are often compulsive doers and activists. This often comes from our calling, from our vocation.

For these reasons the idea of exposure was developed. The basic process is very simple. A group of people do personal work on their biography and explore the shaping personal, cultural and structural factors in their life which have led them to the present moment. The results of this are shared in a safe reflection group. Now comes the second important step towards

change. As many of you know the process which we call exposure means the group spends time in a place (which may or may not be familiar to the participants) and as they move in that space they have no task or role to perform which is a very unusual experience. They are not workers, researchers, tourists, but persons. They should use their senses, all of them to deeply observe the place to which they are sent. They can pass through the same area several times. They should write down what they see. Important to this process is the concept of empty space, not filling up the gap between 'self' and what is experienced with readymade concepts and interpretations. Afterwards they should reflect on what they 'saw' and try to reduce it to one symbol to be shared.

Then the third stage of group work involves a more intense exchange about what was 'seen and experienced'. The group task is to help the person to notice the connection between what they saw and experienced, what touched them and their biography (which by this time the group is familiar with). This process can lead to quite radical discoveries and important shifts. The main point is that it clarifies much about the norms, values and even the expectations of those involved in the process. They 'mirror' the reality through their own biography and habitus. By habitus I mean the deep underlying dispositions, norms, tendencies and bodily expressions as well as learned habits. The point is to get this clear as a way of understanding the deeper roots of the motivation to service and the orientation to service that each person has. This whole process is one of learning by difference and it has great relevance to work in a diversifying context.

Through this process of learning by difference (difference between me and the realities confronted and also differences in the group), participants begin new processes of reflection on their professional work and the deeper underlying elements of what we might then call 'service habitus' as part of their general habitus as described earlier. This can be explored further by reflecting on key stories and symbols in the biography and reinterpreting them. As I mentioned, the research in the UK into professional work in youth and community development emphasised the importance for long term work of having a clear perspective deeply rooted in personal biography, motivation and understanding of service.

The whole process of 'seeing' whether it is in processes of professional training or in working with marginalised opens up the basic idea of mir-

roring one step further. As professionals we mirror the expectations of the wider society which tries to create our work in its own image. And very often marginalised groups 'mirror' and act on or react to the expectations of the majority society, which we as workers reflect as representatives of that society. You can see this process in the fact that different groups are 'estimated' by the dominant society differently in each context. So the group stereotyped 'lazy scrounger' in one context is seen as valuable labour in another. But on the other hand very often people are marginalised by the imposition of the same expectations as professionals face and which for some reason they also cannot fulfil. This process of working on biography, exposure and mirroring has, at the very least the potential to create a reciprocal and dialogical form of practice which does not push marginalised people into tracks preordained by the system world, but searches for fresh understanding and new practice.

At this point I would like to return to the discussion about shakenness. If as professional workers we have constantly to seek ways of being 'shaken' out of the routine frameworks and habits, there is a sense in which marginalised people and groups have been deeply shaken by negative and excluding experiences. So they offer another mirror to the dominant society and mainstream values. So here we might be dealing with two levels of 'being shaken'. The first is the 'shakenness' of marginalised people in context. But the second is that, of course marginalised people have their own habits of the heart, learnt from experience and a similar process of biographical exploration and exposure may create a second moment of shakenness which has the potential to liberate for freedom, responsibility and conviviality.

This reflection leads to one important further step. Recently, in Finland and in other contexts, the ideas behind this approach to training have been applied to working with those who are normally called clients or beneficiaries (I intensely dislike all this family of words and especially target group). People on the receiving end of service systems are very often classified, treated and programmed. Neighbourhoods with high levels of marginalisation are subjected to endless short term projects and many of these (often top down projects) demand participation. Moreover, such time-limited projects come and go but people often remain in the same situation. We have analysed the dynamics of this and in the last few years the problems have worsened because, for example local and national governments want

to 'engage the community' in their projects, maybe to compensate for lack of services, maybe for more noble reasons.

A critical social practice becomes aware of these processes and recognises that both parties are in a way caught in the same dilemma. This points us in the direction of a professional practice which could be captured in the idea that as professionals we need to be shaken in solidarity with those who are shaken.

The CABLE Approach and Working for Change

Now I come to the final point of this section. If we follow this approach to our work, which can draw resources and inspiration from many other sources than those mentioned, we have to keep in mind one further very important factor. There is a dominant mood at the moment that to reject any vision of a future society which is in some sense 'better', meaning offering more chance for fullness' of life, more justice and equality, not just higher consumption in the market, as utopian. If you follow this line of reasoning then it makes no sense to think about transformative practice. It is better to go on with simply trying to reproduce the system, to put it in a banal way. That means adopting an understanding of social work practice which aims to assimilate the marginalised to the mainstream, whatever the reason for marginalisation. This contradicts of the definition of social work endorsed by the International Federation of Social Workers and the understanding of Diaconia expressed by the Lutheran World Federation.¹ However, what the CABLE approach to persons in relation opens up is the possibility of small scale practice (even face to face work) which points towards transcendence of the present situation and towards a transformation of the wider society. Processes of assimilation are to be rejected because they are usually based on mechanisms of domination and do not lead to freedom, responsibility and conviviality.

On the basis of this understanding of biography and story as important elements and the perceived impact of the exposure process on professionals in the fields of social and diaconal work, it is plausible to think out how

1 Definition of social work of IFSW is as follows: 'The social work profession promotes social change, problem solving in human relationships and the empowerment and liberation of people to enhance well-being. Utilising theories of human behaviour and social systems, social work intervenes at the points where people interact with their environments. Principles of human rights and social justice are fundamental to social work.' www.ifsw.org Accessed 25.04.2012 See also: Nordstokke 2009.

this approach could underpin new ways to work with marginalised people and groups, developing further a long tradition based on the ideas of Paulo Friere and others involved in liberative pedagogy (Freire 1996). This would offer a fresh start and would really base professional work on empathy, trust and the personal subject.

The Context of Action

Ethical Priorities and Local Work

I want to start with a basic idea which I got from my earliest studies of sociology and theology. It is that if you want to find out the values of a society you should not look at values expressed in policies, mission statements and the like. Rather, you should go to the weakest part of the society, of the social context and find out how people there are treated and what their place and perspective is. This is a very important insight connected to policy, because if you are not at the place called 'local' and you read the policies of the national governments or the European Union you could conclude that we can trust on the positive direction of future development in social and employment policy. But of course it depends 'how' you go to the place called 'local' and whether you are in a trusted process of learning, analysis and working for change. In my experience, the more marginalized parts of the society even provide an 'early warning system' concerning changes underway and the development of the society. This insight is valid for questions of the economy and labour market as of social life, culture and religion. For example the view of interfaith relations may be very different in the locality than in the expression of the dialogue between leaders of faith communities. So, we can say that to work with 'forgotten people in forgotten places' or what we have called 'in the fractures' of society is not only a priority determined by values and spirituality, it is also an important part of understanding reality and is at least a corrective to superficial overviews and statistical integration. Therefore, to work at the place called 'local' is a place where new knowledge can be developed especially of those locals are networked more widely.

We can summarise it in this way: marginalised groups and localities are a priority for community development and diaconal work from a value perspective, but they are also the points at which the actual value commit-

ments of the mainstream society and economy can be clarified. In this respect it is helpful to draw a distinction between Reality with a big R and the lived realities of everyday life. By Reality with a big 'R' I mean the reality that commentators speak about when they use a phrase such as 'economic reality' or 'political reality' or the reality of the financial market as absolutes. On the other hand reality with a small 'r' is the daily experience of the harsh realities of life for marginalised people and communities. When people say we have to 'face up to reality', we have to recognise whose reality is being referred to. Moreover we need to explore the linkages between the 'two realities' ideologically as well as in relation to economic and property relations. Those who make policy are convinced that their understanding of Reality provides an accurate and trustworthy approach to policy making and implementation on all levels. But economic and social policies are usually made *by* those who are successful on the dominant model *for* those who are disadvantaged or excluded by the same model. The implication of this understanding of the analysis of the context is that in our practice as professional social workers, deacons or pastors, the tension or even conflict between Realty and 'the real' plays an important role.¹

To deepen this point a little further, people pushed to the margins of society are in a position to gain an alternative perspective – you cannot see things from the top that you can see and experience 'below'. Furthermore, the creativity (music, humour) of marginalised communities, which may of course eventually be commodified, express the energy and enjoyment which is not accessible to those who are successful and are fully occupied with performing according to the demands and requirements of the system world. This 'enjoyment' may not be controlled and it often points beyond the present situation of marginalisation or domination to a 'better future'. This is frequently noticed by visitors from the 'north' to Southern Africa under apartheid when they experienced the cultural life of black communities. These hidden and repressed experiences can also be reflected in religious and spiritual understanding as well as being important elements in (at least) survival and resources for transcending (changing) dehumanis-

1 One important tool in this regard is the use of statistical analysis and economic indicators. Integration on a 'higher level' may mask disintegration at the micro or even macro level. As a colleague once remarked concerning a certain Latin American country, the numbers go well but the people's suffering is increasing.

ing contexts.¹ These observations form one basis of the understanding that projects based on CABLE and similar approaches yield ‘new’ knowledge and not do only provide ‘examples’ which illustrate points made by conventional research processes.

The Position of the Worker ‘In-Between’ Life Worlds and the System World

The dialectic between Reality and the reality of life for marginalised people and groups, between micro and macro understandings causes us to have to position ourselves very carefully when carrying out any analysis, including even ‘community profiling’. To begin to reflect about this, it is important to identify the complex position of the community development worker or the deacon. Paid workers are usually deployed by systems whether these are local or national government, NGO’s or churches and church related organisations. We should not paint a monolithic picture of these organisations nor should we ‘demonise’ them. But looked at structurally it is clear that larger formal organisations and governments share dominant and mainstream values, codes and norms. They are often, but not always, conveyor belts for the dominant ideas and values and the policy makers across the sectors are professionals who are successful based on those cultural and ideological norms. Not surprisingly, therefore, those who are marginalised are supposed be enabled (or pressured and coerced) to fit into this structure. Furthermore if they do not ‘fit in’ it is somehow their problem. (This immediately leads us right back to the Victorian distinction between the deserving and undeserving poor). But why should everyone be able to be successful on the same model? What about those who for very concrete reasons cannot? And is not this to repeat the failed monoculture of centrally planned systems in a liberal guise? Paradoxically, in a diverse and diversifying society, ideas of assimilation are more and more imposed on marginalised groups such as black and ethnic minority communities.

In the CABLE project and related actions, however, we have seen the in the contexts of marginalised communities and groups what have been called by one colleague, a ‘rich context for learning’. This is a double expression. Those who want to work with excluded people can learn a great with and from people in their contexts, but also through participatory ac-

¹ This point is developed further in Rieger 2007.

tion research into their own realities, such communities can produce new knowledge of realities and innovative actions to resolve or combat their own pressing issues.

Now it is important to link this developing picture to the first section of this paper. When we enter the world of marginalised or excluded people, groups and communities, the 'position' we have is at best ambiguous and possibly confusing and so we need to be clear about it. If we have a model of work which is close to everyday life and not only based in an office, then we are positioned between the organisation which employs us and the people with whom we work. This 'in-between' position raises many dilemmas for practice. Recent experience has also shown that the same dynamics can be found in those working in offices of larger NGO's, churches and statutory agencies if they start to develop more awareness of the kind of issues raised in this seminar. Furthermore, in any given context, workers may have to take account of many different and diverse cultures and religions and many different groups (some of whom may have a primary reference point outside the locality, maybe in another country). Following Habermas and others we could say we encounter different life worlds, cultures, values, codes, dispositions and habits which are not fixed and static but which are in some way reflective of communities of meaning and story. These are what, in terms of the distinction between Reality and the real might be termed real groups and communities (let us say these are 'real life'!). Furthermore, through the development of their personal story people keep on creating life. Of course we should not romanticise this because in the fragmenting globalised economy it is increasingly difficult, especially for excluded white working class communities in Europe or for some uprooted people, to hold the story together and to create meaning for life. This may also be true in situations of war or civil conflict. The 'inside life world' reality is not transparent and therefore establishing trust and open communication is not easy. Nevertheless, 'researching' this world is a very important step in work for empowerment and emancipation. Such research should be undertaken with the people and communities themselves, preferably using participatory action research methods.

In the modified Habermasian scheme, the opposite of the life world is the so called system world of government, public bodies and the private economy. At the present time it is important to notice that more and more

of this world is being given over to the private economy and to the values and anthropology which stands behind financial markets and profit making enterprises. Another aspect is the privatisation of the commons which means that more and more aspects of life are brought within the ambit of private systems. Social work is part of this system world and it too is being reshaped according to the logic of market efficiency and this has implications for practice which we will discuss later. The basic process which Habermas describes is that of the system world constantly attempting to colonise the life world and make it in its image. The implication of this is that the more of life that can be commodified the better and the more services including virtual products can penetrate the life world the more successful the economy will be. Public institutions have the responsibility for many aspects of life including public order and security as well as welfare, but the way these responsibilities are exercised is increasingly a matter of using private markets and for profit service providers, which operate using their own corporate logic. This is another instance of the overarching assumption that market criteria and logic should regulate more and more of life.

The community development worker or the diaconal worker who aims to work for emancipation, empowerment and conviviality occupies a position near to the life world. In our work we have sometimes referred to this as the 'going out model' because the worker is located 'outside the institution'. You can picture this relationship as a triangle. The aim is to work on the relationship between the specific life world and the system world. We have sometimes called these the A world and the B world. The worker is 'in between' – in position 'C'. This is a very complex position, not least because workers are usually employed by some element of the 'system world' or at least financed that way. This immediately creates two problems. The first is that the 'system' may not be so open to an inductive style of working, where the targets cannot clearly be articulated in advance. In fact more and more work is funded with the aim of meeting very specific targets, for example of crime reduction. The second is that people who are marginalised usually have a lot of contact with workers from public institutions so their expectations are already shaped by what they know of people like 'us'.¹ The complexity of the worker's situation is caused by the fact that having

¹ See the section on mirroring above

chosen this work and the 'in-between' position you are very exposed, because you are neither completely identified with the life world, nor with the system world. Empowerment means changing the relationship between the different life worlds and the system world. The worker is aiming to create communication directly between these 'worlds' and not to be a go-between or broker. We will explore this later.

Researching 'reality'

I do not intend to discuss the processes of social or community development work in detail because there was a specific workshop which is described later in this report. Nor is it my aim to elaborate specific tools and methods which can be used in practice, but it is clear that the first 'step' in a working process should be a kind of 'exposure', not least because we have also found out that through this process, which should regularly be repeated, a great deal of informal (tacit) knowledge can be built up. From then on we can distinguish two kinds of research. First it is clear that the worker has to build up an analysis of the area and context as well as of the group or groups. Based on our understanding of exposure, it means taking time for analysis, but taking care not to simply take over assumptions, anecdotal evidence and empirical data at face value. This is related to the exposure based insight that very often we engage with habitually established meanings, analytic categories and professional concepts, rather than the persons in their situation itself. This is one of the problems of professional education – it gives us useful frameworks but also creates blind spots. This can be corrected through a dialogue with people in the local context and is an aspect of accountability in community development work. Here we have an instance of what we could call the double learning approach – the worker is learning and those she works with are also learning and experiencing new roles.

The second kind of research is participatory action research which involves working with the community or group to investigate and analyse their situation as a step in the development or action process. This should be distinguished from other kinds of research where university or institutional based researchers aim to be accountable in their investigations of local realities. Participatory action research involves working with the group as researchers of their own reality and their own context. Therefore

it is already an aspect of empowerment and has a much stronger chance of leading to action strategies which produce durable change. Participatory action research can include researching specific issues and contexts but also working to analyse the actions of the group itself. It is a natural next step in projects which have used exposure based processes in local contexts.

Presence and Participation

Starting from Strengths & Recognising Expertise

If I think about my earliest experiences, before I was thinking about what field I wanted to work in, I became aware of the fact that, for example teachers divided their students into different groups according to their (often biased) perceptions as to their potential competence. Not surprisingly, kids who went 'the other way' to school in my context performed accordingly. This is an aspect of stigmatisation or labelling, but we can also see it as 'mirroring'... 'I behave in the way I think you expect me to behave' or 'I behave in a way which limits the damage you can do to me if I do not perform according to your codes'. I also recognise the impact this has on professional models which we still meet, which start with a list of the deficits of the actual 'client' or the perceived cultural background of the 'client'. In this case the 'client' performs according to the professional's expectations. It is very hard to break this model because, even if as a worker, you do not subscribe to it, you can almost guarantee that if the group or person you are working with is marginalised, they have encountered these attitudes in other 'people like you'. Even trickier, these attitudes may be articulated and present in the organisation which employs you! If you harbour the deficit model, it communicates itself through tone of voice, body language and in other subtle ways even if you do not directly articulate it. It will probably even inform the conversation even if *you* do not believe it but your employing organisation or a co-worker believes it or if it is prevalent in the wider society. It is through this mechanism that, for example, racism is perpetuated.

If our engagement is to work for emancipation, empowerment and conviviality, in the CABLE project we found out that it is important to create an approach which in community work jargon has been called starting from strengths. This is linked to the capability approach to development espoused by Amartya Sen. But, developing this further and drawing on

traditions of user or participant research in social work, it is important to recognise the specific expertise of those with whom we work. Of course, hopefully the worker has professional expertise but the people with who professionals work are 'experts in their own reality'. This means that if our communication as professionals does not recognise and work with that expertise, the chances are we will miss very many important factors on which positive change may be based. We may even destroy important survival strategies or at best demean or undermine them. Examples abound of this professional invasion of the life worlds of marginalised communities. For instance – a community worker working with Black British women heard about credit unions and decided that since there was a known problem with extortionate lenders she would organise a credit union. The whole thing was a failure and what she did not know was that in the specific community where she was working, a savings and loan system based on trust relationships was already operating informally but was unrecognised by the social work system.

Presence, Time and Relationships

The practice models developed inside the CABLE project and with its partners have emphasised both presence and participation. Both are important. Let us begin with presence. The question of time is critical in understanding the life world of marginalised people and groups. Professional approaches to time are deeply informed by the demands of the system world and related concepts of both efficiency and effectiveness. But work for change is based on the fact that time is needed for building relationships of trust based on horizontal communication. People who have been marginalised for a long period, for example second or third generation unemployed people experience time differently from those with full diaries and heavy agendas. In fact structuring time is a tool used to regulate the activities of such people by controlling their access to benefits in relation to activities undertaken. A close understanding of the life worlds of the people and communities we work with includes an understanding of time.

This is even more critical when community development work is constructed as a short term project with expected outcomes and even outputs or in social work which allocates specific amounts of time for working with each person. What we have come to call 'project time' may in fact

be another factor in oppressing marginalised people and groups. Central to the approach we have been developing is to take an inductive approach to working with people and groups and to take the time needed to build up action based on shared analysis and trust. In this respect, management models taken from business may be a hindrance to effective work because the understanding of efficiency is often one-dimensional. Thinking about this from a Christian perspective, the point is to stick with marginalised people as people if they do not, or may never perform according to the codes and expectations of the system world.

Participation, Respect and Dialogue

When it comes to participation, most community projects now demand the participation of the so-called target group but this is very often understood in a rather superficial way. In the UK, in the recent past, so many government driven programmes have demanded participation that some have even spoken of a new tyranny of participation! Therefore it is important to dig into the understanding of participation in a deeper way through the elaboration of a service model which is in fact also critical of many aspects of the current context which creates pressure on both the worker and the 'client'.

At the centre of a service model which wants to aim for emancipation, empowerment and conviviality is the concept of dialogue, which is as much about listening as about talking and as much about dissent as consensus. It demands respect for the 'other' and the development of processes which can face up to diversity and difference, so building the confidence on which mutual action can develop. A dialogical approach is different to a dialectic approach, which is more common in academic circles. Dialogue is a mutual process which is not about the competition of ideas but is a process of producing new knowledge and even meaning. Here we can see the difference between assimilation and integration. Assimilation aims to work with the different 'others' so that they become the same as the mainstream. Integrative work aims to work for the change in the meaning and understanding of all parties including the mainstream. So community development work is about both personal and structural or systemic change. Banal approaches to participation simply try to co-opt marginalised groups into already decided projects. In fact they may even further disempower people, by neither supporting

nor preparing them for the codes and culture of programme management.

To put it another way, what we are searching for is 'productive conversation' meaning we aim to develop a process grounded in experience, which has the potential for change, rather than 'reproductive conversation' which tries to persuade the 'other' to assimilate, in other words to reproduce the dominant system.¹ Organisations which develop their work in a 'reproductive' way set targets and goals in relation to criteria understood as assimilatory, such as how many people get a job. But projects which are based on an 'integrative approach' offer an 'open space' for dialogue and an inductive approach to working for change. Such open spaces offer an opportunity for questioning the things taken for granted in everyday life, which may lead to mutual understanding, self organisation, critical engagement with existing structures and fresh air! In this process everyday socialising links into and supports the conditions for an exchange which goes to a deeper level through which people become more aware of their regular thought patterns and hidden assumptions. A lot of tacit knowledge (weak signals) comes to the surface and care is taken to support people in their interaction by giving a safe space. Extending the biographical approach of the CABLE project to work with service users and community group members offers a new way to work with people in their contexts and to construct new understandings of everyday life, participation and possibilities for change. Here the questions of trust, respect and the creation of a 'safe space' are critical.

Accountability of the Worker

One further important point for practitioners to address is that of accountability, exploring the question: 'to whom are you answerable as a professional for your work?'. The most usual answer is to ones employer and of course, that is in a way taken for granted. However, the dialogical approach I have

1 This distinction was introduced in an unpublished paper by Dr. Trygve Wyler, as concerning conversations when working with groups of marginalised people. Subsequently I found references in studies of management concerning the distinction between productive, relational and reproductive, strategic behaviour in project networks. For example: 'the function of...reproductive relational interaction, is to ensure continuity, whereas that of... productive relational interaction, is to trigger change and transformation.' The conclusion in this case is that, if the basic legitimacy of the structure and task is accepted, both productive and reproductive interactions have value, , one being linked to consent and use of power and the other to dialogue and negotiation. (Larson & Wikström 2007, 333). The CABLE project, which aims for empowerment and transformation, emphasises productive relational interaction.

been outlining here has to be based on the accountability of the worker to the group she is working with. If one of the aims of working with people and groups is empowerment, then one basic area for development is the involvement of the participants in the evaluation of their own work and planning for the future but also the evaluation of professional work and identifying what the professional task could be. This is an aspect of what I called at the beginning of this paper, of being an 'in between' person. Furthermore, since one of the basic tasks is to change the communication between marginalised people and groups and the 'system world', then then it is important that the worker does not become the only communication channel between the employing organisation and the group she works with. This puts the worker in a very vulnerable position, especially if there are contentious issues to be addressed. It is important to work for direct communication between the group and the employing organisation. This is an aspect of both empowerment and transformation. This raises the tricky issue of non-participatory organisations employing people do participatory work! Employing organisations who want to use these approaches to practice should embrace a service model which incorporates the basic ideas otherwise they will create impossible stress on their workers. This may mean reconstructing working culture and ways of accountability. It is an axiom that we cannot promote in others that which we do not at least attempt to live out ourselves.

Conclusion

The dialogical approach to working with people embraces human dignity and is essentially related to the understanding of the person which I touched on in the first section of this paper. It recognises that dialogue and participation are fundamental to 'being human' and that non-dialogical approaches discourage and even dehumanise people. Community development work based on the insights discussed in this presentation, works with diverse people in a place, or with identity or issue groups to enhance these vital attributes through a dialogical approach.

In many surveys, people indicate that they are missing a sense of relatedness in their life which is sometimes in the UK typified in the phrase 'lack of community'. The dialogical approach to professional work and daily life incorporates in a positive way some of the attributes signified by 'community'. It aims to create solidarity, affirm significance (recognition of the

other), create a space for service and to deal with power in a positive way. These four items are the constituent elements of what we call 'community'; they represent conviviality and support active participation.

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Herman IJzerman

WE ARE EVERYWHERE¹

The context

I am involved in a project in the city of Eindhoven in the south of our country. A small group of homeless people tries to share their experience of living in the streets in order to support other homeless people. Doing this, they acknowledge that this ought to be valued as a paid job and try to find subsidies for it. So they invite people from other strata in society to get involved in the project.

Dick, one of the members of the group shared his experience with us, saying, 'I never trust a person. This is because of my youth. Last week I shared my life-story and my experience with a group of church people. They were well to do people, so I was insecure about their reaction. But they listened to my story and I had the feeling that they took me serious. This was a total new experience for me. It gave me a strong positive feeling and I did not know how to deal with it. So when I came home I started to drink beer and to blow'.

Being a trainer of Training Centrum Kor Schippers (TCKS), I facilitate the development process of this group. The homeless call their group a family and they have decided that I am 'the uncle who comes from far, but who is closely related to the family'.

The localisation in the context of TCKS

I will start my contribution today with this case to illustrate the two main features of our Training Centre.

1 This title comes from the book: 'Notes from Nowhere', Editorial 2003.

First of all, the case illustrates our style and method of training. Second, it illustrates the context in which we position ourselves as trainers. We want to locate our position as a trainer in the context of people who are excluded in society. Our method and style of working is to share the experiences of these people so that they can decide whether they want to receive us in their life and work.

Developing this way of training with the people, taught us the following:

- The meaning of biography and socialization of the people. E.g. the use of the metaphor of 'family'.
- The position of homeless people, as a position of exclusion of the mainstream of society.
- Their being in the public space and their surviving strategies in this public space.
- Their vulnerability and distress. In the case of Hans: not knowing how to deal with a strong positive feeling.
- Creativity and power. The experience of sharing ones story and ones plans with another group from a different stratum of society. This gives a strong positive feeling. We call this 'a sparkling moment' (Report of visit of TCKS to Southampton 2009). This sparkling moment evokes creativity and is very vital to enhance the reciprocity in the connections between the homeless themselves, between the homeless and the professionals who work with them and between the other people in society e.g. the institutions. It is the source for the methods of training and working we develop.
- The development of home-made politics that makes sense and feels well for everyone, based on programmes developed by the homeless themselves (Mute vol 2/3 2012).

Based on this learning process with the people, we developed the necessary parameters for professionalism. The professional needs to:

- be aware of their own socialization and biography.
- be connected to the daily life in the reality of exclusion and has to be familiar with the survival strategies of the people.
- research the question behind the question and has to work on solutions together with the people.

The method

This leads to a method of working that we call the method of **embedded intervention**. Embedded means to be present (Baart 2010; Senge et al 2001)¹ in the world of exclusion. In this method there is a vital moment: The awareness of what happens in the connection to ‘the Other’. We call this **empty space or the empty moment**. In this moment the professional becomes aware that:

- The emotions are a complex mix of love and recovery.
- That this complex mix can generate an attitude of care, anger and grievance (Hogget et al 2001, 81).
- Or the possibility to bear the feeling of not knowing.
- That this empty space is very vital for the awareness of values/virtues and the capacities in the connection to ‘the Other’.

We have learned that an intervention is useless if it is not embedded in this reciprocity. And also that it may take lots of time and patience to build up embedded reciprocity. The method of exposure is very important in this, because it is a method in which the professional learns to be received in the life-world of the other.

Our work is inspired by the Gospel. So we have learned that one cannot feel or think about the Gospel without taking these methodological insights seriously. However, we have noticed that we are socialized in a theology and a church-model that I call an ‘application model’. Meaning that in theology and as a church we think we have something to apply to the life of the other, namely a word for the world. In taking the empty space – the empty moment seriously, we consider this no longer possible. Therefore we prefer to speak of a ‘receiver model’. Being received in the reality of the Other. This is the starting point of the work.

From this starting point we may reflect on the possibility of spirituality regarding empty space:

- That it can generate a mystagogical moment.
- That this can be the basis of a mystagogical approach.

¹ This method has an old tradition. It comes from the French priest-workers in the factories. They used the slogan: *Présence au monde, présence à Dieu*. In Rotterdam we developed this method for the neighbourhood.

- That there is a chance for the development of a theological method rooted in the reality of exclusion.
- That you can research the possibilities of a community and forms of leadership based on reciprocal connections. In which trust, love and justice are the red threads (Working document of TCKS 2010, 2012).

In all this we are convinced that we live in one world. We believe that we can distinguish in this one world, two spheres of influence: the world of power and the world of exclusion (Working document of TCKS 2010, 2012). In our Training centre we are rooted with our work in the world of exclusion. And we believe that everywhere there are people who want to start new attempts for resistance against this exclusion.

In order to do this we have developed a way of working close to the lived reality of the people, supporting the volunteers and the professionals who work with them to become embedded. To do this our Training centre started with the professionals in bringing them together in so-called learning or training groups. We deliberately choose for learning in groups because of the importance of the connections with the people. In a group one learns to deal with chances and problems of communication with 'the Other'. These learning groups have been very vital for the network Urban Mission in the Netherlands. In this way we have developed a basic course for Urban Mission in which participants not only learn how to relate to people in exclusion, but also to do research on how to work with allies in the world of power.¹ For our trainers who deliver the course we demand that they are themselves working in the context of exclusion apart from their work for our Training centre.

The importance of the unknown Other, the method of exposure

The history of exposure

During the Seventies in the last century a lot changed in the inner-city of Rotterdam and likewise in the other major cities in the Netherlands. The white working class people, mostly working in the harbour, partly moved out of the old labour districts. The city developed plans to renovate the

¹ We try to create a 'learning space', a place of learning between the institutions in the world of power and the learning experiences in the world of exclusion.

houses in these districts, but the actual realization took a lot of time. In the meantime youngsters and migrant-workers moved in these cheap houses. Also in these years the Dutch colony Surinam was declared independent. To escape from an insecure future in Surinam many Surinamese left their country and arrived in Amsterdam and Rotterdam and also moved in these cheap housing areas.

In the Netherlands the various forms of community work (including church related community work) were closely related to the Dutch white working class. But now these new people inhabited the neighbourhoods, everything changed. In that period with a small team of ministers and a church worker we started to work in a different way, not knowing how to deal with all these changes. We had the feeling that we had to be received in a totally different way in our neighbourhood. So we just started to walk around in the streets and the other public places in the area. To make a long story short we became aware that we had to learn to work in a new way: the method of **being present amidst the people**. Later on we developed this further in the method of **embedded intervention** (see note 10 and the related paragraph).

The method of exposure

In the course of the years we developed a method of exposure and we worked this out with various groups of people.¹ We use three main questions which can help to be received in the public spaces of the city: what do you see (smell, hear), what do you feel and what do you think about it? The philosophy behind these questions is that of a holistic approach to the person. It is a way trying to suspend all concepts and thinking in order to develop a passive attitude. The thinking has to come afterwards and needs to be based on the physical experience.

Schwelkenkunde, the experience of the threshold

It would be very interesting to deepen the working of the questions about using ones senses and about ones feelings, but I prefer to pay a little attention to the last question: the results of the thinking during the exposure. I want to do this in relation to the work of Walter Benjamin (1892-1940), who is a Jewish thinker. One of the main themes of his thinking is the ex-

¹ We worked with church members of inner city churches, professionals in urban mission, theological students, and ministers in post-graduate courses.

perience of the 'Schwelle', the threshold. The city is full of thresholds. One experiences this when one enters a building or when one enters a house in the neighbourhood; when one enters a sphere in a public space or when one is confronted with the story of Dick who says: 'I don't know how to deal with a strong positive feeling.' For Benjamin the threshold is the place of change. Something happens when you pass a threshold. These can be extreme experiences of confusion, insecurity or safety: *'Geborgenheit und Schrecken sind die Extreme der Schwellen-Topographie (Mennighaus 1986, 36).'*

Benjamin has developed this insight in his study about the Arcades in Paris. He tries to connect this 'threshold experience' with a broader historical perspective. In this concrete moment of passing a threshold, in standing still in this passing, there are signs for another, better world. In the moment of passing the threshold, time stands still for a moment. A person is thrown back upon his own resources. Benjamin connects these experiences to the Arcades as an example of the order of modern society. He analyses this society as a capitalistic society as a society with mythical features. For Benjamin the experience of the threshold is a moment in which this myth can be unmasked. Opening the opportunity to look at society in an un-mythical way and to see how society can be changed: *'Der anti-mythische Umgang mit diesem Mythos bleibt selbst an die Respektierung von Schwellen gebunden, ja ist gerade Schwellenhandeln... Die mythische Raumform der Schwelle figuriert daher als ein Element auch der antimythischen Utopie Benjamins'* (Mennighaus 1986, 52). The one who passes a threshold, a moment you can easily neglect, is in this approach a very important moment to connect a single, maybe unimportant moment to the big society, to the world of power and to the opening of another world.

Hope for the future

With the help of this thinking exercise we can draw some lines for the future:

- The exposure will be very important for the attitude of the volunteers and professionals;
- It makes clear that the 'receiving model' creates the possibility of respecting the unknown Other.
- The threshold –experience connects the exposure with the empty-space,

empty moment with each other. It makes clear that a single moment can have enormous consequences for the attitude of a person and for a perspective of a better world.

- Being with the people in the context of exclusion is the starting point for new forms empowerment, community and leadership.

What is our future perspective as TCKS?

- We want to be embedded in networks of local people who live in the context of exclusion, of volunteers and professionals and communities;
- We want to take part in the knots of these networks;
- We want to develop further the 'receiving model' in order to be able to catch the 'sparkling moment', and the threshold experiences as a basis for renewal, empowerment and community building;
- We want to experiment with new forms of commitment of the trainers.

We are everywhere

The story of the group in Eindhoven in my opinion is very hopeful. It shows that there is energy and creativity in the life of people who have suffered a lot during their life. They are an example of what is possible in any other place of the world. I regard it as an honour to be received in their trust. It gives hope for the future. Indeed, we are everywhere!

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Marianne Nylund

PERSPECTIVES ON COMMUNITY DEVELOPMENT WORK FROM FINLAND

Introduction

This article will highlight briefly the historical and current issues of community development work in Finland. It is based on my research, publications, and teaching in community work and community development work at different universities and seminars.

Perspectives and definitions

My article has two perspectives on community development work in the Finnish context (Figure 1). The first perspective is a community action approach including civil society, voluntary organisations and citizens. The second perspective is a professional approach including social work practices and social services.

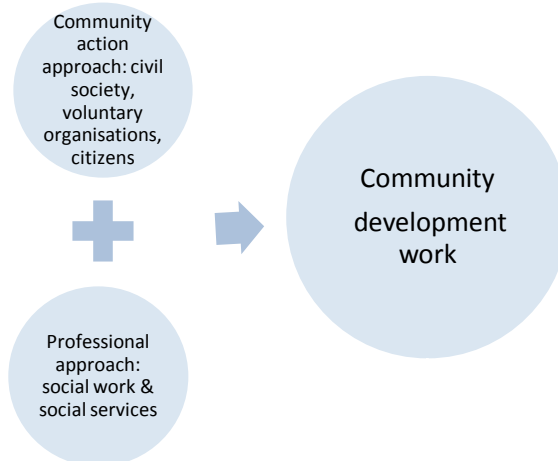


Figure 1. Perspectives on community development work (Nylund 2012)

Different concepts are used by different authors, researchers and practitioners. In this article, the following concepts are used (the Finnish concepts are in brackets):

community work (yhteisötyö, yhdyskuntatyö)

community social work (yhteisösosiaalityö),

community development work (yhteisölähtöinen kehittämistyö)

(References in: Hyväri & Nylund 2010; Turunen 2008, 2009; Twelvetrees 2008; Valve 2012).

I will use these concepts interchangeably according to how they are used in various Finnish contexts. For example, community work is often referred in the Nordic context for a work involving professionals from social work, youth work and education (Turunen 2009, 48). In the Finnish context, it also involves volunteers and other actors. Community social work as a concept is professionally oriented, involving social work approaches such as case work, group work and community work (Turunen 2009, 49). Community development work is related to the context where the actions take place, recognizing citizens' potential and is striving for change. (Twelvetrees, 2008).

A brief history of Finnish community development work

Research into community work and community development work is rather rare in Finland. However, the history of community work can be traced through the literature of social work and social services as well as through a study of the history of voluntary organisations and settlements (eg. Nylund 2000; Peltola 2009; Roivainen et al. 2008).

Figure 2 shows in a nutshell some of the major actors in developing community work. The figure cannot give a whole picture and some actors are missing. Traditionally, there has been mutual help and support between people especially in rural areas. In Finnish this is called "talkoot" that means that in villages and neighbourhoods people help each other with farm work, building and repairing house, building together community houses, schools and churches (Lahtinen 1998). Some of these activities happen even today.

During the period from 1880 to the 1950s important historical and political changes took place in Finland. While Finland was still an auton-

amous Grand Duchy within the Russian empire, in the 1860s many new institutions were established, for example Deaconess Institute, Helsinki City Mission and the Salvation Army. Also, to improve the wellbeing of citizens, many other charity organisations and voluntary social and health care organisations were established. (Nylund 2000; Ramsay 1993; Stenius 1987). For example, the Deaconess Institute started to run orphanages and schools for working class children. In the Sunday schools of Helsinki City Mission, classes were taught by students and permanent teachers. The Salvation Army started so called ‘slum centres’ in poor the neighbourhoods of bigger cities where ‘slum work’ was practiced. This included food delivery, arranging mass meals, sewing clubs, Sunday schools, home visits and child care among working class and poor families. (Toikko 2005, 96-115.) In some cases, factory owners also had a big influence on the well-being of their workers and their families’ in the form of mutual aid for burial, sickness etc. (Jaakkola 1996).

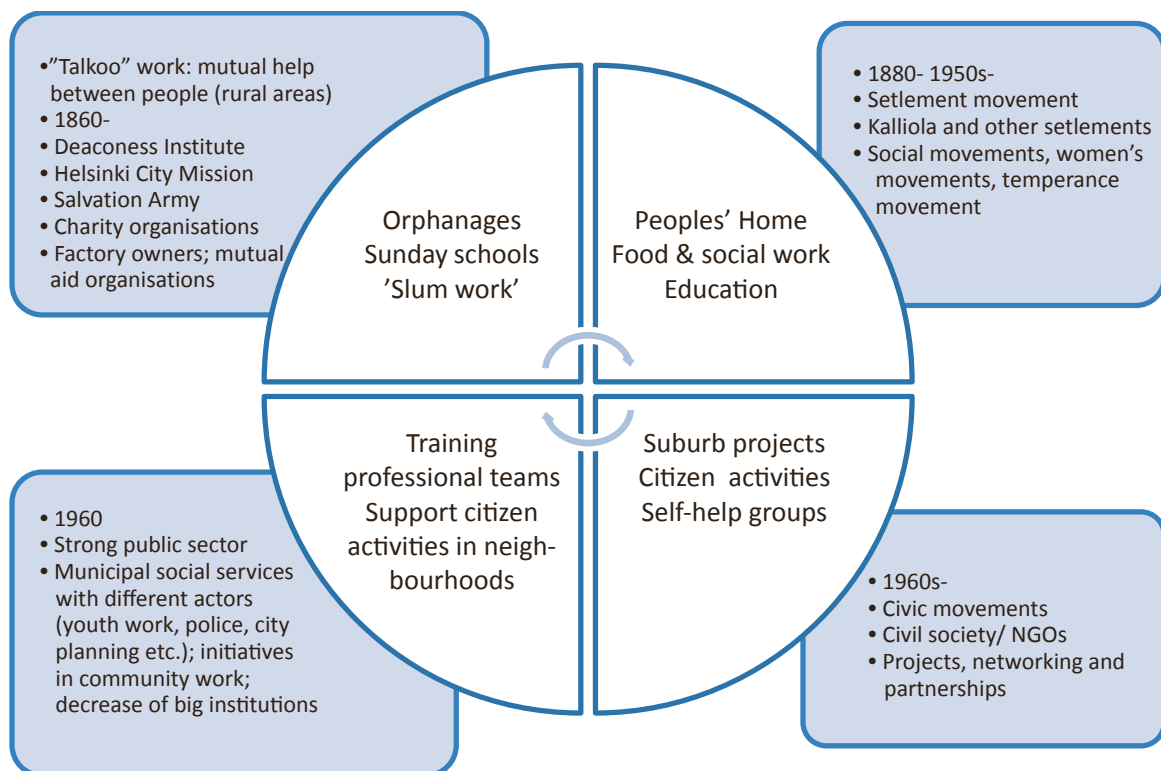


Figure 2. Actors developing community work (Nylund 2012; modified)

Finland gained its independence in 1917. At this time, the Settlement movement started in Finland, it was similar to the movements in the United Kingdom and the United States (Ajo & Väliharju 1998; Peltola 2009; Puurunen 2011). Also other social movements such as women's movements and the temperance movement started to flourish. In the different Settlements (eg. Setlementti Kalliola), so-called People's Homes were established to offer food, education and social work. Those involved were nurses, deacons, students of theology or volunteers (Toikko 2005).

The period from 1945 until 1960s included quick societal changes when many people moved from rural areas to cities and Finland changed from a farming society to an industrial society. New residential areas were rapidly built. However, poor planning resulted in social problems in some neighbourhoods. Consequently, there was a growing interest in solving these problems. In the 1960s, some radical social workers started to discuss community work and its possibilities to improve local communities. (Koskinen 2003; Roivainen 2008; Pylkkänen 2008.)

The decade of the 1960s was also the time for new wave of social movements in Finland and internationally (Siisiäinen 1992). At the same time, the Finnish public social and health services grew very strong. Various projects and community work initiatives were started in co-operation with municipal services (youth work, health care, education, free time activities, city planning), housing companies, police, voluntary organisations and local parishes. A variety of community work projects spread to 50 different areas all over Finland during 1970s-1980s. (Koskinen 2003; Mikkola 1996; Pylkkänen 2008.) Consequently, community work became part of modern social work in the 1960s and 1970s during the urbanisation period of Finnish society. During 1960s-1980s, social problems and alienation was a concern of people moving from rural areas to cities. There were numerous community projects in residential areas, and the new suburbs of the largest cities (Helsinki, Tampere, Turku). Social planning and community work methods were practiced in neighbourhood work to promote interaction and cooperation between residents and authorities' in several intervention initiatives. In Sweden, immigration issues became important earlier than in Finland. On the other hand, in Finland, social politicians showed interest for community work unlike in Sweden. (Roivainen 2009, 98-99.)

Why has community work been marginalized in Finland?

It has been claimed that community work has a marginal position in Finland. According to Irene Roivainen (2008, 2009), the following are the two main reasons. First, there has been a minor importance in the development of cities. Cities or suburbs have not been seen as having overall problems, rather local ‘pockets of poverty’ are seen to be the issue. This means that in some suburbs there are some streets or some houses where social problems are concentrated and the whole suburb or residential area is not affected. Moreover, there are no major cultural differences between cities and rural areas. The only difference is that there are larger immigrant communities in the cities. Secondly, community work has had a marginal position ‘inside’ mainstream social work. The community work approach has been in the shadow of bureaucracy and ‘office social work’. Interestingly, community work as a work method is mainly found in the third sector and diaconal work.

In general, it has been difficult to find community work in the municipal social work sector. Irene Roivainen (2009, 98-99) interviewed community workers in municipal social service offices. The interviews revealed three issues that make community work invisible. Firstly, the job title *community worker* is hardly found in the social services field, compared for example with diaconal work in Lutheran parishes in Finland. A second reason for invisibility of community work is the dual role of a community worker in municipal social services: the worker is at the same time a public authority figure and a field worker. Thirdly, there is lack of research in the community work field in Finland that would make community work more visible. Nevertheless, there are now trends and interests to develop community work further and these are presented in the next chapter (Ataçocuğu 2010; Pylkkänen 2011; Väisänen & Ojaksela 2011).

Examples of activities and methods of community work in Finland today

Despite the marginal position of community work, currently there are several community work approaches and methods used both in the public sector social services and in the third sector organisations (NGOs). For

example, in the residential areas of Vuosaari and Herttoniemi (Helsinki) the following community work methods are used, field work, the exposure method, area forums, ‘remembering future’ method, activity clubs, community houses; co-operation with city planning department (Ataçocuğu 2010, 2011). In Hervanta, the City of Tampere Social Services have a long tradition of community work practice involving citizen empowerment, organisational work, self-help groups and citizen action groups (Vinnurva 2008).

In the areas of civil society or third sector, NGOs and settlements concentrate on family work, self-help groups, community houses (where people eat together, meet each other, attend clubs and activities), networking, projects with different actors, activity clubs (arts, handicrafts, music) (Nylund 2004, 2011; Toivonen 2008; Väisänen & Ojaksela 2011) Furthermore, there are an increasing number of ad hoc events. One recent example is the so called Restaurant Day, ‘A Food Carnival’ where all citizens are ”invited to set up a pop-up bar, cafe or restaurant” (Bluewings 2012). This activity began in Finland in 2011 and has now spread to dozens of countries. For May 2012 event, around 150 groups were interested to have a pop-up restaurant in Helsinki. Another event is a ‘Cleaning the city together day’ (in Finnish: ”Siisti stadi”). Global events and situations quickly reach Finnish actors. One example of this is the Occupy-movement that started in the US, in the city of New York in June 2011 as a protest movement against social and economic inequality (Declaration of the Occupation of the New York City 2012; Occupy movement 2012). After that the movement has spread all over the world. In the city centre of Helsinki, there was an Occupy camp for months, but it was removed by police in early June 2012.

Some possible communities of the future

What is the future of communities and community development work in Finland? There are more questions than answers. In different seminars and teaching sessions, I have been discussing the following questions with my colleagues and students. How do we recognise new types of communities? How and with whom we should develop community-based approaches and community action? The role of virtual communities and social media will increase all the time. This is also combined with the growth of transnational communities.

Demands and needs from the economy and social policy influence both public sector and civil society (third sector). What will changing roles of municipalities in social services mean for community work? Moreover, the roles of NGOs are constantly changing because of funding policies (e.g. the significant role of the Slot Machine Association). Non-profit social associations have to find a balance between service production and voluntary activities. For decades there have been hopes and demands to combine different actors. To improve networking and partnerships, there need to be close and vertical collaboration between different disciplines of the science and practice of social work, environmental sciences, arts, media, architecture, city planning etc.

What is then the role of citizen activities in community development work? Do citizen activities create a feeling of community and belonging? Who participates? Who is allowed to participate? What can professionals learn from different spontaneous activities (Restaurant Day, the Occupy movement)? Should professionals also be involved in citizen movements or should they leave it to the civil society actors themselves? We - citizens, service users, students, teachers, professionals, authorities – have a role to play in developing community-based approaches to improve the quality of life for all of us.

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Antti Elenius

OPEN QUESTIONS FROM AN ‘INTER-REGIONAL’ PERSPECTIVE

Once, I asked three experts around the table, why the CABLE approach seems to be very difficult to explain in simple way. After a silent and tense moment those three all burst into excited explanations, and all at the same time. To be heard they had to raise their voice and in the end they all almost shout something like: “in-out and then again in” for sure we had fun, but the question remained.

What is it in this approach that makes us excited but eventually not capable to easily tell others what is it all about. Is there a secret code? Why can't it be explained with ordinary concepts? Why the landing and re-entry from the training into the practical work is felt to be demanding? Why there is hesitance to apply the concepts in everyday work or everyday life? Why are people suspicious of the approach?

By listening to Tony we were again reminded that communities are complex organisms and professional workers have pretty rough path to wander between the system-world and life-world. But anyway it is a necessity, if we wish to commit ourselves to our values. Human dignity can well be celebrated theoretically, but to materialise its values will take us on a long journey. On that journey we will be confronted as a person, community member as well as professional. If we are serious about our values, if we are serious with the participatory approach, if we are serious as community members as well as professionals, we do not have a short cut, but we need to expose ourselves to the difficult process with all complexities of the community, professionalism, personal growth - including loaded working concepts.

If we would like to see the theory of cable approach, we might disappoint to some extent. I am tempted to say that there is no well-articulated theory, but we have rather a map of concepts, which are reflexive by their nature. I will repeat the road map for the CABLE approach, through all the concepts mentioned and presented in Tony's paper: *respect, dignity, conviviality, emancipation, empowerment, Buber, MacMurray, relational nature of the person, biography, spirituality (you need to be touched by the human situation), horizontal relationship, empathy, solidarity of shaken, exposure, senses, empty space, mirroring reality (through our own biography), critical social practice, liberative pedagogy, Paolo Freire, marginalised groups, localities, participatory action, research, life and system world, going out model, service model, dialogue, openness to change, own identity.*

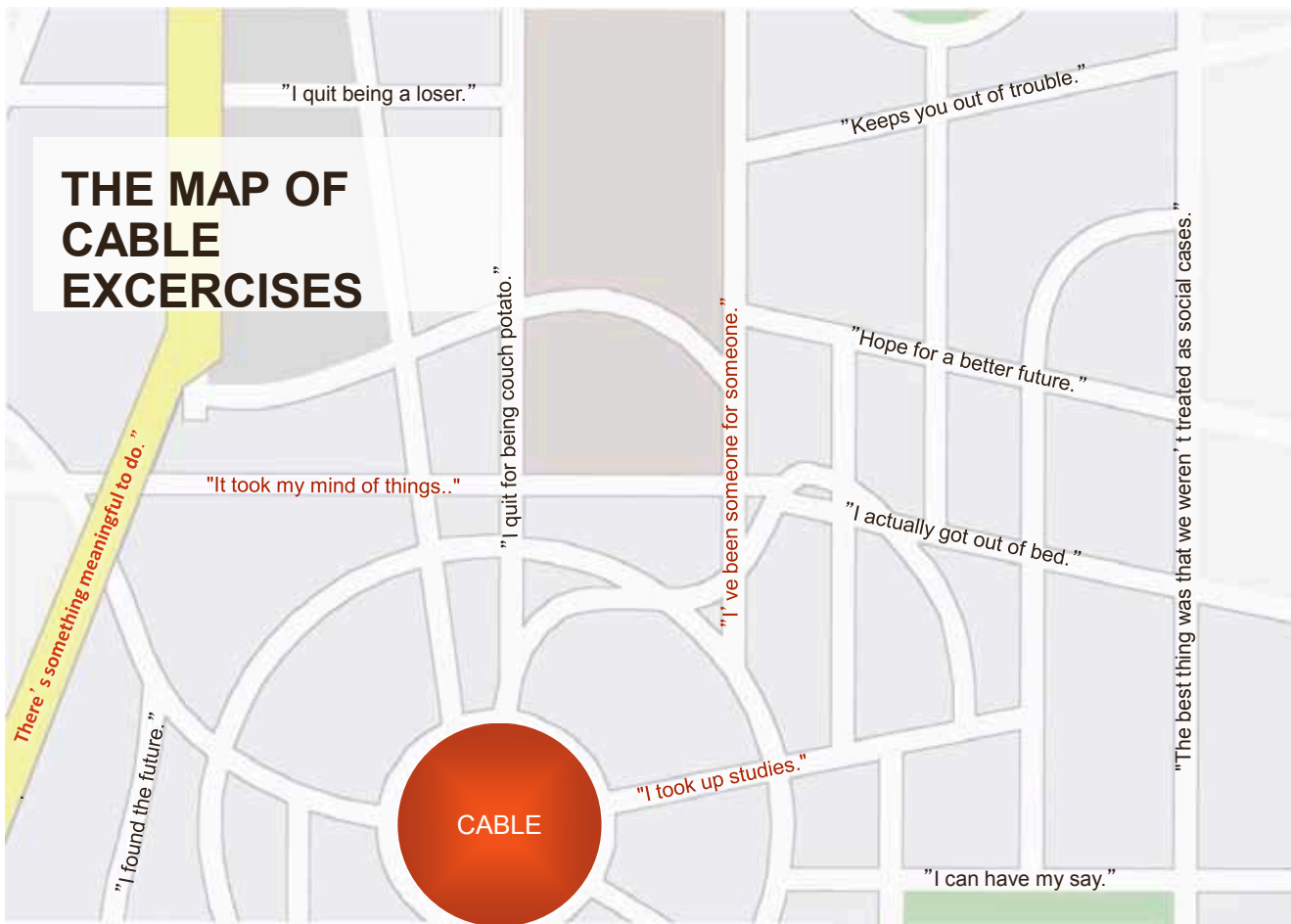
The list of concepts give flexible tools to work in different contexts and still keep the communication lines open for sharing. Nevertheless it would be interesting and helpful for training and for communicating the approach especially among professionals to try to articulate the concepts well and create a concept map.

In fact my topic should have been questions from an inter-regional perspective, namely from southern African experiences in Namibia and Botswana. So the question is how this map of concepts will work in relatively different context. The approach was applied in the poor communities and not really among professionals. In Finland, a country with such an army of professionals, you can see a slow adaptation of participatory approaches. In the Southern African context the power structures are different, but there are similar problems. It is a fact, that an emancipatory approach leads, in the end of the day, to the point where it challenges the present power structures too much and the support from the leadership start to diminish. That is visible in every context, whether the indication comes from the group of social work professionals, or let say people in church structures. Institutions are structures of power, no institutions would like to be shaken, lose power if not forced. That applies to the churches as well.

What was different? No institutions would like to be shaken, but when every employee - as in Namibia - know poverty by heart, where many have been tortured, everyone knows tortured people, hungry and incurable ill people - the attitude is different. When everyone is shaken it implies often a different perspective to the marginalised people. And it seems to promote

conviviality, which is one of the most prominent features in Southern communities, as it has been a guiding principle in Tony's career.

2 CABLE AND COMMUNITY DEVELOPMENT WORK



INTRODUCTION

The presentations in this workshop arise from the work developed by two of the national coordinators from the original CABLE project.

The first paper, from Jim Robertson of the Churches' Community Work Alliance, describes an innovative project developed in the North east of England, an area which is suffering from long term structural economic change which came on top of a history of low wage industrial employment. The Faith in Community project, which was started by the Diocese of Durham, with ecumenical and secular partners, works in hard pressed communities to create resources by training unemployed people to work on local community development. This requires a holistic approach which includes developing, training and supporting local management groups and organising training and reflection for the new workers.

The second paper by Kaija Tuuri of Helsinki Deaconess Institute and Diak, relates to a project based in three of the most deprived areas in the Helsinki region. One is in Vantaa and the other two are in east Helsinki. One of the key features of these areas is that they have had many projects over the years which have promoted participation but none of them started by working directly with the most affected people. The Roottori project is innovative because it aims to apply CABLE inspired methods to working with marginalised people in local communities, in addition to developing the 'service model' of professional workers. The Roottori project was developed by the Helsinki Deaconess Institute and a further example of this approach can be found in the chapter on the group work: 'Experiences in Modern Activities' later in this book.

In the discussion a number of shared points were raised and there was agreement that the project descriptions were helpfully reflecting on different work concepts. At the end of this chapter we present some of the findings from the group work in the seminar. However, one important general point made was that in international exchanges of experience, the major cultural differences in how issues are seen and terminology is used are revealed. This means care has to be taken, through dialogue, to clarify terminology and the specific contextual challenges and issues.

Jim Robertson

THE FAITH IN OUR COMMUNITY PROJECT... A REFLECTIVE CONSIDERATION

*C*ABLE motivated initiatives in the UK have been taken forward since 2005 by the CCWA, the Churches Community Work Alliance. A significant development has been the successful establishment of the **Faith Community Project [FIC]** based in the North East of England. This project has had a huge impact on the disadvantaged communities across the Durham County area, local projects mainly linked to churches in former mining communities. The following narrative provides a snapshot of the FIC project and the contribution of CABLE ideas and philosophy as teased out in the reality of church and community life in North East England

Introduction

Duncan B. Forrester, former Professor of Theology and Public Issues at Edinburgh, writes in his perceptive and sensitive book 'On Human Worth' that the human reality of poverty and inequality today is best expressed, not in statistics, but in people's accounts of their own lives and experiences and in their own words. Their stories of hardship and courage, of disasters and triumphs, generosity and destructive behaviour, and friendship and exploitation, make no claim to objectivity or comprehensiveness. But they add a vital and often otherwise absent dimension to the discussion. Stories are more than anecdotes or hearsay evidence; they give access to dimensions of reality that must be heard if the description of communities and inequality is to be authentic (Forrester 2001).

Learning from experiences in NE England

During the past two years, six projects in the Durham Diocesan area, in the North East of England have tried to tackle social exclusion and inequality from the bottom up. By appointing local community workers in six neighbourhood areas they have developed a range of projects to meet the needs of disadvantaged groups in their communities. All six projects have involved church members and built links with non-church going residents. They have worked with people of all ages, from toddler groups to older people's homes, and developed a wide range of activities, from keep-fit classes to food growing schemes and the development of allotments (common gardens for food growing). They have supported vulnerable adults and engaged people 'missed' by mainstream services. And they have shown that church-based community development provides unique opportunities to address issues of social justice for both individuals and communities. All six projects have been rooted in the values that come from their Christian faith, but they have not been confined to church buildings and community halls. Workers, management committee members and volunteers have been living out their faith beyond the walls of their own churches'. The six projects also suggest how this approach can be strengthened further. The Faith in our Community (FIC) development points to a vibrant environment in which churches are involved in responding to social needs. Perhaps it is fair to say that this type of church related community development approach has not always been understood or appreciated either by people inside or outside of faith organisations. For the purpose of this reflection the FIC Project marks an important development in north east church dialogue about the role of community development from a faith-based perspective in the regeneration of neighbourhoods and communities also about the characteristics and nature of 'mission' in urban and rural situations.

Community development as an approach in the mission process

Community Development with its core values of Social Justice, Self-determination, Working and Learning Together, Sustaining Communities, Promoting Participation and Critically Reflecting on Practice and the ten-

dency towards a liberation theology frame of reference have been the ‘pillars’ for the Faith in Community Project. These values and imperatives lie at the heart of the project which is being used as a model for mission across the diocesan area. It is in line with all that Durham Diocese is seeking to do, including, for example, ‘shared-ministry’ ‘acting collaboratively’ and ‘developing leadership’ all of which can be identified as key themes within the diocesan development plan “Growing the Kingdom”. And, as quoted on the front page of ‘The Diocese of Durham Annual Delivery Plan “*The issue is not to talk more about God in a culture that has become irreligious, but how to express ethically the coming of God’s reign, how to help people respond to the real questions of their context, how to break with the paradigm according to which religion has only to do with the private sphere.*” [David J Bosch (*Believing in the Future*)]

It is interesting to observe that ‘*Mission*’ has been understood in different way throughout the history of the church. In the early 90’s some theorists articulated a more *holistic* perspective that includes social action as an essential and core component of mission. This challenges the usual traditional understanding of purposeful missions as being the encouragement of people to proclaim and acknowledge the salvation brought by Jesus Christ. The transformational concept that was being articulated more strongly was the idea that *social engagement* and *critical social analysis* was legitimately a purposeful expression of mission. In the UK context, funding from the Church Urban Fund, established by the Church of England, but available to any faith community has given energy to local or neighbourhood ‘social engagement’ initiatives. Thus, a proliferation of ‘community projects’ emerged and a clearer lineage can be seen with ‘innovations’ that have been the mark of Church inspired community development stretching back to Samuel Barnett and many other people of faith engaged in social activism going back into the beginning of the last century. Further, it can be observed, whilst reflecting on this history, how the repertoire of some of the clergy during this historic period has widened to encompass the skills of community project design and management, and time invested in networking and deeper social analysis – alongside their traditional commitment to pastoral activity.

Seeds of a new response to mission – drivers for change

In 2006, the Diocese of Durham adopted a new strategy to progress a community development programme in the most disadvantaged neighbourhoods in the Diocese. Partners were invited from across the denominations and FIC was established in 2006. Partners now include: Durham Diocese Board of Finance, the Churches' Regional Commission in the North East, the Churches Community Work Alliance, the Community Work Assessment Consortium for NE England (a secular community development network agency) and The United Reformed Church.

Communities in Transition

A further driver was the recognition that the NE of England reflected communities in a process of transition. The North East of England has a long history of poverty and deprivation but the decline of major employers in coal mining, ship building and other heavy industries and the legacy of their resultant health problems, has given rise to some of the most acute and entrenched deprivation in England. Regeneration initiatives over the years show only very limited impact on these concerns. The changes impacting on communities can be reflected on using a framework for analysis adapted from the Cable Project model '*Communities Experiencing Dynamic Transitions*' [Jim Robertson 2007 CCWA/DIAK] This model notes the nature and characteristics of the transitions impacting on communities

- **Demographic Transition:** an increasingly ageing population; significant gender restructuring relating to roles in families and work situations; intergenerational tensions and divisions; increasing migrant populations.
- **Economic Transition:** the poor getting relatively poorer, changing labour market systems and structures, fluctuating unemployment, the impact of globalisation, weak and punitive income support systems and inconsistent support for social enterprise systems; persistent inequalities in public service provision
- **Social Transition:** marginalisation and social exclusion, discrimination, joblessness, changing role of the family, identity and formation, self-interest and social responsibility, different faces and facets of op-

pression, social cohesion and expressions of fear and suspicion.

- **Political Transition:** formal status and support for extremist parties, restructuring of models of welfare, welfare to workfare, strategic partnerships, networking, ambivalence about political structures and evidence of political apathy and mistrust in politicians and political systems

The six Faith in Community projects are located in areas of significant change and transition; predominantly localities that were formerly lively mining communities or based upon manufacturing industries. They are areas with a history of closeness, solidarity and commonality. As these industries have declined, community network support systems have changed and new support systems have been required. Faith organisations have responded to the need for the renewal and reshaping of these support systems. All six of the FIC projects have contributed to this process in a variety of different ways and respectively uniquely responsive to their particular context and circumstances.

Faith Communities, Social Analysis and Locality Centred Mission – Four Key Lessons

1. Presence as a Key Factor in development

The Faith in Community Project has demonstrated further that faith communities have the potential to offer a distinctive presence in urban and rural communities. A further learning model from the CABLE Project, developed further in the FIC Project, illustrates the point through conceptualising the role of faith communities through the notion of ‘*distinctive presence[s]*’ These are indicated as follows:

- **A STRATEGIC PRESENCE** – being able to see things holistically. Promoting social cohesion. Encouraging cooperation and improving connectedness through enhancing ‘*bonding, bridging and linking*’ [See Robert Putman and Social Capital Literature].
- **CRITICAL PRESENCE** – engaging in critical social analysis; drawing attention to inequalities and evaluating the outcomes of public services. Helping to reflect on the idea that social exclusion may be socially con-

structed; proofing all social policies ‘*through the lens of the poor*’. [Regional ‘Integrated Strategy’ NE of England RDA 2010]

- **AN AFFIRMING PRESENCE** – through aiming to empower individuals and groups to develop their knowledge and skills and negotiate for their resource requirements and needs. To provide pastoral care and support. Provide mentorship and coaching where appropriate. Exploring the potential of ‘*accompaniment*’.
- **A RESISTING PRESENCE** – engaging in community organising and social action; To support social movements and encourage advocacy in response to policies which are socially divisive and excluding.
- **A DISCERNING PRESENCE** – being prepared to question the given and be alert to critical analysis of the values behind policies and practices.

2. Identifying Building Blocks for Transformational Practice

A faith perspective may bring a search for a coherent framework of values and commitment to the practice context. The following offers an articulation of standards that the Faith in Community Project groups have adopted. [These are based on the UK National Occupational Standards for Community Development – see www.fcdl.org.uk]

- **A CONCERN FOR SOCIAL JUSTICE** – enabling people to claim their human rights and have a greater control over the decision making processes that affect their lives.
- **PROMOTING PARTICIPATION** – facilitating democratic involvement by people in the issues that affect their lives based on full citizenship, autonomy and shared power.
- **ADVOCATING EQUALITY** – challenging the attitudes of individuals and the practices of institutions and society that discriminate against marginalised people and groups.
- **LEARNING FROM EACH OTHER** – recognising the skills, knowledge and expertise that people contribute and develop by taking action to tackle social, economic, political and environmental problems.
- **CO-OPERATION AND COLLABORATION** – working together to identify and implement action based on mutual respect of diverse cultures, faiths and contributions.

3. Transformational Practice – formative education for effective faith activity

Effective work involves a practice orientation that...

- is flexible without losing focus
- includes views of oppressed individuals and groups
- is theoretically informed
- may challenge and seek to change existing ideas and practice
- can analyse the oppressive nature of organisational culture and its impact on practice
- includes continuous reflection and evaluation of practice
- has multidimensional change strategies which incorporate the concepts of networking, user involvement, partnership and participation
- has a critical analysis of the issues of power, both personal and structural.

4. Faith Perspectives that Inform Partnership Working

In partnership working four vital elements inform practice: Respect, Reciprocity, Realism and Risk-Taking.

- Without RESPECT between partners there can be no hope of achieving effective partnerships. Respect is the ability to see a person or a group as they really are...not as 'we' would like them to be
- RECIPROCITY requires that partners contribute what they can to the partnership: decision making process need to be transparent and open
- REALISM requires a realistic appraisal of the challenges, tasks and resources.
- RISK-TAKING requires that projects and initiatives 'court failure' – even if this goes against more cautious approaches and orientations which are based on the anxiety 'not to make mistakes'.

So where to next, for the CCCWA and CABLE in the United Kingdom Context?

Sufficient to report that the future looks promising, even against the backcloth of UK Government rhetoric about the 'big society' and 'bankrolling

5000 community organisers'. The initiatives and achievements of the FIC Project have illustrated to some statutory authorities that the understanding that faith communities have about local communities and their critique of the importance of faith in public life is potentially a rich resource for them. Faith communities are rich in 'religious capital' – with buildings and people in most neighbourhoods. They have vast 'human capital' and offer a rich seam of expertise and energy to invest in the many and diverse 'service models' of community development and social action. However, the FIC project acknowledges the realism that in the churches and faith communities there remains a considerable lack of awareness and understanding about the detail of national and municipal government and the structures available to participate in and influence local decision making. The FIC Projects have also illustrated that some churches and their members also often lack the confidence to engage in socio-political activity. Thus there remains a key task for the Church institutional bodies to provide appropriate infrastructure support systems for local churches and groups.

The most encouraging indicator of the 'success' of the FIC Project and the insights from CABLE is that many church leaders in Durham Diocese and its denomination partners have measurably 'internalised' the ideas and theoretical models derived from FIC and CABLE. This is manifest in recent decisions to [a] to resource and develop a further 10 church based projects for 2012 – 2015 with a concurrent structured community development learning programme for both church management and local people and [b] concur with CCWA to develop a CABLE UK Training the Trainers learning programme for commencement autumn 2012. Resources have been applied for this from a UK Central Government Fund – the Community Learning Improvement Fund

Conclusion

The FIC evaluation and CABLE experience in UK demonstrate that a 'bottom line' requirement in any scheme is a coherent learning programme that will address the learning and support needs of all who are involved – at all levels of the organisations without exception. The FIC project itself has welcomed and benefited enormously from the CABLE Project and its vision, aims and projected outcomes. Community development, social

action and community organising are not easy options. The ‘wicked questions’ are plentiful when construed through ‘*the lens of those who find themselves oppressed*’ for whatever reason, in our increasingly *fractured and self-interested society*. The dominant culture we experience has had to fight long and hard for what the historian E.P. Thompson calls the ‘*moral economy*’, a code of ethics and practice radically at odds with capitalist behaviour – bonuses and perks and performance related pay-deals. This following piece of doggerel from the 17th C shows the angst felt by the common people against the enclosure movement: in so many ways it still holds true for today.

*“The law hangs the man and flogs the woman
Who steals the goose from the common,
But leaves the greater villain loose,
Who steals the common from the goose”*

John Clare: a champion for the poor

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Kaija Tuuri

THE ROOTTORI PROJECT

Introduction: Roottori encourages citizen participation

Roottori is a project for developing participatory civic activities, carried out in three districts - Kivikko and Vesala in Helsinki and Länsimäki in Vantaa. The project neighbourhoods are areas of high unemployment, a high number of people receive income support and about 40 – 45% of the population are immigrants. This means that many isolated, lonely and poor people live in these areas. Länsimäki differs from the Helsinki areas in that the services are reduced and there is a danger that it will become a 'forgotten place for forgotten people'. In the project areas the atmosphere for new openings is very good and the local workers are used to cooperating in projects.

The project is owned by Helsinki Deaconess Institute (HDI) and funded by the Finnish Slot Machine Association. The project partners are the Cities of Helsinki and Vantaa, the parish unions of Helsinki and Vantaa and some voluntary organisations as well as the Diaconia University of Applied Sciences (Diak). This project, which runs from 2010 – 2013, is intended for people who are unemployed or retired and those who feel they have become marginalised from their communities and need 'time-out' to rethink their options in life.

The Roottori project is testing out a new approach to working with people in marginalised communities and encouraging active participation by the residents. In this paper I will describe the orientation of the project as well as giving an outline of the work being done. In conclusion I will outline the results so far and the current questions the project faces.

The Orientation of the project

The basic orientation of the project is inductive and dialogical, being based on the experiences of the participants. The project is developed 'in the steps of the participants' and the experience of the participants is the material which is analysed collectively. We can say that the project has a social pedagogical approach. A training programme and pair work is used to empower the participants. As project workers we do our best work as facilitators. We try to open a dialogical development process. And we deal a lot with the strengths of the participants and also of the areas. Asking the participants to 'name' the main problems of their everyday life in the neighbourhoods 'we go on asking what could they themselves do to get rid of these hindrances in their everyday life? What are the strengths of the residential areas? What could be done to make it better together with other people?

Project workers support them to make true their own ideas and create small projects together with the network. The idea of the project is that they may build up small workshops, creating their own activities, on different topics, questions and dreams. We work with them not for them.

By offering training courses the Roottori Project aims to develop a community method suitable for a suburban environment. The first training group started in January 2011 and the training period lasts 6 weeks. The participants working hours are some five hours on two days a week.

There are four workers in the project (two deacons, one psychologist and one basic nurse who is also an artist). Networking with co-operators including municipality social professionals, parish deacons, and some NGO'S as well as the Diaconia University of Applied Sciences (Diak) have been most important.

The first training group in the beginning of 2011 was assembled with the support of other community operators and deacon workers from the parish in the area and utilizing the contacts established by project workers in their field work. Second and other groups have been partly assembled by those who had participated in the training.

The Roottori project is just at a turning point now having five training groups with about 40 participants altogether. This is most challenging period of the whole development process! It is very challenging for the participants but also for the workers. The workers need again to rethink their role and orientation to the work.

The aim is to increase communality and remove passiveness in the area. Those who participate in the training will, for their part, enrich civic activities, empower and encourage participants to develop with others meaningful activities that will help themselves and other people to cope better in their everyday lives. Our dream is that the cooperation with our participants, project workers and the co-operators in the areas by building together arenas for common sharing will have impact on developing the area and the services. There are a lot of small and bigger hidden needs and expectations the participants have.

One of the key goals in the Roottori Project is to develop a community pedagogical method that can be utilised in other living areas in the future. An important element is the evaluation research being made on the Roottori project from this point of view by Diak.

Another goal is to create a structure/network that will sustain the operational model developed in the project in the neighbourhoods, even after the actual project is over. We hope that will happen independently, being created by the participants who have gone through the training programmes. For that reason we have worked from the beginning with our co-operators among other organisations in the project area. We have organised four short term training programs for them (37 participants) up to the present time. The feedback has been very positive.

The Training Programme

The programme is grounded in the work of each participant in going through and sharing their own life story in a small group. Overall, the work with the participants is guided by a few important key questions: Who am I? Where do I come from? Where am I going? How do my history and story reflect on how I see myself, my relationships with other people, my work, Finnish society, and even global reality today?

There are three groups of questions in the process:

1. **Observation** of one's own living area and the surrounding reality with open mind and all senses. The participants are sent out to the neighbourhood surroundings to make observations and they ask the question: What does Finnish society in your residential area look like to you today?

2. **Reflection** on various topics, such as what things were like in the place we come from and what affect this and the related social and cultural etc. experiences have on our behaviour, choices and on our relationship to the surrounding reality and its phenomena
3. **Action** begins to grow, leading to the development different kinds activities by the participants. We will see how this phase of the project will be supported and worked out, together with the participants as they get on with giving birth to new different kind of openings. We are on a good way in this direction right now.

The training consists of working alone, in pairs, in a small group, and in a large group of 8-12 participants. In addition to discussions, we employ activity-based methods, but they do not require any special skills. Participants may come 'as they are'.

This community method used in the Roottori project is based on that developed on European level, by the European Contact Group and locally especially in Netherlands. The original international Community Action Based Learning project (CABLE) project was owned by Diak involved partners in seven European countries (2005-2007). As a result of the CABLE project, a pedagogical method was developed that was later used (2009-) in a training programme in Helsinki Deaconess Institute (HDI). The objectives of the training for the workers of HDI were to enhance user participation, to recognise the position of the worker and to increase communality in working units. In the Roottori project, this method is being developed in order for it to be used in community development work in neighbourhoods and to strengthen the participation of citizens so increasing active citizenship and on individual level, empowering those participating.

Results on personal level

We have found that there have been three main types of participants in our training programme:

- A group consisting of participants who have the idea to get a job or begin to study.
- A group that wishes to make true their own plans and ideas together with some other participants or their friends in residential area. They

may like to begin to work as volunteers or do some 'own activities' or projects in their residential area.

- A group that has a lot of severe health problems so their activity ability is reduced. They may be retired and in need of activities. They like to get some relief in their life.

The project has been in action for less than two years. We have found 45 participants who wish to get empowered and also to get a lot different kind of support for their personal life plans. Some of the participants of our training program have gone to the deacon's office of the local parishes and offered themselves to be volunteers in diaconia (diaconia camp planning or working as volunteers in different happenings etc.) Some have got work already, or begun to study.

Some have so serious problems in their activity abilities (retired) that they rather concentrate in making their own life situation better and getting something new for their everyday life. We have noticed that during the training process participants get empowered. They begin to work with and complete unfinished processes in their personal life. (Debts, health problems, problems in housing affairs, and problems and illnesses their children have etc.). We have noticed that there is a lot of social capital in the Roottori group. Most of the participants take care of some relatives or some ill or marginalised people in their neighbourhood or flat.

Results on the group level

The main observation noticed is that the group work gives real peer support and grouping of participants happens in a short time. On group level results we can mention two drop in centres maintained by our trainees as volunteers. The third group is meeting each other in a neighbourhood centre every Monday for three hours. This group has planned and made visits to places they are interested in (to a new music house, art exhibitions, parliament house, media library etc.). Just now they are making a movie under the guidance of a director.

Some of them think that they will found an association. Some think that it's better to stay as a self-directed small group. Project workers give them supervision and meet them every two or three weeks. It will be in-

interesting to see how as workers we'll manage in this project, in the light of the fact that one aim is to leave behind us a new model of community work in East of Helsinki and Länsimäki in Vantaa. Will the trainees and co-operators catch the ball we have thrown and begin to throw it forward? What will the project contribute to the so-called CABLE model of learning for community development and the related practice after this project?

Problems and challenges

The project has started on 1st of April 2010, but the 'full speed' was reached only when all employees were in work by the 1st of August 2010 and we had our own premises in Kontula in the east of Helsinki. So the project has really been working for less than two years up to the time of writing. In the beginning we had to train the project workers to know CABLE orientation. Only one of the workers had some previous ideas about the method from her studies at Diak.

Those developing CABLE approach to train professionals are in very different situation compared with those working as community development professionals out in a residential area as in Roottori. The challenge of developing a learning programme in an open working is makes demands on community work and pedagogical skills together. It has been quite a challenging task to develop a new community development learning model (Roottori model) in these circumstances.

We have had five six weeks training groups and four short courses especially for workers in the area. Those taking part in training have brought us new participants. But after the training programme we have somehow 'missed' quite many of them.

A key question now for us as a team is 'How to activate the participants to real action in the area?' Perhaps we should have the idea of action more intensively connected to the whole training process. But what about the participants? Would they have been ready from the beginning to think what they might do after the training? Most of them had many quite serious problems and they needed time enough for their own story. We may have worked too much on personal level and the observation period in training programme should in future lead to more concrete developmental

tasks worked out in groups. The training programme in the model we have used maybe doesn't do enough to stimulate to independent action.

We noticed that it is also possible that long-term unemployed people and retired people have become so passive that our methods are not strong enough to change that situation. But our model could be used inside the official programmes of the Ministry of Employment with such people; it really could give new perspectives for unemployed people.

In our evaluation of the project as workers we also think that one of strengths of this model is to be found in the atmosphere we can build up. The programme is a way to organise the possibility for participants "to be somebody for someone", "to have some reason to get out of bed in the morning". Another strength is the relationship of trust built up between participants through group discussion and sharing and reflecting together, so they feel themselves 'present' and that they are listened to with respect. This has an impact on personal dignity and in this process, group relationships are important to the development. These are key factors that create new consciousness and orientation. People with hard life stories and experiences of illness and deep losses need time to rebuild their identity. It is also important to have common lunch and coffee breaks. In terms of the impact of practical matters, many of participants normally eat alone and it is important to have common lunch and coffee breaks. This gives free time for discussions and off the possibility to choose one's companion during the breaks. These experiences may then be transferred to participant's everyday life.

We have received the feedback, expressed in different words, that the participants have found good resources and support for their identity work in Roottori training. But also found out that this new process may also mean at first people's mind is in turmoil. Of course, people experience the process differently. Life histories and ways of handling new psychosocial elements are very personal. The real results and possible consequent actions may be seen much later, even after some years.

Working in a Specific Neighbourhood Länsimäki – becoming a forgotten area for forgotten people?

In the Länsimäki, neighbourhood of Vantaa, we have started a different kind of community development process together with workers and vol-

unteers of the area. They have built up a group of workers and third sector activists to organise meetings for citizens. They provide an arena to be in a dialogue with decision makers and professionals of the city and parish. This arena is a good possibility for those who have participated in the Roottori training from the Länsimäki area to get support for their initiatives and to take part in discussions about the future of the Länsimäki area and its services.

In Länsimäki there is a small multicultural drop in centre and parish house but the citizens have lost their large and good neighbourhood centre which was a base for different kind of activities. Now they only have a small meeting room which is not a suitable place for activities. People are frustrated about losing their common place. However, during the short training programme we were happy to notice, in spring 2012, a small group of workers and citizens of Länsimäki began to gather a wider group in Länsimäki. They began to meet each other in the library that is also under threat of closure. They have also the idea to find a place for a multicultural women's group which may also be shared by Helsinki and Vantaa residents (Länsimäki, Mellunmäki)

A lot of productive ideas have arisen for our common short training programme (especially in the Länsimäki area). The project worker responsible for the Länsimäki area has built up a good base for this by networking from the start of the project. It is also a result of common short training events with both citizens and the local workers together. These common processes are really giving some new perspectives for future.

In the Helsinki neighbourhoods there is less need for same kind of area work. There are development groups for different city areas working very actively in cooperation with a democracy project led by social department. In Helsinki there are many different kind of free drop in centres which citizens in the area may use.

The future - a possibility for Roottori to expand and root

The Roottori project is just now in full swing but the project manager is changing and the finance for future is unsure. There are challenges to win. There is just now, the possibility for a new opening in the residential areas. The project workers are in future going to work together with local parish

and social workers. The time is ready for this kind of real working together, not only working side by side. This is also according to our project plan a good way to root the method in the local diaconal and social work. There is already a small trained “Roottori group” to work with. It will be interesting what the results are at the end of March in 2013 when the present project will end. It will also be interesting to see whether the co-operators in our network in the area get something new for themselves or for their working orientation from our project. Most interesting is what we will find together! I am sure it will be something new and special!

REFLECTIONS

There was agreement that the project descriptions were helpful in deepening reflection on different work concepts. The group work process also revealed the importance of clarifying the significant cultural and political differences and the background meanings of the terminology and concepts used in order to create a shared understanding. From the discussions on the presentations the following important points were raised concerning:

The identity of professional workers:

It is very important for a worker to have a reflected knowledge of their own values. Community development work is not just about methods and tools; it involves the person and their personality.

The dichotomy between personal identity and professional identity presents workers with a big dilemma, especially if the gap gets to wide. This is an important point to consider when developing a project and appointing a worker.

Aims of the work:

Community development aims for ‘change’ and it may be in the direction of changed context or the creation of possibilities (innovation) or changed ‘life’ (for example a change in the expectations of young people), even if this does not result in the change of the ‘whole system’!

In terms of professional identity, some social workers see that they are in the community to ‘control something’ and some employers think that community work has a kind of ‘policing’ role. This can never be a basis for transformative work.

The question was raised about the commitment of social workers to wider social change and how this links to their practice with marginalised people, where there are choices to be made. CABLE training for workers raises such questions and enables social and community workers to find ways to integrate their professional work and change strategies, whilst remaining close to the life world of marginalised people.

WORKING RELATIONSHIPS:

The CABLE approach challenges the traditional ways in which workers 'engage' with service users and local residents and promotes more dialogue.

A key concept is 'starting from strengths' and not focussing on people's weaknesses or 'deficits'. These projects start from the expertise of the participants 'in their own reality', which cannot be the same as that of a professional. This is the root of active participation.

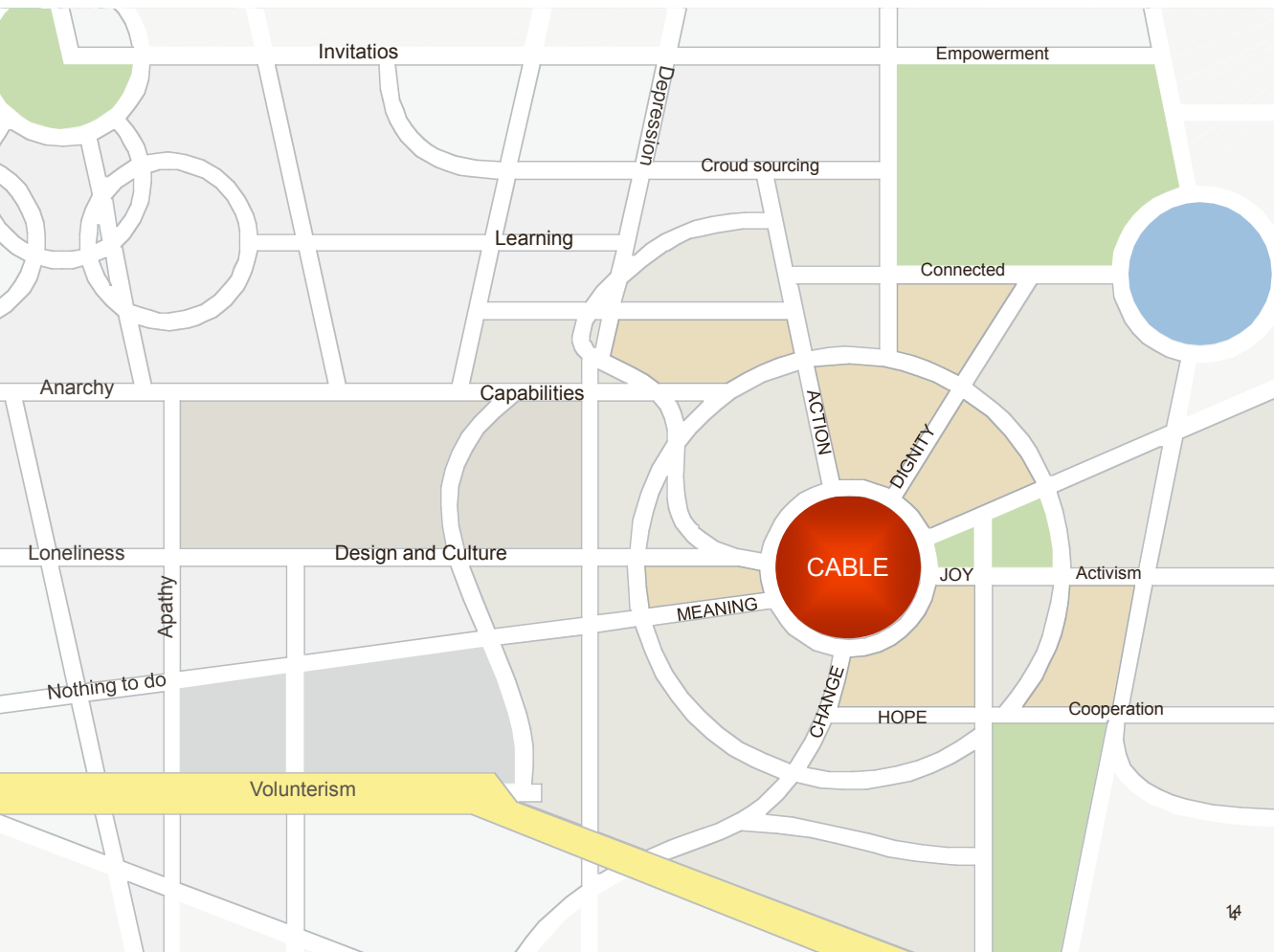
Taking time to work with people and not pushing people into a project time frame is important for empowerment.

Social analysis:

A community development approach to research involves people as active subjects in defining the aims of the research, carrying it out and analysing it. It can be an important route to empowerment.

Every policy of the municipality has to be evaluated 'through the lens' of marginalised people and this requires a different professional approach.

3 CABLE AND COMMUNITY DIACONIA



INTRODUCTION

The first paper is a commentary on community work approaches to Diaconia in Finland. It is a modified form of a paper originally prepared for the national Church Days in 2009. It was not presented at the seminar but is included here because it presents an overview of some of the implications of the CABLE approach for diaconal theology and practice.

The second paper is by the national coordinator of the Dutch, Fokje Wierdsma, who represents a group based around the Kor Schippers Training Centre, which is involved in the CABLE project. It gives an insight into the role of an urban mission worker in a multiracial, multi religious inner city area. She describes the way in which some of the key methodological points in the CABLE process impact on her work in Rotterdam Urban Mission. The text describes a way of working based on the experience and knowledge of the people of the area. The importance of reciprocal relationships is emphasised and through specific examples of policy and practice the practice of urban mission is clarified. Urban mission can be seen as a form of diaconal work which aims to be present in the neighbourhood context.

The third paper by Ulla Jokela, a lecturer in diaconal social work in Diak, is a reflection on the role of diaconia in community in Finland and it reflects the difficulty of taking the community development approach seriously, given the main stream understanding of Diaconia.

Tony Addy

CABLE, COMMUNITY DEVELOPMENT & COMMUNITY DIACONIA

Introduction

CABLE links together a learning process which can be used in a wide variety of contexts with community development. Most of the partners in the original six nation project were engaged in developing these methods with a view to creating more effective strategies for the church, through urban (and rural) mission and diaconal work. Broadly speaking we could divide the field of urban mission or community based diaconia into two main approaches. One is concerned with building on the idea of the church as a community and developing the church's role in the local neighbourhood or parish area. One variant of this approach is the creation of so-called 'diaconal congregations' which are made up mainly of marginalised people. The second approach, which is located outside the church congregation or parish, starts as we have often said 'with forgotten people in forgotten places' or as it were in the 'street' or 'neighbourhood'. Sometimes these initiatives have a small meeting place and an office located for example in a former shop or housing unit. Other papers in this volume explore the CABLE learning process but in this paper I would like to address the ideas of community based work by churches and urban mission in relation to the CABLE project.

In the first place it is important to open up some questions raised by the concept of community in the present European context. Then, if we want to conceptualise the work process arising from the CABLE project

it could be seen as community development. So I want to discuss some of the dilemmas for those involved in community development. I will base this presentation on a simple definition of community development work '*Community development work involves working with people collectively to enable them to define their own needs and take appropriate action to meet those needs*'.

Then I would like to analyse the two approaches – diaconal community work or urban mission which starts 'inside' the congregation and secondly work beginning with its base in the everyday life-worlds of marginalised communities. To summarise, I think we have to face these four challenges:

- The meaning of 'locality' in community development
- Community development, story & identity
- The role of the worker in community development
- The local church and diaconal work/urban mission in community development – two different starting points.

The meaning of 'locality' in community development

A 'locality' is a built environment, but it is more than the built environment – it's the space where important needs for life are met. But 'locality' or 'place' is not neutral! If you mention any neighbourhood in a city or any village people already have an image of its history, maybe some specific attributes and an idea which kind of people live there. And place is very important, witness the trouble people go to, if they have a choice, to find the 'right place' for themselves. It is not only the flat or house which is important, but also the environment. Of course it's true to say that the locality is more important for some than for others (for example if you are a public transport user local space may be more important than if you have a car), and at some times of life (for example, for those with small children or for elderly people the quality of the neighbourhood and its facilities has a larger impact on the quality of life). In any case, the built environment has an impact in more subtle ways and neighbourhood identification can in some contexts lead to people being labelled and stereotyped or refused access to services (Oh, he comes from *that* place...)

Community development work is a longer term business concerned with the relationships between people, very often on the basis of place. Public space is where the 'drama' of communal life unfolds – community of place

is a point of intersection of different communities of interest and identity. Diaconal community work also has a focus on place and this, especially but not only for churches with a concept of parish, means that the question of how to understand community and how to work 'In community' with diverse others is a critical question.

Community development work brings people into communication with each other and enables a dialogue about local issues, which is very important in towns and cities (and I suppose increasingly villages) with diverse populations. In such neighbourhoods and areas, discovering ways not simply of living with 'tolerance' for each other but also of positive development is very important for the quality of life. We know that we tend to 'mirror' the behaviour expected of us by others and this is true of groups in society which do not come from the mainstream culture or 'life world'. It is also very important to work on this issue right now, because in Europe and North America, gradually and in some cases rapidly, the attitude to public space has become 'mixophobic'. Mixophobia or the fear of contact with 'the other' has caused the rise of gated enclave communities where more affluent city dwellers retreat behind security fences. This serves to deepen the problems of exclusion and the segregation of marginalised people and groups. It also reduces the quality of public space, which most people have to share.¹

To build a liveable environment we need to recognise that it is in the city that strangers meet each other (or confront each other) in the living spaces. Community development work has its contribution to make in the process of creating 'spaces' where people with different ideas, values and expectations can negotiate and live together.

Community development, story and identity

The second point is developed from this. It is that the community development approach can be used with communities of place (neighbourhood,

¹ Mixophobia is a term used by Zygmunt Bauman the well-known Polish-British sociologist to describe the widespread and growing negative reaction to the eruption of a huge variety of life styles and the cultural variegation of 'ordinary' living areas, which he sees as interacting with the generalised fear of the marginalised 'other' in a negative way. See Bauman, Z., 2008, 'Does Ethics Have a Chance in a World of Consumers', Cambridge Massachusetts, Harvard University Press, p.66-71

village), communities of interest (disability, elderly people) and communities of identity (nationality, race, gender).

One of the problems which has affected our thinking about community development is what could be termed 'golden age' thinking! People identify the concept of community with the reality of village life! Actually, the normative idea of 'parish' is still bound up with this idea, no matter how 'urban' the world has become. This normative 'village' model is very dangerous for a society which is becoming more diverse. For sure the traditional village had ways to deal with 'strangers' – as a rule, they pushed them to conform or they excluded them. To put it in a modern way we could say the traditional village was 'oppressive of difference'. In industrial societies, a similar 'village phenomenon' was created as 'urban villages' built up around specific factories, mines and other large workplaces. In these places relationships were very strongly linked to place and the networks were very 'dense'. There were multiple ties between people. This picture of 'urban village life' is often romanticised, but it was a reality and it was the basis also of political life in the city and the workplace. I also do not want to romanticise this model, because very often the 'different' person or group was excluded and this reality was also often a hostile environment for women.

This 'model' of community was broken by deindustrialisation and privatisation in the west and in a different way, by the communist system in central and eastern Europe. Privatisation and individualism have also played their part in this process. It used to be said that 'we are all in the same boat' – that we sink or swim together. But now it seems we are in a situation much more like the three men in the famous British novel, who were taking a boat trip. When stormy weather came and it appeared that the boat was threatened, they each looked for their own barrel; for they knew that floating in an upright barrel may enable them to survive the sinking of the boat. Now we are all invited to find our own 'barrel' when we hit difficulties in our lives. There is little sense of common fate except at a very general level. The nation, with its bureaucratic control of life and its solid institutions as well as national industries created a real sense of shared fate. But now we are not 'all in the same boat' and we should, according to the dominant culture, each look for our own solution or survival strategy. This is a very difficult environment for marginalised groups because they face a situation which is deeply unstable and fragile, especially in times of

stress or crisis. It is doubly difficult for immigrant groups to enter into the reality of work and social life in Europe, when there is a general feeling of risk and threat.

But a city was always much more than a collection of urban villages. It was also a place of strangers, a place where people could in some sense be 'anonymous'. That is one reason why people preferred cities to rural villages. However, to be satisfied with the idea of the city as simply a collection of 'anonymous individuals' is very dangerous! In this city of 'strangers to each other' there is an ever present danger of creating closed 'identity communities' (even gated communities with their own security against the hostile 'other'). We have seen the result of this tendency in the rise of violence in the French neighbourhoods, but it has also been seen in the UK and the Netherlands. For example there are neighbourhoods in towns in the north of England which have almost totally 'South Asian' populations and other neighbourhoods which are almost totally 'white'. When people live parallel lives and there is a grievance the effect can be explosive. However the lack of 'mixing' may be exaggerated by media accounts and more research is needed on this.¹ It is also fallacious to assume that simply by mixing people, fear of difference will automatically be overcome.

The key to a liveable city and a liveable community is communication and shared interest. So we could say that community of *place* has to be accompanied by community of *face-to-face*. Even if we make efforts to organise communities based on shared identity and also bring different communities together in multicultural centres, this may not directly touch the lived experience in city neighbourhoods. Neighbourhood is an important factor in the liveable city.

I want now to say a bit more about identity communities. In the evolving situation of migration, identity communities may be a trap! It is an

1 In sociological thinking about the city, there have been two streams, one emphasising the space of the city as possibility for people to live anonymous lives free of 'rural, traditional constraints' and the other emphasising that the mixing of the city residents has the possibility for creating new relationships, new communities of shared experience and meaning. Nowadays, the cultural emphasis tends to be on the former, but community development work emphasises community building, within a diverse context. See for example the chapter: Sennett, R., 'Capitalism and the City: Globalisation, Flexibility and Indifference' in Kazepov, R., 'Cities of Europe' 2005, Oxford, Blackwell, p 109–122.

easy way of thinking for white people to 'locate' people by their national or other identity. But it reduces a person to one dimension of life (which 'we' decide is the most important) and it may unhelpfully freeze the boundaries between people. We know that people are increasingly not bound by one 'fixed' identity, they may share several identities! I have a Jewish friend who has both Canadian and British citizenship and people keep asking her 'what she is, really'! We also know that identity is at least partly fluid and constructed through experience. For example people talk too easily about the Moslem community or the black community, but we know that concretely these do not 'exist' in a simple form. There are many black communities and many Moslem communities and the 'same' community may react and behave differently in different contexts according to their reception by the dominant or mainstream culture. In fact tradition and identity are not ready made; they are formed and re-formed through experience, relationships, economics and politics.

The basis of community development work is to focus on the relationships between people and to work on *their* needs and issues, *their* hopes and dreams, *their* different future horizons. It can be a small part of creating a liveable city. Community development work starts with *story* – the stories people tell about their life, their relationships, about the issues they face and the place where they live. It is based on a questioning approach, always opening the question 'why is it so?' It is dealing with the many different meanings given to the same reality, the same place, maybe even the same street. With immigrant communities it is dealing with the internal clash or confrontation between different contexts and the reality of the 'new context'. And out of this mix of dialogue, debate and confrontation, maybe new traditions are also built. But the most important change takes place in the people with whom we work, who see themselves increasingly as subjects of their own lives, rather than the objects of other's decisions.

Community development work is aiming for concrete change in the living conditions faced by people especially those on the margins of society, or who are in some way excluded. It may involve organising particular groups for change in their circumstances. But it should be linked to wider community development work with diverse groups. If you only focus on the needs of black and minority communities in a context where there are white people who are also excluded it may also create a difficulties. There

is a common idea that integration is a one way process but it is clear that the presence of different groups changes the previous traditional culture.

I have already mentioned that the word community carries with it many 'normative' connotations from history, culture and religion which have made it ambiguous. It is not simply a descriptive or even analytic category. I have been increasingly using the word *conviviality* to describe the process of building life together in the present moment. We use all the tools of community development in this process and it also includes the elements we create to make our life enjoyable as well as dealing with the structures and issues which prevent people from having access the means of life and livelihood in the place where they live. It deals with concrete objectives and the meaning we give to our situation and story. But more importantly, it avoids reinforcing the myth of the 'original' national community and even more dangerously the myth of the (racially) 'purified' community, a spectre which once again haunts Europe.

The role of the worker in community development/ community based diaconia

The third theme that needs to be explored is the role and position of the worker in community development practice. It is clear that the worker occupies a difficult 'position' somewhere *between* the 'life worlds' of the people with whom she or he works and the world of structures, systems and bureaucracies. For example, between the church structures and the local groups and communities. This is a difficult position to handle, because the community development worker is not simply a 'representative' of the 'system world' of institutions with their norms and values. But neither is the worker a member, let alone a spokesperson or advocate for the group she or he works with. The community development worker is an 'in-between person' who has her or his own values and norms and who has to negotiate their position with both the groups they are working with and their own employing church or diaconal organisation.

The community development worker aims to be close to the 'life world' of those with whom she or he works. This means that it is important not only to focus on 'problems' but on all aspects of life. Community development work starts from the strengths of those being worked with and

aims to turn problems into issues which can be worked on together. This brings us to a further difficult question, which is that of 'expertise'. There is undoubtedly technical expertise, which is useful in its place and there is also the expertise of the professional deacon or community worker. The problem is that these types of expertise tend either to discount or ignore the expertise of those being worked with. Community development work recognises that the people being worked with are in a sense 'experts in their own reality'. Their knowledge and expertise may be tacit and unreflected, but it is expertise. The task of community development work is to build on this expertise and not to deny it!

The CABLE approach and the work of the churches and diaconal organisations in local community development

The classic approach to the work of the church in a neighbourhood or locality has been to start from 'inside' the congregation and to build up its action in society through, for example diaconal work, voluntary work or seeing the church building as a focal point for the community. There is not the space to go into great detail in analysing the changes in the context based on what was opened up in the first section of this paper but the integrating role of the classical parish becomes more questionable, the more diverse the population becomes and this has to be faced up to. This is important because of the rediscovery of local parish or congregational diaconia in the present economic and political context. It also gives some direction to the possibility of creating diaconal churches.

(i) Starting with the congregation

Here we have to consider two different aspects. The first is the development of the local congregation as a community which is in action in society. The second is to reflect on how the congregation and the professionals of the church engage with the locality, with the different groups and issues.

The first issue is quite problematic, at least in the Finnish context, because of the structure and professionalization of church life. I know there is a growing interest in voluntary work in and by congregations and the developing of congregations as participative communities, which is another important dimension. However, if we analyse those who participate in con-

gregational life actively and compare this with the population of the parish, my guess is that we will find increasing divergences or at least growing differences and differentiation. What we may call the socially or culturally divided parish is becoming the norm. It is more and more difficult to work with the understanding that the church congregation is 'representative' of the whole community. Therefore we have to be sceptical about the capacity of the church on its own to be a space of social integration. But also we have to recognise that simply to strengthen the church community may be to strengthen the already dominant cultural group in the locality. (Even as that dominance may be becoming less numerically significant). Furthermore – and positively – the skills of community development based diaconal work can also be learnt by congregational members as they renew their pastoral commitment to the locality.

However, I would still want to argue that churches cannot practice in the wider society what they do not experience in their common life. So it is hard to promote participatory democracy in a church which is hierarchically ordered and where its own democratic structure lacks basic participation. (No criticism is intended of any specific parish, I am reflecting some experiences in very different contexts and denominations). Furthermore, as the gaps between the norms and expectations of congregation members and other people and groups in the parish area grow, it is increasingly difficult to negotiate these differences and the danger is that they may even become conflictual. The basis of church-based community diaconia is solidarity, from the church outwards. If a church employs a diaconal worker to work on community development it is often thought that this will (somehow or another) increase people's affiliation to and involvement with the churches local life. This may or may not be the case. However, this model of diaconal work is certainly an effective way of working with diverse localities, especially where there are growing groups outside the 'mainstream' church. We can conclude that in the search for a 'model' for the churches' mission, diaconal community development work offers an important tool because it starts with a careful 'listening' to the needs and interests, the biographies and stories of people and communities and does not presume to tell them a 'pre-packaged' message (kerygma) or to incorporate them into a 'pre-existing' community (ecclesia/koinonia).

I believe there is a need to reshape the social role and professional profile of the diaconal worker. In a diversifying society it is very important to change the orientation of the worker away from individual and parish centre based work, or even small group work and towards community development work and empowerment. In the international VETURI Network, which preceded CABLE, we formulated a number of criteria for this work which include:

- Being close to the life world of people (time and place)
- Being involved in the whole of life (seeking connection and communication)
- Integrated into the daily pattern of life (not just dealing with problems)
- Open to the agenda of people (exposure to the reality of 'the other' and their reality)
- Making a difference in people's lives (working on meaning and story; organising and empowering work)

I was working with a group of DSS immigrant students and checked these criteria with them and they recognised that in the churches in Finland there is a reticence to cross boundaries and to recognise that the structure may not be transparent and legible, that equal treatment may mean different treatment. But also they were pointing out that the church was more seeing marginalised people as clients than participants and that there was more emphasis on congregation members as volunteers than as activists. These are challenges that the community development approach seeks to address. But the adoption of this approach will need a difference in management of workers and may lead to exciting and surprising changes in church life if the parish is open to it!

(ii) Starting with the 'other'

If you think about any neighbourhood of a large city in Europe, it is very often the case that the vast majority of the people have no living contact with the Christian community, even where the parish structure remains relatively intact. The volatile shifts of population and the internal and external migrations have created a reality in which the church is therefore, in a sense 'unintelligible' to outsiders. This is even more so the case in areas where the different religions exist side by side. The cultural shift signified

by consumerist globalisation, which demands instant gratification and new more exotic (even spiritual) experiences, is alien territory for the gospel. But the underside of this development is the creation of poverty amidst affluence. It could be argued that the present-day poor as a minority (even though a sizeable minority) are more disadvantaged than the poor were, when the majority of European society was poor. The voice of marginalised and excluded people is barely audible above the noise of celebrity media and is distorted when information (news) is transformed into a commodity – into entertainment.

In this situation it is the task of diaconia to listen for the voice of the poor, to hear the call of the poor in European cities. (It may be that village reality is different but still village life and economy is a function of these broad changes – how many villages suffer the loss of their able young people, leaving aging poor behind and how many villages are divided between a wealthy or newly affluent minority and the poor clinging to a declining survival income?). When the poor speak with weak voices, it is important to hear their voices and respond. That is where the call comes from. However, it is also important to work out the model of diaconal action in this context. We need to develop a different approach to that of the ‘world at large’ which tends to view excluded people in a negative light, as deficits on the economy, a drain on resources. If we approach people only as problematic we will never invite change. They will mirror our understanding and behave appropriately. We have to turn the image round and think what we can ‘receive’ from the poor, what they can tell us about ourselves and our society as well as the gospel. It is to repeat the gospel concern for the least in a way that responds to our situation.

This is a perspective that is informed by grace – the surprising gift from ‘the other’. An attitude of grace in diaconal action means a readiness to receive from the people we serve. This stance inverts the usual understanding of service as giving. What I mean to imply is that the worker has a ‘low profile’. The aim is to profile ‘the other’ and this implies a primary orientation on allowing the ‘other’ to ‘touch’ the diaconal worker in a way that ‘shakes’ us out of the habits of our heart, and ‘shakes’ our given ‘frames of reference’. The gospel is to be discovered in these encounters. The reason for starting here is that we want to create the conditions for the transformation of people from objects (of charity, for example) into subjects of their own future.

As I understand it, diaconia is concerned both with transformation of persons and communities on the local level and with working for change in the shaping institutions of the economy and political society. The methods of work will include working with marginalised groups to build self-organisations and accompanying social movements in an effort to build a vibrant and effective critical civil society.

Diaconia or urban mission starting 'outside the congregation' emphasises 'presence' and accompanying people, rather than building specific projects or taking specific actions. The diaconal worker shares the task of fostering conviviality and self-organisation, which is exactly what is needed in a time when the most important political task is to contribute to the defence of the subject, the defence of the rights that all have to the means for the fullness of life.

Diaconal action has the task of community building and linking across diverse groups and faith communities. In its value orientation it will engage in processes that will address, on different 'levels', the consequences of globalisation in people's lives. This has implications for the development of diaconia which represents a new quality and kind of dynamic 'from outside in', starting as it were 'in the street' and developing new forms of contextual theology with people. In this way it will contribute to the search in Europe for 'new ways of being church' appropriate to the changing context and integrating this with the search for a new value base for the welfare of European societies.

Diaconia and urban mission therefore combine a strong sense of 'being with people', a strong sense of accompanying their social action, with a theological project of reflection on life together. The work and reflection of the diaconal worker will focus on and be grounded on practice with people of diverse (religious and non-religious) spiritualities and faiths. It will focus less on what we as churches have to 'say' and less on our church identity as the integrating point for the whole society, local or national. (In a plural multi-faith context 'integration' in the congregation, around the Eucharistic table, under the ministry of the Word as a comprehensive vision and goal is a more and more problematic starting point).

Conclusion – What kind of worker is needed?

The key characteristics of the diaconal worker will be to have an active presence with people on the margins, to enable them to build of community and work for conviviality and change. Such a worker will have the skills to be a thought provoker and a raiser of critical questions and of being able to develop theological reflection with people. This model of diaconia starts with 'the other' with 'difference' and takes risks with its own identity. But this is exactly what is needed if we seek to build new communities amongst those who are silenced and forgotten by the mainstream economy and politics. In the process we discover new ways to be church among the people as well as the critical questions needed for the transformation of the church in its present institutional form.

Resources on Community Diaconia

Social Science Institute of the German Protestant Church (SI): The SI has had a project on community diaconia which has gathered a great deal of German language material on community diaconia and created a blog which collects this. It can be found at: <http://diakonisch.wordpress.com/dossier-gemeinwesen/> (accessed 29.10.2012)

A related text is: Horstmann, M. and Neuhausen, E., 'Mutig mittendrin. Gemeinwesendiakonie in Deutschland', **Eine Studie des Sozialwissenschaftlichen Instituts der EKD**, SI konkret 2, 2010, Münster, LIT Verlag

interdiac Focus on Community Engagement: interdiac has been developing a focus on community diaconia and exclusion and the documentation is collected on a blog which can be found at: <http://www.interdiac.eu/categories/diaconia-in-community> (accessed 29.10.2012) A related project organised by the Lutheran World Federation Europe region, 'Seeking Conviviality – Re-forming Community Diakonia in Europe' can be found on the web page: <http://www.lutheranworld.org/lwf/index.php/themes/reforming-diakonia-europe> (accessed 29.10.2012)

Fokje Wierdsma

DIACONIA AND COMMUNITY

Context

In Training Centre Kor Schippers (TCKS) based in Rotterdam, we require that our staff of trainers work as fieldworkers in the field of urban mission as well as delivering training courses, in order to stay rooted in the stubbornness of the reality of the world of *forgotten people in forgotten places* and to experience themselves what the impact of changes in society is for these people.

So the area in which I work as a fieldworker is situated in the neighbourhood called Bloemhof in the South of Rotterdam. Recent research assigned by the government has proven that this neighbourhood has the severest problems related to health, poverty and illiteracy compared to other neighbourhoods in Rotterdam.

Since April 2011 I have found myself to be the only paid staff from the church in this neighbourhood. Subsidy cuts have also reduced the number of staff paid by the government with whom I have cooperated in supporting the inhabitants in this neighbourhood. The impact of the global financial crisis in our country has worsened the economic position of people with low income and people on benefit. So I am confronted with the fact that there are more people in need with less staff to support them in their needs.

This situation has put me in *empty space*. In this situation of not knowing what to do now, being left empty handed, I was able to receive the *reciprocity of the forgotten people from this forgotten place*. It requires the input of a new way of working, based on the experience and knowledge of the people themselves. I want to give some examples of this way of working.

Reciprocity

Through an advertisement, a young single mother applied for volunteer work. She was very open about her situation of having major financial problems and about the fact that she even had been imprisoned for several months because of traffic fines, having been divorced of her two young children in that period. All this happened because she fell in love with her boyfriend. After the imprisonment she left her former city and her former friends and started a new life in Rotterdam.

The application showed that both of us were in *empty space*. We recognized each other on the equal level of human beings, touching both our sorrow and joy. In sharing this empty space an atmosphere of reciprocity was built up. We agreed that she would start doing volunteer work helping people from the neighbourhood with advocacy toward institutions. Since a lot of people from the neighbourhood are in the same financial situation as she is, having huge debts, she was able to see and feel their sorrow and developed herself as a fantastic advocate. A couple of months later she developed and delivered a training session to a group of women on how to file their paperwork and how to budget their finances. She delivered the training in such a way that the women became proud of themselves and that she became proud of herself. For all, it was a boost of their self-confidence and self-esteem. Here also reciprocity was the basis of the learning process.

Full engagement

Meanwhile the local government had started a new approach to citizenship for the people in the neighbourhood of Bloemhof. It was the approach of Full Engagement. Meaning that all citizens living on welfare had to prepare themselves to leave this status of dependency and transform themselves into Full Engaging Citizens. In other words they were forced to find a paid job as soon as possible and in the meantime they had to find work as a volunteer for 20 hours a week. If not they would find their benefit would be cut by 10% and sooner or later they would be refused benefit altogether. In the process of decision-making concerning this Full Engagement, together with others I had protested against it, but the fact was that the welfare institution itself was in financial trouble because of the impact of the global

crisis and therefore this Full Engagement was due to be executed.

So people from this neighbourhood were forced to engage fully in society as independent citizens, without knowing the way in this society. So they applied for volunteer work and were declined by many institutions when they could not show their proper skills.

Having learned from the experience of the young mother, I accepted people who applied as volunteers, who had been declined elsewhere. When possible I asked them what they would like to learn or where they were good at. This was in line with our objective that we *support people with the weakest interest and the most misunderstood longing*. In the relief they felt through this approach, they became receptive for learning.

One woman from Somali background for instance was blocked through anxiety first. Her body showed several marks of eczema. She could not speak anymore. Once she felt accepted, she started to talk about the traumatic experiences of the war that still haunted her in this new environment. Six years long she had hidden in the shelter of her house in the neighbourhood, relying on the contact with her husband and six children. She now forced herself to go outside, but was petrified. It was difficult for her to voice her longing to learn. After a while I offered her the opportunity to learn Dutch and start a Somali group of women who helped one another through theatre to deal with the traumas. In this way she built up self-esteem, based on the traumatic life experience she already had. This was a sparkling experience for her and she was able to gradually change her fear of being in the streets to engage in society again. In the long run this may lead to a different way of Full Engagement.

All the people who applied for volunteer work in our centre were received in a friendly way and were asked what they would like to learn and do. We supported them to make this possible, asking support from other agencies.

Community

Through this a community of people is being built up, moreover they are a community of people who feel that when they are open to one another, that they are able to learn from one another. In this way people are *diaconal* toward one another.

This approach of building up community by receiving people with the qualities they have instead of forcing them in a mould of Full Engagement of independent citizens as society needs them, makes people more open to learn from each other in a reciprocal way. Through this reciprocal learning process new skills are easily adapted and self-confidence and self-esteem are being built up.

It is important to train professional diaconal and urban mission workers to support this style of learning and building up community. In the Training Centre Kor Schippers we train professionals in learning groups to do this. *The forgotten people in the forgotten place of Bloemhof* have taught me how to train fellow professionals so that they can be even more receptive for humanity in the qualities of people in their neighbourhoods. With the impact of the global financial crisis on people in their neighbourhoods humanity is fully needed to engage in society.

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Ulla Jokela

COMMUNITY DIACONIA IN FINLAND – DOES IT EXIST?

A couple of weeks ago I was invited as a key-speaker at the 100th anniversary of diaconal work in a local congregation. My expectations were high: 100 years of diaconia work is a long record, because congregational diaconal work was only made obligatory in 1943. This parish was previewing a road for others.

The celebration started with a common worship in a beautiful old church. The worship was impressive and a lot of people were in the church. They all were dressed to their best clothes, but I noticed they were very much looking like middle class people. I looked around and noticed that there were very few of those people who we call oppressed or marginalized. I wondered, was this really a community formed around diaconal work in this congregation. Where were those who need diaconal community work?

The Diaconal workers of this particular parish were all involved to the worship. In almost in every part of the worship a diaconal worker was involved: reading texts, praying, preaching the sermon, Holy Communion. The diaconal workers made a nice discussion sermon in which we all were able to participate. However, one thing was missing for me: that the worship would have been together with those people whose voice is not heard so well, whose everyday life is unknown for most of the people sitting in the church. Giving the possibility to read a text or lead prayer would have been a great opportunity for some of those who never are heard. Or what do you think about discussion sermon between a diaconal worker and some of those with whom diaconal workers are involved?

After the worship we had a great buffet and celebration. There I was able to recognize a couple of people who looked a bit 'different'. A couple of people among maybe 150 from the middle class! I was celebrating 100 years of diaconal work in that parish with those who were volunteers in diaconal work or active in parish work in general, but not with those for whom diaconia work exists. The issue I was turning over in my mind was: Where were people with disabilities, people with mental health or substance abuse problems, where were the poor? Why are we unable to include all kinds of people into our worship or celebrations?

In Finland diaconal work is based very strongly on individual client work. This work is excellent and many people are helped by diaconal workers. Often, a client's situation gets better, because of the advocacy of diaconal worker. However, we are calling those people who need help of diaconia work 'clients'. Although we say we walk alongside these people, they are somehow seen as 'objects' of diaconal work, not people with whom we are doing something. We keep these people in their own trays or boxes, they are the 'others', not among us.

Of course there are peer groups, like grief groups or mental health groups, which are often run by a diaconal worker. However, oppressed and marginalized people are often really invisible, they are alone inside their own groups. They are not usually involved in the community of the local parish. What should we do in order to change the situation? Is there any other way to do things? Diaconia should show an example with this issue!

REFLECTIONS

The workshop concerned itself with the question of 'How diaconal workers and the church identifies with marginalised and poor people and communities'. The main point arising from the presentations in this regard was that there is a gap between the 'middle class' culture and ethos of the church and of those who participate in church based activities (including professional leaders) and marginalised people. The question of stigmatisation was seen to play a role and in participants' experience, the normal church congregation is not interested to participate in worship (or other activities) which involves marginalised people. This could be one reason why the churches seem to prefer a service system approach rather than a reciprocal and participative approach.

On the other hand the CABLE approach is dealing with some important issues in a way which can both inform and challenge professional diaconal practice such as:

- Learning how to build up an approach which treats people with dignity and to recognise and value the (good) survival skills and social capital which marginalised people and communities may have. This includes developing an approach which relates 'person to person' in dialogue.
- Engaging in a process of learning for professionals which helps them to identify the elements of socialisation and professional formation which form their identity and which can be the start of a process of reflection which will enable (more) equal relationships with marginalised people to be developed.
- As a professional, developing the courage to recognise 'empty space' or an 'empty moment' and to stay with it long enough to recognise that 'there is no easy answer'. This can be the start for dialogue and reciprocity.
- Supporting professional workers to overcome their difficulty in recognising the work of volunteers as of equal validity to that of themselves!

4 CABLE IN THE CONTEXT OF SOCIAL SERVICES



INTRODUCTION

The first paper in this workshop comes from Prakash Dhakal, who has seen the CABLE approach from several perspectives - as a student and field worker and also as a teacher. In the light of this and from the background of a migrant living in Finland, the paper highlights the way in which the CABLE approach can be used in very many different contexts in the global south. On the other hand he describes how the CABLE approach relates very well to the skills needed for social service work in Finland and other European contexts.

The second paper is a reflection by Jouni Kylmälä of Diak on work being undertaken in the context of social services with marginalised groups in Helsinki Deaconess Institute. The paper is based on training programmes developed with social workers and service users and reflects also on the role of volunteers and of the process by which service users become active citizens.

COMMUNITY DEVELOPMENT LEARNING: THE DSS EXPERIENCE AS AN ORIENTATION TO SOCIAL SERVICES

Introduction

This article is my reflection on the CABLE orientation in the Degree Programme in Social Services (DSS) at Diak. As a DSS graduate, a former lecturer on the programme and as an international community development work practitioner, I will reflect on the strengths and advantages of the CABLE orientation in the DSS.

During my engagement in the DSS in different capacities, I have found the most important feature of the CABLE orientation to be its capacity to bring about a shift in attitude of the self in relation to the other. The CABLE orientation regards each person equally, be they professionals or individuals belonging to certain marginalised groups in the society, who are seen as experts of their own realities.

The CABLE orientation, cultivated in the DSS through different methods over the time span, has helped participants to develop a new awareness of 'self', their own roots, the environment and their impact on others and vice-versa. Moreover, it contributes heavily to developing the effective communication skills of the participants, ultimately promoting an understanding of life-long reflective practice. Such reflective practice begins in the very early phase of the DSS training. This article also acknowledges some of the problems and dilemmas encountered when providing an equitable experience to the participants of the programme.

The article will shortly reflect on why community development is a good orientation to social services from Finnish and international viewpoints. My experiences and observations at different times in Finland, Nepal, Na-

mibia, the UK and Norway have shaped the viewpoints expressed in the article.

CABLE orientation in the DSS Programme

The DSS programme has been developed to have an increased emphasis on involving those who use services in their design, delivery and evaluation (Addy, 2006). The underlying idea in DSS, in my experience, is not orientated to training traditional social workers who are usually provided with a strong individual ‘client work’ orientation. The professionals are rather orientated with insights into what it feels like to be on the receiving end of services (putting ourselves into our users’ shoes and asking ‘how we can expect users to work effectively in partnership with professionals?’)

For me, these very orientations equip the DSS graduates with a sensitive, skilled and well-informed approach to work, which qualifies them to work in practically any corner of the globe. This is thanks to the implementation of the elements developed in the CABLE project into the different modules of the DSS programme.

In the DSS it is imperative to involve ‘the self’ at a very early stage in training so that each individual would recognise the importance and value of knowledge of his/her own life, roots and environments. The reflection and dialogue concerning the self and interaction with others adds value to the partnership between the self and others in an integrated manner.

Defending such a practice in community development, Addy would say that those who want to engage in work for change with people must first understand the formation of their own identity as a resource and background for their deep personal service model (Addy, 2012).

In the very first semester of the DSS programme, the well-known assignment ‘my own roots’ engages participants to explore ‘self’ and identity formation. Later the participants’ engage in a group concerned with knowing the self in relation to the others class fellows, which is followed by exposure process. During these processes, understanding of the self in different matters (e.g. life, place, environments, faiths, philosophies, ideologies etc.) clashes with that of the other participants coming from different parts of the globe to study community development work. By the end of the very first module, a safe environment of trust and openness is already built and

the participants begin to regard one another as they are with respect and integrity.

With a well-informed facilitator leading the exposure process (Addy, 2011), new knowledge and new attitudes begin to be formulated, and these mature by the end of the 'process-based learning'. The formation of the new knowledge and attitude refers to the idea of becoming an expert by experience. Participants begin to realise the practical implications of the idea that everyone is different but is able to be an expert of their own reality.

There are different elements of the CABLE processes or of learning very near to the core CABLE ideas throughout the programme. For example, ideas such as 'the users are at the centre of the learning process', 'teachers are not 'teachers' but they are more like facilitators and co-learners' and this implies that professionals in training are always encouraged to make the connection between theory and 'real-life' experience.

Personally, the learning processes which have had the biggest impact on my personal and professional growth, among others, are the anti-oppressive practice methods, MOD¹ training, mini research projects, group work methods and community based learning. As I mentioned in the introduction, during most of the teaching modules and processes, students are in constant interaction with their 'self-identity', roots, environments and their impact on others and vice versa.

The importance of the CABLE method appears to be particularly significant during the practice placements, which are a vital part of the learning processes. I term the practical opportunities 'vital' as they represent the place where opportunities, which are recognised as being part of the essential learning process for professionals, are presented to the students in an environment where they can apply their new knowledge in practice and therefore begin to develop skills as community development workers.

1 The Diversity and Dialogue (MOD) is a Nordic training program, which has been developed in Sweden in the 1990's and has later adapted into the Finnish and Norwegian social contexts. A process based training, the MOD provides a systematic tool for multicultural and diversity training to anyone interested in solving conflicts involving identity and difference. It aims at equality and adaptation to community diversity by uncovering the inner attitudes and ingrained prejudices, which generate or consolidate discriminatory models of action. MOD can be adapted according to the local or organisational needs. Celebrating diversity in society it seeks (as a group) reasons for discrimination that may be applied to gender, ethnicity, skin colour, sexual orientation or dis/ability. For more detail: www.mod.evl.fi

For example, during the final year in the DSS, I had an opportunity to go to the Namibian capital, Windhoek, as a CUAHA¹ volunteer worker for my international work placement. During that short period, together with the CUAHA national coordinator, Merab Kirimire, we initiated the first youth project of its kind in CUAHA's history. We adopted community development approaches to form and develop the group and we took the principles of positive youth development in an approach to helping adolescents replace risk-taking behaviour with asset-building experiences. As a result, the project continues to document optimistic outcomes (Kirimire, 2011) as youth-service idea which leads to a healthy adulthood. Reflecting back, I have no doubt that the community development work methods that we emphasise in the DSS are suited to any social circumstance. The main condition for it is a well-informed facilitator to carry out the process.

Moreover, during that 'vital' process, I also got an opportunity to get acquainted with the cultural and economic advantages and disadvantages for international aid links, including the impact of the inequitable distribution of aid as well as rights abuses and corruption that result from the over reliance on aid income and the arguably unrealistic nature of aid policies (Dhakal, 2009).

It should be noted, CABLE methods should not be considered a model or tool, but rather, an orientation and attitude a professional may hold, and Addy would add that the very attitude translates to an assumption that all people have strengths, assets, or capacities for positive transformation and also has an impact on the way professionals carry out social analysis themselves and with those with whom they work. It may also be noted that Päivi Turunen, a prominent Nordic community development scholar, in one of her articles, hails the DSS programme, among a few others, as being signs of renewed interest for community development work in Scandinavia (Turunen, 2009).

Social services and community development: Why is community development (CD) a good orientation?

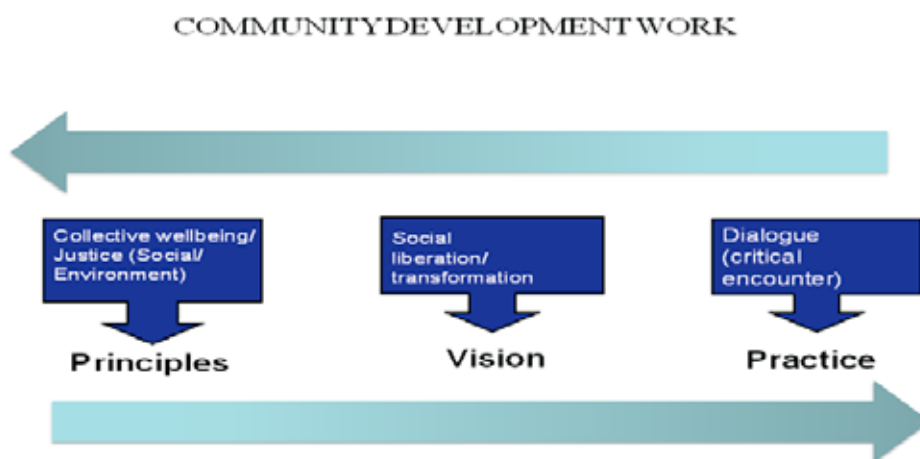
Within social services, there is an evidence of constant innovation and changing approaches. The community development concepts and practices

¹ CHUAHA is Churches United Against HIV and Aids, a project which has teams in many African countries, see www.cuaha.org/namibia

identify new insights for learning processes and pedagogy for social services from community based and participatory perspectives.

Community development not only concerns the physical realm of community but also social, cultural, economic, political and environmental aspects. In that sense, while we focus on social justice and community organizing, our collective actions are focused on generating the necessary power to overcome (change) unjust existing social relations and aspects. It may be noted, such collective action should aim to guarantee human rights, participatory democracy, and distributive fairness in the community.

In my involvement and training in the area, I have found community development important because it is clearly a 'strengths-based approach' to working with groups in communities for change. Community development experts have identified certain principles, visions and practices which can be summarised as: collective wellbeing (justice), social transformation (liberation) and dialogue (critical participation).



When we refer to change/transformation or liberation, the change must come from within the community; imposed changes are doomed to collapse. The development must build upon the capacities and build on the 'assets' which exist within the community. The change should be oriented towards sustainable community growth (both socially & environmentally). In holding to these ideas, community development tends to have a focus on locating the assets in a community that can address the local needs.

Community development does not begin the work with a focus on the needs of a community (a pathological approach). It is the strengths and assets that count. By articulating and building on assets, needs are addressed and not vice-versa.

When we refer to assets, a community's assets are personal qualities and talents, local organisations' experiences, skills and resources and so on. Moreover, assets which are located within communities but controlled from outside the community, such as schools, parks, and libraries and those originating outside the neighbourhood and controlled by outsiders such as access to social welfare should be taken into consideration (McKnight & Kretzmann, 1996).

For me the community development orientation plays a most important role when it focuses not only on macro understanding but enters deep into dialogue with micro level structures of the communities. This very impact upon the more micro level structures, which affect individuals in communities, is one of the key reasons I became fascinated with the community development orientation in the social services.

The community development orientation also contributes to the development of new relationships (human and social capital). It provides a shift in the social services discourse as to how people understand their community. This may inspire the community to take social action for social change, assisting communities in dialogue within themselves and later with authorities, from a position of power, rather than of need. Authorities can be viewed as partners, invited into dialogue by the community and invited to share in and support the community's vision for themselves¹.

The Finnish model of universal social services is often lauded as one of the best functioning social services systems in the world. I do not doubt that. However, from a community development work perspective social services lack genuine interaction and dialogue. As mentioned earlier, the Finnish social service Finnish model is historically focused on individuals and their 'need' while community development work focuses on marginalised groups. The first initiatives for community work as a part of ordinary social service in Finland date back to the 1970s in Espoo (Turunen, 2009). Today there are clear debates going on in Finland concerning the need to integrate and ensure community development work methods along

¹ These ideas have been taken and modified from: McKnight & Kretzman (1996), Mathie & Cunningham (2003) and Addy, (2006-2012).

with the 'predominant strategies' in the Finnish social services. Reports suggest that community development work in Finnish neighbourhoods have proved a promising way to enhance residents' social participation and civic engagement. The examples of such work, conducted professionally are growing particularly in Lutheran parishes across the country and also in social centres in bigger cities, particularly in the East Helsinki region.

Implications for Practice

To sum up, I would suggest that community development work in social services is a promising way to enhance capacities, asset building, social participation and civic engagement in a given neighbourhood. I also clearly portray community development as being a 'strengths-based approach' to working with groups in communities to address social exclusion. Outlining the outstanding contribution of the CABLE orientation in community work, suggests that CABLE training can bring a shift in the attitude of the self in relation to the other among participants.

Reflecting upon the DSS programme I would like to highlight some possible dilemmas in providing effective experience to the DSS participants. To elaborate, it is critical to unequivocally address the cultural heterogeneity that exists in the DSS programme and not to subsume all participants under a common service model. This heterogeneity demands very careful attention to how each worker's own community engagement efforts are designed and implemented. The 'DSS diversity' requires the facilitators to have high levels of cultural competence, recognising not only the current realities in the communities in which they are involved in practice, but also having an in depth understanding both of the background contexts of participants and of the history of interaction among them that may affect current relationships and willingness to become involved in community development efforts.

DSS initiatives have been elaborated with the focus on community development as a strategy to promote the social inclusion of marginalised persons. In that sense, both bonding and bridging activities on a horizontal level should be considered when mentoring such a diverse group of professionals. I would like to end this presentation by suggesting that it would be very important for the future participants in DSS, that the leaders of

the learning process both have a high level of knowledge and experience of the elaborated and implemented strategies and actions of international community development work and of course that they have the cultural competence to deal with diversity!

Acknowledgements

As a graduate and a former DSS team member, I would like to thank Diak and all individuals who assisted in developing the DSS programme. Particular thanks are owed to the so-called 'DSS father' Tony Addy, and former lecturer Reetta Leskinen for their heavy involvement, with colleagues, over the years to develop the DSS programme.

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Jouni Kylmälä

FROM LIFE-WORLD TO SYSTEM-WORLD AND BACK

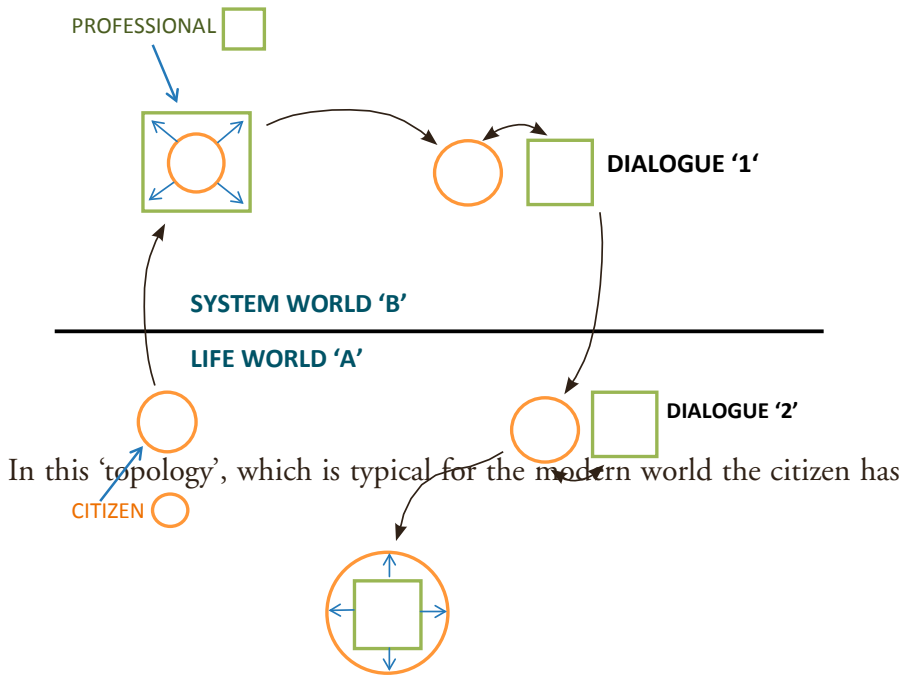
Note: In this text 'citizen' means any resident in the project area and not only people who are legally citizens of Finland.

One of the most important developments in volunteering has been to involve people who are normally thought of as 'users of services' as volunteers are activists. The Rottori project takes this approach to the community level, but the Helsinki deaconess Institute has been developing an approach to voluntary action which sees the service user (who may be a person recovering from mental illness or a long term substance abuser for example) as a potentially active 'citizen'.

The box below charts the changes in the position of the volunteer from the more classical role of a person from outside working as an auxiliary to a professional to an active citizen approach which sees the worker and the volunteer (who is now one or more of the 'service users' as not only a volunteer but as a co-worker. During the Helsinki workshop we visited a small centre which is pioneering this approach and heard from the 'volunteers' themselves about their journey to 'citizenship', meaning to be an active participant in shaping activity.

In this diagram, the space above the line is what is called the 'system world' – the institutions and organisations which surround us, such as municipalities, government job offices, social service organisation, law and police in the public sector and also private and business systems too. These systems have their own (often related) norms, codes and ethics. The space below the line represents the everyday life-world of people, communities and groups which also have their own codes, norms and ethics. The diagram represents a process of the development of ways of working with a

person from her own 'life world' context (citizen) and shows four different 'types' of encounter with the 'system world' –let us say with a social worker – over the last half century.



to keep in mind, which part of the field she is in: She may be in her life world (A), or in the system world (B), or on the border (A/B), which is an unclear or ambiguous 'liminal' space. Something happens (to you) when you cross this threshold!

In so-called 'first modern' history, the citizen moved from A to B – that is more and more into systems and structures.¹ This means that the citizen is increasingly defined (and maybe comes to define herself) by the systemic concepts, diagnoses and procedures used by the professionals. So the citizen becomes a client, a customer or a service user and the volunteer an auxiliary

¹ The German scholar Jürgen Habermas, who developed these ideas, called it the 'colonisation of A by B'. An example of this on a small scale, from volunteering, might be the organising of previously informal care in neighbourhoods by social workers who want to 'control' how the voluntary work is carried out and to ensure it is undertaken. The 'informal' then becomes part of the 'system' and the motivation and accountability is changed. Habermas (Habermas 1986).

to the professional. In this way the citizen plays an affirmative role for the system as a subject of it. So in the diagram above, you see that the citizen is totally 'inside' the square of the professional. Let us say 'colonised' in the words of Habermas.

This process has been criticized by different kind of emancipatory pedagogies. The very first critical step was to see the subject, not just a service user, but as an 'expert of her own life'. More space is now opened for the genuine expressions of the service user. But still she is in the world of system, subsumed to it. (Dialogue I) This phase started in the case of Finland in the 1980's and it is continuing to be influential.

In the community based learning processes, which we are now developing in Finland and other places (e.g. in Helsinki Deaconess Institute training programmes for workers and service users and in the Roottori project) we are trying to exercise the next step: how can we make it possible for the service user to come back into her life world (A) with the professional, with the service provider from the system world (B). This 'dislocation' (now crossing the liminal space or threshold in the other direction) demands new kinds of communicative actions between citizen and service provider (Dialogue II). Is it possible for the life world now to subsume the system? We are trying to help the process by learning from each other in the biographical exchange processes, for example, by producing learning from the common 'generation' experiences, shared by service users and professionals. As a result of this service users begin to assume new roles and develop new actions. So in the last diagram the professional is in a sense 'inside' the life-world. The progression from this would be to 'mutuality' of reinterpretation and common action.

The question is: 'How can we situate a volunteer in this process?' In modernity, the volunteer is a function of the system, carrying out a supportive role. In dialogue I maybe the volunteer is a 'peer' of the service user and in dialogue II there is no explicit volunteer, it would mainly be peer to peer support and the final situation is mutuality.

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REFLECTIONS

1. Social Analysis

The workshop focussed on two key issues and on the role of CABLE informed practices in social service in addressing these issues:

Citizenship – in the discussion citizenship is used in a complex sense meaning not only the legal definition of a ‘citizen’ and not intending to exclude those who live, for example in Finland, but who are not legally citizens of the country. Citizenship also has connotations of a sense of belonging, mutuality and acceptance. People may have legal citizenship but may not feel they ‘belong’. The second point is that from a ‘CABLE’ perspective ‘citizenship’ implies not only a question of responsibilities, the rights of all to participate must be emphasised, regardless of legal status. This is a major issue for European societies where more and more residents are relegated to the status of non-subjects and denied access to services and basic human rights.

Neo-liberal policies – the impact of neo-liberal policies on welfare rights and services, including access to basic health care for all residents, is very harsh especially on already marginalised communities.

In this context the community development approach which CABLE emphasises is very important in building up a comprehensive practice in relation to active citizenship (meaning possibilities for participation). It also enhances and creates social capital which is an important component of community resilience. However, since marginalisation and exclusion was seen to be a growing systemic feature of European societies, community based approaches were seen to be important for building resistance and innovation.

1. Practice

In the light of the input from Jouni Kymälä, there was a concentration on the role and practice of the worker in relation to the multiple life-worlds of service users. This is a key aspect of CABLE informed approaches and one important recent development has been the application of these approaches to action-learning processes with service users.

Life-World and System world as key concepts: The discussion focussed on the move from a traditional service model based on ‘professional expertise’ and ‘client deficit’ to what was called by one participant ‘embedded reciprocity’, implying a dialogical ‘horizontal’ communication model. This does not deny professional expertise but modifies it and creates a new approach to service in which the professional acknowledges the ‘gaps’ or the ‘empty space’ between worker and service user. The protection of institutional position (even the structure of a formal office arrangement) is broken down and the life-world knowledge (and strengths) of the service user is the starting point for practice. In this dialogical process, the self-image of the professional changes and the possibility for new actions emerges.

2. The context of professional work in social services

The impact of new public management and the domination of service models determined by project driven objectives or 'unit cost' considerations are changing the nature of professional work. The CABLE approach is strongly critical of these developments in many cases because they reduce the work of professionals to administration and management. The narrowing specialisation in professional work (case management, benefit administration, quasi-legal work) is an inappropriate response when the networks close to marginalised people become thinner and thinner. To build resources and resilience requires a different model of professionalism which supports the active participation of service users and community building. In the present context, it may be that stronger functional inter-professional networks further exclude marginalised service users. Labelling generated in such networks support professional power and short term solutions which do not empower service users or create new resources.

The workshop participants concluded that the CABLE approach offers fresh possibilities for redefining the role of professionals in social service in a way which emphasises the participation of service users in decision making as well as in mutual aid and resourcing. The idea of 'exposure' and the noticing of 'empty space' slows down the professional rush to 'solve problems quickly' whilst leaving the service user 'voiceless'! This has implications for initial training, for the employers of social service workers and for policy makers which need further elaboration and development.

3. Check-list of recommendations

The working group made a list of suggestions for future consideration and implementation in the light of the discussions.

Learning Processes:

- Community development work methods which foster dialogical and 'horizontal' communication should be incorporated in all forms of learning for the social work and social service fields.
- Learning processes with students and service users together should be promoted (service users as co-learners and as experts).
- CABLE learning processes in work with service users should be further developed

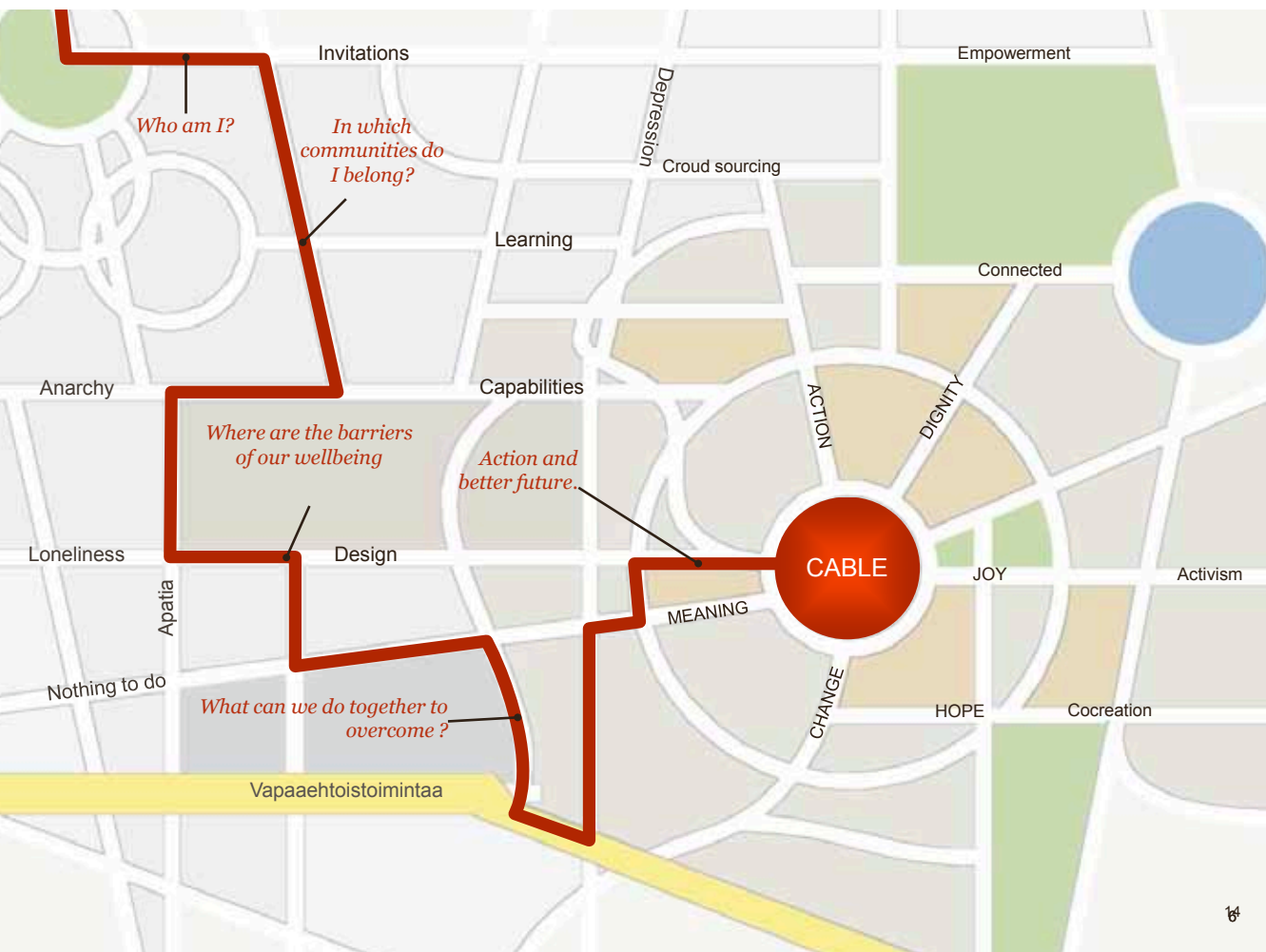
Working Field:

- Embedded reciprocity should be developed as a basis of practice and the professional should be located near to the 'everyday life-world' of the service user.
- Professionals should not enter the field with readymade goals, plans and structures but work inductively with service users.
- Supporting group interaction and community building as well as inter group networking should be a key part of the professional approach
- The developing of strategies for communication between service user or local groups and power holders/decision makers is an important part of practice. The worker should support this and not be a 'go-between'.
- Having a reflection group and documenting practice are important components in developing the approach.
- Writing case studies and networking between practitioners should be encouraged and supported and wherever appropriate service users should be involved.

Policy:

- The policies of social service organisations and the legislative framework should support the narrowing of the 'gap' between workers and service users and create frameworks for practice which support dialogue and reciprocity.
- Service organisations should recognise that community based workers are accountable to service users and this is an important aspect of professionalism. The accountability of the worker to the employing organisation needs to take this factor into account

5 CABLE AS A PEDAGOGICAL APPROACH



INTRODUCTION

The pedagogical approach of CABLE to professional work and to work processes with marginalised groups has resulted from a long term development process supported by the work of several international partners. This workshop brought together inputs from three partners from different stages in the process.

The first input, from Katri Valve of Vantaa Parish Association. She has been involved in development work in urban areas in different cities in Finland and has been a trainer in many national and international processes in order to develop perspectives on Community Action Based Learning, since 1996. She has also occasionally been a teacher and lecturer in Seurakuntaopisto and Diak. She completed her pedagogical professional thesis about the CABLE approach. This input is important because it links together experiences of the developmental history of CABLE with a theoretical discussion of CABLE pedagogy and a case study of and reflection on the approach in practice.

The second input is from the perspective of a Czech and international NGO – EKS (Evropska Kontaktni Skupina) and the director, Eva Kavková has been involved in the development process since the launch of the European project in 2005 and previously as part of the international network, ECG. She describes the application of CABLE insights to working on the issue of migration and work in the growing multicultural reality of the Czech Republic.

Also reflecting the reality of central and Eastern Europe, the input of Jana Adameová, director of interdiac (International Academy for Diaconia and Social Action, Central and Eastern Europe) describes the impact of the

CABLE approach to the work of the international academy which started its work in 2008. This paper describes the relevance of the approach to training for work to combat exclusion by diaconal and church related social service organisations in 13 countries of Central and Eastern Europe. The article highlights some of the main important points which have been used and further developed in building a new degree programme for Diaconal Social Service and in training for working with marginalised young people and communities.

Katri Valve

A PERSPECTIVE ON THE EXPOSURE APPROACH TO PEDAGOGY IN COMMUNITY DEVELOPMENT WORK

“Be shaken in solidarity with the people who are shaken.” (Tony Addy)

Introduction

‘Be in solidarity with the people whose lives have been shaken’ is a phrase that has accompanied me for over ten years. The sentence caused me to take time, as it led to many discussions and reflections on what it means ‘to be with’, ‘to be present’ – to work out what it means to me, to my identity and to my way of working. This sentence set me the challenge to reflect on how I have built my personal understanding of the caring ministry and of helping people. One path along which this process has led me to concerns questions about what impact it has on my understanding of reality, of life, culture and the environment, on how we can learn about different realities and what it means for my understanding of professionalism in the field of community work. This text is designed to clarify and deepen the pedagogical perspective of the exposure approach.

The Community Action Based Learning for Empowerment (CABLE) - approach and orientation is a result of a lengthy development and one of the key entry points is the distinctive pedagogical process. The following text describes the development of the approach, the steps already undertaken and the pedagogical understanding of the learning process. What is here described as Community Training is a method of social and community work learning which has been developed using the exposure approach and related working methods and which aims to strengthen the search for

inclusive practices. The aim is to work on community-based professional capacity and the development of new working practices.

The method is rooted in urban mission and community development work in the different contexts of the UK and the Netherlands. The development of community work learning in the UK and of municipal community based work in the Netherlands also form important background ideas. Yet the approach itself is distinctive in the field. The development from these national contexts began in the early 1990's leading to a wider, pan European perspective. It was instigated by the network 'European Contact Group' and through collaboration between urban mission in Manchester and Rotterdam and later through collaboration with Finland (Seurakuntaopisto in Järvenpää and later Diak) in terms of the formation of Deacons and social service workers 1990 onwards. (Latvus & Hyväri 2005; Valve 2005.) These various bi and multilateral training initiatives were brought together in an international working group named VETURI which provided the multinational basis for the next stage of the development process, in terms of an embryonic training and practice model.

The community work methods and the understanding of civic activities, based on a participatory and exposure based approach to learning were seen to strengthen ways of working for change with 'forgotten people in forgotten places'. The majority of partners in the VETURI network agreed to further develop these ideas through the CABLE (Community Action Based Learning for Empowerment) project, which was an eight EU country member joint venture. The goal was to identify the community work methods and training approaches developed in different countries and to produce new approaches to community work practice and learning. The key project output was in terms of new community work training methods, which were developed and piloted in international workshops in the period 2005 - 2007. The Diaconia University of Applied Sciences managed the EU-funded project and each partner country had a national working group. In Finland, the national working group included representatives of the Department of Social Work, University of Helsinki, the Finnish settlement movement and congregations in Tampere and Vantaa parish unions as well as Diak.

The central concept of the CABLE approach to community based learning is named 'exposure'. Exposure is focused on an inclusive method of learning, which can be understood from the perspective of hermeneutic

phenomenology. By this I mean taking an experiential learning approach to phenomena, in which the participant has a persona in the learning process.

The hermeneutic approach refers to reflection on experienced phenomena. Close personal reflection, which leads to new forms of analysis in turn motivates people to action. Hermeneutic methods of interpretation are widely known from theological study. (Jensen 2007) In the process of exposure based learning, the learners have the task of seeing themselves personally in the mirror through which they consider reality. As learners and as educators we position ourselves in the process with that we call a 'double learning process'. This means that it is a process in which both the learners and the trainers are learners – so we create a collective learning space. It also means we learn about ourselves as we learn about the context. Therefore participants in CABLE are building a new interpretation of reality which is to be examined together. (Ruokanen 1987; Freire 2005.) Actually, this double learning process is reproduced in the approach to practice which CABLE developed, so the learning and practice become a continuous process with analogous methods.

Empirical observation of the environment is the central focus of the process. The exposure method does not seek merely to identify the familiar phenomena and artefacts (environment), but to analyse and be aware of what is foreign or unfamiliar to the learner and vice versa - and to ask 'why'. Therefore, in addition to being a structured method of observation, exposure is also a way of knowledge production. The CABLE project is based on a method of knowledge production, in which experience and observation, and analysis are goal-oriented activities leading to a renewed practice. Exposure is an approach to learning and a practice development model that is applicable to strengthening ongoing professional practice and civil action and not only to the initial or 'one-off' training of workers.

In the next section I will describe the developmental stages and methodology of the Community Action Based Learning approach. In the third section, I will deepen the question of the meaning of the 'action based learning' dimension as this is the type of learning approach which is at the base of CABLE. The fourth section presents the pedagogical method and process of Community Action Based Learning and section five develops reflections on the functioning of the approach from of professional worker and service user/participant' point of view.

Development of the Pedagogical Method

As mentioned in the introduction, the CABLE approach has deep and diverse roots and is the result of a long process of development, which is actually still continuing. In this diagram I present and clarify the different actors and processes used in the construction of the CABLE pedagogical approach and practice model. (Figure 1)

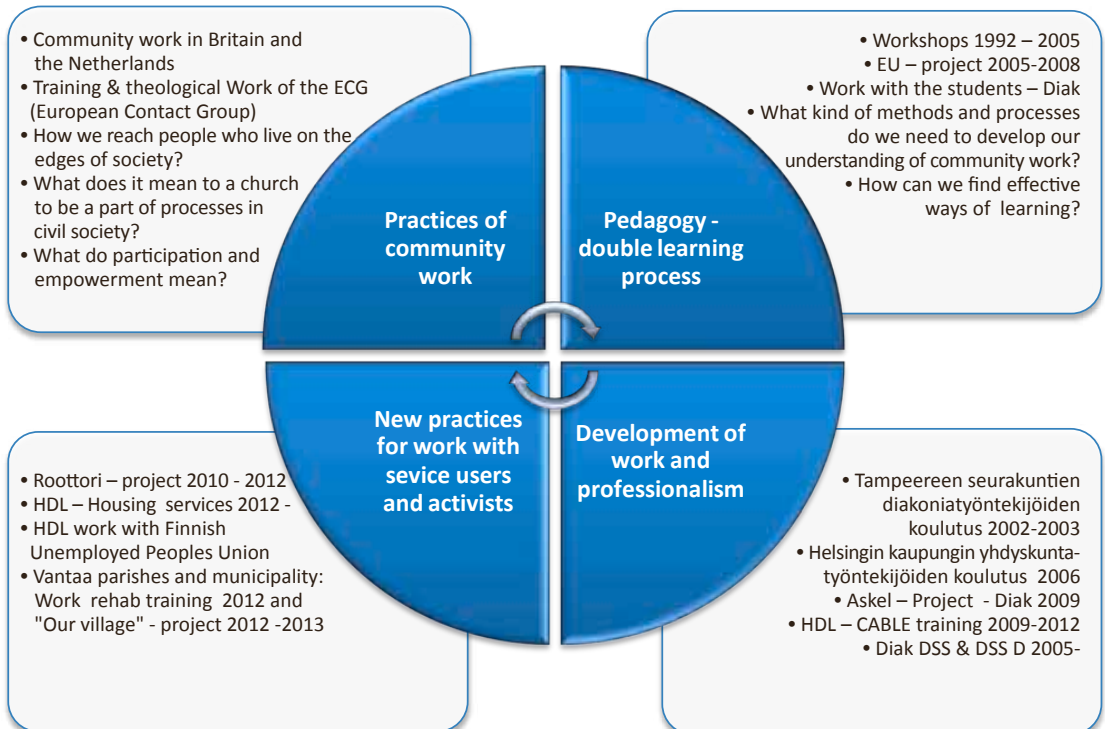


Figure 1. Development of pedagogical method

Community work practice as it has been built up in British and Dutch society has a very long tradition. One line of this development and actually the background of the exposure approach and related working methods in the Dutch context can be traced to the development of municipal community work and to the development of urban mission in the church and community context of the late 1970s. At that time, the Dutch Reformed Church was in a situation where the tensions between the church and the

local population in the inner-city neighbourhoods were obvious. This relates to a combination of immigrant communities as well as bad working conditions and low wage levels in the general population. The programme of the church did not correspond to people's everyday questions. From a basis in the everyday situations in work and life, it was obvious that the Church's life was not adjusted to the social changes and had low level of access to people in the neighbourhoods. Herman IJzerman has described this as a massive change in society which was not adequately addressed by the traditional congregation based church. The church could no longer define its practice and the content of its mission on its own terms, rather the key specifiers and starting points had to become people's needs. The need for a new work of theological reflection, training and job counselling for pastors and church workers was evident. The objectives for this were structured around the concrete challenges of the situations faced by the church employees in the neighbourhoods. Church workers began to challenge themselves with three questions:

- 'Do we have the courage to recognise that the new context is alien to us?'
- 'How do we create a space for a critical theological perspective, which allows room for the people of marginalised neighbourhoods to reflect on their situation?'
- 'Can we recognise this would lead to a thorough review of the starting points and contents of our work and even of the western way of life?'

These questions underpinned a Copernican turn. The fresh idea was, first in the world, the city and with the people - then the church' (IJzerman 2000).

In Rotterdam in the 1990s, the 'turn' was initiated by the development of a new kind of education that was directed at those church workers, whose task was to work in deprived urban residential areas, creating links with the local population. The starting point for increased training was the findings and the concerns that employees shared. The steering group developed 'work based training courses' that were carried out once a month as work development forums. The aim was to develop teamwork skills, as well as common ways of working, to increase understanding and share know-how. Working in a team helped workers to consider the multiple and challeng-

ing question of different identities. The group discussed all forms of marginalisation, exclusion and alienation in different forms and especially the different manifestations of ‘otherness’ as well as the mechanisms that create otherness. The questions concentrated to a great extent on both ‘what we see around us’ or ‘what we do not want to see’ – and the reasons for this. These questions were further developed in learning processes which were named ‘exposure’.

In Britain, with a very different socio-political and church background similar issues were on the table and in Manchester, The William Temple Foundation, where Tony Addy was Director from the end of the 1980’s, had built up a tradition based on linking action, research and learning. The Foundation was the research unit for the influential report *Faith in the City* which included many recommendations for reconfiguring the work of the church in the city. The Foundation was at that time unique in combining direct engagement with inner city communities facing the most acute problems with research (carried out by members of those communities supported by research ‘experts’) and the development of learning programmes. As well as pioneering specific community based actions there are three lines of work which fed directly into the CABLE project. The first was the effort to create a new form of urban mission starting ‘outside’ the traditional church and forming around the locations and issues central to people’s everyday experience. A form of pastoral planning based on the then Brazilian approach was also applied to working with a number of congregations which were still representative of the marginalised community. The Salford Urban Mission created a full time learning programme for new church diaconal workers who combined their everyday practice with learning for community development and theological reflection. This programme was eventually adopted by the ecumenical theological college in Manchester.

The second programme (*Communities in Crisis*) developed a model for training community activists in several areas in both practice and research/social analysis skills. In the process of developing and implementing this training there was recognition of the fact that in church and society, social and community workers with a largely middle class background entered urban neighbourhoods without a clear understanding of their own position and how to work with the different culture they encountered. It became clear that local community leaders had been ‘tutoring’ these new workers

for years, and they noticed that as soon as the young workers had experience, they moved up the 'ladder' to a higher position or a 'better' church. This raised the question as to how local leaders could gain access to paid employment in community development work even if they had no previous further or higher education. Therefore the third initiative was to develop a process whereby the expertise of people active in local communities could be recognised and they could access a learning programme which would enable them to gain a recognised qualification. This was achieved and through networking with others a nationally recognised accreditation process was established which exists until today. (Addy 12.6.2012, discussion.)

These two 'national' streams came together in the work of the European Contact Group on Urban Industrial Mission (ECG) which had begun to create a network of people at the grass root level who were active for community change. This was a natural platform for discussion about the appropriate working methods and the educational work by which the community can recognise and develop its knowhow and move forward. There was an intense discussion which included what it means to be church in this time and what it means to be church in relation to civil society. It was important to find tools and operational processes, by which this understanding could move forward by developing and extending the know-how that was rooted in the existing network. The earlier exchange of local resident activists and workers between Manchester and Rotterdam facilitated the meeting of Herman IJzerman and Tony Addy, who, with other colleagues began to pioneer the new approach in ECG when Tony Addy became the Programme Development Secretary of the ECG. Incidentally this also facilitated the joint work of colleagues in Manchester and Rotterdam with students from Seurakuntaopisto and later with the Järvenpää Unit of Diak.

The next step in the process was the formation of a small training team within ECG, led by Addy and IJzerman. The first international workshop was organized in 1992 in Naples and this was the pioneering event for beginning to implement the new approach through a process model using many participatory and reflective methods. Prior to this event the ECG international training had used a classical methodology with many lectures and project visits but no clear structure for exploring diversity and practice. From this event onwards, the process, which is the core of the exposure approach, was clarified in this training group. (Addy 12.06.2012, discussion.)

The two key issues at stake were:

- What kind of methods and learning processes are needed in order for education to build expertise in community development?
- What is the most effective approach and methodology which promotes the kind of learning which impacts on practice?

Over the years 1992 - 2005 the European Contact Group ran international in-service training workshops on community development work and urban industrial mission in such diverse contexts as Marseilles and Berlin. The last workshop in the series was in Helsinki. In addition, workshops on contextual theology-related training in 1999 and 'training the trainers' in 2000 was held in Linz. These were followed by another two training workshops in Liverpool (2002) and Manchester (2003) on church work in the city under the impact of globalisation. These streams of training and study prepared a rich methodological basis for later developments.

As already mentioned, students from Järvenpää were regularly involved in placements in Manchester and Rotterdam and similar training models were also developed and implemented in Romania (Iasi) and the Czech Republic (Brno) between 1995 and 1999. These international training placements were part of the students' educational programme and drew on the experience of the ECG training group. In terms of developments in the Finnish context, the Church and Society centre of Tampere commissioned education using this model in the period 2002-2003 and there was a process of development in Espoo Parishes leading to a new approach to contextual theology in the period 2002 – 2003 (Latvus & Hyväri 2005). The City of Helsinki Social Services Department began to implement this approach for the education of municipal workers in 2006 (Halttunen 2008). Since then, the number and diversity of arenas for exploring and expanding the methodology in different Finnish contexts has increased rapidly.

Because of its long term involvement, the Diakonia University of Applied Sciences (Diak) degree programmes in social service and diaconia developed a sense of community development work and community diaconia, especially at the Järvenpää campus. Teachers from Järvenpää were trained in Rotterdam and there were two subsequent follow up workshops led by Tony Addy in the early 2000's. Also in 2006, the development of the English language Degree Programme in Social Services (DSS) was started

and the main focus was put on community development work and for the Diaconia option, on youth and community development. As previously mentioned, this work in both degree programmes and international training was brought together for a period in the VETURI network which was concerned to develop ideas for practice and learning. This led directly to the innovation of the international CABLE project which superseded it. CABLE pioneered an approach to learning based on the experience of previous participants in the ECG and other processes described so far, from public sector, civil society, church and higher education. The aim was to produce a model of learning which would empower marginalised communities and vulnerable groups to work for change. (Tuuri 2005.)

The output of this long development culminating in the CABLE project (which ended in 2008) has resulted in Community Training which has been used by a wide variety of actors in Finland. In this process, initially the Diaconia University of Applied Sciences and Vantaa Parish Union were central. More recently the CABLE approach to training and methodology has been used by the Helsinki Deaconess Institute as a key aspect of workers' education starting in the year 2009. (Kylmä & Rinta-Panttila 2011.) The foundation for this initiative was laid in discussions with participants in the VETURI and CABLE initiatives involving Kaija Tuuri, Katri Valve, along with Tony Addy and Jim Robertson. The three Finnish participants were invited by Helsinki Deaconess Institute (HDI) to develop various CABLE related initiatives for staff training and have also to be involved in other new projects. This has been very fruitful and led to the creation of the Roottori neighbourhood project which has applied the CABLE approach to working with residents in three marginalised communities in East Helsinki and Vantaa. HDI has also adopted the CABLE approach for the course within the development of civic activities by residents of its housing services (as well as for staff). A new programme began in 2012, working with Unemployed Workers' Unions in three cities using the CABLE model. It has been started by HDI and resourced by the Finnish Lutheran Church. The leaders of this process are Jouni Kylmä and Kirsti Rinta-Panttila. At the time of writing, HDI is also developing outreach in connection with this development, based on CABLE and using the title KAAPELI. This implies that for HDI, the CABLE approach has affected many aspects of its work and contributed a significant developmental thrust.

In addition, CABLE has been influential in other training projects run directly by Diak, for example the ASKEL project which was run for front line workers in the employment service in Helsinki (Karjalainen 2011). Furthermore, Community Training methods related to CABLE have been applied in East – Helsinki, in regional community at work (Ataçocu u 2010) as well as with social workers in training (Halttunen, 2008).

In autumn 2012 Community Training will be piloted as part of the rehabilitative work in the city of Vantaa undertaken by the employment services and in the ‘Our village’ project in Vantaa - Koivukylä 2012 – 2013. Also there will be training for the local activists and workers during spring 2013. The aim is to develop a community approach in the Koivukylä area and to build up long term development between local workers and activists. These projects are part of long-term co-operation between Vantaa municipality and Vantaa parish union.

Action Based Learning

In learning processes derived from the CABLE project, the pedagogical practice theory, the choice of teaching methods and the trainer’s activities with learners are built on the exploration of the background of the learner as a future or present practitioner. The best practice for learning, as identified by learners and educators in the CABLE project, emphasises collaborative and cooperative learning methods.

Constructivism is a theoretical umbrella term for learning that is a process of creating new meanings, both independently and in interaction with others. Teaching is based on the learner’s way of perceiving the world and their interpretation of it as well as the concepts being used. Cooperative learning is based on a socio-cognitive notion of learning, which emphasises personal learning through peer support. Teaching methods favour learner-centred processes, involving group work, pair work, a variety of projects and the encouragement of personal engagement with and interest in the studies and tasks. (Silvo 2009.)

This collaborative approach is about to learning which aims to develop common knowledge, identify difference and where appropriate build consensus among the group. This means that dialogical methods and collective activities in which all are involved are essential to the implementation of

learning and that the analysis of socio-cultural aspects through experience is a critical factor. The prime characteristic of the process is the setting of learning assignments for which 'the answer' is not predetermined, but rather the expectation is that communities will learn something new together. Learning takes place in the process and the outcome is determined by the participants involved in the process and is the result of joint action. (Silvo 2009.)

In developing the learning process, a critical factor is the personal and in some cases, group, motivation of the learners and therefore it is important to note that motivation may be affected positively or negatively by the recruitment process. Essentially, constructivist approaches to learning depend on self-management and therefore both positive motivation to participate in challenging tasks as well as prior agreement to the objectives for the training are very important factors. (Silvo 2009.)

The role of the trainer in such a learning programme, based on an inductive, constructivist approach, is demanding because it implies the readiness to be a 'director' who has an enabling role, being ready to take a back seat in order to stimulate and make room for the student's self-directed learning. The trainer must keep the objectives and pedagogical approach of the programme sharply in mind all the time and design each step of the educational process in a way which is responsive to the themes and issues developed during the training. This is related to the constructivist view of teaching methods which support students' self-direction; however with the CABLE approach to 'double learning' already mentioned the role of the teacher in the learning process becomes blurred. (Silvo 2009.) The Community Training model is a process which, through experiential work leads to examine the functioning of the structures, processes and resources that affect the evolution of work. The model is built on an active relation to the prevailing circumstances, together with the different actors on it and within it.

Process of Community Action Based Learning

In this section the Community Training process will be presented. This has been developed by me and Kaija Tuuri as leaders, starting in 2009 and Tony Addy has made many contributions and been a mentor in this pro-

cess. Community Training as a pedagogical process can be viewed from the point of view of the skilled social workers, the service users, or the managers of such work. The Community Training process can be divided into six sections: Orientation, Biography, Observing, Common Features, Action and Evaluation. The orientation phase refers to the sharing of information before the start of the process. Working with biography and observation is about experiential goal-oriented work. 'Common Features' relates to social analysis, as well as the work development process. The fifth step is action development and the sixth step is evaluation (although evaluation is a continuing aspect of each step in the overall process. The different phases are reviewed in more detail in the figure below. (Figure 2)

The Community Training approach examines personal approaches to occupational activities and work practice in context. This model is a process in which, through experiential work leads to the examination of the functioning of the structures, processes and resources that affect the evolution of work. The point is that the learning process is always built up in relation to the prevailing circumstances, together with different actors.

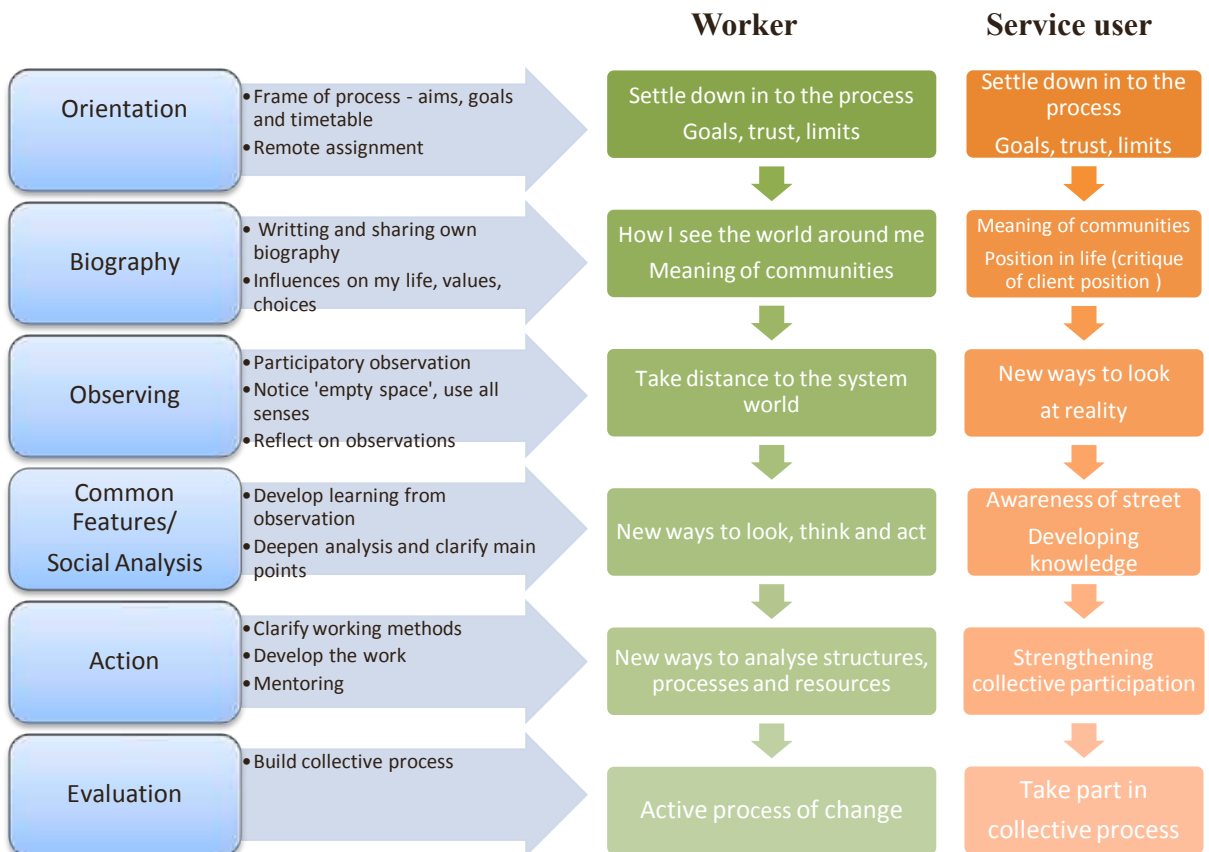


Figure 2. Pedagogical proceses

Orientation is about settling in to the process. Adequate and clear information concerning the journey ahead should be given beforehand. Expectations and goals for the work should be established and clarified and the limits and schedule for the work agreed. Commitment to the process must be built up from many different angles. In this process, commitment is based on three different dimensions:

- The future expectations of relevant organisations should be clarified (e.g., in the case of workers, employer expectations).
- Trainers must answer the questions: Why? What? Where? When? In this phase sufficient information should be provided about process and contents and the training objectives must be opened with sufficient clarity.

- Training technical information includes the practical information about the process, schedules, tasks, duration, confidentiality (ground rules) etc.

Training objectives consist of three important aspects based on three different perspectives, held in parallel, assuming the training is for workers. The persons in the training have to have their own goals. Training is related to the service user and the goals have to be related to work which eventually will have its own goals. The third perspective is that of the service provider or manager. Enough time should be reserved during early stages of training for the clarification of participants' objectives which will enable the construction and creation of common 'rules of the game'. The first phase should enable people to get to know each other as well as to strengthen confidence and consequently, the process of engagement which is vital to the success of the process. The process of linking the training objectives to the goals of the organisation is important. The sharing of previous or similar training experiences can also be important as can sharing how co-workers and supervisors see the training. It is necessary to stress the values of the training and to exchange opinions and create a positive emotional climate in relation to the training. (Valve 2011) The question of confidentiality is important as much personal information is shared in the training process, especially if there is a high degree of trust. This means that if there are persons from the same work organisation who are decision makers or have other power positions related to other members of the training great care must be taken to ensure that information shared is not used in other work situations outside the training. This ethical point is being further developed by the CABLE partners.

During the programme participants will receive guidance and support for the independent and collective work and a one day start up workshop should provide orientation, review of the objectives and process as well as information for biographical writing.

Biography is the first step of the training process and is based on the work of participants with their life story. Personal, social, community and cultural roots are explored and each participant writes their life story. The biographical writing contributes to clarifying the point of view of the participant on their work expectations and motivation as well as their resources. Participants work on their own life stories and their experiences between

the orientation day and the first workshop. The participants are divided into small groups in the workshop and the biographical work is shared. Each person chooses how much and what is said. Sharper awareness of one's own personality as well as background, values and awareness of the choices open new perspectives on social, youth and diaconal work. Identity issues are one of the key starting points to explore community development work in the project.

The goal of work with biography is to put your own life under review. Participants are asked to write the story of their self: "How did my 'I' come to be?" The writing should discuss the following aspects: 'What kind of life situation do I come from?', 'How has the generation to which I belong shaped me?', 'How do the communities which were around me, and my positioning in them show up today?', 'What are the significant turning points in my life?', 'Which persons or organisations have had an influence?' and so on. The aim is to describe social relations as well as interwoven values, beliefs, traditions and socio-economic, political and cultural background. Participants are not asked to write their own psycho-historical view of the story, but rather to analyse the ways in which different communities and social periods have affected it, and to reflect on how their own identity is constructed through these. Later, the work continues in a reflection on how their values affect the identity of professional practice and identity.

Our interpretation of the social situation, experiences of history, religious, political background and social class are factors that contribute to identity formation, in addition to the existing sphere of life and we are constantly editing this story. Our professional identity is produced through a wide range of conflicting demands. On the one hand, the different requirements of working life and expertise require a very flexible professional identity on the other hand and a strong self-image, perception of oneself is needed, so that flexibility is a requirement of different possible actions. In continuous professional life, workers need the know-how to challenge the re-definition of re-shaping of professional identity

Working with biography and writing down one's own identity-related reflections that are also produced builds the story. When writing a personal biography one creates self-belief and discovers resources and motivations based on the past. At the same time, one writes a life story in relation to the prevailing situation, time and place. Life story writing and re-telling

can be seen to have a number of stages. The first and most essential is that the writers write for themselves. The writer then hopefully filters, and then re-examines what has been written and why. Second, she or he then tells a story that already at this stage is slightly different than it was in writing. The listener is the author telling the story in order to make choices, and it is important to take the distance to write about the text. Thus the narrator takes a position which makes it possible to see things differently.

This is one way to extract and clarify the professional cross-pressures. Professional identity often reflects one's own lived and experienced life - about which we know through the language we use and this can be analysed and recognized. Personally, I think that professional identity and developing self-image are strongly interconnected. The more professional identity is formed, the more tools we need to revise our own self-image, which is arising from our own life story. Work with biography exposes the changing and developing interaction between the motivation and expectation of the person as well as own resources and emancipatory experiences and the expectations defined in professional statements and job descriptions.

For social and diaconal professionals to work on biography is an on-going and valid learning task. It is an important addition and has as much value as work to determine professional ethics and the values and ethics of the organization. Personal norms, values and ethics may have at least as much impact on practice as institutional codes. Individual employees' values, norms and ethics have an influence on work practices and even on the employing organisation. The relationship between a worker's own values, norms and expectations and even way of life and those of the organisation and of the service user are an important area for exploration and learning.

Observing: Exposure, in principle, is a process of creating a group dynamic based mode of learning, in which a specific 'experience' can be imported into the analysis of a participants own biography, and active life-cycle analysis, so that the exposure experience acts as a mirror to biography and vice versa. The first step is to become aware of the starting point through biographical work and then to continue by entering a specific environment and noticing its impact on the senses. The second step is to reflect on this and bring it into a reflected dialogue with biography. The third step is to explore similarities and differences in the group which shared biographies. Actually, the most frequent experience is that learning through exploring

the different perceptions of the same reality by group members who have worked on their biography together reveals huge intercultural and social differences according to biography/identity.

The purpose of observing is to learn to read our environment, not through 'knowing' or 'judging', but rather by being and experiencing, as far as possible without presuppositions (for example professional or social scientific categories). This is the core of the CABLE process and links biographical work to self-understanding, in terms of professional approaches which are deeply rooted in participant's biography. Motivation in the work and expectations arise from this often unexplored source. So the training is innovative and creative and almost always yields new knowledge and leads to new actions.

Observation in a community is a key element used in in the training. Participants are sent to observe the reality around them – one selected area or place - with an open mind and with all their senses without haste. The intention is to start with experience, to perceive the environment first hand. Questions about the findings are such as: what do I see, hear, feel, smell, taste, and what I think about this. Being present without interpretation from professional or social scientific categories intruding is important. It is important to spend time in the area, in the same street, passing several times and allowing it to be really present to the participant. What messages do we get from the environment? Each person then makes a presentation of the key understanding of what has been observed, usually in one symbolic illustration which can then be shared in a small group. The relation of perceptions to participant's diverse backgrounds (age, gender, class, race, ethnicity etc.) is made clearly evident. In this training stage, participants will learn something new about themselves, the environment, which is observed and very much will be learnt by a group of peers. Experience, reflection and analysis of this step continue to the social analysis section. It is important not to neglect the weak signals (tacit information) which come through this process because most formal analysis omits this personal stage. It is a double learning about the environment and the participant.

In some training programmes where the process is used with professional workers in social service, environmental observation is made in places where service users are moving and being – neighbourhoods, bread queues, the social welfare lobbies, residential centres in the corridors. The aim is not

to take an 'employee' point of view towards the environment but to find a space where everyone can ask themselves about their own internal feelings concerning the environment as the exposure process takes place. The observation at the end of the period is done, for example by each person making a collage of experiences during the exposure period, which reflects the feelings which had been raised and the first reflection on those experiences. This experiential work is deepened as the second step. The group is divided into smaller groups and their task is to produce a presentation of their choice, which describes their understanding of the service users in the world. Presentations could be dramas, stories and visual outputs. These exchanges create discussions of power and raise issues of responsibility as well as of the employee's role and practice and often result in proposals for change or stimulate new 'projects' (see the section on Action below). More recently the same model has been adapted to work either with service users and residents as well as with managers and decision makers.

Social analysis is built on the observation of experience based on discerning the key themes from the observation/exposure phase. This work may begin by using a variety of techniques with each group (collage, drama, poetry, photos, learning cafe, etc). It is important to reflect on the work on how the observer's own background and story is reflected in the findings. In this way, personal life story links to social analysis and action and the whole process yields new knowledge.

Social analysis implies the process used to analyse the perceived reality and it includes importantly the examination of the tacit knowledge derived from the exposure process. Participants look from their own clarified perspective on the environment by asking what area, the streets and buildings tell about the people's everyday life, social relations, culture and what we can discern about the economy and the results of political decision-making. Then participants can ask who has had the power to decide how the environment looks, or whether any element in reality or anyone seems to be 'missed out'. In addition the impact of different 'markets' on everyday activities, the presence of any people's social movements, as well as the diverse prevailing cultural codes can be considered. In a further step this can be shared and 'controlled' in dialogue with residents or service users and/or they can also be involved in a similar exercise as with neighbourhood residents in the Roottori project of HDI.

In this context we can refer to the transformation of information and experience by taking it to a deeper analytic level (Nonaka & Takeuchi 1995). Taking distance from the exposure process and the situation gives space to transform experiential knowledge into conceptual information. Nonaka has used the term externalization to describe this knowledge which is produced from tacit, experiential data and transformed through analysis into practice. Taking distance and analysing the analytic results has also to go beyond the core group and be reflected with a wider group of other actors in the situation. This 'mirroring' is a vital step. In this process, intuitive knowledge is revealed and participants develop confidence through 'knowing what they know'. When they then provide information of the results to 'others' (such as inhabitants, residents, service users) the analysis is deepened. At best, through this type of process participants can experience strong feelings of power, which is also one of the objectives of the process. It means however, that the participants/workers have to have the motivation to look in the 'external mirror'. So we face the question whether we have the courage to face the unknown 'other' and develop our knowledge and practice with them. (IJzerman, 2000.)

Action: The Community Training approach aims to enable participants to have a wider awareness and a richer understanding both of their position and the work context, leading to new practice. Already, in the training group, participants become aware of powers, roles and interactions as well as the expression of emotions and in the process, openness to uncertainty and creativity is produced. This in turn creates a natural enthusiasm and desire to new types of activity in one's work, even a very small scale at first. At the end of the initial training process, small groups (or maybe individuals, depending on the case), develop a 'project' which is based on the findings and implemented in the everyday work life. The training group receives mentoring on the planning of the project(s) and also meet at specified times during the implementation for review and reflection on experience.

One part of the follow up Community Training is mentoring the participants in their subsequent development projects. The projects are designed to work out community methodologies and practices in different specific work contexts. Jori Leskelä describes such bilateral interactions as mentoring (Leskelä 2006, 165). In Community Training support and supervision

has, however been carried out in a working pairs involved in a group of four to six members who also meet together as a group. Pekka Ruohonen has defined mentoring as development work based on solid interactions between an experienced senior, (mentor), and the less experienced junior colleague, actor. In this sense, pair and group-scale processes could not be called mentoring but rather they are in the field of supervision. However, in my opinion, mentoring is a typical term with a dimension of relations between equals, where the mentor guides the group and supports the participants. Ruohonen, in addition defines mentoring to mean that a mentor faces the learner without having to represent a particular instruction, profession or duty of control. In my opinion, the mentoring relationship entails a long-term personal commitment (Leskelä 2006, 168 - 171). In Community Training, we use the term 'mentor' to describe the relationship, even if it was in many respects a very different process than that which is usually intended by the classic definitions. The process has been more one of consulting and professional life training than is normally implied by the word mentoring. The discussion of the appropriate terminology for the work in this phase is still on-going.

Evaluation: Assessment runs through Community Training as an essential element. As an integral part of training is steering the work, therefore it is important that trainers collect participants' feedback on various stages of training. Ongoing assessment of the importance of a community's work is part of the whole process. This review process is an important component in developing the work and of carrying through the commitment to the objective of enhancing meaning. Participants own resources for reinforcing the processes of assessment are the key dimensions of equality, openness and transparency of the learning process and the reliability of the outcomes. Assessment draws attention to the fact that the different backgrounds of participant views are not only shared in the process but will be equally considered. Participants are free to provide feedback without having to fear for their status. The assessment is so transparent, that everyone knows to whom the findings will go and what will be done. In addition, the evaluation process must be transparent so that the feedback provider becomes aware of the effects of their feedback.

Evaluation is also continuous thought the whole training and implementation period. Evaluation refers to the critical relationship between the

present situation and present practice and the development of steps during the process of taking new approaches into practice. The evaluation task creates a discussion of observations on the production and implementation of new practice and changes in strategic direction and includes reflection on the values and ethics on the basis of which we are working. The process of developing new approaches to evaluation which are mutual and involve different actors is an important part of the Community Training which aims to raise, above all its emancipatory dimension through reflexive assessment of significant events. The continuous evaluation refers not only to the practice but also to the work environment and the roles of other actors involved in the development work.

Conclusions

The central core of Community Training is the understanding and knowledge of holistic and emancipatory processes that strengthen civil society and the creative aspects of the social field, by taking a community approach to ones work. The development of Community Training in the way that I have presented it in this article is a long process running from the early 1990s onwards. This process is built on co-operation and the sharing of basic premises and is shaped by elements which derive from a long professional experience and which are built on the work produced by the vision of community. The community-based working model is always undertaken in a specific time, place and situation and moreover it is not pre-planned and packaged learning. Although in the presentation above, I have described the flow of the process as a model, the specific content, approaches and steps are always to be worked out in the specific life and work context.

In the Finnish context, the Community Training methodology has been developed since 2000, while also sharing with others in European cooperation, involving reading common literature and dialogue with others about their experience and views (Valve 2005). In 2005, the three year international EU funded phase of the project began and since then development work has been undertaken in Vantaa Parish Union, in social work, and the Diaconia University of Applied Sciences and by the Helsinki Deaconess Institute aimed at training employees starting in 2009. Helsinki Deaconess Institute has continued to apply the methods of service users directly in the

Roottori - project since 2010 and a number of other significant projects (Jokela 2012).

The community focus and dual process of learning means learning is a common field in both trainees and trainers. The learning is conceived as a process of dialogue through which meaning is built on the experience of community learning together. It is important that there is equality in terms of power relations, and this training model raises questions about the roles of professionals and service users/inhabitants in development processes. It is also important to analyse the differences between roles and to critique professional paradigms through this process and this may result in not only new practice but also new 'rules'.

There have been successive learning programmes in very different environments and very often the training has been called for in the midst of change in the context of organisations or as a tool in organisational change. The tightening of financial conditions for social work as well as strategies for organisational change inevitably affect employees' work situation, motivation, use of time, resilience and endurance. What is important for the working community and the organization is to create both physical and mental space for new learning. One factor in the success of the educational process has been that the orientation has been worked on by the trainers with sufficient thoroughness. The agreement about work schedules and structural clarity as well as careful work on the motivation of participants beforehand are elements which are very important and which ensure the success of the process.

Those involved in leading the learning process must know and realise community learning approach in the development of their own work, as well in the training of others. This approach has clarified the importance of taking time to distance one-self and clarify self-perception and perception of place and context as well as experience which are all affected by the training. Group process is an important part of the training and the building of the groups, if they are to work has to be done with great care. Working as a team is reflected in the process of mutual education, which involves the trainers as learners and this process has been used with students, workers, residents of a neighbourhood or service facility, service users and organisational managers and decision makers. Education itself is not yet change, but its results, in this training model are continued through development in

different contexts. This is one of the key conditions for community-based learning work. The new insights from the learning must be implemented in practice over time and the process must allow time and resources for this.

This article has been designed to analyse and clarify the development of the community-based pedagogical model, over a long period of time, as a way of working with the structuring of the paradigms and practice of professionalism in a new way. Process-continuous work using this model is always vivid and surprising. Although a variety of signs and steps can be identified, the nature of this mutual process is its liveliness and dialogue in which all parties are involved as learners and developers. The model has also been adapted to use with service users, local residents and decision makers with similar creative results.

In conclusion, through evaluated experience we have found that community based learning using the elements mentioned in this article is applicable across the wide fields of professional development and worker training as well as in processes of organisational change and strengthening action in civil society.

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Eva Kavková

THE CABLE APPROACH IN PRACTICE - THE EXPERIENCE OF EKS, PRAGUE

Introduction

EKS stands for the European Contact Group in the Czech Republic. It is an NGO that was founded ten years ago as the Czech branch of an ecumenical Europe-wide network called the European Contact Group (ECG), focussed on social action and training. The EKS has similar goals and activities – the main aim is to promote equal opportunities and train and empower marginalised groups such as migrants, women with small children, single parents or elderly people. Since it was the ECG where the CABLE idea was developed, it is quite natural that this has been also one of the approaches that EKS has adopted for its work.

CABLE approach

The CABLE approach is rather simple yet very essential for the work of social workers and trainers. It is based upon belief and persuasion that the starting point for social or community work is the worker him or herself. This is the main ‘tool’. Therefore it is crucial – before we start outlining and implementing any strategies and working plans to begin with each workers biography. Even though this idea seems very simple, it has not been a common practice at Faculties of social work nor in the agencies and voluntary organizations working with marginalised people. However, as the practice shows, it is quite essential.

Exploring your own biography means exploring one's identity in relation to community work – values, beliefs, opinions and attitude towards 'clients' (or the so called life world) on one side and institutions (or system world) on the other one. Motivation is also very critical in the community and social sphere. Why do I my work? What is my aim? Do I really want to help other people or is it just a way for me to deal with my own problems? What is helping?

CABLE as a pedagogical tool

The EKS has implemented the CABLE approach in different environments:

- in our own organisation – as a training method for the EKS staff (mainly social workers and trainers)
- in a training programme for service providers working with migrants in the Czech Republic
- in an international training programme for community workers (together with an international team of CABLE trainers from UK and Finland).

The methods were more or less similar.

Internal training

The EKS organised a CABLE training for own staff – in cooperation with Tony Addy (as the main adviser who helped to develop the training scheme), Barbara Hancock and Jim Robertson, who took care for the exposure phase in the UK. The model was the following one:

1. Defining the main learning points: before the team set out for the learning trip, each of the team tried to define his or her main goals and answer two questions: What do you want to learn and why?
2. The starting points were two **exposure** experiences: they took place in an unfamiliar environment, during a study trip to Newcastle and Southampton, in very multicultural area. Though the Czech Republic has the highest number of immigrants compared to other East European countries.

ries, the numbers are still quite low (less than 5% of population) and most of them come from the former Soviet republics – so the cultural differences are not very big. The neighbourhoods we have visited during the exposures were quite the opposite – very multicultural, with many communities living in one area, full of colourful shops, bistros, small houses and temples of all religions. Quite a strange place for a person coming from Eastern Europe.

The task was to observe the neighbourhood – as a clean sheet of paper and note all the impressions, using all senses and without any pre-judgement. Each of us had to take some notes or impressions – in written form, photographs, drawings, whatever he or she preferred. And also one symbol.

3. Second step were the visits to local organisations and agencies (both in Southampton and Newcastle) – which offered a first chance to discuss the observation from visits.
4. Learning diary: each member of the staff team had to take notes and every evening during the study trip make a reflection (all alone) on the activities carried out during the day. The aim was to ask ourselves ‘What have I learnt myself, personally during the day, what have I learnt professionally and is there anything I would like to explore more into the detail and reflect further on?’.
5. The next step was a group reflection, which was carried out after the individual reflections.
6. Debriefing as a last step: a follow up session was organised 3 months after the study trip, with Tony Addy – and all the team members reflected on impacts of the exposure and study trip, measured own development and checked whether they achieved their goals or not.

Why was the training important for the EKS? It enabled us to create a distance between ourselves and our work (especially since we were not in our familiar neighbourhood). Such an empty space creates a chance to see own work and even our own self with different eyes, without stereotypes,

prejudices and long-term habits. It gives a freedom for the spirit to reflect and evaluate, which is so much important but often difficult to arrange and organise.

Training for service providers - Put Yourself into Integration

A two-year's project for service providers working with migrants has been another opportunity to test the CABLE method. The training was designed for a small group of a maximum of 12 people from different sectors – NGO's, agencies, state institutions and took about half a year (for each group). It aimed to put the participants 'into integration' rather than the service users, as a step towards more effective work! The series of 3 workshops (each of them was 2 days long) offered different insights on work with migrants – focussing on gender and cultural sensitivity and the community development approach. However most of the work was carried out by participants themselves. They had to make suggestions, create policies and find answers on different controversial topics related to their work.

After the 3 workshops the group moved to East London for a couple of days and could see with their own eyes all the topics that were previously discussed – in reality. The visits were followed by an evaluation workshop (2 months after returning from London). Each participant reflected whether his or hers expectations were met, measured their progress and development and made an action plan indicating how he or she will use the outcomes and learning from the training.

International training

A training workshop for community workers from Eastern Europe, which was carried out with a joint international CABLE training team, followed more or less the same models as the EKS internal training, the main steps being:

- exposure
- reflection
- creating space for participants where they can feel safe and where they can openly share their stories – space where they are not only objects but subjects.

The CABLE training method is still quite new in this part of the world and most people who are participating in training programmes and seminars are still expecting the old ways of teaching – like a classical lecture. They are used to receive a lot of information which they soon forget and taking long notes which they never read again. If they are treated differently, firstly they feel quite disappointed and sometimes even angry. Later on they reflect (at least some or even most of them) that you have to find the answers yourself. There is no one who is able to give you quick and easy solutions. And this is the main learning outcome – at least seen from my own perspective.

Janka Adameová

LEARNING FOR DIACONIA IN CENTRAL AND EASTERN EUROPE - THE EXPERIENCE OF THE CABLE APPROACH IN INTERDIAC

Brief Introduction to interdiac

The International Academy for Diaconia and Social Action, Central and Eastern Europe, o.p.s (interdiac) is a diverse network of 13 partners in 11 countries rooted in the region of Central and Eastern Europe and which are represented in its Council. The interdiac vision is to promote high quality education and to support life-long learning in an international context. We also support specific research, development and exchange projects which will strengthen diaconia and social action in the region.

A trustworthy network of partner organisations is of great importance for further development of activities in field of education and training. The partner organisations from 11 different contexts with different starting points for development of diaconia are a valuable resource for mutual sharing and learning. The learning from difference is a base line for better understanding both of the individual personal and the working context of professionals and volunteers. In terms of a working approach based on partnerships, it leads naturally to sharing of human and material resources. The openness, trust and respect for each other and to differences are 'red line values' which create a common culture of 'commitment' for undertaking a collective action. Strong commitment of the individual persons is essential for creating the sense of ownership.

The main pillars of interdiac

A Double Degree programme focused on Diaconia and Christian social practice has been elaborated, building on the findings of a regional survey of diaconal actors and based on the testing of a pilot module on Participation, Social Exclusion and Diaconia (2009-2010) with based on the blended learning method. The approval of the accreditation for the new degree programme, created jointly with Diak and the Protestant Theology Faculty of Charles University (Prague) is currently in process..

‘Mobile workshops’ in and with partner organisations have given a unique opportunity to deepen the issue of participation & empowerment of young people from disadvantaged backgrounds AND community diaconia in the light of different national, regional working contexts.

Networking and partnership building is an essential part for the learning and developmental actions of interdiac. Without the ties created within the network, the implementation of training would be more challenging in terms of a complex cooperation in an ‘unknown’ context.

Research and publication go in line with learning and networking activities. In order to match the learning needs of the learners, the research in field of diaconia and social actions is in process. The learning material, which reflects work life, is based on mutual discussions of the participants involved in the training activities. So far the Handbook ‘Make Change Yourselves - Handbook for empowerment of young people in their everyday life’ has been elaborated and published. The Publication ‘New inputs in voluntary action and community engagement’ is under way.

Advocacy and lobbying is a parallel action undertaken alongside the learning and developmental actions of interdiac. The aim is to raise a voice about hidden social issues and via liaison with the partner organisations and collaboration with international umbrella organisations to make impact on creation of legal frameworks with more justice and cohesion. interdiac published Bratislava Declaration on Diaconia and Participation in the year 2010 and this declaration, which grew out of the pilot module mentioned above, reflects the burning issues in the context of Central and Eastern Europe. interdiac has a partnership with the International Labour Organisation, the Lutheran World Federation and Eurodiaconia and through these partnerships contributes to taking a position on certain issues. interdiac

also collaborates with the United Nations Development Programme office for the region and contributed to their ground-breaking report on social exclusion.

Using the CABLE approach in Interdiac

In this section I want to point out three important findings from using the CABLE approach throughout interdiac and in training programmes.

People are the key resource – meaning those who work voluntarily, as activists or professionals. Therefore interdiac pays great attention to working with people to find the ‘biographical roots’ of the motivation for involvement and the expectations that people have of their work for and with people. The process often includes using an ‘exposure’ based process to develop a deeper reflection through learning in a group with different backgrounds. This basic work is important for workers who aim for transformation and empowerment.

Participatory approach based on mutual respect has been implemented in the following process based actions, related to both learning and the management of the processes:

- Partner organisations represented in the interdiac honorary council have been involved in the identification of learning needs and the development of new programmes and their implementation.
- Managerial activities count on the coordination skills of local partners which host international events. So, the local coordinators are appointed and take over preparation tasks, both in terms of logistical matters and programme design of the Seminars.
- As the interdiac learning happens in a continuous, developing process and not episodically, a wide local representation of partners are involved in the activities which take place during the ‘in-between’ period between face to face events. The blended learning methodology is used to facilitate the learning process and generate new knowledge. Through this, the multiplication effect of ‘learning by doing’ can be achieved.

Community as a sign for Christian service (diaconia) from point of interdiac: Building a community is one of the main goals of all the interdiac events which goes along side with the process based learning. This can

guarantee the development of new actions based on trust in a long term perspective. We live community by devotions & sharing in an Agape meal, or by having meal together continued with a social evenings.

These three 'main lines' are reflected in professional work which starts from the 'strengths' and knowledge of people in need, from their own life world, which emphasises from the beginning participation and which builds community. The basic understanding is that we cannot promote in 'others' that which is not grounded in our own experience and practice.

Key messages from interdiac practice for future work

The participatory approach, which highlights a value of each individual person, provokes the process by which they discover their own gifts and resources. This gives them trust to be open for empowering actions. The empowered person builds trust and becomes involved in collaborative activities, which creates a safer baseline for the sense of commitment; and in terms of network building, this ensures more stability for the future actions. This is true for interdiac as it is for local diaconal and social engagement.

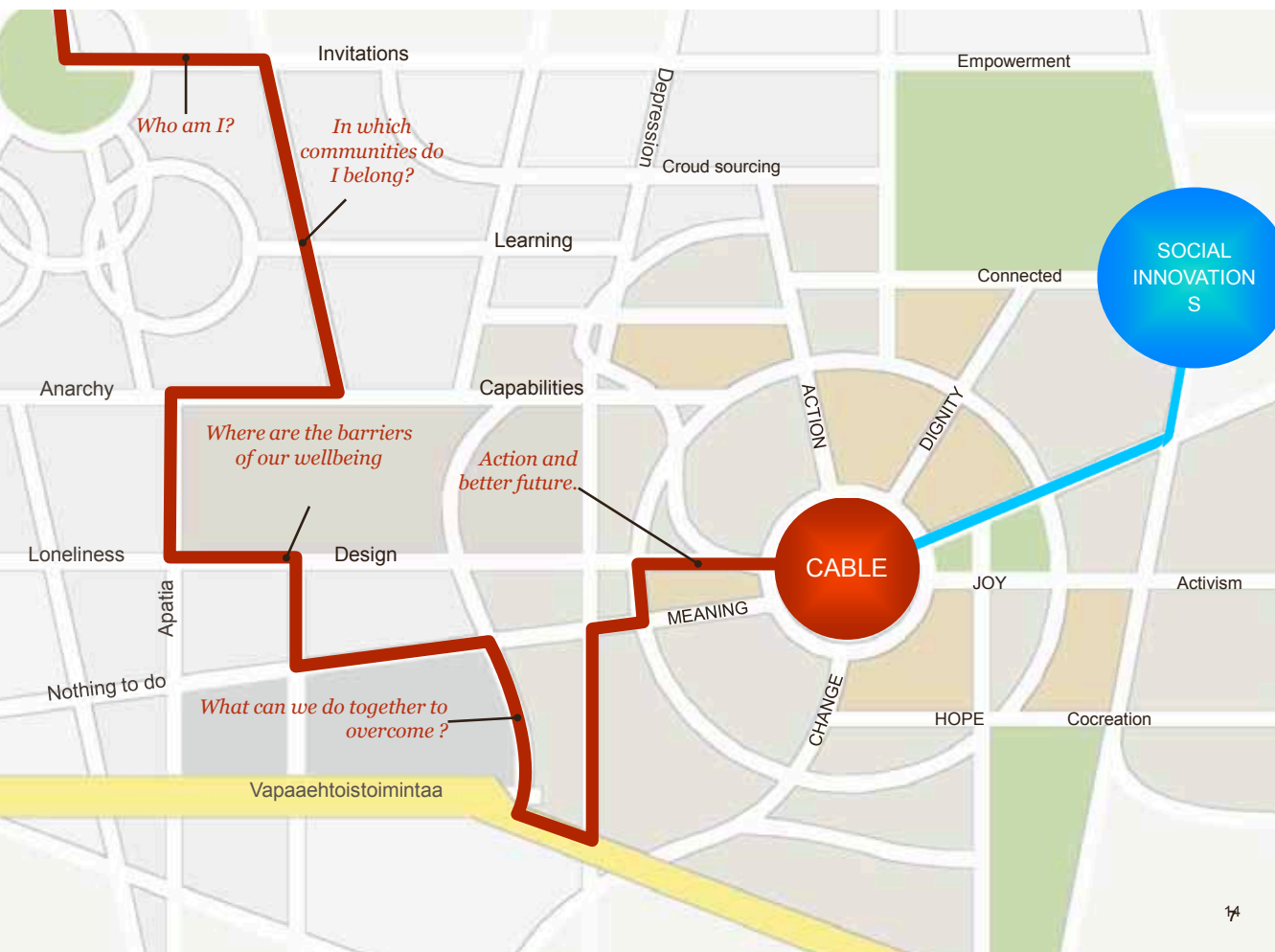
Community based learning counts on personal and group learning in an environment of trust. The group learning has a great impact on the attitudes to others and the work or service model. The continuous reflection process supported by the 'exposure' approach in learning programmes, has led to the transformation of individual lives and personal and professional service models. Many of our participants follow through this ongoing transformation process. On this basis processes of transformation can be supported in those with whom we work in marginalised groups and contexts. And this transformation is what we understand by the term 'diaconia'!

REFLECTIONS

The group discussion on the three papers produced some conclusions and also rose up questions for further work.

- From the experience of the participants, professionals and students who have undertaken 'classical' training in social work find the CABLE approach challenging because traditional professionalism emphasises taking 'distance' from the 'client' whereas CABLE emphasises 'presence and closeness'. Following the CABLE training therefore often leads to building up a new professional identity. There is a need for trainers to be aware of this before the start as training usually carries the implication of 'teaching' rather than 'active learning'. On the other hand the approach of CABLE demonstrates the linking of theory and practice in a process of learning which can be used in the field.
- It is very important for an organisation which wants to use the CABLE approach that the values and practices (including management practices) support the approach. There is a need to experiment with training in the CABLE approach as a cross cutting process in an organisation so that the results are embedded. Individual workers who are sent or who participate in CABLE training are in a difficult position if the colleagues and managers in the employing organisation do not support the follow up implications. This process takes time and resources
- In terms of practice, the opening up of work with people (figuratively) 'in the street' creates a possibility for 'two biographies' to meet! This can produce a 'shakiness' especially for the worker, which can lead to new understanding and new practice if it is not 'short circuited'.
- It is important after the initial training to offer a support and reflection group for developing the practice. Topics may include the 'conflict' between the CABLE approach and traditional approaches or between control and working for change – for example through this approach service users may well become activists. The 'new' professionalism also creates many opportunities for learning and development and it is also important to support workers in 'managing the boundaries of the work' in a new way, not simply depending on systems and structures.
- There is a need for more follow up research, sharing and networking to evaluate and develop CABLE training further.

6 EXPERIENCES IN MODERN ACTIVITIES



INTRODUCTION

This workshop was introduced and conducted in the Finnish language and was based on the experience of participants in the training programmes based on the CABLE approach being implemented as a cross-cutting approach by Helsinki Deaconess Institute. This has involved training groups of workers in a wide variety of settings and also training trainers. Latterly the process has extended to using the approach with service users, residents of housing projects and residents in local neighbourhoods. The focus of this workshop was on service users and residents. The workshop did not have a paper for the introduction but here we include a translated summary of a paper prepared by Iisa Karsten & Satu Ryöttä as part of the research related to this project. The workshop was led by Kirsi Rintapanttilla, Hannu Myllynen, Jukka Hampunen.

Iisa Karsten & Satu Ryöttä; Translation and summary by Jarno Porkka

NOT FOR BUT WITH THE SERVICE USERS

Note: This article is based on the final thesis produced by Iisa Karsten & Satu Ryöttä (“Ei asiakkaiden puolesta vaan heidän kanssaan”, Diak Helsinki, 2012). The topic of the thesis is the community coaching experiment with the users of Helsinki Deaconess Institute accommodation services, where the CABLE methodology has been used in organising the users’ everyday life. The ‘civic activities-arena’ is an open access centre which is run by Helsinki Deaconess Institute.

Introduction

Since the 1990’s the shift towards neoliberal governance in Finland has been growing; neoliberal meaning the application of the values and models of the market economy on all levels of the society. Bringing social politics and social work under the neoliberal market models is however, problematic. Individualism, greatly valued in neoliberalism, has eroded the communal basis of people’s lives. Important factors perceived as eroding the communal values include neoliberal market economy, reducing welfare state and the multivalued postmodern culture idealising individualism. (Saastamoinen 2009, 48-50.)

A solution to the erosion of the welfare state is being sought in reviving communities and communalism. There’s been a shift in view, seeing communities as possible service providers in addition to the state and the market. The role of the third sector, associations and organisations, has been considered in a new light. There’s also been an emphasis on deliberate

construction of self-help and peer-help communality for people through various administrative means. (Saastamoinen 2009, 46-47.)

The purpose of this article is to describe the participants' experiences of 'community coaching' in the 'civic activities-arena' of the Helsinki Deaconess Institute. In addition we'll introduce the methods used in the implementation of community coaching. Community coaching emphasises the service user's own expertise about their own community with the purpose of making the service user's voice heard. It was natural to find out the service users' experiences of community coaching through interviewing them.

The main purpose of the coaching in the 'civic activities-arena' was to emphasise the fact that visitors and the residents of the living quarters of the Helsinki Deaconess Institute are experts of their own community. They were encouraged through coaching to find their own solutions to improve their communities. The goal is to build communities to support people, to support citizen activity and to open professional communities to people feeling social responsibility (Helsingin Diakonissalaitos B).

We set to find out what the coached people had experienced in the community coaching. We've gathered theory around every theme that came up.

We'll be dealing with following themes from the material:

1. The relationship between the service user and the employee.
2. Waking up to one's own environment and observing it.
3. Empowerment through activity and towards better everyday life.
4. Recognising one's own value through self-knowledge.
5. Courage to make a difference in one's own community.

The relationship between the service user and the employee

The purpose of community coaching is to reinforce the partnership and interaction between the service user and the employee. When service users are supported and encouraged to take responsibility of their own life, there will eventually be significant savings for the society compared to the alternative where the society tries to handle everything for the service user. This does certainly require a whole different kind of attitude towards the work and this is much more challenging for the employee than just doing everything for the service user, but the outcome is also much better.

The coached people found it important that the employee places themselves on the service user's level. For example a coached woman saw the employee as a sort of companion in the mundane everyday affairs:

I think it's important for every person that there are different people there at the same time, and I think it'd be good if the caretaker and the inhabitant worked together as a team for the life evaluation. (Woman 1's statement, free translation)

The coached participants also found it important that the employee listens to the service users' opinions and works accordingly. They found openness in the relationship between the service user and the employee very important.

It's the sort of a two-way relationship. To reach the openness, you'll have to work for it. Who takes the initiative and how to make it is the hard question. It probably has a lot to do with the chemistry between the individuals. It happens on a sort of a neutral individual level. This hierarchy and the culture of the streets will continue as long as peoples' homes don't feel like their own homes. That's just it, focusing on the everyday things with your own employee. (Woman 2's statement, free translation)

The coached participants also wished for honesty and courage in situations where the service user and the employee do not get along. The coaching was also intended to create community spirit between the employees and the coached people. There was a special emphasis on the employee's role as a part of the service user's community.

In the traditional joining- and control relationship the service user is on the receiving end as the target of the help. The service user's role is therefore assuming position as the target of the joining- and control measures. The service users might not be able to manage on their own in all life situations and they might therefore need help and support. Thus it is also a part of the service user's role to receive help and support. In this kind of a relationship the employee has a position of authority and power, where the service user does not have the option of questioning the employee's decisions or methods. (Juhila 2006, 119.)

Joining- and control relationships contain some elements that pacify the service user. In this kind of a relationship the service user is viewed as lacking the capability to assess their own situation and the service user merely acts in ways determined by the employee. This kind of target service user role is more about subservience than equality. (Juhila 2006, 119.)

Community coaching strives to break this kind of patronising, authoritarian service user-employee relationship. The focus of the coaching is the interaction between the service user and the employee. The relationship between them is characterised more by partnership based on equal interaction than on a patronising joining- and control relationship. The purpose is to give the coached person a chance to bring up their own information and points of view through coaching.

Changing the service user's position happens first and foremost through acknowledging and questioning the present practices. The employee must dare to let the service user be equal with him and take into account the fact that the service users have useful information as experts on their own life. (Juhila 2006, 121.)

Waking up to one's own environment and observing it

When the coached persons were asked, what the most memorable part of the project was, four out of six answered 'the observation session'. When one observes others' everyday life it might wake one up to one's own everyday things which one otherwise takes as granted. Two coached people told how different the places looked from an observer's point of view:

- it was probably also the observation, we visited Stoori [a drop-in centre in Helsinki]. I was looking at things from an outsider perspective. I've been a service user there drunk, now I went there sober and noticed I don't really like it there one bit. Drunk I enjoyed my stay but now I was just feeling like leaving. There's really nothing to it beyond hanging out drunk there. (Man 3's statement, free translation)

I'd been there before but now I was looking at it differently. I was paying attention to what's going on 'cause we were to take notes on what we ob-

served. You look at people differently that way. Usually you just are there, now you were observing. (Woman 2's statement, free translation)

Most of the participants in the community coaching fight with income problems, alcohol or substance abuse & mental health problems. When most of the energy is spent on fulfilling the basic needs, it's hard to acknowledge problems outside oneself and the biological needs of oneself and the people around. All interest is focused on how to get by from day to day. Observation capabilities are narrow and limited to one's own sphere of life. (Kurki 2008, 60.)

The purpose of the community coaching is to awaken the coached person to observing their surroundings and other people. As people expand their observation by stepping out of their routines they place themselves in a world of dialogue with other people. By sharing thoughts and observations with other people they create liberating dialogue that builds awareness. This dialogue can in turn slowly lead to an approach that enables questioning the previously foregone conclusions in one's own environment. It is possible for people to strengthen their own subjectivity through dialogue. In an equal interaction a person is more than just an object for operations. (Kurki 2008, 64.)

A self-actualising individual can be considered the opposite of an estranged individual. An estranged person is not him or herself but an object defined by outside powers. Social exclusion is often about individual estrangement on some level. The individual loses control of his own life and feels powerless to affect it. This easily leads to outside powers defining the person. (Allardt 1976, 30-36.)

In the discussion about welfare, the description of a person's needs has been divided into two categories. Physiological needs should be fulfilled through material and impersonal resources while social needs should be fulfilled through immaterial personal resources. The fulfilment of physiological needs doesn't guarantee the fulfilment of the social needs, but research suggests that the fulfilment of the social needs provides resources with which to fulfil other immaterial needs. In this way immaterial needs are in and of themselves a resource. A fulfilled need is therefore a resource through which a human can fulfil their other needs. A person who isn't constantly hungry can focus on fulfilling needs other than physiological hunger. (Allard 1976, 30-36.)

The fulfilment of communal relationships requires a quality network of social relationships. Every person has a need to be accepted and valued; in addition, everyone has a need to give and receive love. Community is an important resource which helps people satisfy other values. A person has to belong to a community to feel important. People create meaning for themselves through the community and receive images of themselves while interacting with others. Communal support provides resources for the individual's self-actualisation. All activity that develops and supports the individual's ability to be 'themselves' and increases the individual's level of participation and value in the community relates to the level of self-actualisation. (Allardt 1976, 46.)

Empowerment through activity and towards better everyday life

The coached persons felt it important that they were specifically asked to take part in the community coaching. Part of them thought themselves privileged for having been included in the group. In the group they were given responsibility and tasks to perform. This made them feel they were trusted. The coached participants felt that marginalised people might not know how to seek meaningful activity themselves and they need another person's initiative:

I'm very thankful for this opportunity and I noticed that people with problems will only take part if asked. If they're not asked, people won't seek this themselves. (Woman 2's statement, free translation)

It's important to understand that individual persons are in the key position to make change happen and that the change can happen in anybody's everyday life. (Kurki 2000, 23-24.) From a social pedagogical point of view the person is a dynamic actor and people express themselves and their life through activity. Through activity people can wake up and acknowledge their personal situation and the situation of the society. (Kurki 2008, 52-53.)

Activity is important for a person; we are what we do. That's why social work should pay more attention to how the service users act and support

them in engaging and meaningful activity. Care can help a person in trouble to survive for now but it might not provide people with the tools to survive future challenges by themselves. The danger in excessive care is that the service user grows passive or continues the lifestyle that creates problems. It would be important to emphasise service users as being the expert and the only person able to truly carry out a change in their own lives. Improving the service user's life is a project where the employee is the assistant and the service user is the main actor. (Särkelä 2001, 60-71.)

A person who took part in the community coaching felt that trust in the service user's ability to change his everyday life gave more faith in the change than a patronising approach:

But it did provide me with the experience of trying to live "normal" by the rules and regulations. In some situations I was slightly drunk but I did regret that afterwards. The trusting approach instead of leading by hand does give faith makes me want to be an example in this house. (Man 1's statement, free translation)

One of a person's basic needs is feeling needed and meaningful. People seek places where this need is fulfilled. People at the risk of social exclusion have often lost contact with the activity arenas that would support their purposeful activity. These arenas might have been replaced by arenas where they feel meaningful but with problematic habits such as alcohol use. It can be hard to leave these kinds of problematic arenas without another, purposeful activity with which to replace the problematic one. For example an alcoholic might miss the bar culture where he knows how to act and where he has a certain position; he needs something else to fill the void and avoid the longing. (Särkelä 2001, 50.)

The coached people felt it easier to stay away from alcohol with other activity to take instead. One coached ponders the effects the community coaching has from the point of view of one of his acquaintances:

He got excited and took a few drinks himself, and went on a drinking binge. This must've been a salvation that he got to something like this, to give him something to be sober for. Easier this way, he's got rid of booze this way. This is a big influencing factor. So it does motivate people.

The same person also told about his own experiences about how the coaching and the concrete activity helped him stay away from alcohol:

I began testing the ice and noticed that I can be myself there. I was fully sober for those six weeks. The coaching was a real motivation to not drink. (Man 1's statement, free translation)

An interviewed woman said she noticed the same thing:

I've noticed that for most people alcohol use evens out over time with something else to do. Just need that activity. (Woman 2's statement, free translation)

Recognising one's own value through self-knowledge

The interviews showed that the coached persons felt they'd learned something new about themselves during the coaching. They found the information they had gained about their own role in an interaction useful. Two out of six felt their self-esteem improve, and four out of six felt their interaction- and cooperation skills improve. The interviewed participants said they had compared themselves a lot with the other coached people and they had eventually come to the realisation that they aren't alone with their problems. They didn't consider themselves as aberrant as before, which they found positive for their self-esteem.

It's probably the self-image; I just got realistic with my self-image and myself in spite of having an alcohol problem. It's not acute of course since I'm being treated and it was nice being able to talk with people about the situation and how I have disease and how I'm poor. And I'm not very beautiful. All this is important so that I learn to accept myself as I am. And then I noticed that the other people don't look at me like that, and I didn't feel excluded when I began talking about my own social exclusion. (Woman 2's statement, free translation)

Yeah, this stopped me to think about how I've been such a hassler. And horribly... occasionally more self-centred. It stopped me and made me see,

especially the group working, that I'm not such a special person. In a way that improved my self-esteem and I don't think in such a self-centred way anymore. (Woman 1's statement, free translation)

The image of reality often drives peoples' activity in the reality and through that also their courage to face challenges. Overestimating one's chances often leads to disappointment and failure. Underestimating one's chances and oneself makes one afraid to take any action whatsoever, even the kind where one would have great chances of success. Positive experience and feedback allows us to change our view on our chances and ourselves. (Särkelä 2001, 44-45.)

An interviewed man tells how he initially felt insecure in the community coaching:

I found myself wondering what I'd got myself into. In the 'civic activities-arena' I felt I don't belong there, this is a place for those fancy-pants. Not the kind of "have to have 20 years of jail time to dare go in"-folk. Not this kind of "not sure if I'm in the right place, can I sit here". (Man 1's statement, free translation)

The coaching had a positive impact on the coached person's idea of his own chances:

Some years ago, fifth year here, but when I was a drunkard out there with bleeding knees and flowing nose I could've never imagined that I'd be a volunteer for the Helsinki Deaconess Institute. Or sitting in a course like this. You can always rise. It's important that now that I'm involved and I know where we've been going. (Man 1's statement, free translation)

In community coaching, each coached person reflects on and writes up their own resources. This action is intended to improve their self-awareness. The coaching also goes through the persons own history and childhood. Understanding one's own history is important since it allows us to understand why we've grown into exactly the kinds of people that we are. (Kurki 2000, 56.)

There was also reflection on what kinds of resources participants got as children and what society was like during their childhood. When the aim is to change the society and build our own culture, it's important to realise both personal and our society's history and development. By acknowledging the past people can predict the future and aim to affect it by taking responsibility for their own lives through activity. (Kurki 2000, 55-56.)

The focus shouldn't however be on the past. Knowing one's own past improves self-awareness and might help change one's own activity, but work should still be directed towards the future and the possibilities it brings. If a person wants to develop, they have to give up the past and use the past to serve the future. The past can have a blocking effect if focused on too much, while future and goals take us forward. (Särkelä 2001, 82-86.)

The participants mentioned in the interviews that it's good the past isn't focused on too much but that everybody can tell just as much as they wanted.

I didn't feel uncomfortable. We didn't dig in there. Everything starts from positivity and the point isn't to dig bad stuff or the kinds of things I'd find unpleasant anyway. Everybody can say what they want without digging, which I find okay. (Man 2's statement, free translation)

The focus on one's own resources also received praise from participants:

I have to give praise now; we had this kind of a weird group with all having difficulties and personal problems and poverty is one of them. It's good everything was so discrete and the methods weren't like in therapy. The questions were aimed to find the resources a person has and with short sessions it kinda didn't feel like training. (Woman 2's statement, free translation)

Courage to make a difference in one's own community

Three out of the six persons interviewed brought out the ways in their own chances to make a difference had improved through the coaching. Important factors for this improvement were getting to know the members of the community, the increase in their own resources and the courage to bring up personal opinions.

I've never been daring to present any new ideas but it's always easier when dealing with familiar people you've dealt with before, presenting things there is more pleasant. You know that you can bring stuff up and it just might happen, so it doesn't fall entirely onto deaf ears. (Man 2's statement, free translation)

Well, I realised that my own mental resources have only improved. I believe I have a chance to make a difference. (Woman 1's statement, free translation)

In one interview a woman mentioned that during the coaching she'd noticed it is possible to make a change happen as long as the members of the community are active. She also emphasised the importance of upholding the change.

But yeah in the start it came to old shapes changing and developing. The community must be kept alive or it'll stagnate and get stuck in the old models. This gives an opportunity to find new models through which the community can live. (Woman 2's statement, free translation)

In an ideal community people affect each other in a positive way. Communalism creates safety that liberates people to act courageously as themselves, honestly bringing up how they feel about things. They can identify what they find problematic and what they want to change. A community where everybody has an active role enables everybody's participation in what happens in the community. In an affluent community people's creative energies are free to act. In a functional community the strong and the loud aren't allowed to crush over the weaker and the quieter people. (Vesikansa 2000, 2-3.)

An interviewed woman told how she found the differences between the members of the coached group are a resource in the community:

When we got to know each other we noticed how different people have different gifts and resources. They can only be harnessed if the people in question have the social skills. We talk with each other and through that everybody has something to give the community. In that sense it's good that the

learned methods can be used in everyday life too. (Woman 2's statement, free translation)

People at the risk of marginalisation need the opportunity to share experiences with others in the same position; this helps these people become active. It's important that marginalised or people at the risk of marginalisation can critically reflect the background of the problems and build methods to be freed from the oppressive social structures. (Vesikansa 2000, 2-3.)

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In the discussion with participants, many of whom have been involved in the CABLE training, the following positive outcomes were mentioned as important:

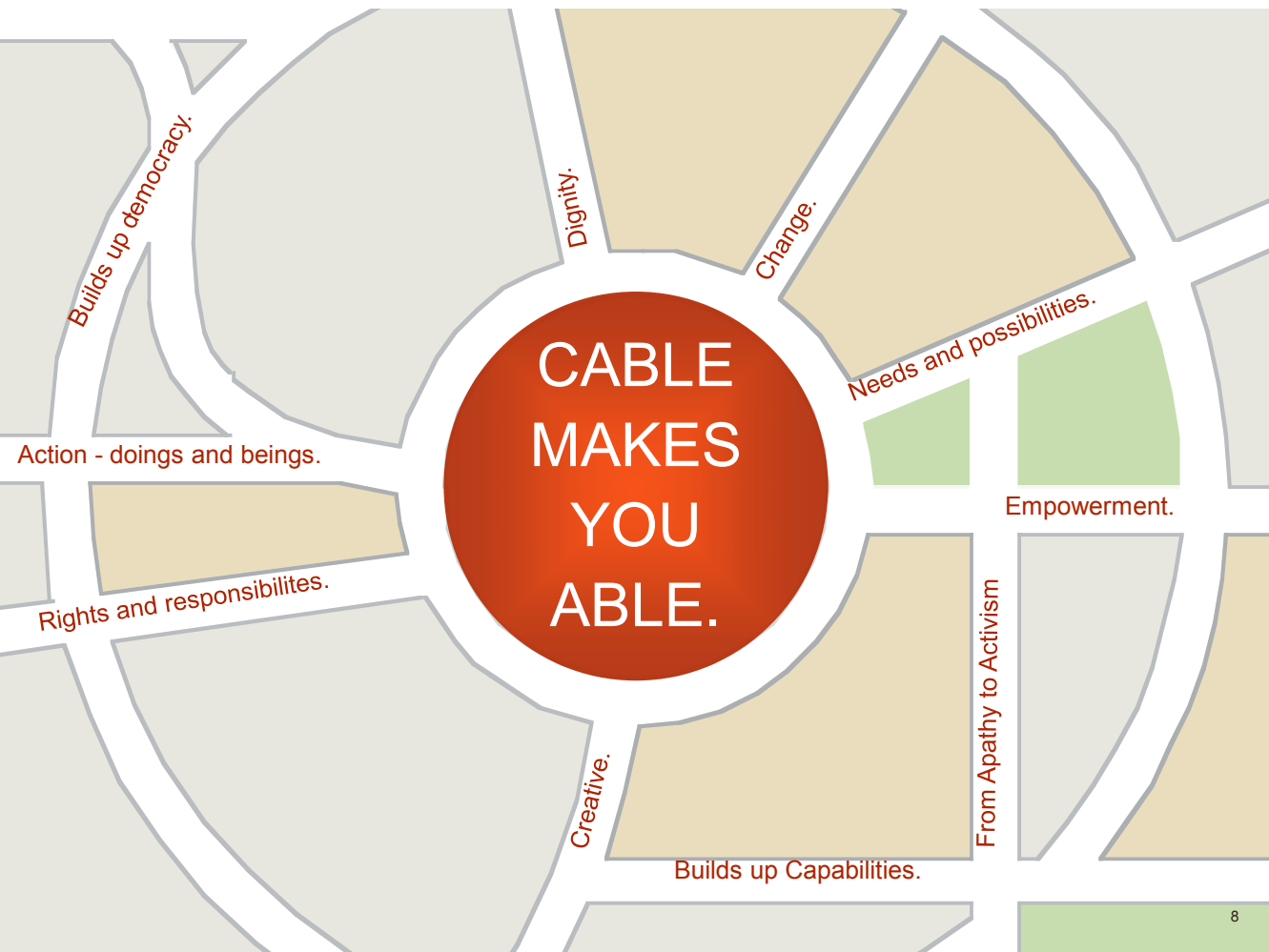
- Being involved in the process means people do not feel themselves any longer as an 'outsider' and there are more possibilities for co-creation and common activities. This process helps to build a better personal future.
- The recognition of real expertise created by the CABLE project has led to a process of where peer counselors are seen to be the 'real experts'!
- The process has created a forum for new thinking and opened the possibilities for service users to be invited to the administrative bodies of care units as experts.

After the CABLE initial training residents and service users valued the creation of space for open discussion and mutual understanding, not only sharing ideas but developing action on different levels. This includes creating new meaningful everyday activities as well as participating in decision making. There is an emphasis on co-creation and common action which is new and the hope is for more possibilities to continue the process together.

In terms of the future, participants were looking forward to a common CABLE process which would enable more possibilities for service users and staff to exchange experience. CABLE was seen to be leading a common development process to build up communities and make change. The wish was expressed that 'management' should be more involved with the CABLE processes.

Looking at the challenges, CABLE is supporting people to articulate their needs, interests and expectations and this creates a demand for the acceptance and implementation of new ideas which are not in the mainstream. This means that all participants have to change their ways of thinking and acting. The workshop asks all involved: 'Are we ready for the changes?!'

7 CONCLUSIONS



Raili Gothóni

REFLECTIONS ON THE THEME

Introduction

The Community of the Future seminar was organised by The Diakonia University of Applied Sciences, Helsinki Deaconess Institute, international partners within the CABLE project and Theological Faculty at University of Helsinki. Discussions about new approaches to community based work, social service and Diaconia gave a good view of situation in Finland, Britain, Netherlands and Czech Republic and beyond. I will now reflect the seminar from point of view of the university and practical theology. What could and should students at the university learn from experiences in CABLE and community based work – and how could they learn it? What kind of new working methods should be developed in diaconia and pastoral theology? What has spirituality to do with community based work? What does this kind of viewpoint mean to research?

Studying is a process with openness and questions

Katri Valve begins her article: “work with the exposure approach has led her to many discussions and reflections on what it means ‘to be with’, ‘to be present’”. At the university, students are used to having lectures, writing different kind of essays and making research reports. Professors and lecturers know their own interest area but what do they know about the environment and everyday life of people outside university? ‘To be with’ and ‘to be present’ is not so much valued, or is it so that pedagogical development is a prisoner of the old culture or perhaps it is a question of finance or courage.

To teach future theologians to be with all kinds of people and especially including marginalised people is necessary for the future church. Community based work is a big challenge to and opportunity for the university. This means that the personnel should be there in the working process and personally put themselves in mirror through which they consider reality and their own life and background. Teachers/trainers have an enabling role and need to be ready to stimulate and make room for the student's self-directed learning.

According to the experiences in CABLE, study means that all the participants are learners, no matter if they happen to be in the position of a trainer. A collective leaning space is the space there two or more human beings meet with their own backgrounds, sorrows, shortcomings and poverty but also possibilities, resources, and readiness to work together. This space means always to be in between different positions and outside the space where one feels oneself secure.

University students and teachers have to challenge themselves with three questions: 'Do we have the courage to recognise that the new context is alien to us?', 'How do we create a space for a critical theological perspective, which allows room for the people of marginalised neighbourhoods to reflect on their situation?' and 'Can we recognise this would lead to review of the starting points and contents of our work and even of the western way of life?'. (IJzerman 2000.)

The CABLE leaning process emphasizes human dignity and togetherness. Human dignity is not based on any human quality, legal mandate, individual merit or accomplishment. The questions which all the participants in learning process should ask are: What does it mean that all people in this university, city, and local area are holy and sacred? Does our work highlight and protect human dignity? What kind of message do the structures and the hierarchy give to the marginalised people, people with different religious backgrounds or people who feel themselves outsiders? What challenges and realities present in the world today pose the most serious threat to human dignity? These are the challenges, first in university between college and students and then in pedagogical processes together with people in community.

Research and studying in university should be critical. Otherwise something, which can have crucial impact on learning and the way students work

later on in working-life will remain hidden and unnoticed. Critical discussions help with student's deeper learning and inspire them to ask more. This has an effect on empowerment and motivation. One both hopes and fears critical and open discussion perhaps because it may destabilize and question the current authorities and their use of power. Working methods which are open and allow critical questions provide the ground for ethical co-operation and give a necessary and positive environment for work.

Especially in pastoral counselling and diaconal work an important tool is careful and active listening. This means in future this kind of education should be developed. The community and stories and history of people give an idea of their needs and interests. This shows the way that we have to go in future work. If we begin with preaching and with our dogmas and message, we don't meet the people and don't be present for them. Dialogue means that we are ready to listen and even ready for possibility to notice that we have been wrong or have misunderstood things. Courage to be in 'empty space' is needed.

Working for hope and the future dreams to come true

One participant in the workshop, when analysing the 'Exposure - experience' reported in these words: "I find empowerment gives a possibility to begin to hope and have a shared dream for a better future. This is the ground to get out from the misery and apathy". How do we get the hope and have courage to dream and act? How do we work so, that all the people in local area feel that they have an essential place in community or church which is acknowledged by others? I think there are three dimensions to being a part of community. They are rights, participation and experience of sharing. Can we see these dimensions with open eyes?

The first dimension is rights. This means human rights, political rights, welfare rights, and economic, social and cultural rights. According to the research made by Ulla Jokela (2011) and Elina Juntunen (2011), diaconal workers reports big gaps between the rights of people to get help and be a subject in their own matters and the reality of their own life experience. Discrimination and lack of respect for physical and mental integrity is everyday life experience for marginalised people, even then they try to get help from social workers or diaconia workers. Community work means to be active to both protect and claim the rights for everyone and together

with those who don't feel their words have been heard and who are sometimes too tired to shout any more. Individuals need to see themselves as members of society. This reflects an understanding of human dignity. The rights must be identified, recognized and confirmed. This may need changes in structures of social services and the church so that they support and enable to work close to the people and make difference in their life.

The second dimension is participation and sharing. The idea of creative relationships between people and between people and their environment is essential for participation. This means that not only the problems of daily life but also happiness are shared and all can take part in celebrations. To build a positive social engagement means participation and sharing by being together and being present. Finnish society is far from well-informed and lacks transparent decision making. Often those whom the decisions in social and healthcare or diaconal authorities affect most are outside of the information circuits and they do not have the possibilities to participate. What kind of engagement groups for community and social development are needed? How open is the church is to dialogue and co-working with people belonging to different religious groups? Practical theology could empower the students to show readiness to engage in a critical dialogue with the secular public as well as with participants in different religious groups.

The third dimension is experience of sharing. Open-minded co-operation is needed to make the sharing real. If the church is ready to make radical commitment to people, they will experience sharing. It is the importance of subjectivity that counts and not the facts or kind words of others. What kind of working methods should developed to make this kind of experience possible? How to make space where people experience that somebody counts on me, somebody sees me and remembers my name? The meaning of the words inclusion and exclusion get the 'radical beep' when one see it in the light of real subjectivity and experience of sharing. One can't get there by controlling. The only way is to be ready to share. Perhaps especially in the beginning of work in a diverse society, the religious place is not the best one to meet. To be equal the working environment should be in places where people can live and feel themselves most at home.

Tony Addy rightly points out in his chapter, 'Community development – utopia or real participation?' that the concept of community carries a va-

riety of meanings and uses. The community development approach can be used with communities of place (neighbourhood, village), communities of interest (disability, elderly people) and communities of identity (nationality, race, gender). Often, especially in big cities place is not the most dominant frame of reference. This fact is something which even church has to take account in the future strategies. The flexibility and readiness to work in an open process is needed.

Spirituality

I think that in effective professional work one should pay attention to spirituality and peoples reflections of the deepest meanings and values by which they live. Spirituality is a part of a person's identity. It has an impact on the way they tell their life story and integrate it with religious stories for example from the Bible or Koran. Religious symbols and the rituals of a person's tradition are often the most important wealth an emigrant or refugee has. To neglect this is to deny ones existence and right to be.

Spiritual sensitivity is best learnt in interaction with each other. Excluding the spirituality and questions of religion and worldview, one cuts out something essential. Taking in account the need of religious dialogue means that everybody has the right to freedom of religion. Positive freedom implies that people have right to their religion and ways of expressing it. Negative freedom of religion means that nobody should be forced to participate in religious teaching or practice.

Spirituality is the cornerstone of diaconia. Spirituality can be a means of hope and grace. People feel themselves stronger by working together to the same goal, but there is often longing for something bigger than this visible world. An understanding of transcendence and adherence to fundamental values need to be reflected in the development of community based work in church. Sometimes religion gives the motivation and capacity to work for better circumstances for everyone. Being holistically involved in life means not only seeking connection and communication between people but also connection and communication with God or something holy and sacred.

Spirituality comes true by conviviality. Conviviality makes no difference between "we" and "others" because all are human beings created by same

God. In the culture where individualism is highly valued, there are many who are left alone. Sometimes people leave themselves alone because they don't want so make effort necessary to meet others. Conviviality doesn't degrade people and take away their human dignity. Everyone is autonomous and welcome to creative interaction with other persons. Conviviality is a part of ethical value and works against the idea that people should be degraded to consumers, clients, or become prisoners of addiction or envy.

If we take seriously that all the world and everything in it is created by God, we need to take seriously sustainable development in community based work. When working with people, the first questions to ask is whether everybody has access to the basic necessities for life. But also the right to feel and be secure and experience of togetherness and acceptance are also needed. Respect of both other people but also the whole environment as an indicator of spirituality.

Participatory research methods, methods for change.

Research is a vital part of university life. Answering questions and making research in encountering daily life is a duty in practical theology. Strategies used in participatory research focus on process and capacity building. In the research in community based diaconia work the process of conducting research is as important as the research outcome. This kind of process is intended not only to produce useful and sound information, but also to build capacity among the research participants. Capacity building occurs as community members identify research questions, carry out research activities, and in the process develop research skills and techniques. Community members learn to analyse information they have collected and decide how to use this information.

It is very important to consider the cultural context. One needs to work with great sensitivity and make careful inputs when working with minority and ethnically diverse communities. Participatory research places emphasis on participants working together throughout the research process. This affects the selection of research methods, collection of data, analysis of results and the use and dissemination of research results.

These require group activities for mix of dialogue, debate and confrontation. The heart of the strategy is the emphasis on participant's own process.

Everybody needs to tolerate open questions and new challenges which are identified through participatory processes. It is not so easy to build common understanding. The aim of this kind of research is to be critical, expose preconceptions and using and the misuse of power. The ultimate aim of community based work as well as participatory research is to support true human dignity and make the conditions of life better.

No research is neutral. The values and ideology should be transparent and under shared reflection. Often, under the pressure of timetable and financial shortage the necessary reflection and dialogue is minimized. The action and hurry covers the ideology and even the basic concepts can be understood differently without taking time to open them.

Spectacle and art tells more

I was very impressed by the short dramatic scenes which opened the seminar sections. These were spectacles created by marginalised people, which opened eyes to the situations they live and meet so called experts and specialists. Have the clients in social service right to ask? Has the old person right to live as an adult? Who is the real expert, and what are the accepted ways of expressing ones opinions? Perhaps text in black and white or verbal argumentation is not the right way of being equal! Art and spectacles gives easily new way of inform about research results or to experience togetherness without common language.

Conclusion

Working for change links together people with different backgrounds and worldviews or separates people so that everybody sees only their own interest. Community based work has shown its effectiveness in the Cable project. It has quite a lot to give even for students in theology and diaconia.

Learning, interactive storytelling and research need to be combined to get good results. Especially the concepts and terms used need more clarification and this seminar was an important step in the process. Without this deepening, people use words in a prejudiced manner and take it for granted that their own definition is the right one no matter how vague and imprecise it may be.



Jouko Porkka and Raili Gothóni were among the key members in planning the seminar ‘Community of the Future’. They were also the chairpersons in the seminar. Both Raili and Jouko are now members of the CABLE steering group.

Community based work is work to be continued but we must overcome the problem that it often is organised as a project, where work begin with enthusiasm and ends then money runs out! For the future there is a need to find methods which enable community members to build the structure and create the energy to continue developing work after the project. A great deal of good work has been done and there is much to develop. The uniqueness of a human being is that she and he is creative and will find new ways to make world better – this means to make a difference.

Tony Addy

TOWARDS THE COMMUNITY OF THE FUTURE – CONCLUDING REFLECTIONS

Introduction

In this final section I want to draw attention to some key points which are stimulated by the seminar and which may suggest important agenda items for future work. The very title of the Seminar is in a sense provocative. It is asking what the meaning of community might be in the future and how might CABLE relate to the 'future community'. So the first part of this reflection will examine the idea of community from the perspective of the presentations at the conference. Then I want to discuss changes in the wider context, because CABLE is a long term project and there are many dynamic and indeed dangerous trends in our present context the impact of which social and diaconal workers have to engage. It may be that an approach which is creative in one conjuncture can be negative at another moment in time. Therefore we must question how CABLE relates to the 'signs of the times'? Thirdly - and related to this - the CABLE project has developed an understanding of the person which is in contradiction to the dominant trends of neo-liberal thinking concerning autonomy and the 'profit maximising individual'. How will this aspect continue to be reflected in our developing understanding of practice? Then I want to briefly describe how the issues in the first three sections have affected the development of the degree courses linked with CABLE and to argue that for the future, the key characteristics of these programmes are vital. Fifthly, a section on 'coherence' will discuss some important issues arising from the CABLE project and related initiatives, which affect the organising of learning pro-

grammes and the management of practice. I will conclude with some ideas for the future, personal comments and thanks!

Community...

The main topic of the seminar was 'Community of the Future' and this title provokes reflection about two different aspects of the meaning of 'community'. First of all, it raises the question of whether 'community' is a meaningful concept in the reality of the present society. I discussed this in the section 'Community Development and Community Diaconia' in Chapter three of this volume and pointed to the history of community and its use as a normative concept, which has contradictory implications for a project concerned with empowerment and transformation. (Addy, T., 2012b)

Therefore, I would like to reflect further on the usefulness of the concept of 'place' in community development. In spite of the rise of so-called virtual communities, 'place' still has an important function in people's lives and consciousness. Even young professionals in urban areas prefer to seek out certain 'places' to live, which connect up with 'identity'. Also, migrant groups very often prefer to live in the same neighbourhood as each other to support their life in a new context. Marginalised groups usually have little or no choice in which place they live, so working to change the conditions of life 'on the spot' is very important. It remains the case that in many cities certain neighbourhoods, which may have a larger percentage of marginalised groups, suffer from a stereotyped reputation through which stigma and discrimination attaches to local residents, therefore working for change is very important in improving the quality of life. Furthermore, there is also a correlation between the significance of place and mobility. Generally speaking, if a person or family's mobility is limited 'place' becomes more significant in



Photo: Juha Kuva/LWF

Tony Addy is one of the pioneers in developing the CABLE approach. Community of the Future seminar was his retirement celebration from Diak.

everyday life, even if they may 'connect' with people across many 'places', even internationally, using virtual communication. The question of 'living together' across diverse communities is a contentious issue, the solving of which is one of the keys to creating a liveable and even successful city. Therefore seeking conviviality in diverse communities may be one of the most important tasks in working towards the welfare of the whole city. The CABLE approach enables community development and diaconal work to make a contribution to working on these important issues.

Secondly, the contributions to this seminar show that the generally accepted understanding of community development approaches can be used both for 'residential communities' or neighbourhood based work but also for work with communities of interest and identity. Especially Chapter Two on social services and Chapter Seven on modern activities in Helsinki show that the way in which the CABLE approach has an important contribution to make to developing innovative approaches to the work of many professional groups in the social and health fields and not only to those based in localities. Furthermore, important recent developments have highlighted the relevance of the CABLE approach to work with marginalised groups themselves, whether the starting point is neighbourhood based as in the Roottori project or issue based, for example in working with long term unemployed or homeless people. (Tuuri, K., 2012 and Karsten, L. & Ryöttä, S., 2012)

The discussion of 'virtual communities' and the growing relevance of the internet in the social field have also provoked a discussion about their place in community building and this raises the question as to whether there are such phenomena as virtual communities. This issue was raised in the opening contribution by Marianne Nylund but was not significantly deepened in the ensuing discussions. I believe that social media and the internet can have a valuable role in supporting different kinds of social action and social movements and that they can also play a role in new forms of community development. There is a huge amount of shared and freely available information from companies, social enterprises, non-profit and community organisations on the use of internet based tools (see for example the 'Slideshare' web site: www.slideshare.net and for the Occupy movement and similar campaigns see the 'Adbusters' web site: www.adbusters.org).

In the section below I will discuss some of the important contextual changes since the original CABLE project was launched. If we think about the meaning of community, then although communities which are purely or mainly 'virtual' lack some of the features of the depth and density of relationship which has normally been identified with (traditional, residential) community, their importance for social movements as communication platforms has been widely recognised. (Castells, M., 2012) Movements such as 'Occupy' have also revealed the continuing importance of 'place' in social action. The very use of the term 'occupy' implies the occupation of public space where people can

'...come together and form a community beyond their differences. A space of conviviality. A space of debate, to move from contesting and unjust system to reconstructing society from the bottom up. In sum, a space of autonomy. Because only by being autonomous could they overcome multiple forms of ideological and political control and find individually, collectively, new ways of life.'(Castells, M., 2012)

I would argue for the enduring and even increasing relevance of the CABLE concept in the light of these changes and as a part of developing responses to the so-called crisis.

...In Context

From the very beginning, CABLE was an international endeavour and it was intended to be of value in very diverse situations in Europe at least -and potentially wider. Furthermore, one of the organisational members of the group which built the CABLE ideas was an international network concerned with work and economic issues. Therefore the CABLE partners have had to take seriously the relation of the developing approach to the wider context as well as to the local situations. In fact one of the defining aspects of the CABLE approach is that it recognises the impact of wider social, economic and political changes on everyday life and on the surrounding systems and structures. This interaction is a very important shaping element and it was reflected in some contributions to the seminar. I find that there are at least two areas where the overall context has changed quite radically since the project started in 2005, but the CABLE approach is in fact suited to the changed times. In this section I want to discuss these

contextual changes even though they remained for the most part implicit in the seminar but which are important for the future work.

Just as the project started, Finland had the Presidency of the European Union and the President organised a Cultural Forum entitled 'Religions and Cultures – From Confrontation Towards Genuine Dialogue'. As one of the invited speakers, I wrote these lines:

'We face a double challenge – on the one hand economic activity in the globalising economy is disassociated from the society and on the other hand religious and cultural identity is mobilised in a new spirit of communitarian defensiveness, against the incursion of the globalising economy and related political powers. The parallel development which affects the state and hence the public sphere is that the task of government has been changed to that of making the country an integrated part (as far as possible) of the global economy. Political parties have themselves been largely transformed into commodities, packaged and marketed as any other product. This further reduces the public sphere.' (Addy, T., 2006a)

Since that time we have witnessed what has been called the 'financial crisis' which has now been transformed into a political crisis and a social and cultural crisis. Even if this is not the place to share a deeper analysis of the present situation, we can hardly bypass it, especially if we are concerned with 'forgotten people in forgotten places'. Globalisation was seen as an epochal shift, because the related neo-liberal policies of deregulation and privatisation challenged the form of the social state as it was built up in Europe during what the French call the '30 glorious years' (1945 - 1975). However, in 2008, when the 'financial crisis' began these phenomena together with related underlying trends have accelerated the changes and negative impacts of globalisation which were underway. They may even be leading to a complete transformation of the social state as it was understood in Europe. Recent developments also raise the question of whether there is an erosion of democratic control of the economy and the social state as national governments and the European Union create a (financial) market guided democracy. For example, when visiting debt-stricken Portugal, the German Chancellor, Angela Merkel stated that even though European states are democratic, the decisions of democratic governments should be in conformity with the framework of the demands of the markets. (Wall-Strasser, S., et.al, 2012, p.7). If we examine some of the recent pronounce-

ments on this issue by leading figures, we could be forgiven for thinking that the very future of the 'European social model' is at stake, albeit with more rapid negative changes in some contexts than others.

The discussions in the European Union and the trend of recent decisions concerning state budgets mean that what we potentially face is not 'austerity' as a way out of the 'crisis,' but the institutionalisation of financial policies which severely limit the social state and further erode pay and working conditions, especially for the more marginalised. The recent developments have effectively undermined the important tension and balance in the architecture of the E.U. Commission, between those Directorates working for social protection, welfare and against exclusion and those working for competition and open markets. We are effectively in uncharted territory, where the European governments are caught between meeting the demands of financial markets for reduced state budgets (when in most cases the state financial crisis has been bought about by bank rescues and other payments related to the banking crisis and not because of rampant increases in social spending) and the indignation of people whose lives and communities have been totally disrupted by austerity policies for which there seems to be no redress. (Castells, M., et.al., 2012, Stierle, S. & Haar, K., 2012) For example, on the question of state debt, the case of Ireland is instructive, It was reducing its debt as a proportion of GDP over a period from 1992 to 2007 from 92% to 25% (EU guideline is 60%, EU average is 87%) and after bank bailouts and in spite of austerity it now stands at 102%. (Mayer, H., 2012) This is a clear illustration of the way in which financial market requirements affect the details of everyday life especially in marginalised communities and among vulnerable groups.

I raise this point at the very beginning, because if this is so, then the question of which approach to practice is relevant for social and community development work and diaconia is critical. As we know, historically the general tendency has been for the social work approach and even diaconal work to be shaped by the main trends and normative models in the society. In the seminar discussions on social services and community development, it became clear that in many contexts, the profession of social worker as well as the operation of social welfare systems are being reconstructed to fit into the neo-liberal framework. Yet it is the policies and practices informed by this framework which are aiding and abetting marginalisation and exclusion.

Because this contextual situation is unprecedented, we have a compelling reason for developing an approach to practice which is productive of new knowledge and which is not 'frightened' of the empty moment. In this situation, it is very important to strengthen a form of practice which starts from strengths and builds resilience. Apparently, past common sense is no reliable guide to the future and in this situation innovation will most likely come from grass roots initiatives. It comes down to the question raised by Herman IJzerman, as to whether we are developing a form of practice 'embedded' alongside and with people who are most deeply affected by the crisis, or whether our practice simply aims to 'reproduce' the system. (IJzerman, H., 2012, Addy, T., 2012a) The 'crisis' disrupts, disturbs and creates uncertainty and suffering, which can of course be exploited by populist politicians, but it is also a critical point because it reveals the (previously) 'invisible' role of finance capital. On the other hand it is also a point where there are possibilities for innovation and developing new knowledge. Here the CABLE approach has its strengths because it is an open-ended process in which shared learning enables the discovery of new forms of personal and organisational life in different settings. People are not forced to move towards a programmed goal but discover the goals (and something of themselves and their identity) in the process of *learning by doing*.

The second point mentioned in the quotation above is the role of cultural and religious identity, especially at the moment when there are deep anxieties and insecurities as well as diminished trust in institutions. In this context, it is not surprising that negative and defensive identity based on nationalistic politics of different kinds are more prevalent, which they are - nor on the other hand to imply that people who form groups related to their identity are always misguided, far from it! However, because of the way in which the crisis is working out, the position of marginalised groups, for example refugees and migrants is worsening and their living conditions are becoming harsher. In this context it is important to overcome the negative tendencies by emphasising the importance of working on the 'art of living together' (dialogue, empathy) which spring from the CABLE approach and which we have called 'seeking conviviality', as well as to concentrate on innovation and creating a form of politics which is close to the everyday life experiences of marginalised groups.

View of the Person

The CABLE approach takes a relational view of the person which is critical of the perspective which underpins the neo-liberal project. This aspect did not receive much direct attention in the seminar workshops, perhaps because we put the spotlight on practice and the field. However, in the light of the contextual changes, the view of the person performs a critical, transcendent function in relation to practice and the critique of policy and practice. The former British Prime Minister, Margaret Thatcher, once proclaimed there is no such thing as society, only individuals and families. In a lesser known phrase, which ironically referenced Stalin, who famously called writers and intellectuals in the party the engineers of the human soul, she announced that, 'the objective is to change the soul and the method is economics!' (Gray, J., 2010) This was a very prescient remark considering that one of the developments in the last few years has been for market disciplines to impinge directly on personal decision making, due to the imposition of deregulation in the labour market and the creation of flexible relations in employment. This means that the everyday 'habits of the heart' (Bellah, R., 2007) of the generation entering the labour market in the last ten years (at least) have been affected by neo-liberal practices of financial and labour markets and this will undoubtedly have conditioned not only expectations but also world views. For example, those who are 20 have only known the 'crisis years' in their teenage - and even if this is not the place to discuss the issue, it will be interesting to see how the politics of this generation and those slightly older will work out.

When coming to an assessment of these changes, it was a common assertion in the seminar that we should, as Jim Robertson put it, 'see every policy through the lens of the poor' (Robertson, J., 2012). This is because on the one hand the weaker parts of the society experience the changes more severely and probably 'sense' them before the official systems pick up the negative impacts of policies in practice. Furthermore, the treatment of the poor and marginalised reveal the values of the wider society and should constitute a test, from a Christian ethical viewpoint, of the commitment of the society to what the gospels call 'the least'. From this point of view, 'forgotten people in forgotten places' represent sites where new knowledge can be developed and new practices realised. This underpins a view of the (marginalised) person as 'subject', which is the most recent extension of the rights of the person. (Touraine, A., 2000)

Practice and Learning

As a case study of including some of the ideas central to the CABLE project, I would like to comment on the pedagogical structure of the Degree Programme in Social Services – focus on community development (with its option for diaconal youth and community development work). From the point of view of the CABLE approach, it is interesting to note that the development process began by working on the motivation and expectation of development team most of whom had participated in the exposure based training described in the introduction to this volume. (Porkka, J., Kökkö, J. & Pentikäinen, M. 2012) Based on this, eight seminars were organised with the team of teachers who would eventually run the degree programme, in order to identify its core structure and dynamics and the key themes for professional development. The guiding professional model of community development work was chosen because of the international interest in methods of empowerment and transformation, but beyond that, the professional studies in the curriculum focus on the key issues of exclusion and marginalisation and on diversity as issues, which should be addressed in all practice. The second interest in professional work was participation as a key focus for development work and forms of project management and accountability which are focussed on the involvement of users/residents as key stakeholders. All other elements of the programme were also designed to support these goals, for example research methods should focus on participatory and qualitative methods, including action research and user or community research.

Underpinning this, each theme of the professional teaching in the semester modules was designed to begin from the experience and perception of the learner (biography, motivation, expectation) and to work outwards to the wider ‘own context’ and even wider, to ‘other contexts’ and then to professional intervention and policy. (Addy, T., 2011) This was also seen to be an essential element in building motivation and engagement with learning and in enabling mutual learning among students from widely differing contexts. A combination of the phenomenological approach taken in Diak and the staff training which had been undertaken in Diak Järvenpää in the preceding years proved an effective framework for developing the new programme. The pilot modules of international training (SOCOM/SOCON) had also provided a test bed for these ideas.

There were two other important underpinning sets of ideas which informed the development of the content and process of the programme. Firstly, the planning group developed a curriculum which in every semester module included the following analytic elements:

Identity, which is a key theme related to the socialisation, motivation and expectation of the learner. It is also related operationally to the questions of the similarities and differences between personal and professional identity & motivation and the characteristic expectations of professional work by social service organisations. In terms of the context, 'identity' is also an important entry point through which to analyse many developments related to globalisation and the so-called multicultural society (which the programme identifies as 'society in diversity'). Other themes and issues related to identity include gender and sexual orientation and the issue of identity is strongly linked to the phenomena of exclusion, mental health and addiction.

Community is a central theme because it raises the questions of the relation of the person to the wider society. The role of interest groups, neighbourhood groups and social networks and the question of social capital are all important. The nature of community in different cultural and historical contexts is an important issue which affects the approach to community work which practitioners take. It is recognised that 'community' has a 'normative' meaning for many people but in the degree programme we are focussing on the everyday life of people in their place or association or on different identity or issue groups.

Work and especially employment, which is being transformed by globalisation is the third key issue dealt with in every semester. The issue of employment and conditions of work and of the lack of employment are critical for welfare and are not sufficiently considered in many training programmes for social and diaconal work. The questions of the gender and racial divisions of labour are also considered. The issues raised by the transformation of welfare and the impact on working conditions in welfare services as well as such phenomena as so-called global care chains are thematised. The issues of voluntary work and the third sector and their contributions to working on unemployment, employment creation and supporting better working conditions are also addressed.

Secondly, each module of the curriculum should include the following three elements related to professional practice:

Skills and Methods should be developed through community-based approaches (community work, community organisation, building participation etc.) and these methods should be worked out in relation to each semester theme. The range of interventions must reach from the personal to the structural/political. There is an emphasis on developing civil society and on innovative models of welfare.

Social Analysis refers to the skills and methods of developing knowledge about local community and institutional realities in order to develop more adequately grounded actions. In the perspective of the programme it is important to use participatory methods with people in the context, as far as possible.

Structural Analysis is concerned with the understanding of social, political and economic structures in order to support social action and to locate the analysis of local conditions. It is important to our understanding of professional work, that the worker can make the relationship between the local phenomena she is dealing with (everyday life) and the structural shaping factors which influence the situation. The approach to policy questions takes into account local/national, regional and international dimensions.

A further important concept which has influenced the degree programme is '**civil society**', which plays a potentially important role in-between the main (institutional) lines of the society and the rapidly diversifying urban neighbourhoods and in many cases, villages. (Addy, T., 2009) Very often, civil society is seen analytically as lying at one corner of a triangle where the other two corners are occupied by politics (government, state) the private economy. Many analysts have pointed to the conflictual nature of this position, since both the state and the private economy would like to make civil society 'in their image', or use it to legitimate their position. Civil society is a part of public space, but organised expressions of civil society may legitimate or be critical of powerful institutions. A complementary picture would be to see a vertical axis running between government and corporate interests (including economic interests) being crossed horizontally by an axis between civil society and the political community. As economic power has grown, the axis between corporate economic interests and the state has intensified and that between active civil society and the political community has weakened. So from this point of view, civil society has salience in so far as it is aiming (at least) for a rebalancing of these interests. In this way, civil society can be

seen a means of empowerment, which is therefore at the same time (at best) a place where 'democracy is learnt'. From this perspective, rather than seeing civil society organisations as non-profit agencies of welfare delivery or a space for professional advocacy, we can see new civil society based initiatives as self organised expressions of political engagement as well as the being one of the results of community development work

When the components of **theology** and practice related to Diaconia were added as the new option for diaconal youth and community work was developed, the natural approach was to integrate the theological learning into the learning process. This meant beginning with the personal perspectives and experiences of the student and then building an understanding of contextual and emancipatory theology which complemented the practice model underpinning the whole degree programme. This means that the course is not only interested in developing the theological and spiritual competence of the student, but also in an approach which supports the exploration of the spirituality and faith (religious or otherwise) of those the professional works with.

Coherence

In developing the degree programme and other training related to the CABLE methodology, the question of coherence becomes very significant. This is quite demanding and important because of the service model (participatory, close to everyday life, critical, 'in between' the system world and life worlds etc.). In the training developed in Järvenpää, at the very start of Diak, participants noticed in the light of the exposure process, that they needed become more critical of institutional life and 'notice what they fail to notice' through being permanently 'busy'. 'Being busy' can in fact become part of an implicit 'professional service model', which affects social and diaconal workers as well as teachers and which may form a barrier to perception or communication! This observation draws attention to the fact that the 'hidden curriculum' promoted by the practices and processes of the educational institution can contain powerful messages which may be even more influential than the taught curriculum. This is connected with the model of professionalism which is at the heart of CABLE and DSS. It is important to seek coherence between the 'substance' of what is taught and the

practices of teachers and the educational institution or the training organisation. The question could be put this way: What kind of professional practices by teachers in their relations with each other (multi-professional) and with students and 'placements' would encourage the forms of embedded practice promoted by CABLE? How could a learning programme become in itself a school for participation and what impact would this have on the University overall? For example, the efforts in DSS to translate the Diak concept of 'work life learning environment', where Diak has a long term engagement for practice placements and research, into the DSS-preferred concept of 'community based learning environment' has proved to be a very slow and complex process. On another level, the promotion of participatory community research, which involves participants in community initiatives or placement settings as active participants, is also fraught with problems on the University side, which we have tried to reflect. The experiences of Diak in this respect have been shared, and developed with colleagues internationally. (Bell, P., et.al. 2012)

The reflection of Raili Gothóni on the seminar raises further issues in this direction. (Gothóni, 2012) In my experience, the implementation of this 'open model' of professionalism in a teaching context with the learners is most challenging for people with classical 'service system' or University backgrounds. The process of learning in DSS also demands (as do other programmes in Diak) team teaching and the following of a learning process with the students which is different from the normal subject based teaching and which also requires openness and flexibility. The experience of Kor Schippers Training Centre in Rotterdam and of the William Temple Foundation, (when it was based in Manchester) with a model which linked action, research and learning are examples of training and research connected continuously and directly to everyday practice. What could be a creative next step for a programme like DSS and DSS-D would be to create a space (which could be a practice development unit) where there are teacher-practitioners supporting student learning as well as learning processes in the community. The new degree programme of interdiac will move in this direction as the students will continually be in a practice context, being supported in their learning locally and using online methods.

The second area where coherence becomes important is in the professional working field. For example, a student who follows the professional model supported by the CABLE project often has difficulties when she enters the

working field in an organisation which is not familiar with or supportive of this approach. A deacon who sees her work as being ‘out in the community’ near to everyday life contexts can have problems with colleagues or managers who have a different (office based, casework) service model in mind. This is before we consider the problems which arise when groups which are the subject of the work start to ask for participation or even for change not only in the ‘context’ but also in the service organisation itself. We saw a reflection of this in the seminar, in the contribution of the workshop ‘Experiences in modern activities’. (Karsten, L. & Ryöttä, S., 2012) In fact this chapter and the others in the volume show how the working approach has developed over the years. In the introduction there is the basic idea expressed, at the very start of the whole process, that the professional is someone who empowers and motivates people to the good life, which the professional is capable of defining. (Porkka, J., Kökkö, J. & Pentikäinen, M. 2012) Now we see that the process of working on motivation has to engage service users or community members and that empowerment has wider implications than simply managing one’s life according to the norms of the ‘system world’. By enabling people to work together to change their situation, they also change their own self-image and develop self-confidence. This can be seen in many of the examples shared in the seminar, for example the work of Fokje Wierdsma and Kaija Tuuri reported in this volume. (Tuuri, K., 2012, Wierdsma, F., 2012) Even more to the point, practitioners seek to work with people on developing their own ideas of ‘good life’ by reflecting on their own expertise, norms, values and expectations – not coming to them with a readymade idea! (Addy, T., 2006b)

It is for these reasons that CABLE partners have recognised the importance of continuous learning processes where groups of workers meet together to reflect on their experience in a critical and supportive environment over a longer term. In the early stages of the work, the partners found that new workers needed peer group learning to support the implementation of a different model of professionalism and this learning has also been transformed when CABLE methods have been used with service users and community groups themselves. This whole development shows the fruit of the long development process in the different contexts.

Concluding Remarks

The Seminar brought together many experiences and creative ideas but I would like to mention some central points which build up an agenda for future work:

- **To deepen the theoretical basis of the CABLE approach**, in order to create a platform for development and dissemination, involving a multidisciplinary effort among practitioners and others.
- **To share the experiences of different learning processes** in sufficient detail to be able to compare the developments in different contexts and with different groups of learners as this will lead to fresh insights into the approach. The participants in the seminar agreed to work on this.
- The exciting possibility of using the narrative approach of CABLE and related training **to develop a new approach to contextual theology**, grounded in the experiences of marginalised people and overcoming the ‘applied model’ which is still dominant in theological education.
- **To bring the insights from the CABLE approach to bear on discussions of community diaconia**, as this is high on the agenda of many churches and diaconal organisations at the present time.
- **To create new ‘instruments’ for learning, research and development** which are close to the working field and are linked to Universities

I would like to conclude on personal note. First of all, when I look back over the whole process of developing the CABLE approach, I think the most important learning points for me have come from being open to the experience and commitment of participants in local community action and from participants in different training programmes. Empathy and dialogue are developed in practice and learnt through feedback in situations where trust has been built up. But also ‘professional activity’ is formed through facing the questions which those we work with face and being open to challenge and change. The agenda for research, professional development and intellectual endeavour comes from the issues raised by those with whom we work as social, community or diaconal workers or as teachers. The character and quality of the CABLE approach to learning and practice has come from the feedback on the work from those who were engaged in action and learning with the different partners.

The service model implicit in CABLE and related training emphasises presence and supports a 'low profile' role for the worker, which I have experienced as leading to empowerment and to a transformation in people's lives and local communities. It is an approach which is always creating new challenges for the institutions, be they service providers, churches or educational institutions because it basically takes a critical view to all institutions and all who have 'power to decide'.

I was very pleased that the seminar documented in this book could be organised to collect the experience of so many people. I am very grateful to my many colleagues in urban and industrial mission (church and society work), community work and training and in University settings I have journeyed with and who have been ready to share so much with me over the years. I would like to thank colleagues in Diak, Helsinki Deaconess Institute and Helsinki University for the support they have shown in organising it. I owe special thanks to Diak for inviting me to develop the DSS programme, helping to create the development team for it and also for supporting the VETURI and later CABLE initiatives. As we could see in the seminar, many new and creative initiatives are growing from these roots.

This conference and publication marks the end of my 'normal' full time work for Diak, but I know that I will continue with the themes which are represented here. I look forward to new challenges and to further developing the different aspects of the CABLE approach. Integrating work and life is very important in my own self-understanding, because I think we cannot promote in others that which we are not trying to live ourselves, however imperfectly. Therefore I hope to continue this journey in different ways and in communication with many who contributed to this seminar and with others with a similar interest and engagement.

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APPENDIX

Community of the Future at Helsinki University

May 3rd and 4th 2012

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11. Carlson Matilda	46. Korhonen Kristiina	81. Roininen Saija
12. Copeloussis Georgios	47. Kuitunen Heini Amiina	82. Roivas Eeva
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22. Hakoköngäs Laura	57. Litmo Pia	92. Valve Katri
23. Halmemies Eeva-Liisa	58. Londo Dennis	93. Varis Heimo
24. Hampunen Jukka	59. Luukkonen Tomi	94. Viemerö Jaana
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30. Hämäläinen Kari	65. Niemi Heikki	
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32. Johnson Twene	67. Nylund Marianne	
33. Jokela Ulla	68. Nyström Kimmo	
34. Jurácková Anna	69. Ojaranta Katja	
35. Kainulainen Sakari	70. Ollilainen Katja	

BRATISLAVA DECLARATION ON DIACONIA AND SOCIAL EXCLUSION IN THE CENTRAL AND EASTERN EUROPEAN REGION (BRATISLAVA 18.3.2010)

Introduction

This declaration is the result of a process of consultation and learning organised by interdiac and its members and partners in Central and Eastern Europe. The process has included basic research into diaconal practice and needs in the region as well as two years' work with partners on identifying priorities for learning and development. This necessarily involved reflection on the aims and methodologies as well as the structures of Diaconia and the social action of the churches. It also involved an examination of the specific contextual challenges. This phase of work was integrated into a six month learning programme with the theme 'Diaconia, Participation and Social Inclusion' in which the participants, representing the rich diversity of the region, engaged in study and practice of this theme. The students from the interdiac programme and fifty five members and partners from fifteen countries, gathered in Bratislava 14 – 18 March 2010 to reflect on this theme. This declaration summarises some of the key points from this journey. Through it, interdiac and its members and partners issue an invitation to join the process of developing responses to social exclusion in the region and beyond and to work towards societies and economies where exclusion is no longer tolerated. On the basis of interdiac's experience we can see that this task will demand deep personal changes as well as change in the way our societies and the economy are organised. It also implies changes in Diaconia and

the churches. It is our challenge to develop our concrete work with the people affected by processes of exclusion and with civil society to press for the changes so urgently needed.

Furthermore, the consultation was seen as a contribution from interdiac to the European year for combating poverty and social exclusion launched by the European Union. However, the consultation also comes at the symbolic moment of the 20th anniversary of the momentous systemic political and economic changes which have impacted every country in the region, the whole of Europe and beyond. It is a good time to take stock and from a Christian point of view to evaluate those changes from the perspective of those Jesus called 'the least', - those with least power and resources. We don't have the capacity to meet this challenge fully, but our work together has given us a unique vantage point since all the participants in the interdiac process have direct contact with marginalised and excluded groups. The approach of interdiac is therefore grounded in the practice of paid and unpaid workers and the experience of those who are excluded.

Contextual Challenges

Mentioning the 20th anniversary of the start of the so called transformation process in the region reminds us of the fact that one major challenge has been to build up Diaconia and the social action of the churches as well as to work for the establishment of civil society. We can see at this time that there is still a long journey ahead in this process. Civil society is still fragile in many places and Diaconia is not fully recognised in most parts of the region. As well as this - and more importantly, the change process has brought many problems which were new to this region into existence such as unemployment and homelessness.

Furthermore, some hidden problems have come to light, such as the way in which people with disabilities or with long term care dependency were treated under the previous system. This has presented a double challenge to Diaconia and Christian social action. Of course not all countries in the region have suffered the same degree of trauma from these changes and in some cases the welfare regime is quite well developed. In part this corresponds to the position of the different countries in the European and global economy, but also it relates to traditions which were estab-

lished in the early part of the twentieth century and which have differently informed the transformation process.

As well as these processes, largely linked to the introduction of the free market and the rise of the new individualism, there have been other traumatic events in the region with which diaconal organisations, churches and non-governmental organisations (some with Christian motivation) have had to struggle. We would highlight the incidence of war and civil conflict in Europe in the last twenty years. These events have left a huge number of people and many communities dislocated and uprooted. As well as this, there have been other political events which have led to violence, repression and torture. It is clear that the consequences of these events and other ongoing threats remain an important challenge to social justice, human rights and Diaconia.

Secondly, in the last two years we have witnessed the huge impact of the financial crisis which, although it has its origins in the west, has direct impacts on people and communities worldwide. Many social gains which have been made over the years have been wiped out overnight. It is quite clear that, as a general rule, in this structural financial crisis the weaker persons, groups and countries have suffered the most.

The crisis has, in a cruel way, revealed the dependency of the economy of many countries on external financial institutions and political powers. The Vision of Diaconia and Christian Social Action Diaconia is a comprehensive concept, rooted in personal life and in the congregational life of all Christians. It represents the calling to respond to 'the other' in their specific need. This is the basis of our work together, but in the interdiac process we have also been exploring the different expressions of Diaconia. For example Diaconia can be expressed in special diaconal organisations or non-governmental organisations founded by congregations or groups of Christians, It can be promoted and organised as a part of the life of the institutional church or of an appropriate ecumenical body and it may be expressed in an organisation which is founded by a church but independent of it. The precise form depends on history, context and ecclesiology. Diaconia can be identified as an attitude to life which puts the commitment to Jesus Christ and the Kingdom of God, empowered by the Holy Spirit into action. It has a spiritual foundation and is rooted in the church, but works in co-operation with others who look for similar goals.

Diaconia works to:

- serve people in their daily life as they face life crises and material or spiritual needs and to provide quality social and other services. Diaconia bases its work on the participation and empowerment of those it serves
- create a culture based on sharing, respect for diversity and participation
- build human community whilst respecting the human dignity of every person as made in the image of God
- take action in favour of justice and an end to oppression, with and on behalf of people in situations of economic, social injustice or otherwise in distress
- shape political and economic priorities and to create, with others, an active democracy which respects all dimensions of human rights.

In the interdiac programme we are working to realise these basic aims of Diaconia through raising awareness, training, research and development.

Present Challenges to Diaconia and Society in Central & Eastern Europe Participants in the interdiac consultation identified the consequences of the recent economic crisis as the biggest challenge in many, if not all contexts of the region. It is clear that some countries and groups have been affected more severely than others. Structural unemployment and the absence or inadequacy of unemployment benefits has plunged many families and whole communities into debt and poverty. On top of this many health and welfare services have been diminished or closed and the wages and conditions for many workers, including human service professionals have been reduced. In some case Diaconia has been very severely affected by the economic crisis. A part of the costs of this crisis are therefore being paid by the most vulnerable, who had no part in its cause and also by those who work directly with them.

Depending on the country, there are other pressing issues which have to be addressed by Diaconia and other social actors, including the prevalence of a 'culture of wild capitalism', which inhibits economic and social development. In some countries there is a political crisis resulting from abuse of power and corruption or from the monopolising of power in the hands of a small group. On top of this the long term impacts of war and civil conflict cast a long shadow over people and communities and produce 'a continuous sinking feeling' In many parts of the region, the lack of a functio-

ning and valued civil society reinforces alienation and reduces self-respect by denying an important means through which people can effectively take action for change in their situation.

Concrete Challenges Facing Diaconia

According to participants in the consultation and feedback from the interdiac partners the most important issues which they face day by day include:

- growing long term structural employment & unemployment of young people
- increasing poverty especially affecting children and elderly people
- increasing personal and family indebtedness
- growing domestic violence
- homelessness affecting more people and families
- breakdown of family structures and intergenerational solidarity
- alcohol and substance abuse
- AIDS/HIV awareness and treatment
- negative impacts on minorities
- problems of migration and conversely of returning migrants
- continuing issues faced by uprooted and displaced people
- growing neglect of human dignity and arrogance towards marginalised people and groups.

To address these issues there is a need to reflect on and develop new forms of diaconal practice. In the work of interdiac so far, including the research, study modules and in the Bratislava consultation we have identified the need for changes in diaconal practice. This includes supporting the process of developing an adequate analysis of the context on which to base methods of work. It means not simply analysing either the needs of one client or even one client group but a broader contextual analysis.

To meet the challenges highlighted above, Diaconia must not only work with persons and families but must become involved in building inclusive communities. This will imply a move from strategies of assistance to strategies of empowerment. The concentration on immediate material support needs to shift to a focus on work, employment and community economic development. It also means working to ensure that there are adequate mini-

imum income systems for all and quality services that are accessible to those who need them. Finally it means Diaconia will not only be dealing with the issues faced by the victims of economic and social context but also working for change so that society does not produce victims.

Implications for Diaconia and Christian Social Action

The participants in the consultation recognised the need to develop their work in a wider context and to adopt new strategies to address social exclusion. One of the most important aspects expressed in the consultation was the need for Diaconia and Christian social action to be based on more thorough and competent analysis of the situation and context. In the past many actions have begun without careful analysis and this has led to ineffective short term actions, project failures or burn out. In some cases, donor agencies have 'driven' project development according to their priorities rather than local priorities.

Diaconia needs to develop a strategy of working with and on behalf of people and communities who are excluded to create change at different levels from local to national to international. This implies openness and flexibility in responding to new and emerging needs or in developing new working methods. Diaconia and Christian social action should work for strategic working partnerships with civil society and the creation of dialogue between diaconal actors and state/political powers. Furthermore it means developing the capacity to work for changes in the society and economy as well as change in persons and communities. The profile and image of Diaconia and Christian social action in the region needs to be more effectively developed and communicated. Ecumenical and participatory work should be the norm and national and regional platforms for inter-church working, sharing experience and coalition building should be created.

As well as working out the implications for practice, the consultation also came to the conclusion that in order to combat and prevent social exclusion, there is a need for a new values driven perspective on society and the economy. From a Christian and value base we are critical of the present growth model based on individualistic consumerism, which has led to increasing inequality. This inevitably has produced more poverty and exclusion. The values base of this economic model erodes family and community

life which are the pillars on which a healthy society is built. Therefore Diaconia and other Christian social organisations should join with others to work towards an economy which is at the service of people.

Implications for interdiac

Interdiac together with its members and partners will work out the implications of the consultation and invites other diaconal and civil society organisations to join in the follow up process through:

Network Building: Networking and the exchange of experience to strengthen local national and international actions supported by research and analysis as well as by supporting initiatives such as job shadowing and using the web site and other internet based media.

Training and support for the development of paid and unpaid workers:

- Explore the possibilities for linking training to volunteering and for training those who will work with volunteers on the local level
- Continue to develop training based on the participatory approach to working with people and communities and a learner centred approach to training for reflective practice
- Develop training for those involved in supervision of paid and unpaid workers using the ‘interdiac approach’ to reflective practice and creating a structure and culture of mentoring and mutual support for workers in different localities

Training to support strategic development:

- Consultation with partners on the development strategies of Diaconia and Christian social action in the region
- Develop training for social and economic analysis
- Promote local responses which link economic and social action in hard pressed urban and rural communities through training for community economic development
- Developing the skills and strategies to enable Diaconia to develop participatory work on impacting public and political policy

- Support training for such themes as team building, project development and management as well as for monitoring and evaluation and providing a link to relevant expert organisations in specific fields

Research and Development:

- Develop the research and development project on Diaconia in context in the region, including comparative analysis and models of work and to link this project with university departments and using the results in training and the support of political action Interdiac is committed to supporting its members and partners in the region to work towards societies and economies where no one is excluded and supporting participatory and empowering models of social engagement.

Interdiac invites churches, ecumenical organisations, educational institutes and other relevant organisations to join in following up this declaration.



COMMUNITY OF THE FUTURE - FINAL SESSION DECISIONS:

CABLE Identity

CABLE is an international platform for developing Community Action Based Learning for Empowerment

The purpose of the platform is to link people on the national and international level to develop more effective learning processes, through building and sustaining the network of those involved. The process of sharing enables participants to clarify and improve their practice.

CABLE understands the network and platform to be a space for:

- Sharing information about training methods and approaches which are close to the life world or which train paid workers with a model that is close to the life world.
- Critically evaluating training programmes and developing more effective practice
- Sharing materials and resources which can be used by participants in the network
- Supporting exchanges, research and publication

CABLE is a network which has a special interest in faith, spirituality and the engagement of the church with marginalised people and communities. Participants in the network aim to work for transformation in hard-pressed local contexts, so creating new hope.

CABLE Concepts

CABLE involves people from different countries engaged with learning processes, some of whom have a Christian background. Because of this diversity and the multidisciplinary nature of the network, the platform will promote a process which will clarify the main concepts used in training and practice.

The existing definitions created in different contexts and proposed new concept definitions will be brought together in a common e-space where participants in the network can propose changes and clarifications so that we have a common 'language' to describe practice. More than eleven participants in the seminar agreed to be involved and assist in this process. The process will be open to comment and researchers will also be invited to contribute.

The definitions will be published in an open forum on-line and maybe in hard copy if there is demand. The process will be started by inviting people to join and by using existing definitions.

CABLE Learning Process

In spring 2014 an international seminar for CABLE will be organized and the focus will be on sharing specific learning programmes, with different constituencies (Students, paid workers, activists, managers etc.). A process of sharing material will begin in autumn 2012 in preparation for the seminar.

CABLE Platform

The CABLE network will develop through practical action:

- Creating concepts in a common process
- Sharing learning programmes and evaluating them
- Exchanges, research and publication

A web site will be launched where documents and resources can be organised.

A small steering group has been formed to support the processes described above and prepare the next seminar: Diak, Finland: (Jouko Porkka), Helsinki University/Diak (Raili Gothoni), Helsinki Deaconess Institute: (Antti Elenius), Vantaa Parish Association: (Katri Valve), Interdiac (Janka Adameova, Tony Addy and University of Kampen/Urban Mission in Rotterdam (Fokje Wierdsma).

It was agreed that Katri Valve would chair the steering group and that Diak, represented by Jouko Porkka, would organise the next international conference in collaboration with the steering group.

The sharing process concerning the documentation and evaluation of training programmes will be led by Fokje Wierdsma in collaboration with the steering group and Tony Addy will start the process of concept clarification. Meetings of the steering group will be organised by Skype.

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PUBLIC INFORMATION STATEMENT

Seminar on 'Community of the Future' held at Helsinki University

Reaffirming a strong need to share experiences and identify issues for the future, regarding community based work, social services and Diaconia, the Helsinki Deaconess Institute, Diaconia University of Applied Sciences (Diak) and the University of Helsinki, jointly organised an international seminar on the theme Community of the Future.

The Helsinki seminar was an important step toward realizing the need to create international platform for developing **Community Action Based Learning for Empowerment (CABLE)**.

The purpose of the platform will be to link people on the national and international level to develop more effective learning processes, through building and sustaining the network of those involved.

The process of sharing enables participants to clarify and improve their practice, it is expected that there will be a process of exchange of experience and publication. A web site will be launched in the near future.

International guest speakers delivered presentations on different perspectives and new approaches to community based work. The seminar was enlivened by short drama pieces produced by CABLE participants from Helsinki Deaconess Institute Roottori project.

The around 100 participants were divided into five different thematic workshops, bringing together international experts from the public, private and educational sectors to share ideas and experience with activists from community actions in the Helsinki region.

Thematic topics included Community Development Work, Community Diaconia, Social Services, The CABLE Pedagogical Approach and Experiences in Modern Activities.

The event was dedicated to Tony Addy, honoring his retirement. The former head of the international education in Diak, Addy was heavily involved with developing of the Diak international degree programmes in social services and Diaconia and with the development of the international academy for Diaconia and Christian Social Action - interdiac - in Eastern Eu-

rope. He was the coordinator of the six nation CABLE project which was originally developed by the European Contact Group and hosted by Diak.

The workshop concluded with partners agreeing to hold a follow-up seminar in Helsinki in two years. To support the developing process, a steering group with members from Diak, Helsinki Deaconess Institute, Finnish Lutheran Parish Diaconia, Helsinki University, interdiac and the University of Kampen/Urban Mission Rotterdam – has been formed. A report containing all the presentations and reports will be published in the early autumn.

The seminar took place in the University of Helsinki on May 3-4.



Criteria for the series

A. Studies

In the series, scientific studies yielding new and innovative knowledge are published in the fields of teaching, research and development of Diaconia University of Applied Sciences. The publications are, for the most part, doctoral dissertations, high-quality collections of articles, and licentiate theses.

B. Reports

In the series, studies of the staff (licentiate theses, pro gradu theses), excellent student theses of Diaconia University of Applied Sciences as, well as reports of development projects of Diaconia University of Applied Sciences yielding innovative and significant results to develop working life, are published.

C. Reviews and materials

In the series, publications which have come about as a result of research, development and teaching of Diaconia University of Applied Sciences, for example, student theses originating in the learning environment and other projects of working life, learning materials, sets of instructions and seminar and project reports, are published.

D. Working papers

In the series, expert statements and standpoints on topical issues, different background research documents made for planning work (e.g. an extensive project plan), and interim reports of projects are published. The series enables a quick dissemination of experiential and expert knowledge.

