



Community University
Research Alliance

**Activating Change Together
for Community Food Security**

Community Learning & Development in Participatory Action Research

A Discussion Paper
Prepared for the Education and Training Working Group

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Acronyms

ACRONYM	TITLE
ABCD	ASSET BASED COMMUNITY DEVELOPMENT
ACT FOR CFS	ACTIVATING CHANGE TOGETHER FOR COMMUNITY FOOD SECURITY
AoH	ART OF HOSTING
CCEDNET	THE CANADIAN COMMUNITY ECONOMIC DEVELOPMENT NETWORK
CFS	COMMUNITY FOOD SECURITY
CLD	COMMUNITY LEARNING & DEVELOPMENT
CURA	COMMUNITY-UNIVERSITY RESEARCH ALLIANCE
ETWG	EDUCATION AND TRAINING WORKING GROUP
PAR	PARTICIPATORY ACTION RESEARCH
SSHRC	SOCIAL SCIENCES AND HUMANITIES RESEARCH COUNCIL

Purpose

The purpose of this document is to explore the theory and practice of community learning and development (CLD) to serve as a discussion paper for the Education and Training Working Group (ETWG) of Activating Change Together for Community Food Security (ACT for CFS). It aims to identify key questions and frameworks so as to facilitate discussion that will define the specific roles, responsibilities and activities of the Working Group.

The **central aim of ACT for CFS** is to engage a broad range of stakeholders, including those most vulnerable to food insecurity and organizations that serve them, in a strategic research alliance to better understand the determinants of community food security, and build capacity for improved food security policy¹. **Community food security (CFS)**, as defined as “a condition in which all community residents obtain a safe, culturally acceptable, nutritionally adequate diet through a sustainable food system that maximizes community self-reliance, and social justice” (Hamm & Bellows, 2003, p37).

The **ETWG mandate**² is to increase knowledge and skills of students and project partners in participatory action research (PAR) and community food security. The ETWG also aims to develop expertise with respect to strategies for policy change through innovative and diverse educational and training opportunities, as well as to support the broader mandate of ACT for CFS.

Introduction

The first step is to contextualize community learning and development in relation to community food security. The literatures on the theory and practice of community learning and development, and related fields are immense. For the purpose of the working group, CLD is considered in relation to four conceptual areas: the ‘ways of knowing’, the ACT for CFS guiding principles, participatory action research (PAR), and adult learning. Using these areas as a lens, community learning and development undertaken by the Working Group entails increasing community capacity through identifying processes and tools to enable communities to participate in their own development to improve community food security (Smith, 1996, 2004; Morgan-Klein & Osborne, 2007). The intention of the concepts presented are intended to facilitate, rather than limit, initiatives embarked upon by the Working Group.

¹ As written in the ACT for CFS CURA proposal (Williams, 2009)

² As found on the ACT for CFS website: www.foodarc.ca/actforcfs

This paper is organized into five sections. First, the core conceptual areas are described. Second, the concept of community learning and development is explored. Third, key elements of community learning and development, self-determination and inclusiveness, are examined in relation to the current stage of the research project. The fourth section presents select innovative practices in CLD for the Working Group to consider. The fifth section is the conclusion and next steps.

Core Conceptual Areas

In order to contextualize community learning and development within ACT for CFS the following four concepts can guide educational work: “ways of knowing”; ACT for CFS Guiding Principles; participatory action research; and adult learning. These are the foundation for the subsequent discussion of community learning and development education strategies.

ACT for CFS has adopted a “**ways of knowing**” typology that values and includes three different types of knowledge—*instrumental knowledge*, or scientific, expert-driven knowledge, *interactive knowledge*, gained from the experiences of individuals and communities, and *critical knowledge* that arises from reflective thinking in order to engender a holistic approach to real social change (Bryant, 2002). As noted by Bryant, these three forms of knowledge are valuable for influencing policy. *ACT for CFS* is committed to drawing upon scientific, experiential and critical ways of knowing and therefore, applying strategies to mobilize all three types of knowledge.

ACT for CFS Guiding Principles³: The project’s values and guiding principles were created collectively. *ACT for CFS* team members’ value:

- Meaningful relationships;
- Sharing power;
- Building individual, organizational, community, and systems capacity;
- Participatory methods and leadership approaches;
- Transformative ways of understanding and taking action;
- The unique contributions and perspectives of all team members and participants;
- Responsive and accountable leadership;
- Clear and transparent decision-making processes;
- Accessibility of opportunity to participate; and
- Activities rooted in real community needs.

Participatory Action Research (PAR) is “a process of creating new knowledge that incorporates multiple perspectives by systematic inquiry with the collaboration of those affected by the issue being studied, for the purposes of education and taking action on effecting policy change” (MacAuley et al., 1999). A key aspect of *ACT for CFS*’s intent is to engage and build the capacity of stakeholders, both communities and individuals, most directly affected by the issue of Food Security in NS in working towards effecting policy change. The hope is that by using these processes, the knowledge created will be relevant, accurate (or true to the experiences of stakeholders), and effective in promoting change at individual, social, and policy levels (Williams, 2009, p2).

Adult learning (Merriam, Caffarella, & Baumgartner, 2007; Scrutiny and Audit

³ The Guiding Principles can be found on the website: <http://www.foodarc.ca/actforcfs>

Committee, 2007, p1) are a final core set of concepts in guiding community learning and development. The majority of those involved with ACT for CFS fall under the category of adult learners. This includes academics, government employees, community members, community organization staff, and post-secondary students. Ramirez (1990, p131) states that adult learning and community development share parallel objectives of enhancing self-direction, self-reliance, and sustainable learning and development. They are synergistic as one focuses on the individual and the other on learning of the community. Knowles, a foundational theorist in the field, proposes six unique characteristics of adult learners. These six assumptions are useful in relation to adult learners' broader social, historical, economic and cultural contexts (Merriam et al., 2007, p88).

KNOWLES CHARACTERISTICS OF ADULT LEARNERS

1. Self-concept. *As a person matures their self-concept moves from one of being a dependent personality toward one of being a self-directed human being.*
2. Experience. *As a person matures they accumulate a growing reservoir of experience that becomes an increasing resource for learning.*
3. Readiness to learn. *As a person matures their readiness to learn becomes oriented increasingly to the developmental tasks of their social roles.*
4. Orientation to learning. *As a person matures their time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly their orientation toward learning from subject centered to problem centered.* [Knowles, 1980, p44-45]
5. Motivation to learn. *As a person matures the most potent motivations to learn are internal rather than external* (Knowles, 1984, p12).
6. Rationale. *Adults need to know why they need to learn something* (Knowles, 1984).

Reflection Questions:

1. *Are these the appropriate core conceptual areas to guide community learning and development as undertaken by ACT for CFS?*
2. *What view or theoretical lens of adult learning/education informs the ETWG? Humanist? Radical? Is this in need of further description?*
3. *How does the ETWG ensure that the principles and philosophy of the core conceptual areas are translated into practical education processes?*

Community Learning & Development

In this section community learning and development (CLD) is discussed as understood within ACT for CFS and guided by the core conceptual areas above.⁴

Many terms have been and continue to be used in the field of CLD such as community education, continuing education, community-based education, community empowerment, andragogy, and conscientization (a range of terms found in the literature is included in *Appendix II*). Initially this paper utilized the concept of **community education**, defined as a process that “takes place outside of institutions and responds to the notion of ‘community’”. Educators mainly work with geographical communities but see a community as a group of people who perceive common needs and problems, have a sense of identity and a common sense of objectives” (Tett, Crowther, & O-Hara, p37).

Though this notion of community education aligns with much of what the ETWG is looking to achieve, there is one major aspect which conflicts with the tenets of participatory action research (PAR). The theory and practice of community education can allow for a hierarchal relationship between the educator and those being educated. Whereas the principles of PAR specifically reject any model in which there is an outside ‘expert’ passing on knowledge to ‘laypeople’. Instead it supports a co-learning model. With this in mind, the term community learning and development has been chosen, allowing for the practice of co-learning between equals, whether it be government, community, industry, or academia. Another way to understand this distinction is through Paulo Freire’s concept of **conscientization**, referring to the process in which people, “not as recipients, but as knowing subjects, achieve a deepening awareness both of the socio-cultural reality which shapes their lives and of their capacity to transform that reality” (Freire, 1970, p27). With this in mind, a working definition of CLD for the discussion of the ETWG is as follows:

“Community learning and development describes a way of working with and supporting communities... CLD [is] central to ‘social capital’ – a way of working with communities to increase the skills, confidence, networks and resources need[ed] to tackle problems and grasp opportunities... CLD [can] bring together the best of what has been done under the banners of ‘community education’ and ‘community development’ to help individuals and communities tackle real issues in their lives through community action and community-based learning” (Scottish Executive, 2004, p1).

⁴ A complementary text is *Knowledge Mobilization in Participatory Action Research* (Cobb & Murphy, 2011) particularly the *seven principles of knowledge mobilization*, which explore how to engage with the community (see Appendix I). This question of linking with the community is a key step in CLD not explored here.

Further to the definition of CLD, the principles align with PAR, assuming it is used within the context of structures for shared power and decision-making:

THE PRINCIPLES OF CLD (adapted from Communities Scotland, 2007, p11)

- **‘Self-Empowerment’** – people taking control of, or having a say in, decisions that affect them.
- **‘Participation’** – people having opportunities to get involved in learning and acting with others.
- **‘Inclusion, equality of opportunity and anti-discrimination’** – everyone having a chance to be involved, whatever their background or abilities, and actively challenging discrimination.
- **‘Self-determination’** – people making their own choices about what they do.
- **‘Partnership’** – achieving more by working together.

However, ensuring the proper context exists for CLD and co-learning is as important as implementing the principles themselves. Too often, projects may articulate participatory CLD principles yet key stakeholders are not in a position to embrace them. Ramirez (1990, p134) discovered that three key conditions interrelate: (a) institutional structures and relationships of power, (b) community cohesion, and (c) the project’s role and working methodology. For example, the degree of community cohesion affects the power relationship with institutional structures, as well as buy-in of participatory methodology. Strengthening the enabling conditions and context is the domain of capacity building, which must go hand in hand with CLD at all levels—institutional, community and project. In summation, when considering the application of CLD principles, the first step is the presence of pre-conditions and enabling context, and if these are found wanting then capacity building is required. In ACT for CFS, the purpose of CLD is to set the stage for people to “fulfill citizenship roles and solve their own unique community problems” (Hiemstra, 1976, p68).

Reflection Questions:

1. *What conditions need to be in place for CLD and co-learning in ACT for CFS?*
2. *What is the ETWGs role in ensuring the appropriate conditions are in place?*
3. *What are the existing conditions for the student engagement work? Are these in line with co-learning and CLD?*
4. *What, if any, capacity building needs to take place to allow for CLD activities?*
5. *Does the name ‘Education and Training’ accurately reflect the purpose and activities of the working group?*

Key Elements of CLD

A review of pertinent CLD literature in the context of ACT for CFS identified self-determination and inclusiveness as the key elements of implementing a community learning and development approach.

Self-determination: Local people are in the best position to identify community⁵ needs and wants (Horyna & Decker, 1991). “To be effective, solutions must be rooted in local knowledge and led by community members” (CCEDNet, 2008, p3).

Self-determination in this context involves understanding community needs and wants in learning and development. One of the greatest challenges faced by the ETWG is accessing the needs of the case communities, students, working groups and partners. The process and considerations in determining the needs is a key step in PAR. The ETWG must distinguish between **assumed needs**, those determined by people outside of the community with limited knowledge of the community; and **expressed needs**, those coming from the people in the community (often outside facilitation can be helpful to the community gaining perspective on their complex issues)(Hamilton, 1992, p53). In addition, there are two dimensions of community needs comprising a holistic approach (Denton, 1989). The first dimension is **people-oriented**, pertaining to the learning needs and wants of groups in the community (short-run benefits). The second dimension is **institution-oriented**, related to the needed changes in institutions to enable them to better serve the community (long-term social change)(Hamilton, 1992, p59).

The table below outlines some methods of determining community needs from the literature that are most relevant to ACT for CFS.

Methods of Determining Needs⁶

	METHOD	DESCRIPTION
INFORMAL	Reading outreach	Reading materials based on/in the community (e.g., newspapers, reports, assessments, evaluations, demographic data)
	Listening posts	Active listening to the community at key locations of interaction, note taking and keeping an open mind while shelving preconceived judgments, good or bad
	Question posing	Informal interviews with a cross-section of the community
FORMAL	Surveys	Combination of open-ended and close-ended questions distributed to many people
	Community Study	Comprehensive study of the community

⁵ Here we are defining community as the whole community of co-researchers on the ACT for CFS project including: ‘team members’—academics and government employees; ‘community’—community members and organizations that represent them; and ‘students’—specifically trainees or those involved in formal post-secondary studies

⁶ Hamilton, 1992, p61-62

Inclusiveness: The segregation or isolation of people by age, income, sex, race, ethnicity, religion, or other factors inhibits the full development of the community. Community programs, activities, and services, should involve the broadest possible cross section of community residents (Horyna & Decker, 1991).

Inclusiveness in CLD brings with it the wealth of **diversity**. Ensuring all community voices are involved can lead to more effective solutions for community-articulated issues. Inclusivity allows discussions to be more aligned with the actual community pulse, which implicitly allows for more relevant actions. However, there are major barriers to inclusivity including the development of “support systems that reflect the learning styles, motivations, and aspirations of [diverse] adult learners” (Hamilton, 1992, p136). Methods for involving diverse groups and voices are ever-present. For example, it is important to take steps to **reduce barriers** due to income, cultural difference, social class, language, previous educational experience, care/childcare responsibilities and inappropriate buildings (Longworth, 2003, p77).

Reflection Questions:

Self-Determination

1. *What processes can the ETWG implement to have an ongoing understanding of the learning and development needs of the ACT for CFS participants (i.e., team members community members and organizations that represent them; and students)?*
2. *Do ACT for CFS participants have clarity on their needs?*
3. *Is it the role of the ETWG to facilitate the process in which ACT for CFS participants identify their needs? If so, what methods of determining needs does the ETWG employ? Should additional or more specific processes be defined for ACT for CFS? (one idea is learner-generated competency profiles)*

Inclusiveness

4. *How can the ETWG support inclusivity of diverse community voices in ACT for CFS? And, how does this relate to project goals of capacity building for community food security and policy change to build community food security in Nova Scotia?*
5. *How can the ETWG support systems that reflect the learning styles, motivations, and aspirations of diverse adult learners?*
6. *How does the ACT for CFS internal document on inclusion inform the ETWG?*

Innovative Practices in CLD

There are a number of innovative practices relevant to community learning and development=, PAR and ACT for CFS. They span a spectrum of approaches, frameworks, principles, processes, and tools; as well as small to large-scale activities. There is merit in employing a variety of practices and scales for CLD. Presented here are a few for discussion and possible use by the ETWG.

Art of Hosting (AoH)

Art of Hosting group processes include Circle, World Café and Open Space. The set of processes generates connection and releases wisdom within groups of people. They foster synergy and provide ways for people to participate in intention, design, and outcomes/decisions/actions. Also related is the Art of Harvesting, which is a way to bring the Art of Hosting into its fruition, by determining the potential yields of the process and how to collect, or harvest, the outcomes. (<http://www.artofhosting.org/theart/>)

Collaborative Inquiry

As defined by Bray, Lee, Smith, & Yolks (2000, p6-7): “collaborative inquiry is a process consisting of repeated episodes of reflection and action through which a group of peers strives to answer a question of importance to them. There are three parts to this definition: the repeated episodes of reflection and action, the notion of a group of inquirers who are truly peers, and the inquiry question.”

Oasis Game

The Oasis game is a two-day event that invites a community to creatively and cooperatively build a modern oasis: a physical space that promotes life, joy and restoration. Chosen by the members of the community to suit their needs, projects can range from a community garden, a park, a kindergarten to a cultural center. The game considers a broad definition of the community and involves representatives from different sectors of society. (<http://elosbrasil.org/en/metodologias/oasis/>)

Asset Based Community Development (ABCD)

ABCD is an approach that recognizes the strengths, gifts, talents and resources of individuals and communities, and helps communities to mobilize and build on these for sustainable development. It utilizes a range of practical data collection techniques that document assets and capacities rather than needs and deficiencies. Energy is directed toward identifying opportunities at the community level, while remaining conscious of how the policy environment could be changed to further strengthen citizens' capacity to drive their own development. (<http://coady.stfx.ca/work/abcd/>)

Change Lab

A Change Lab is a multi-stakeholder effort to address a complex social challenge where a committed alliance of influential government, business and civil society

leaders engage in a rhythmic “U-Process” of co-sensing, co-presencing, and co-creating. These teams produce new insights about their system (including their own role in it) and new high-leverage options to shift it; new and stronger relationships; strengthened capacities; and a sustained stream of new actions for co-creating a new social reality. (<http://aliainstitute.org/blog/track/solving-tough-problems-the-change-lab-approach-to-co-creating-new-social-realities/>)

Reflection Questions:

1. *What are the criteria we need to reflect on when considering particular practices?*
2. *How could these practices specifically relate to the ETWG?*
3. *What is the scope or scale of activities for the ETWG?*
4. *Are there additional relevant strategies for CLD? (at a smaller scale or narrower scope?)*
5. *How do these practices relate to the knowledge mobilization and deliberative dialogue processes? Are the practices integrated or distinct?*

Conclusion & Next Steps

Key messages from the literature review and analysis include the adoption of **community learning and development** language, rather than that of community education. CLD focuses on co-learning and strongly reflects PAR principles. Furthermore, in order to support **self-determination**, the ETWG has the opportunity to develop systems to connect to the community to listen to needs and wants in order to provide relevant support. **Inclusivity** is linked with self-determination, as the needs and wants of a diverse array of stakeholders are necessary for effective and creative policy change. Overall, there is a plethora of **innovative social change practices** in the context of CLD and PAR that the ETWG can draw from and initiate within ACT for CFS. Only a few are highlighted above.

The purpose of this living document is to explore the theory and practice of CLD to serve as a discussion paper for the ETWG. The discussion of this material, aided by the reflection questions throughout the paper, is to inform the actions of the ETWG and to serve as a foundation for future initiatives.

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Appendix I

Key principles underpinning knowledge mobilization⁷

#	KM PRINCIPLE	DESCRIPTION
1	Build strong relationships	The effectiveness of policy interventions is directly related to the interactions and links between researchers and policymakers
2	Research must be relevant to end-users	Align research activities, deliverables and timeframe with the needs of the stakeholders
3	Ongoing and iterative mutual learning process	Overcome fragmented, hierarchal bureaucratic functioning with active and conscious input from stakeholders
4	Knowledge is socially constructed	Value different types of knowledge to engender a holistic approach to real social change (i.e., “ways of knowing”)
5	Holistic, long-term and far-reaching scale	Broader systematic collaborations over a longer time period are considered most effective
6	Facilitate buy-in and capacity	In addition to creating knowledge work to improve the desire and capacity for its use
7	Adaptive and multidisciplinary framework	Knowledge mobilization is employed in multiple disciplines with many variables and must be adaptable

Appendix II

CLD and related terminology

Term	Definition
Adult Education in the Community	Adult Education in the community: “learners retain control over the direction and execution of their learning, and assistance is offered only after a period of immersion by the educator in community group activities.” (Brookfield, 1983, p.156 in Hamilton, 1992, p28)
Andragogy	The notion of andragogy has been around for nearly two centuries. It became particularly popular in North America and Britain as a way of describing adult learning through the work of Malcolm Knowles. Andragogy (andr- meaning 'man') could be contrasted with pedagogy (paid- meaning 'child') and agogos meaning 'leading'. (http://www.infed.org/lifelonglearning/b-andra.htm)
Community	A community is a locale or domain that is characterized by the following elements: (1) membership-a sense of identity and belonging; (2) common symbol systems-similar language, rituals, and ceremonies; (3) shared values and norms; (4) mutual influence-community members have influence and are influenced by each another; (5) shared needs and commitment to meeting them; and (6) shared emotional connection-

⁷ As found in: Cobb, M., & Murphy, R. (2011, June 29). *Knowledge Mobilization in Participatory Action Research*. Internal ACT for CFS document.

Term	Definition
	<p>members share common history, experiences, and mutual support. Communality may be geographically bounded (e.g., a neighbourhood), but is not necessarily (e.g., an ethnic group). Furthermore, a city of catchment area may be just an aggregate of non-connected people, may include numerous communities, or may have little sense of communality. Different neighbourhoods within a city will vary in the extent to which they have a sense of community.” (Israel, Checkoway, Schulz, & Zimmerman, 1994, p151)</p>
Community Capacity Building	<p>“What is Community Capacity Building? (1) Essentially, community capacity building is a way of working with people to develop their ability to jointly influence what happens in their community. This can involve developing confidence, skills, structures and knowledge, to increase the opportunities communities have to make a real difference to the services, activities and changes that take place in their area.” (p6 – Capacity for Change. Building Community Capacity: Guidance for Staff Working with Communities. September 2009. Produced by ODS Consulting for Learning Connections, Lifelong Learning Department, Scottish Government)</p>
Community Education	<p>“This can be thought of as a way of viewing education in the locality setting, a means by which people, their problems, and community resources are central to designing an educational program. The traditional role of the school is thereby expanded to one of identifying needs, problems, and concerns of the community and then assisting in the development and utilization of programs toward improving the entire community.” (Hiemstra, 1976, p77-78)</p> <p>the extension of school-based pre-adult education into the community or the interaction of the community in the school. Community members become participants in the creation of school learning environments, this is also termed community-based education (Corson, 1999, p10; Daigle, 1997).</p>
Community empowerment	<p>“An empowered community is one in which individuals and organizations apply their skills and resources in collective efforts to meet their respective needs. Through such participation, individuals and organizations within an empowered community provide enhanced support for each other, address conflicts within the community, and gain increased influence and control over the quality of life in their community.” (Israel, Checkoway, Schulz, & Zimmerman, 1994, p153).</p>
Community learning and development	<p>“The purpose of community learning and development is to “help individuals and communities tackle real issues in their lives through community action and community-based learning...it supports agencies to work effectively with communities which will open doors to involvement in learning, action and decision-making.” (Scrutiny and Audit Committee, 2007, p3 item 3.1.2)</p>
Community-based education	<p>‘Community-based education’ is different from ‘community education’. Jackie Daigle (1997) sees ‘community-based education’ as a form of social action within a community framework that extends beyond schools as institutions. It allows community members to become self-oriented participants in the creation of the learning environment that the</p>

Term	Definition
	school offers. This dynamic form of development contrasts with the less dynamic demands that 'community education' often makes. Although the point of community education is sometimes to question taken-for-granted structures that oppress people, it usually leaves these structures in place. (Corson, 1999, p 10)
Conscientization	Paulo Freire's concept conscientization, refers to the process in which people, "not as recipients, but as knowing subjects, achieve a deepening awareness both of the socio-cultural reality which shapes their lives and of their capacity to transform that reality" (Freire, 1970, p27).
Informal Learning	Informal learning "denote[s] learning that either takes place outside of institutions or is defined by some other element of 'informality' such as non-certified learning. It encapsulates both intentional and unintentional learning." (Morgan-Klein & Osborne, 2007, p99)
Learning Cities	Key features of learning cities include: The responsibilities of a range of actors in facilitating learning; The creation of explicit and co-operative partnership links between these actors; Social inclusion; and Economic development. (Tett, 2002, p119)
Learning communities	"A learning community recognizes and understands the key role of learning in the development of basic prosperity, social stability and personal fulfillment, and mobilizes all its human, physical and financial resources creatively and sensitively to develop the full human potential of all its citizens. It provides both a structural and a mental framework which allows its citizens to understand and react positively to change." (Longworth, 2003, p23)
Lifelong Learning	"Lifelong Learning' embraces individual and social development of all kind and in all settings – formally in schools, vocational, tertiary and adult education institutions, and non-formally, at home, at work and in the community. The approach is system wide; it focuses on the standards of knowledge and skills needed by all, regardless of age. It emphasizes the need to prepare and motivate all children at an early age for learning over a lifetime, and directs efforts to ensure that all adults, employed and unemployed, who need to retain or upgrade their skills, are provided with an opportunity to do so." OECD (as in Longworth, 2003, p115)
Social Learning	Social learning is associated with adults as it relates to their social role responsibilities: tasks to provide food, clothing, shelter, transportation, and other basic needs for themselves and their families. It stems from our role as citizens. Social learning is acquired through experiential encounters and efforts to adjust and accommodate dynamic societal phenomena. (Hamilton, 1992, p.37; Thomas, 1991, p.38)
Social Purpose Tradition	Social purpose tradition: "It incorporates a cluster of related values but diverse practices, which are highly specific to" political and social contexts. Liberal and radical traditions. The radical tradition concerns social inequality, social justice, and the power relations of knowledge. Examples include democratic and community-focused education, revolutionary popular education in Latin America, informal learning and political activities in Western democracies and the university extension movement of 19 th century Britain. (Morgan-Klein & Osborne, 2007, p33)