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ABSTRACT

This workbook presents suggestions for people who yearn to build strong, active, involved communities. It discusses how organizers can conceptualize networks and the practices that will help to bring this about. The guide discusses issues that arise in the first stages of community development, beginning with basic questions about understanding the concept and practice of community. The overriding theme explores community as a relationship among people that is the foundation of organizational and institutional partnerships. The guide allows persons to identify and understand social networks in communities, and it examines a number of models of collaborative networks to understand the various bases on which partnerships can form. It compares assumptions about what makes a strong, effective partnership by looking at what different kinds of partnerships should be able to do. The workbook also asks how questions surrounding community development may be reformulated to include issues particular to both rural areas and to small schools. The text should be useful for organizing community groups, discovering who wants to commit to the process, and practicing the art of social relations. (RJM)

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Strengthening Community Education:
The Basis for Sustainable Community Renewal

BUILDING PARTNERSHIPS WORKBOOK



**Northwest Regional
Educational Laboratory
Rural Education Program**

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Building Partnerships Workbook

by Diane Dorfman

adapted from **Strengthening Community Networks:
The Basis for Sustainable Community Renewal**
by Brett Lane and Diane Dorfman

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TABLE OF CONTENTS

Introduction: What This Workbook Does	v
Chapter 1: Community Building: A Community of Social Relations	1
Familiar and Active Relationships	
Relationships to Networks	
Social Capital	
Chapter 2: The Relational Desert	11
Therapeutic State	
Rural Deserts	
Chapter 3: Collaboration = A Highly Participatory Process	17
The School	
The Collaborative Process	
Chapter 4: The Collaborative Process	21
Peer-based Power Structures	
Leaders	
Complex Partnership Structures	
Chapter 5: Partnerships and Change Agents	29
The School As Partner	
Change Agents	
Process and Task Orientation	
Chapter 6: The Models	35
Self-Help	
Conflict	
Chapter 7: Conclusion	41

INTRODUCTION

Are you a community organizer? A concerned citizen? Do you wish to bring together diverse factions in your neighborhood? Save the dying main street? Block an invasive developer? How do you get started? How do you bring people to the table? Get them talking to one another? Get them talking? This workbook is for community organizers and for people who yearn to build strong, active, involved communities. People who have an idea for renewal and development often do not know how to organize themselves or their neighbors into social and political networks. This workbook talks about how you can begin to conceptualize networks and the practices that will help to bring them about.

This workbook walks through issues that arise in the first stages of community development. It begins with basic questions about how we understand the concept and practice of community to explore the premises under which we engage in community action. The premises that guide community development work significantly affect the outcome of community oriented projects. The predominant view offered here is that community is about relationships among people that are the foundation of organizational and institutional partnerships. It is by cultivating, enhancing, and actively participating in various kinds of relationships that communities thrive and are sustained.

Relationships are the basis of the broad based partnerships and networks that strengthen communities.

We ask: What types of relationships exist within communities? What kind of relationship work needs to be done to build strong partnerships across social, economic, and political groups? Active, engaged partnerships contribute collective effort, resources, skills, and ideas to the community



renewal process. Partners join together to create a force stronger than the sum of its parts.

This workbook allows us to identify and understand social networks in communities. We look at a number of models of collaborative networks to understand the various bases on which partnerships can form. We compare assumptions about what makes a strong, effective partnership by looking at what different kinds of partnerships should, theoretically be able to do. We learn what types of relationships create networks that sustain healthy communities?

Finally the workbook asks how questions surrounding community development may be reformulated to include issues particular to both rural areas and to small schools. Why must collaboration among partners include the school? How are relationships different in rural areas? What do we need to do to involve young people?

The ideas and activities in this book are designed to be part of the community building process and to bring out the power of relationships in community work. This workbook will be useful for organizing community groups, discovering who wants to commit to the process, and practicing the art of social relations.

1 COMMUNITY BUILDING: A COMMUNITY OF SOCIAL RELATIONS

What do we think of when we speak of "community?"

Is it basically a group of people living in the same geographic area? Is it a group of people who share common values, ideas, and beliefs about the world?

Community is often defined as:

a group of people with a shared locality and a shared set of common values.

However, it seems as if something is missing from this definition-especially when we talk about our own communities. What is missing is a sense of the linkages, the interrelationships, between community members that serve to identify individuals as part of a community and allow others to recognize individuals as part of a community. The strength of the linkages in the social network is the defining aspect of a strong community.

Interrelationships: Social Networks

A community, in this sense, is constituted by the relationships in which people interact on an everyday basis.

In order for a group of people to have shared values and interests, they need to have the capacity to come together, share, relate, and talk about their values and interests. Social networks are the means by which individual community members interrelate and create a sense of community. Social networks are the interpersonal connections that people participate in as they carry out day-to-day activities. Members of a community meet and develop relationships every day at sporting events, school, church, parks, social events, and a variety of



other arenas. The capacity to share values and interests allows a community to develop strong bonds and a high level of trust among individuals.

What do social networks do?

- Strong community affiliation creates a sense of security, a sense of belonging that reaffirms our existence as social beings.
- A strong community allows for diversity while incorporating that diversity into its whole. A strong, effective community creates a sense of ownership and responsibility for the entire group that goes beyond individual self-interest.
- Strong social networks shape a community's understanding of itself and contribute to successful community adaptation and sustainability.
- The community provides "... *individuals with a web of trust and social support that is desperately needed in this transient, swiftly changing society*" (Gardner, 1995).

Self-interest Versus Social Good

When social networks produce lasting ties, linkages, trust, and a collection of shared values, the survival of the community becomes more important than individual self-interest or gain. Community members realize that their own personal well being is closely linked to the health of the community as a whole.

Social networks are strengthened when members of the community from different positions, roles, and cultures come together to discuss and debate issues of importance to the community. However, many communities do not possess strong social networks.

Without Social Networks

Communities that lack strong social networks, or lack the means to use their existing social networks, are at a disadvantage when faced with external conditions that require community action and community renewal.



What relationships anchor strong communities?

Communities consist of, in varying degrees, a myriad of connections, interrelationships, webs of affiliation, and collaborative networks involving individuals from different social roles, positions and groups. These relationships form the social infrastructure of the community. These connections already exist at some level within the community. Teachers have relationships with students, parents have relationships with their children, and children have relationships with friends. Many of us have relationships with the people we work with, with friends, members of a book club, or a bowling league.

However, frequently these connections do not go beyond traditional roles and community norms. Teachers don't regularly talk to members of the business community. Parents do not usually have conversations with members of the town council. Individuals in different roles, as defined by our community and society, do not really have a chance to come together and share ideas. This means social networks are weaker and the community is not as strong as it could be.

Weaker networks result when particular kinds of relationships are prevalent and others are not. The existence or prevalence of two types of relationships is a barometer of the strength of a community's social networks. The relationships are called **familiar** and **active** relationships. The community's social infrastructure is weak when familiar relationships exist but active relationships do not. Active relationships can, and often do grow out of familiar relationships. However they grow, they are at the heart of sustainable social networks.

Familiar and Active Relationships

Familiar Relationships

A familiar relationship is a relationship or connection between community members that does not cross role boundaries. Individuals engaged in familiar relationships are limited by the roles they play. Relationships between friends and family members are familiar; relationships between people outside of families but bound by roles are also familiar. For example, when a parent goes to see his son's

teacher the interaction is one of parent and teacher. Identities are linked to the relation to a child/student. The parent and teacher do not interact as "Isaac and Fran," but as Leo's father and Leo's teacher. Familiar interactions connect a school, a teacher, a student, a parent, and the work (or workplace) of a parent in a linear connection:

School (institution) → teacher → student → parent → parent as worker → workplace (institution)

The teacher interacts with a student or the parent of the student, but the teacher would not interact with the parent as a worker or with the parent's workplace. Familiar connections are interactions that do not move across individual or institutional roles. Familiar relationships offer little chance of interaction between the school as an institution and the parent's workplace as an institution. There is no opportunity for different members of the community to come together outside of their roles, share ideas, and build social networks.

Familiar relationships are:

- Some of the most important relationships in a person's life, such as friends, colleagues, teammates, and associates.
- Bound by roles.

As important as these relationships are, they do not support resilient, growing communities.

Resilient growing communities are defined by:

- Relationships that define community networks.
- Relationships that enable a community to adapt in response to external and internal changes.
- Relationships that contribute to the civic sense of identity, recognition, belonging, and empowerment.
- Relationships that contribute to a wide ranging atmosphere of trust that defines a dynamic community.



Who are my relations?

List five people you know who live in your community. Describe what they do, how you met, and some of the things you last spoke about.

Person 1:

Occupation:

How we met:

What we last spoke about:

.....

Person 2:

Occupation:

How we met:

What we last spoke about:

.....

Person 3:

Occupation:

How we met:

What we last spoke about

.....

Person 4:

Occupation:

How we met:

What we last spoke about

.....

Person 5:

Occupation:

How we met:

What we last spoke about:

.....

Would these five relationships be characterized as familiar? Do your interactions with these people remain within the bounds of their and your roles? What other kinds of relationships move beyond these boundaries and forge a greater sense of community?

Active Relationships

An active relationship is: a relationship of repeated and significant interaction across two or more persons or institutions. Looking at the example of familiar relationships we just outlined, an active relationship would involve interaction between the parent and teacher in which they left their respective roles and met as neighbors, friends, or members of a community development project; they go beyond their roles to work together.

Imagine two mothers sitting at their children's Little League game. They sit together and chat throughout the summer about their kids' progress, their busy schedules, books and films, developing a familiar relationship. One day they begin to discuss plans to close the park in which their kids are playing and sell the land to a developer. This discussion moves their

relationship from familiar to active. This kind of movement occurs all the time and may go unnoticed, but it requires conscious, engaged effort. It begins a process that may further the activity with time spent protesting the closure, lobbying town officials, and organizing other community members against the closure. The Little League, its sponsors, the kids' school, the parents workplaces...etc., become partners in an active network.



Is this type of relationship feasible?

Yes. There are multiple examples such as the interactions between the business sponsors of the Little League and the players' parents. School-to-work initiatives require direct interaction between the school, the student, and the business community.

Is this type of relationship desired or beneficial?

Yes. Communities which exhibit this type of active relationship present the greatest potential for sustainable community action and renewal.

How does this type of relationship develop?

We believe that an atmosphere enabling all community members to participate must be made available. Active relationships can grow from familiar relationships or they can result when there are local forums through which all people can voice their opinions.

How do active and familiar relationships affect community renewal projects?

The question of sustainable community action and renewal is a question of how to turn familiar relationships into active relationships.

What are the implications of active and familiar relationships for rural communities?

These relationships have special implications for rural communities because of the close knit nature of rural relationships. Many rural communities demonstrate a high level of contact and cohesion between members from different roles and sections of the community based on their proximity. However, these relationships, although diverse, remain familiar because they do not focus specifically on discussions in which people are consciously speaking from their role in the community as opposed to simply speaking as members of the

community as a whole. Rural people know each other more as whole persons rather than through single roles. They know a farmer as Tim's father, Jan's husband, a mean pool player, and a fine musician. But these holistic relationships are still familiar. The tendency in rural communities to maintain closeness and develop familiar relationships can make active relationships seem less desired.

Part 2: Relationships to Networks

How do active relationships create the kinds of strong, united communities that collaborate in building partnerships, associations, and new institutions? Strong social networks and high levels of active relationships between individuals from different roles in the community tend to:

"...foster sturdy norms of generalized reciprocity and encourage the emergence of social trust" (Putnam, 1995).

In any community, it is necessary that there be:

"...stocks of social trust, norms, and networks that people can draw upon to solve common problems" (Putnam, 1993a).

With trust, community members expect and understand that important issues can be dealt with by all members of the community and that multiple viewpoints can be expressed and will be valued. It becomes normal for diverse community members and institutions to engage in dialogue and debate about issues that affect the entire community. Community members also trust community leaders and peers to include diverse members and views when decisions affecting the entire community are being made.

A term used to describe the levels of social trust and active relationships present in the social networks of a community is social capital. Social capital, along with active relationships, must be at the heart of all community renewal work.

Social Capital

Social capital is a concept which has undergone a revitalization over the past 20 years. Contemporary use of the term originates in the work of Pierre Bourdieu and James Coleman of the 1970s.

Bourdieu first used the term in conjunction with "cultural capital" to refer to the stocks of knowledge an individual acquires based through informal social networks—basically where that person grew up and who their parents and friends were.

Social capital is the resources, assets, and advantages individuals acquire as participants in a social or community setting. The recent work of Putnam (1993b) and Fukuyama (1995) has extended the concept of social capital to apply not only to individuals but also to groups, communities, and even nations. This transition allows them to claim that a community, rather than an individual, has a certain amount of social capital. Communities "build" social capital through the development of active relationships, democratic participation, and the strengthening of community ownership and trust.

According to Cortes (1993), social capital is:

- A measure of how much collaborative time and energy people have for each other, how much time parents have for their children, how much attention neighbors will give to each other's families, what kind of relationships people in congregations have with each other...and the quality of many other potential webs of relationships in a community.



.....

Communities “build” social capital through the development of active relationships.

.....

- A way to look at all relationships in a community.
- A means to measure how strong the familiar relationships such as the parent/child relationship are.
- A means to measure how strong the active relationships between diverse members of the community are.

In essence, social capital is expressive of the strength of the entire social network of a community. It is the strength of these social networks and the stock of social capital that truly define a community and increase the capacity of the community to deal with internal and external problems or changes.

In the words of Cortes, Social capital implies a *“richness and robustness of relationships among people, that the members of a community are willing and eager to invest in one another.”*

Rural Social Capital

Social capital takes on particular importance in rural communities. Rural communities have traditionally been told that they must depend on outside sources of economic and human capital to provide assistance and needed resources. Rural communities often lack:

- A relatively diversified economy.
- An extensive economic or social base from which they can draw monetary and social resources.

However, rural communities are blessed with:

- Individuals who are highly motivated.
- Unrecognized internal assets and resources.
- The potential to build the trust, norms of reciprocity, and autonomy that can unite motivated individuals and build a community capable of recognizing and utilizing both external and internal resources.



Social Capital We Own

What does social capital look like? How do we know if we have it? Draw a map of a “material landscape.” With yourself in the center, link yourself to several things you encounter regularly: people, services, businesses, and institutions. Each link is a piece of the network of relationships you engage in and that rely on your participation.

Now, with each link, write in what people those institutions or businesses represent.

How is your connection to a café or library a connection to a person or people? Now add a phrase describing the reasons you choose to visit the place you named on the material landscape. Is a personal connection involved in your reason?

The networks we build around us begin with our daily encounters. It is in these encounters that we create small interactions that are the foundation for elaborate linkages and active partnerships.

How do we create social capital?

We will look at two tools that contribute to the creation and application of social capital, particularly in the rural context: dialogue and school-community interaction.

How can we use it?

The use of social capital, in terms of trust, active relationships, democratic participation, and collaboration can produce real changes in the social, economic, and political life of the community.

First, we must look at what happens when social relationships are not nurtured or are fragmented.

2

THE RELATIONAL DESERT

Part I: The Therapeutic State

What happens when a community is fragmented and lacks the strong partnerships on which renewal relies? When the local relational landscape is dry and uninviting, communities must turn outward for ideas, assistance, and resources. For not only is the relational landscape dry, but the terrain of resources and ideas is a desert as well. The deterioration of local partnerships is part of a nationwide trend towards relying on outside assistance from outside experts.

The irony of democratic participation over the past 40 years is that while both the public (government) and private (professional/specialists) capacity to assist with and attempt to solve the ills of urban and rural communities has risen, the capacity of the actual community to help itself has declined.

- Local participation has decreased.
- Individuals no longer see themselves as part of a community of shared values and norms.
- Individuals have lost "...the conviction that they can influence the events and circumstances of their lives or the world around them" (Gardner, 1995).



Sources of this ironic twist of fate are numerous and complex. Some researchers point to:

- The rising complexity of problems facing urban and rural communities.
- The increase in specialized knowledge necessary to deal with complex problems.
- Inability of redistributive policies to deal with inequality (Sirianni & Friedland, 1995).

Boyte explains that "*norms of the broader American culture conspire to make us into a nation of clients seeking benefits. No longer are we a nation of citizens who see ourselves as doing politics*" (Keith, 1996).

The result of this movement toward relying on outside assistance is the creation of a "Therapeutic State." The therapeutic state is characterized by:

- The loss of responsibility or ownership that a community should have for itself.
- The "we" of community has been replaced by the "I," and the "they" by the private and the public.
- Communities look for help from experts, specialists, or the government to give direction and solve problems.

Quite simply, instead of looking for internal assets, positives, and solutions within their own community, individuals seek solutions from external specialists or agencies.

How does the therapeutic state look in our own communities? What does it mean to say we no longer seek or recognize "internal assets, positives, and solutions" in our own communities?

When do we seek outside experts to solve local problems?

Describe a community issue that arose in the past six months. Discuss three ways put forth to solve the issue.

Issue:.....
.....
.....

Solution 1:.....
.....
.....

Solution 2:.....
.....
.....

Solution 3.....
.....
.....

Which of the solutions relied on outside experts? Look them over and think about whether the resources you sought outside your community are available locally.

If they are not available, what alternative, local resources or experts could be considered?

Alternative, Local Solution 1:.....
.....
.....

Alternative Local Solution 2:.....
.....
.....

THE RELATIONAL DESERT

Does relying on local resources and people make you think differently about the community issue you identified? Does a problem, such as business failures, turn into an opportunity for the school and/or other businesses to create new markets, job skills, or economic development programs?

When We Are Not Our Own Experts

The number and complexity of the problems facing communities has risen over the past 40 years in conjunction with a rise in the creation of specialists to study, test, and provide solutions to these problems (Sirianni & Friedland, 1995). However, this move toward specialization has deprived communities of a sense of responsibility, power, and ownership about their own destiny and autonomy.

The recent movement toward civic participation is aimed at reuniting communities so that they are able to turn to specialized individuals, tools, skills, and knowledge without losing their sense of solidarity. The individuals who make up a community must regain trust in each other as well as trusting specialists who have knowledge which could be helpful. A return to democratic participation, civic engagement, and the creation of active relationships capable of sustaining and fostering trust and collaboration is necessary. But we must ask, Where do rural communities fit in the movement toward civic participation?

Part 2: Problems Rural Communities Face When They Stay Local

Conflict Aversion

The therapeutic state is one reason why people in rural communities may be less likely to form active relationships. But the specific reasons rural people form familiar relationships also inhibit the formation of active relationships.

Flora and Flora (1993) point out that: "*members of rural communities tend to view each other without regard to their role in the community because of the relatively high visibility and contact community members experience.*"



As a result, community members develop a norm of conflict aversion:

- Community members do not want to offend other members or unsettle the status quo.
- A community member "...risks too many relationships when one disagrees in public..." (Flora & Flora, 1993).

While this may foster a strong sense of community at a familiar level—everyone knows each other and watches out for each other—it is not conducive to developing active relationships and discussion of important, and possibly divisive, community issues. Rural community members, following the norm of conflict aversion, may have difficulty engaging in productive dialogue or debate.

Rural communities need to develop the belief and trust that it is acceptable and beneficial to engage in active relationships that isolate and transcend accepted social roles in the community. Only in this way can strong linkages pervade the entire community. A weak web will let many beneficial opportunities slip through the gaps.



In sum, active relationships are relationships based on trust, understanding, and an equal base. More importantly, active relationships unite individuals, institutions, specialists, lay people, and professionals within that atmosphere of trust, understanding and equality. In an active relationship, individuals and institutions who might never have had an opportunity, or a reason (so they thought), to talk to one another come together, communicate with each other, and hopefully, realize that they have commonalities in some area of life or in their community.

.....

Members of rural communities tend to view each other without regard to their role in the community because of the relatively high visibility and contact community members experience.

.....

Collaboration among members in a community is the active relationship necessary for democratic participation. Such a collaboration not only builds a culture of trust and brings the "we" of community back into the political dialogue, it allows for the creation and implementation of new solutions to the problems facing urban and rural communities.

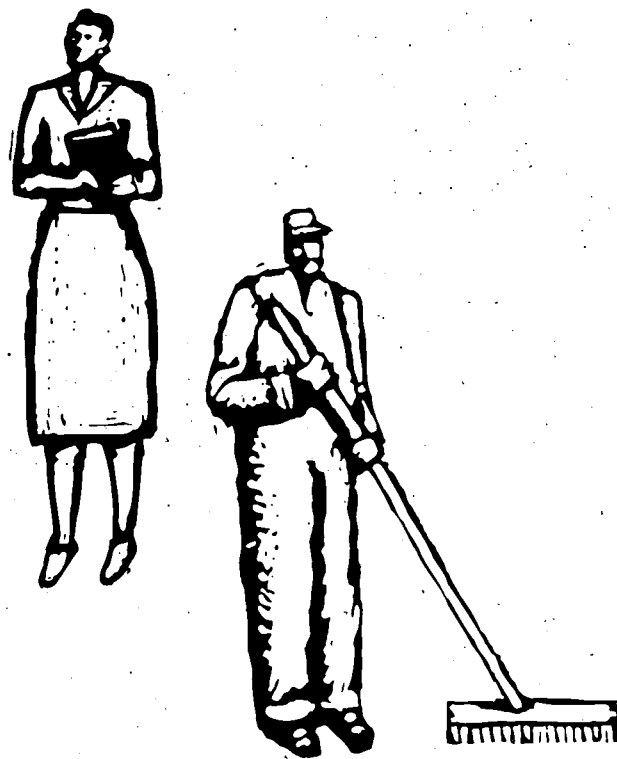
But now we are back at the beginning. Perhaps we have begun to answer the "why" of community development. The development of active relationships, democratic participation, and collaboration is necessary because communities need to reacquire ownership, rebuild trust, and become a community before sustainable development can take place.

But how do relationships build a community? How do you build active relationships? The creation of active relationships is an initial step toward strengthening social capital.

This first step is about:

- Bringing people and groups together.
- Initiating a democratic process of universal participation.

This is the initial phase of the collaborative process of community development. Becoming involved in relationships with others means becoming involved in the community. The process of bringing people together builds social capital, but for this process to succeed, people must enter into it as equals and as equally involved participants. In other words, the process must be collaborative.



In enjoining all people to become active in their community, it would be counter-productive to approach them with a preconceived agenda such as, "Our school needs 50 computers, will you help?" Such an approach detaches community members from critical phases of collaborative community building by positioning the persons or group making the request as the leaders and spokespeople. Setting up the power dynamic of leaders and followers defuses the potential for collaboration by offering people the choice of following you, if they agree with your agenda; remaining inactive and uninvolved or setting up their own, rival position if they do not agree with your agenda. Even the choice of creating followers is not preferable to refusals to participate or rivalries because followers do not own the entire process and may therefore see their participation as contingent on a particular event (the purchase of computers) and not as an ongoing commitment to the community. Furthermore, if you enter into community partnerships with one group as the leader, an irrevocable process of hierarchy building is begun that negates the democratic, participatory process collaboration must be founded upon. People will look to the leader for answers rather than recognizing their own power to contribute to creating and identifying solutions to community problems.

COLLABORATION = A HIGHLY PARTICIPATORY PROCESS

Part I: Dialogue

A highly participatory process demands:

- True universal participation.
- Interactions with community members in which all are equally responsible for and to the process of building community.

This kind of participatory interaction can be achieved through initial **Dialogues** in which community members come together around issues. Through open, focused dialogue, they learn what it means to be a member of a community.

Fundamentally, dialogues are about deliberation, inquiry, and the creation and dissemination of knowledge. Dialogues are designed to “promote discussion, universal participation and deepening understandings as opposed to specific actions or outcomes.” There are no fixed, pre-determined goals. Although a dialogue is primarily a discussion about an issue of local or national concern, participants are not obligated to come to consensus or to “solve the problem.” Participants are obligated to express their opinions and listen respectfully to others’ opinions; they fulfill their roles as listeners by suspending judgment and hearing the merits of opposing views. Rather than judging opposing opinions, participants learn to respect the engagement of other people and to understand how different people with different experiences can form different views.



Learning, talking to one another, recognizing mutuality, and respecting others’ commitment engages and invests one’s own ability to listen and contribute. Neighbors create collective understandings on issues enabling them to make informed decisions and plans for actions.

Dialogue’s ability to bring together diverse peoples and diverse viewpoints is essential to the process of creating the active relationships critical to community development.

FOR MORE INFO

To learn more about Dialogues, see the second workbook in this series or contact one of the three main centers promoting it. The three centers are Study Circles, Kettering Foundation, and National Issues Forum.

COLLABORATION

Part 2: Speaking of Social Relationships

While Dialogues bring critical issues into an open forum, they are principally concerned with human relationships. When people are coming together to talk, they are forming or transforming a relationship.

What kind of relationship is being formed?

An ideal one?

On one level, the idea that respectful listening and openness to diverse points of view must be mandated in a systematized process is likely founded upon the realization that common community interactions are not necessarily respectful and open.

Organized dialogue is founded on the assumption that all people have pre-existing relationships—no matter whether adversarial, friendly, or tenuous—which must be overcome. Familiar and unequal relationships are overcome by building active relationships.



The very difficult task of working across boundaries of social roles, wealth, ethnicity, race, gender, and occupation is facilitated by dialogue's focus on issues, no matter how contentious.

Dialogue and Collaborative Networks

Through dialogue, contact is made and collaborations begin. Collaboration exists when social relationships ground interactions and therefore must be based on people talking to and working with one another. Collaborative networks build on mutual involvement to incorporate an extensive range of relations. Rather than the network being the sum of its relations, it comes into being only through myriad relationships.

While it is evident that any move toward collaboration must begin with an initial dialogue, it is less evident, particularly in some of the collaborative models reviewed below, how crucial the philosophical approach to dialogue that emerges is to the foundation of any community development efforts. When we look at a variety of models, it becomes clear that without an initial approach founded on the mutual, open, democratic principles of dialogue theories, sustained school-community development will be difficult to achieve.

Why "School-Community" Collaboration

The need to strengthen social capital is not in itself difficult to understand. To meet the challenges of continued growth and development, a broad-based, integrated network of citizens must contribute all that they can. Less comprehensive integration results in a weaker community that is less able to envision goals much less realize them. But if all people or institutions are important, why do we focus on the school's role in community development?

Our work at Northwest Regional Educational Laboratory may make us inclined to focus on schools, but only because schools are vital to community survival. The community relies on the school. The school, particularly in rural communities, is often the strongest (and in some cases the only remaining) community institution. It is a gathering point, a center symbolizing community and a resource that can unite the community.



What is the school?

Schools are:

- A building, a learning environment, a place where teachers help define and impart the realm of knowledge, and a concentrated collection of local youth.
- Primarily about students and students are an often unrecognized and underused resource in terms of physical bodies and in terms of making decisions about community.
- Spaces in which the next generation and the labor force are forming.
- Spaces in which teachers, students, parents, community members can meet and learn on common ground.

Communities need schools because community renewal must be concerned with:

- Economic revitalization.
- Defining the community as a discrete, identified entity.
- Maintaining continuity.

None of these goals can be met without *people*. If a community is not a place people identify with and stay in, young people will grow and leave.

Simply, if young people do not learn to recognize the places where they live as unique and worthy of their concern and effort, and if they do not learn how to participate in local job opportunities, they will leave, or wish very much to leave. If the next generation is gone or wishing it were gone, community has little chance to continue or develop.

If we want teachers to impart knowledge about community, teachers need the community to present itself to them as an identified, conscious entity that wishes to become known. Many rural teachers come from other places so the community must impart its identity and value to them. Community involvement with teachers, teachers' involvement with students, and all groups' involvement with each other creates an integrated system uniting school, teachers, parents and all local residents.

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None of these goals can be
met without people.

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The integral role a school plays in a rural community is enhanced by a number of concrete ways in which schools can play a vital role in building community networks:

- **Context:** In a rural area, a school is a very local resource that can meet local needs as nothing else can. Students learn science, geography, history, literature...etc., through learning about the physical place in which they live.
- **Linkages:** If students learn about the places in which they dwell, they will know their homes as historically, geographically, geologically, and economically significant places. They will see themselves as part of something at once greater than themselves and wholly dependent on their participation.

- **Authentic Engagement:** If you determine what kind of community you want to build, the school is the place in which it will be built; that is where members of the community will learn the skills they need to be productive and active in the enterprises and industries that are developing. The local school is the best place to learn locally useful skills. Community schools cannot be teaching students skills that are only useful in or are considered useful by non-local or urban viewpoints.
- **Norms:** The school is the transmitter of culture (Flora, et al., 1992). People learn to be citizens of a place when they learn what it means to be a citizen in a particular place.
- **Intergenerational Links:** The school is also a physical space in which people can gather. Adults can take classes or meet to play cards.

But within that space, gatherings can cross or dissolve boundaries. Adults can offer classes to young students, childcare to parents attending adult education classes, ESL, or community meetings. The school can be the venue for debate on local, regional, or national political issues, community discussions, or dialogues.

Rural community development will be enhanced by school-community interaction and engagement of students in the community. Aside from the rich natural resources, tremendous stores of skill and knowledge, and historical legacies, youth are a vital resource in rural places. Their energy, commitment, knowledge, and vision can contribute to the development of a community that will be sustained for generations to come.

How can the school be a part of the process of building active relationships?

What would an active relationship to a school look like?

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Is your relationship to your school active?

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4

THE COLLABORATIVE PROCESS

We have now had a chance to look at why it is essential for communities to have strong social networks as well as the two tools, Dialogue and School Community Development that help strengthen relationships in social networks. We have analyzed social capital as the basis of sustainable community renewal and the result of strong social networks. However, it has also been noted that the existence of social capital does not itself ensure sustainable community renewal.

Part I: What does renewal require?

How does collaboration contribute to the development and use of social capital?

Collaborative Process

Sustainable community renewal and development, in both rural and urban settings, is characterized by a collection of strategies, tools, methods, and processes that fall under the rubric of the "collaborative process." Collaboration combines various processes, tools, and methods in pursuit of two main goals:

- Strengthen and increase social capital by forming strong social networks, developing active, democratic participation, and fostering a sense of trust and community.
- Increase the ability and capacity of the people to use stocks of social capital to produce meaningful and sustainable community renewal.



A review of recent literature on community development theory and specific case studies highlights five general themes, or dimensions, of collaborative community development that encompass the spirit of collaboration.

- A collaborative, fully integrated, level of involvement and participation.
- A peer-based, amateur/insider source of knowledge and a collaborative leader willing and capable of developing peer-based, active relationships among diverse stakeholders.
- A complex partnership structure that includes multiple partners and multiple partnership levels.
- A strong emphasis on the community as the change agent, with particular focus on the school as a main component, or asset, contributing to community development.

- A goal orientation that is both process oriented (building of social capital) and task oriented (utilization of social capital to attain specific community defined goals).

These five dimensions serve as tools to analyze models of community development as well as ways to critique specific efforts at school-community collaboration and renewal.

The current literature also presents a general series of "steps" that seem to characterize successful community development. These "steps" do not define a successful community renewal process. They serve only as a guide that community leaders may use when they see fit. The process typically follows the following steps*:

- **Step 1:** Initiate the partnership/collaboration.
 - Identify diverse stakeholders and invite to community meeting.
 - Identify/select coordinator/facilitator (collaborative leader).
- **Step 2:** Build partnership/collaboration.
 - Develop community wide, broad-based support.
 - Identify resources and assets.
- **Step 3:** Develop a shared community vision.
- **Step 4:** Develop an action plan based on shared vision.
 - Identify new community leaders.
 - Increase/maintain community vision and awareness.
- **Step 5:** Initiate collaborative action.
- **Step 6:** Review/renew vision and goals.
 - Celebrate goals.

**These steps are not requirements of successful and sustainable community development. They are simply representative of current efforts to incorporate the collaborative process into community development. Further, these steps are not necessarily linear.*

THE COLLABORATION PROCESS

1. Initiate
2. Build
3. Develop vision
4. Develop action plan
5. Initiate action
6. Review/renew

A Collaborative Initiative that integrates the school and community, that uses Dialogue to facilitate interaction, will create the social capital, democratic participation, active relationships, and the sense of community ownership necessary to produce and sustain renewal and development.

Collaborative processes are needed to produce:

- Democratic participation.
- Active relationships among diverse stakeholders in the community.

An excellent facilitator, or collaborative leader capable of clearly expressing the collaborative process, using collaborative techniques, being open to all views and beliefs, is essential.



The belief is that collaborative planning and action will build the social capital needed for sustainable community development and the renewal of a "civic community."

Part 2: So what is collaboration anyway?

A collaborative community:

- Promotes active relationships among all members of the community.
- Represents community diversity: all views and opinions are welcome and heard equally.
- Enables social and financial diversification: city council members, business owners, community members, and students meet together to tackle tough community issues as equal members of the community; resources are received from multiple sources in the community.

The concept of collaboration can mean different things in different contexts.

Community Organizations

In the context of community organizations, collaboration refers to the creation of active, peer-based relationships and the full integration of all participants. It represents an overarching process that incorporates not only peer-based relationships and complex partnership structures, but also active relationships and democratic participation.

Community Development

Collaboration, in the context of various models of community development integrates peer-based relationships and complex partnership structures social capital, civic renewal, and sustainable community development. Collaboration has a reciprocal nature. Collaboration is the tool used to create a community vision and identity as well as the means by which people translate the community vision into objectives and actions.

- Collaboration is the basis for sustainable community development.
- Collaboration is both the means by which a community recognizes its hidden assets and the mechanism that allows the community to use those assets for community renewal.
- Collaboration is the source of social capital and the means to use social capital.

"Collaboration must be based on shared value and purpose, not only between the external agency and the community, but among external agencies working in the same community"
(Wallis, 1996).

Collaborative relationships are the basis for the entire matrix of "Collaborative Processes" needed to build sustainable communities.

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Ideas from all members of the community are seen as equally valid and important.
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The Collaborative Process links the seven steps previously identified to the intent to create a community organization that is collaborative, peer-based, community- (or school-community) focused, and process and task oriented. Let's look at these aspects of the process.

Part 3: Peer-based Power Structure

Collaborative community organizations are characterized by a **peer-based power structure**. A peer-based power structure is:

- Highly participatory.
- Democratic.
- Diverse.

Ideas from all members of the community are seen as equally valid and important.

Peer-based power structures are the opposite of hierarchical power structures, or what Cortes describes as unilateral. "*Unilateral power tends to be coercive and domineering. The use of unilateral power is that in which one party of authority treats the other party as an object to be instructed and directed*" (Cortes, 1993).

Peer-based power structures and the creation of peer-based, democratic relationships within a community lie at the heart of the collaborative process.

Peer-based relationships facilitate the creation of trust among various members of a community by giving every person an equal voice and developing a shared vision based on these voices.

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Community members are taught

"...how to speak, to act, and to engage in politics for themselves."
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As Cortes (1993) points out, community members are taught "*...how to speak, to act, and to engage in politics for themselves*" by allowing "*...ordinary people to engage others in conversation and arguments, to reflect upon their actions, and enable them to make informed political judgments.*"

Cortes is, in effect, talking about Dialogue, or what he calls "conversation." Dialogue as a means of breaking down traditional walls and boundaries and creating shared understanding, is the strategy used to create the shared vision and, ultimately, stocks of social capital. The development of social capital, seen as community trust and the formation of new relationships breaking traditional boundaries, replaces the I of the fragmented, "therapeutic" community with the we of a community rich in social capital and prepared to deploy that social capital.

The community is now perceived as "*...a neighborhood alive with activity and cross-cut with networks of relationships, providing a locus for informal support and mutual aid as well as acting as a base for social and political action in wider arenas*" (Butcher, et al., 1993). Peer-based power structures contribute to the collaborative process by creating the locus of social capital as well as the base for community action. The collaborative process allows individuals to do for themselves what they might have otherwise asked someone else to do.

Part 4: Leaders

A peer-based power structure, however, does not mean that there are no leadership roles in the community. Rather, a peer-based power structure requires a specific type of leader or leaders:

Collaborative Leaders.

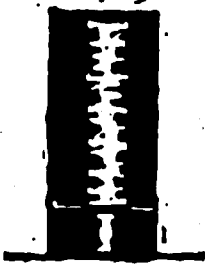
- A collaborative leader is an individual who understands the collaborative process and is willing to "keep the ball rolling" at all times.
- Collaborative community development "*...needs leaders who can safeguard the process, facilitate interaction, and patiently deal with high levels of frustration*" Chrislip and Larson (1994).

Chrislip and Larson, through analysis of multiple successful collaborative initiatives, identify four principles of collaborative leadership.

- Inspire commitment and action
- Lead as peer problem solver
- Build broad-based involvement
- Sustain hope and participation

Each of these four principles correspond to a collaborative involvement level, peer-based power structure, and a complex partnership structure. Chrislip and Larson point out, and rightly so, that a collaborative leader is a necessary component of collaborative community development. *“Tactical or positional leadership simply will not work. Someone has to attend to the roles and tasks of collaborative leadership for collaboration to succeed”* (Chrislip & Larson, 1994). Peer-based relationships do not simply occur by chance, they require close attention, care, and active and direct leadership.

This may not be what normally comes to mind when we think of “leadership.” How do we usually understand this term?



Who leads?

What is the nature of leadership? How does it affect others involved? Do you like to take charge?

Think of the last time you and your family or a group of friends or coworkers planned an outing (a meal, a movie, a visit to a relative). How do your family or friends decide what to do on a weekend?

Whether to buy a car? What to get for dinner? Do you start by someone saying, “What do you want to do?” Does it continue with, “I don’t know, what do you want to do?” When you said, “I don’t know,” did you really know but not want to be the one to say what should be done? So who decided? Did you go along because it was easier than challenging someone else’s plan?

Did you feel as though you were being dragged somewhere against your will? Did a casual outing end up sounding like a forced march led by a boring, overbearing master?



Leading Citizens

Who do you think of as the greatest leader?

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What qualities do you admire in this leader?

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What qualities in this leader make you uncomfortable?

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What qualities of leadership in general make you uncomfortable?

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We may think of leaders as those in control, but in many situations their real work is guiding, organizing, disclosing alternatives, and opening the forum to all voices.

That is how leadership must work in the collaborative process. This is because the process involves equal partners in what we call a complex partnership structure. The nature of relationships in this complex partnership structure requires collaborative leaders and democratic participation. Sometimes the balance between leadership and democracy is not easy to achieve.

To achieve the balance, you must first form a complex partnership structure, which we look at more closely below.

Part 5: Complex Partnership Structure

A collaborative organization has a complex partnership structure which is a shared, multiple partnership that manages the community development initiative.

For example, a complex community organization might include membership from:

- The city council.
- The chamber of commerce.
- The school board.
- Other influential business and community leaders.

Furthermore, each partner would invest time, resources, and input into community development.

Social capital is produced and used when community leaders become involved and interested in the well being of the entire community.

A complex partnership structure contributes to the collaborative process when all, or nearly all, individuals and institutions become actively and equally engaged in the community development initiative.

Part 6: A Grand Partner: The School

Within the partnership structure there can be any number and kind of partners. One critical partner is, of course, the school. The School has been frequently documented as an important and substantial resource for rural communities.

The school is an important element of sustainable community renewal, and, as such, needs to be a member of a complex partnership structure as well as an equal participant in the collaborative process.

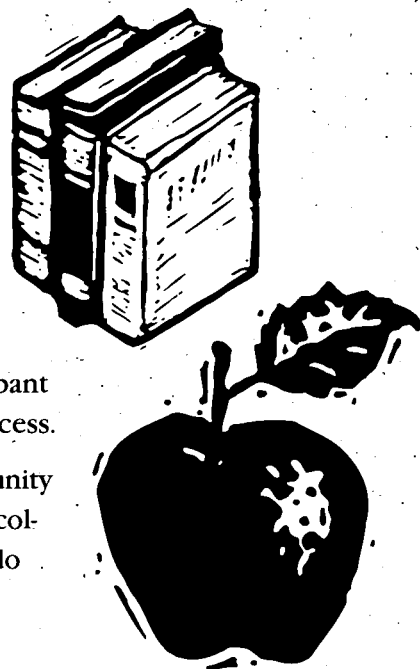
Many models of community development rely on a collaborative process but do not actively include the school as a partner.

The current literature and field experience demonstrate that a complex partnership structure that includes the school within a peer-based power structure and a collaborative environment will greatly enhance the production of social capital and the resources necessary for community action.

But how is the school included? How, in general, are relationships formed so that they lead to complex partnerships and are part of a collaborative process?

School-community interactions may not always be marked by mutuality and democratic participation. We must consider how various elements of a partnership come together:

Who directs their interaction? Who initiates the change process?



5

PARTNERSHIPS AND CHANGE AGENTS

Part I: Where Does Change Begin? The Changer and the Changed


When any partnership is formed, parties come together and agree to work with one another toward a mutually agreed on goal. But who is involved with whom? Does one party initiate the proceedings and thereby assume a dominant role in what is being billed as a democratic process of interaction among equals? Does the way a collaborative partnership is initiated affect the way the relationship develops? What, if anything, is significant about who approaches whom with the idea of working together? The significance lies in the assumptions various parties bring to the partnership about dominant and subordinate roles.

It lies in the ways in which partners conceptualize the meaning and direction of the project.

It lies in the nature of the Change Agent which we will now examine.

Change Agent is a measure of the relative position of the school within the community, and identifies the source, or agent, of change within the community.

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Change Agent-Agency Direction

Community Serves School

School Serves Community

Measure of Agency
Measure of Role

Community Serves the School
community is change agent

Community and School Collaboration
community is change agent

School Serves the Community
school is change agent

Economic Development Serves Community
limited school involvement—
economy is change agent

Community Serves the Community
limited school involvement—
community is change agent

.....

Agency: The capacity, condition, or state of acting or of exerting power



The change agent typology is a measure of agency:

- In the various types of school-community partnerships that may be built, depending on who is the change agent:
 - the school may be the object of service; or
 - the school may be the giver of service.

School-community partnerships that fall somewhere in between are the most beneficial to sustainable community renewal.

- The change agent could be:
 - an independent, "non-community" change agent (such as economic renewal or infrastructure renewal); or
 - a "community" change agent.

The community as change agent is considered to be most beneficial to sustainable community renewal.

A variety of different community partnerships are possible. Different community partnerships vary in their core assumptions, focus of renewal, and position of the change agent. For example, three different possible partnerships are shown below.

Service-based School-Community Partnership

- In a service-based partnerships the change agent is the community: the community uses the school as a means to provide service (i.e. after-school and all-day child care; adult night school; community meeting center).
- The assumption is that a strong school is necessary for community renewal and development: the school is at the center of community renewal.
- Social institutions use the school as a base to provide service, training, mentoring, and social and human services to students, parents, and teachers.

Service Learning

School-Community Partnership

- In a service learning partnership the change agent is the school: the school uses the community as a means to provide service (i.e. internships; work-study; business ventures).
- The assumption is that a strong school is necessary for community renewal and development: the school is at the center of community renewal.
- There is a structured process which originates in schools or through professional technical assistance. Curriculum changes are initiated by teachers, administrators, or legislation which necessitates service learning.

Community and School

Collaborative Partnerships

- In a community and school partnership the change agent is the community: the school is a main component of the community.
- The assumption is that a strong school is an integral component of community renewal but is not solely responsible for renewal: the community is at the center of community renewal.
- The goal is a collaborative and democratic process based upon reciprocal partnerships and relationships between all members of the community: include components of service-based and service-learning community development.

The issue of agency centers on two specific questions:

- Who is the change agent?
- What is the change focused on?

The answers to these questions have dramatic implications for the success of school-community partnerships as well as community development which may not focus heavily on the school. Each question should be asked when analyzing a specific model of community development.

Part 2: Who are the change agents?

The School

Service learning (in which the school provides service to the community through curriculum and work-based service projects) is similar to service-based partnerships in that the school is at the center of community renewal and there is an assumption that a strong school is necessary for success.

While service learning does not necessarily lead to a full blown collaboration process, the fact that the school is actively involved with the community instead of being an object to be treated by it leads to active relationships and the creation of social capital.

Community as Change Agent

Collaborative community development initiatives focus on the community as the center of renewal, but their success rests on the assumption that the greatest potential for sustainable development will arise from a collaborative process.

Thus a tension arises in school-community partnerships in terms of who is leading the change.

School-community partnerships typically view the school in two distinct ways:

- The school is the main source or institution for community renewal.

- An important component or community asset, but not the sole source of community renewal.

These partnerships may lead to successful collaboration, but when we look at who is responsible for change and who that change is focused on, we may find drastic differences between the school and the community in terms of processes and results.

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Typical service-based, school-community partnerships are those that use the school as a source and site to provide service to the community.
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These partnerships tend to create a client-based atmosphere and deny community members the ability to help themselves (Keith, 1996).

In the school-based, community partnership the change agent is the community and the school is at the center of community renewal.

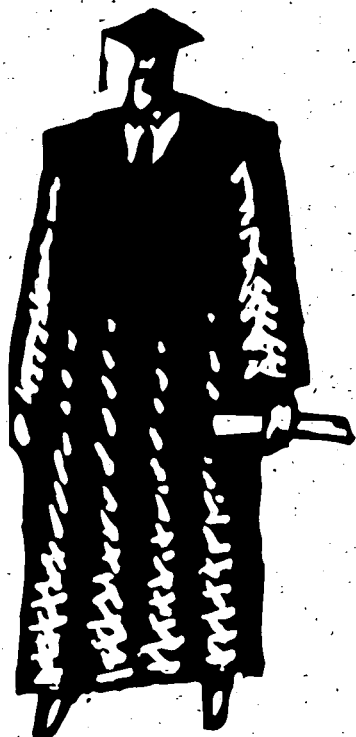
The school is at the center and there is a partnership; but the active, democratic, and collaborative partnerships needed for social capital are not fully developed.

It is Important to Remember

The change agent and focus of the change contribute heavily to the type of collaboration that occurs and this may determine the success or failure of community development.

Therefore, we believe that successful collaborative community development will be characterized by:

- The community as change agent with the school a main component of the community.



- The direction of action as reciprocal between school, community, business, and other institutional partners.
- The focus of the community renewal on the community.
- A core assumption that a strong school, especially in a rural context, is a necessary but not sufficient component of community renewal.
- A collaborative leader who facilitates a collaborative and democratic process, creating stocks of social capital and a sense of community ownership and empowerment leading to community action and sustainable community renewal.

Part 3: And what else?

Process and Task Orientation

Collaborative community organization is also characterized by a process and task orientation. A process and task orientated initiative:

- Reinforces sustainable social networks.
- Enables the achievement of multiple tasks.

GOALS	<p>Process oriented goals maintain or enhance social networks, active relationships, and social capital.</p> <p>Task oriented goals achieve a single task.</p>
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The ideal is for a community organization to provide both immediate task goals and future process goals.

The best of all possible worlds occurs when a specific task is accomplished and the horizontal ties are simultaneously strengthened. Lyons (cited in Keith, 1996)

Collaboration, as a method of community engagement:

- Creates trust and social capital among diverse community members (process).
- Acts as the catalyst for community action (task).

Consider your community to be a system that must maintain itself internally by forming a common vision and building social capital. Your community must be able to adapt to changing conditions. For example, some residents might propose tourism as a solution to economic instability. However, if the community has a strong tradition of independence, tourism might disrupt local values and result in community distress.

A sustainable community renewal process must be able to align community action necessary to adapt to changes with the internal values and culture that define that community.

The collaborative process focuses specifically on:

- Creating a strong sense of community and social capital (process),
- Promoting community empowerment and community action (task).

which in turn is responsible for...

Generalizations on the Collaborative Process

Sustainable community renewal and development, in both rural and urban settings, is characterized by a collection of strategies, tools, methods, and processes that fall under the rubric of the "collabo-

rative process.” The strategies and tools can help you analyze various models of community development and critique current efforts at school-community collaboration and renewal.

Certain generalizations can be made based on these tools and strategies.

The collaborative process is: a conglomerate of various processes, tools, methods, and steps with two main goals:

- Strengthen and increase social capital by forming strong social networks, developing active, democratic participation, and fostering a sense of trust and community.
- Increase the ability and capacity of the community to use stocks of social capital to produce meaningful and sustainable community renewal.

A community development initiative that uses a collaborative process—including the integration of the school and the community and dialogue to facilitate consensus—will create the social capital, democratic participation, active relationships, and sense of community ownership necessary to produce and sustain community renewal and development.

A successful collaborative community development process will contain most, if not all, of the following dimensions:

- A collaborative, fully integrated, level of involvement and participation.
- A peer-based, amateur/insider source of knowledge and a collaborative leader willing and capable of developing peer-based, active relationships among diverse stakeholders.
- A complex partnership structure that includes multiple partners and multiple partnership levels.
- A strong emphasis on the community as the change agent, with particular focus on the school as a main component, or asset, contributing to community development.
- A goal orientation that is both process oriented (building of social capital) and task oriented (utilization of social capital to attain specific community-defined goals).



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AND NOW: THE MODELS

Collaborative Community Development Models

There are three models of collaborative community development:

- Self-Help.
- Technical Assistance.
- Conflict.

Do they involve The School or Dialogue?

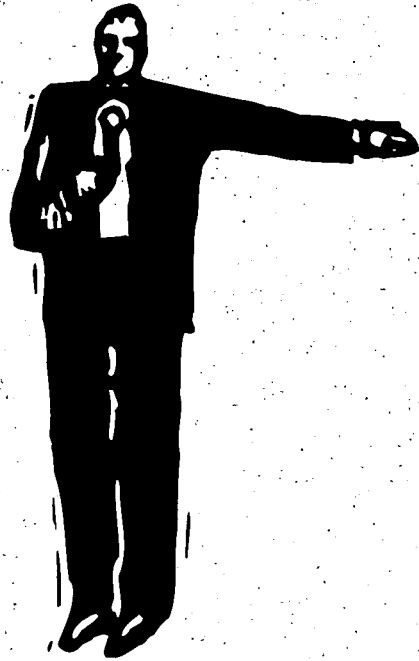
None of these models specifically focus on the integration of the school and the community or the use of dialogue to facilitate collaboration, but variations of the self-help and technical assistance models that incorporate The School into community development are:

- Service-based learning.
- Community and school integration (community of learners).
- Service learning.

Variations of the self-help and conflict models that incorporate the use of Dialogue to facilitate collaboration include:

- The Industrial Areas Foundation's Model.
- The consensus building model.
- The collaboration framework model.
- Variations of Study Circles Dialogue.

How about the collaborative process? Self-help and conflict models of community development are usually consistent with the collaborative process we discussed above.



Purely technical assistance models (such as community development through infrastructure renewal) are not consistent with the collaborative process. They will not be discussed here.

Let's look first at some self-help and conflict models in an attempt to tease out the significant components of collaborative network models. We are looking for the benefits of school/community integration and the use of dialogue in collaborative process.

It will be helpful here to recall our original questions:

- How effective is each model in producing social capital in the form of active participation and democratic participation?
- How effective is each model in utilizing social capital to produce sustainable community development and active collaborative networks?
- What role does dialogue play in the formation of social capital and the production of sustainable collaborative networks?

Part I: Self-Help

The self-help model of community development is:

- A process by which members of a community collaborate to create a community vision and solve community problems.
- A process that builds, or develops, the capacity of a community to help itself.

One can think of self-help as simply another way of talking about community. The strength of a community comes from its sense of ownership and realization that they have the power to define, or redefine, their community and take measures to reach that vision. Self-help is, in essence, an ideology and a process designed to create stocks of social capital in the community. Community members define their own sense of community, highlight and envision where their community is and where they think it should be, and find internal and external assets to use to facilitate this development. Key to the self-help process is the acquisition of community ownership and the development of a broad-base of support in the form of active relationships. The two guiding principles of the self-help model are:

- That it is "...through community that individuals come to embrace a framework of meanings and values that provide some overall sense of their world, and their relations and activities with others in it" (Butcher, et al., 1993); and

- "...that the process by which (community) improvements are achieved is essential to development of the community" (Christenson & Robinson, 1989).

So, what have we learned?

Is self-help process or task oriented?

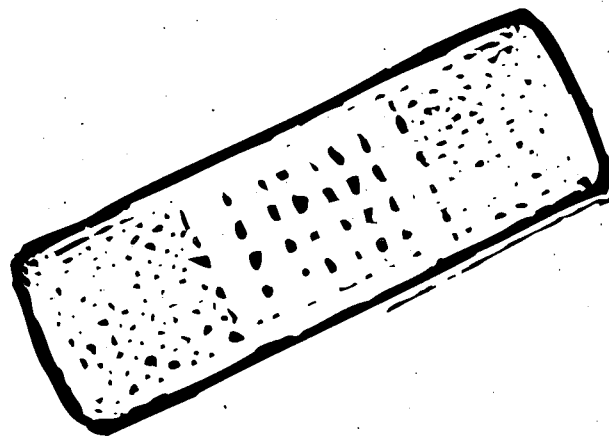
Process. The intent of self-help is to create strong bonds, ties, and links between members of a community and use these ties to promote community action.

Is self-help externally or internally initiated?

The self-help process is frequently described as focused on "locality development." *"Locality development presupposes that community change may be pursued through broad participation of a wide spectrum of people at the local community level"* (Rothman & Tropman, 1989). Locality development is primarily focused on increasing community capacity and integration through process.

Characteristics of locality development include the involvement of a broad cross section of individuals, decisionmaking based on consensus, and development of community ownership based on collaboration (Rothman & Tropman, 1989).

Examples of self-help models of community development include the Consensus Building Model, the Collaboration Framework, and variations of Study Circle groups.



The self-help model does meet most of the requirements for a collaborative community development initiative. In fact, much of the theory and reasoning behind collaboration is derived directly from self-help theories and is based on many of the same assumptions.

A strong emphasis on collaboration, peer-based power structures, and a desire to recreate the "we" of community ownership through social capital are all important components of the collaborative process and the self-help model. Dialogue is frequently used as a method to facilitate collaboration although it is not usually discussed in the literature.

So are there any pitfalls in this model?

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As we see it, one pitfall is the substantial emphasis placed on the collaborative, community-building process as an end in and of itself. This raises questions about the viability of the self-help model. While the process used to create social capital is indeed an essential aspect of community development, it is not the ultimate goal. Social capital will not, by itself, produce sustainable community renewal. For a self-help model to be successful, it

must be able to translate the existing and produced social capital into understandable and concrete community actions.

A second pitfall of the model would be the lack of discussion about, and involvement of, the school. Most of the literature on self-help, while doing an excellent job of explaining the process used to create social capital, does not mention the school as an important component of community development. Community development models that do

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Much of the theory and reasoning behind collaboration is derived directly from self-help theories and is based on many of the same assumptions.
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use the school usually focus on the school as the change agent and/or present the school as an object to be treated and not as a member of the collaborative process. There are two exceptions: Miller's (1995) treatment of rural school-community renewal, specifically his conception of a "community of learners"; and Keith's (1996) treatment of urban community development focusing on school-community integration. Both consider the school as an active participant in the collaborative process, not as an object to be treated upon or the sole solution to the ills of the community.

A final pitfall of the self-help models is the ambiguity surrounding the use of outside technical assistance. Some variations of self-help endorse the use of outside technical assistance (leading to a client-based

relationship) while other variations use little or no technical assistance (possibly leading to misdirection or failure due to unidentified internal difficulties). It is agreed that a successful community development initiative must involve some type of leader who is able to generate participation, keep an open mind, and engage the community in a collaborative process. Chrislip and Larson's (1994) work on collaborative leadership describes how a civic leader can engage a community in a process of self-help, collaboration, and community action. However, most self-help theories do not properly deal with the requirements of leadership. This is an area that needs to be addressed.

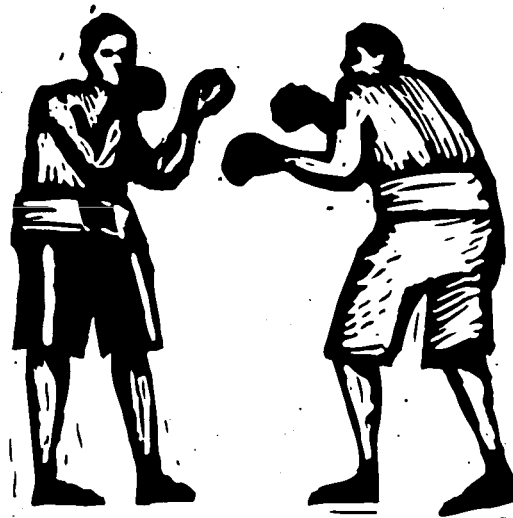
Self-help models are extremely effective in producing social capital. In fact, that is exactly what they are designed to do. However, self-help models have a tendency to focus too heavily on process orientation and they fail to use all that social capital.

Dialogue, as a component of the collaborative process, frequently plays a large part in the formation of social capital although it is not usually explicitly acknowledged. Finally, there are only limited forms of self-help that actively use school-community interaction to contribute to the formation of social capital and the production of sustainable community networks.

Part 2: Conflict

The conflict model of community development argues that community members organize around a specific problem or project, and work to solve that problem. The conflict model traditionally focuses on mobilizing a disadvantaged group of people in order to make demands and change the current situation in the community.

The philosophy behind the conflict approach emphasizes justice, equality and the belief that



resources (money, food, services) should be equally distributed in society. The conflict model of community development aims to redistribute power and resources in a community by empowering a disadvantaged community group to actively confront the institution or group responsible for the specific injustice (Rothman & Tropman, 1989).

Specific emphasis is placed on enhancing social capital and community integration by mobilizing the community under a single goal or conflict. The two guiding principles of the conflict model are:

- Community empowerment.
- Redistribution of power relationships and resources.

The organization responsible for much of the work on conflict theory is the Industrial Areas Foundation (IAF) founded by Saul Alinsky and currently headed by Ernesto Cortes.

Is the conflict model task oriented?

The Conflict Model is both task and process oriented (trick question). It is task oriented in that groups that use the conflict model of community development focus on a specific goal, task, or project that will rectify the perceived injustice. The attainment of the identified goal is the motivating force behind the action and organizing of the group.

The conflict approach is process oriented in that it stresses that the problem should be community

defined and that all action and decisionmaking come from the community group and not an outside source.

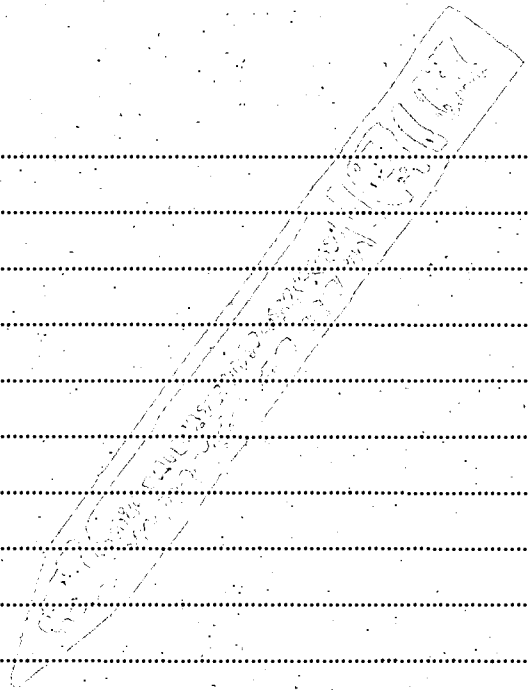
The IAF, the foremost proponent of the conflict approach, emphasizes community empowerment and ownership through the Iron Rule of community development. "Never do for others what they can do for themselves."

The IAF works to teach people "...how to speak, to act, and to engage in politics for themselves" (Cortes, 1993). So although the conflict approach is structured around a specific task, or problem to be solved, the real emphasis, according to Cortes, is on "building and strengthening equal and peer-based relationships among individuals so that they are capable of acting and engaging in political action."

Is it collaborative?

What do you say?

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We'd have to say: at a working level, the conflict model does not meet the requirements for a collaborative community development initiative.

- The conflict approach stresses collaboration among members of the disadvantaged group struggling against institutions or individuals in power. The very nature of the conflict approach determines that there is no collaboration between the disadvantaged group and the powers that be. For collaboration and empowerment to occur within the disadvantaged group, a specific adversary must be identified and highlighted.

- The emphasis on task orientation, while enabling:
 - Action,
 - Quick decisionmaking,
 - An immediate collaboration and cooperation between members of the disadvantaged group,
 is susceptible to failure over time. The action taken by the community group may not be sustainable:

- The relationships developed during the problem-oriented mobilization and organization may not survive after the problem has been solved.
- The immediate problem may have been solved, but the community may still lack the ability to ward off new problems.
- The adversarial relationship used to organize the community might result in future, and more problematic, conflict between groups.

Proponents of the conflict approach realize that the emphasis on task orientation is a potentially destabilizing component of community development. So they stress the need to build strong relationships between community members and strengthen social capital. The IAF attempts to redefine political action so that it is not solely dependent on the completion of a certain task or goal. For the IAF, the conflict approach and political action are more about building strong communities than identifying a single goal or problem in the community. Cortes states that:

"...politics, properly understood, is about collective action initiated by people who have engaged in public discourse. Politics is about relationships enabling people to disagree, argue, interrupt one another, clarify, confront, and negotiate, and through this process of debate and conversation to forge a compromise and a consensus that enables them to act." (1993)

However, the majority of community development initiatives using the conflict approach continue to focus mainly on the identification of tasks and problems while limiting development of active relationships and social capital. The conflict approach does produce social capital and democ-

atic participation at the community level. The disadvantaged group, trained in non-violent and democratic methods of social action, uses and creates social capital as a source of political action, but the conflict approach does not fully use all that social capital to produce sustainable community development. After the tasks are completed, the social networks organized around them tend to disintegrate.

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Proponents of the conflict approach stress the need to build strong relationships between community members and strengthen social capital.

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The conflict approach does incorporate dialogue as a tool to develop social capital and produce sustainable collaborative networks. So it does contain all the necessary components for collaborative community development; however, greater emphasis is usually placed upon completion of a specific task rather than the development of sustainable social networks and social capital.

Finally, conflict models of community development do not traditionally incorporate the school into community development initiatives unless the school is a component of the identified issue.

7 CONCLUSION

Thinking About Your Community

The dimensions of successful collaborative development provide a guide to use when assessing efforts at sustainable community development. Creating and developing strong linkages in the social network, active relationships that cross traditional role boundaries, and democratic participation that fosters a sense of community ownership and empowerment are all important components of the collaborative process.

Where does your community stand?

- Do diverse members of the community talk to each other?
- Can community members debate difficult issues?
- Do community members feel that the community well-being is important?

Is your community a community?

John Gardner proposes an excellent starting point from which to begin thinking about your community. This is a very simple way to begin to measure the strength of your social networks, the extent of your community's social capital, and your capacity to use that social capital.

Determine who are the most influential citizens in every segment and at every level of your city (community)—in the neighborhoods, in civic orga-



nizations, corporations, unions, churches, minority groups, the professions and so on. Then ask yourself the following questions:

- Do they know one another?
- Have they ever met to discuss the future of their city?
- Have they made a real effort to understand one another, a real effort to work together? (Gardner, 1995)

When you can answer “yes” to each of these questions, you not only are ready for community renewal, you are probably already engaging in it.

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