

Things Can Be Different!

The Transformation Of Fatima Mansions

by Peter Dorman



Working for Change Through
Community Development

CONTENTS

Preface	1
Introduction	3
Section one	
A brief history of Fatima Groups United	5
Section two	
How do we create change? J.P Kotter’s framework	21
Stage One. Establishing a Sense of Urgency	29
Stage Two Creating a Guiding Coalition	35
Stage Three Creating an Alternative Vision	41
Stage Four Communicating the Vision	51
Stage Five Empowering Broad Based Actions	61
Stage Six Generating Short-term Wins	69
Stage Seven Consolidating Success	75
Stage Eight Anchoring the Vision in the Culture	81
Section Three	
Exercises for reflection	89
References	108
Other publications	108

Things Can Be Different

Peter Dorman

Published by CAN publications. 2006. 24 Gardiner Place, Dublin 1.



can

Working for Change Through
Community Development

Acknowledgements

Thanks to the editorial team who guided the writing of this book so gently: Joe Donohoe, Gemma McKenna, Deirdre Reid, and Ann Malone. Thanks also to Charlie O'Neill of Public Communications Centre for his expert advice. I appreciate the time and support given to the work by my colleagues in CAN, particularly Pat Tobin, who has more than a passing interest in the story of FGU.

Others who contributed many helpful comments and painstaking proof reading were Frank Naughton of Partners Training for Transformation, Niamh Ni Bhriain and Jacqui Gage.

Finally, my thanks for the opportunity to work on this immensely interesting project go to Fatima Groups' United, the development team and particularly the FAST team.

Mile Buiochas.

Peter Dorman.

©CAN publications 2006



Preface



In May 2004 the Fatima Regeneration Agreement was signed. This ten page document set out the terms under which our beloved but often troubled estate would be demolished and rebuilt. It described what would replace the existing Fatima Mansions in terms of housing mix: public, private and affordable. It described the infrastructure that would enable the development of the community, such as community and enterprise facilities. It described the mechanisms by which social as well as physical regeneration would be achieved. It described the decision-making processes by which the agreement would be implemented. It outlined the funding that would be available to support the social regeneration and it described the mechanisms by which that funding would be delivered.

This agreement was put together by the body responsible for overseeing the regeneration, the Fatima Regeneration Board. This body, a soon to be legally incorporated board with representation from Fatima, from Dublin City Council, other statutory bodies and from the wider Rialto area of which Fatima is part, came to the agreement after three years of intense negotiations.

For Fatima Groups United (FGU), the body which represents the community of Fatima Mansions, it was the culmination of its nine year struggle to create a community where children could grow up in safety and in hope.

In 18J Fatima Mansions, the offices of FGU, champagne was opened for probably the first time in FGU history and people told over and over again the stories of the last weeks of negotiation. There was laughter, there was delight, but above all there was relief.

It was like reaching a plateau on a climb up a steep mountain. The slope had seemed to stretch out endlessly above into the clouds for so long. Now at last, a plateau, with soft grass to sit on and rest for a while, and look back down over the route taken.

But everyone knew, while savouring the moment, that this was not the summit. The climb would continue. The agreement was real on paper, in black and white. But until it was real in bricks and mortar, and in the community life of Fatima, this mountain was not conquered.

FGU had been in existence for ten years. These were times of transformation for local communities of Dublin not seen since the re-housing programmes of the middle of the last century. In many places around the city, regeneration was top of the agenda, as the Council sought to unlock the potential of the land occupied by its housing estates and to

tackle the apparently intractable social problems associated with them. Regeneration proposals typically promised the complete demolition and rebuilding of estates with improved housing stock, increased housing density and better social and economic infrastructure. However, residents of these estates were faced with uncertain futures. Regeneration meant years of living on a building site, periods of temporary relocation, the destruction of a place where they and often their forebears had raised families, the influx of many new residents, often from very different social backgrounds to themselves. There were many anxieties, many questions and often the community was divided about how to respond to the proposed regeneration. Consequently, small local community projects, managed by volunteers and already stretched to capacity by the day to day situation in their communities, were now in the front line as negotiators over multi million euro developments that would utterly transform their communities.

So many other communities have been involved in struggles similar to our own. Around the time our Agreement was signed a neighbouring local authority high rise estate, St. Michael's, had just had its agreed plan thrown out by the Council after years of negotiation.

For all of these communities, the same questions have arisen. How do we effectively engage in these processes? How can we secure a position of real influence in them? How can we properly represent our often diverse and sometimes divided communities? How can we take this opportunity to secure better living conditions for this generation of residents without sacrificing the fabric of community life that makes it a place worth living in?

The speed and urgency that comes with the regeneration programmes in Dublin has forced us to face a still more fundamental question. How can significant, lasting, worthwhile change be achieved?

For all of us in community development that is a bottom line question. How can we turn around endemic social exclusion? How can we create communities that are safe, that are full of community spirit, that afford real opportunities for people to grow and develop, that are inclusive of everybody and where people have a real sense of ownership of their neighbourhood? How can we create such communities out of places that are unsafe, poor, struggling with a range of serious social problems and stuck with internal divisions and disputes?

How can we create change? Not temporary superficial change, but real significant and lasting change.

As the climb begins towards implementing the agreement that is designed to deliver real change to Fatima, FGU has reflected on its experience of getting this far. We offer this handbook to those community development practitioners who share its struggle for real and lasting community change. It is intended as a resource, developed by a real community facing real challenges, and continuing to face them. It is a resource developed by combining the experience here in Fatima with the theories of those who have reflected on the question of change in other contexts.

Fatima Groups United. 2006



Introduction



Picture courtesy of Derek Speirs

This book is primarily for community groups who are leading change processes. In other words, it is first and foremost a resource for our peers. Our ten years as Fatima Groups United have been dizzying in their intensity. Writing this book is our way of making sense of our experience of trying to lead a real, significant and lasting change process for our community. In uncovering our experience, we hope

to present it in a way that is useful for others who recognise their story in our own. We recognise that this work is written from one perspective. It is the change process as seen by FGU. Others who have been and continue to be participants in the Fatima regeneration process will have different perspectives; different experiences. We respect that. We

have chosen to offer a resource that looks at a change process from the inside out; that is, from the perspective of the party who need the change most of all. We think that this is what will be of most immediate use to our primary audience, our peers in community development.

However, we do hope others will read this too. We believe that those in authority, who are charged with the responsibility for controlling resources, will also find this a useful resource. City Councils, Health or Education Authorities, State Departments, Funding Agencies will hopefully find in these pages not only challenges, but practical assistance in how to build meaningful partnership with a community effort to create change. In our experience, partnership is a much abused word. What passes for partnership is often an arrangement which glosses over the inequalities present in the relationships involved. This book may give some idea of what is involved in a power-sharing partnership: a partnership that is worth something.

So this resource is a sharing of our experience in Fatima with you, hopefully in a way that will assist you with your own change-making processes. Our experience is a very particular one, an inner city community in Dublin, in need of total regeneration. Your situation may be completely different. Yours may be a rural community, spread over a vast area. Or perhaps you are a suburban housing estate, with poor transport links and access to facilities and where people don't know their neighbours.

Perhaps yours is not a geographical community at all, but a marginalised community of ethnic identity, or low paid workers, or women suffering domestic violence. Perhaps yours is a community of common interest in a single issue, such as access to health services or educational disadvantage. Whatever your situation, as long as you are serious about wanting real, significant and lasting change through

community development, we believe our experience will speak to your situation. In our story, you can trace the narrative of your own.

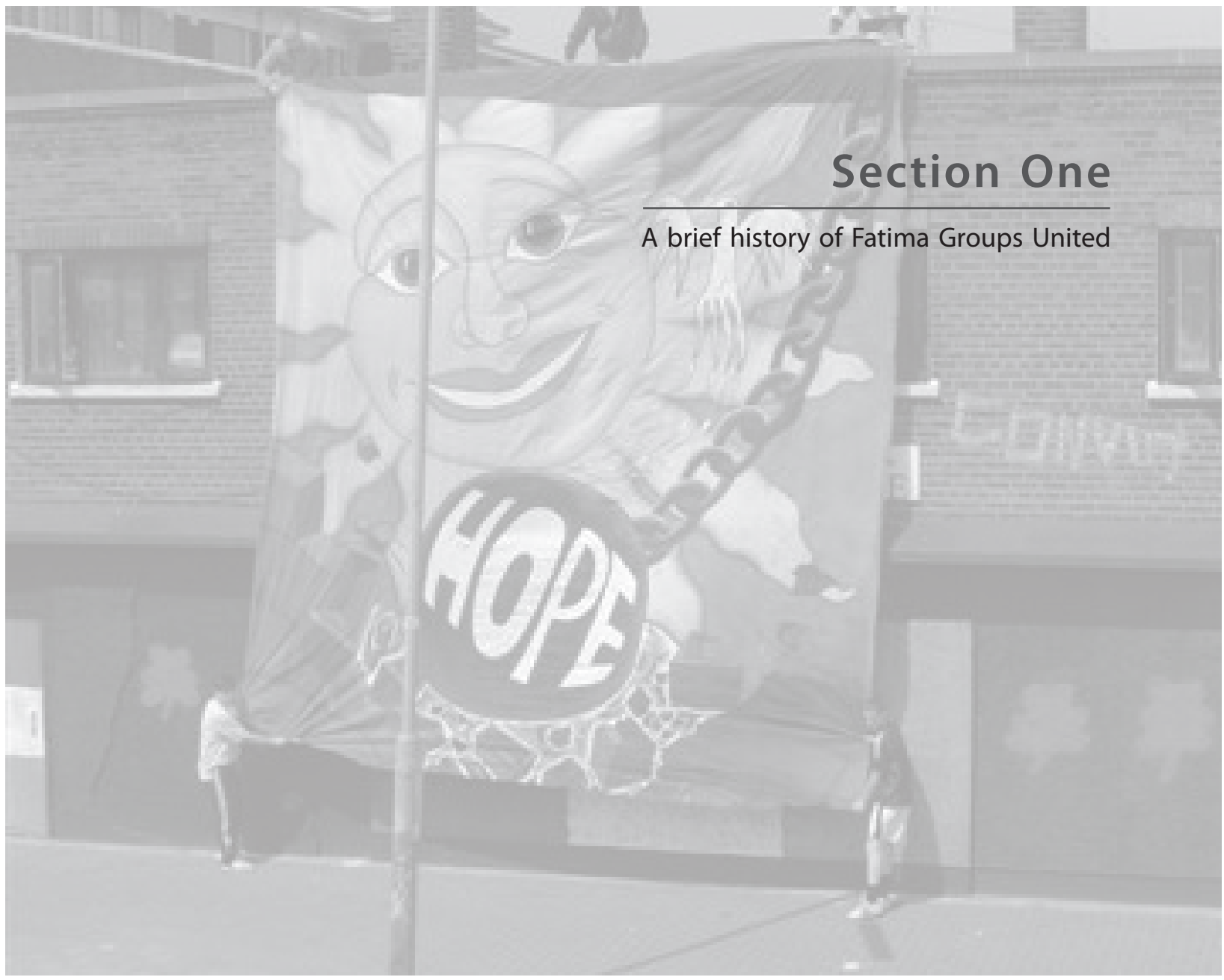
In a change process such as ours, there is so much going on at so many levels that it's easy to get disorientated. That is why we use "frameworks". Frameworks help us locate ourselves and get perspective. A framework is a mental model that tries to describe a reality no matter what the specific situation. They enable us to make sense of our experience and so position us to make better decisions about what to do next.

Our guiding framework in this resource is J.P. Kotter's framework on creating significant change. We have found that this can describe our change process. He suggests these stages are universal for any change process. We think he's probably right. Thus, we think it could help as a map for your change process too.

We offer other frameworks as well; to fill out some of the more detailed dynamics we have met along the way.

The book begins by telling, in brief, our own story. We then set out Kotter's eight stage process for change. Then follow eight chapters, each describing how our story fits into the eight stages. In the second section of the book, we offer some exercises for reflection, which invite you to relate the frameworks we have found useful to your own story.

Take the time you need to read this book. Think of it as time for reflection. Invite those with whom you share the desire for change to reflect on it too. Try out the exercises as a group. Change is a process, a long and difficult one, but our experience has taught us that yes, things can be different.



Section One

A brief history of Fatima Groups United





Section One

A brief history of Fatima Groups United



Picture courtesy of Derek Speils

The early days of Fatima Mansions

Fatima Mansions was built between 1949 and 1951. At the time, conditions in the inner city of Dublin were abysmal, with people living in decaying tenements with poor sanitation and chronic overcrowding. The development was an attempt by the Local Authority at the time to improve the lot of its tenants.

The fifteen blocks of four storey flats were a vast improvement in housing for the families moving there from the tenements. However, the priority for the authority was providing housing, so little thought was given to support services for residents. That was perhaps understandable, in days when social life was structured around the needs of local industry for a capable workforce. However, when industry in the south inner city went into decline throughout the mid-seventies, and unemployment began to bite, the situation in Fatima began to change.

The decline of the estate is attributable to a number of factors:

- The loss of local industry with consequent high unemployment in the community.
- The lack of supports to address this situation, such as access to training, recreational facilities and community and youth development services.
- The replacement of stable families who moved out of the estate with individuals and families in crisis.
- The landlord's neglect of the estate, allowing the deterioration of the environment to become normal through poor maintenance services.

As Corcoran reports in her 1998 report on the housing conditions in Fatima Mansions *Making Fatima a Better Place to Live*, by the 1980's seventy five per cent of residents were unhappy in Fatima and wanted to move. In the 1980's

a heroin problem gripped inner city Dublin, and Fatima suffered further alienation. Drugs affected many young people, ruining their lives, leading to their becoming ill with diseases such as Hepatitis and HIV or putting them in conflict with the law. Dirty needles around the area, anti-social behaviour by some residents and many non-residents, and a lack of proper estate maintenance made life very difficult for the community and created an image of Fatima in the wider community as a hopeless ghetto.

During the 1980's there were responses to this situation from within the community. The Fatima Development Group was formed and campaigned for a refurbishment of the estate. While this refurbishment by Dublin City Council may have improved the physical environment, essentially it could not rescue the community. It was not accompanied by any serious effort at social regeneration and there is evidence that it was undertaken without much input from the community at large.

Initiatives such as the refurbishment did absolutely nothing to address key problems for the area such as the drugs issue. In the face of the drugs epidemic, and left without support, communities did what they could. One consequence was the emergence of anti drugs groups around Dublin. These groups, operating with the tacit support of the community, put pressure on residents suspected of dealing drugs to leave the community. It was a very contentious issue, with vigilante behaviour forming part of the strategy for anti drugs groups in some parts of the city.

Signs of Hope

Within Fatima, an alternative response was initiated by a women's group in the area. The group decided that the drug-related activity within the flats had become so intolerable that something had to be done. They began to approach those

buying and selling drugs in the public areas around the flats and politely ask them to desist. They pointed out the damage that their activity was doing to their area. The campaign was as effective as it was courageous. People coming into the area to buy drugs began to feel uncomfortable at being spotlighted in this way and chose to go elsewhere. It wasn't a complete or sustainable solution, but at least the women felt they were doing something to address the misery drugs were bringing into their community.

In 1995, the team leader with the Rialto Drugs Team, which was based in the local St. Andrew's Centre near Fatima, took an initiative that led to the establishment of Fatima Groups United. The previous local development body, Fatima Development Group, was in decline at the time and did not have the capacity to lead the community. The Drugs Team leader saw that Fatima was at rock bottom, and needed something to happen. He and his co-workers were seeing daily the impact of the drugs problem on the young people who came to St. Andrew's for support and help.

He saw that the initiative by the women showed the potential for local leadership born out of desperation. He also recognised that, with the drugs problem making national headlines on a regular basis, perhaps the state might be willing to support a constructive local response to the situation.

This combination of a gap in leadership, a possible willingness from the state to address the drugs issue, the signs of new emerging local leadership and the obvious need in the community provided the impetus for action.

A number of individuals who were leaders within Fatima and some who were from the wider community but had an interest in Fatima, were brought together. At that time a neighbouring flats complex, Dolphin House, which was also

in severe difficulties with similar problems to Fatima, had established a Task Force. This body was made up of residents, other community leaders and representatives of statutory agencies, and its brief was to take an integrated approach to tackling the problems on the estate. The Rialto Drugs team leader who was bringing people together in Fatima, suggested that this model might also work in their community.

The new Fatima group began meeting with Council officials at their offices in Dublin. These meetings were initiated by the new group to discuss the experience of Fatima post-refurbishment, where things were getting worse, not better.

The experience was a poor one. The Fatima group found the meetings very unsatisfactory. New officials would join meetings without being introduced. Officials would get up and leave during meetings, or take lengthy phone calls. Notes of the meetings, taken by Council employees, often did not accurately reflect what Fatima participants thought had been decided.

Getting Organised

The group realised it was getting nowhere. The decision was taken to bring in outside help. They undertook some training in team-building and strategic planning from community development support agencies such as Community Action Network (CAN). Through these processes, Fatima Groups United was born. It was an organisation with a plan. The plan was called "Making Fatima a Better Place to Live" and it highlighted five points that gave a framework for negotiations with the Council. These were:

1. The development of a plan to give decent housing conditions.
2. The provision of treatment for local drug addicts.
3. The provision of activities for young people.

4. The development of strategies to provide employment for local people.

5. The enhancement of the public areas.

FGU insisted that meetings with the council should take place in Fatima, rather than within the Council offices in the city centre. It also insisted on an independent chair for the Task Force, to ensure fair play for all parties.

The Council accepted the five point plan as a basis for working together with FGU. This was the establishment of a credible Fatima Task Force, with FGU as a key player. This was now 1997, two years after the first meetings. FGU became the group that spoke for Fatima. The former body, Fatima Development Group, went out of existence completely.

These negotiations highlighted the poor relationship between Dublin City Council and the community. Most residents were very dissatisfied with the refurbishment, accusing the Authority of poor quality work and mismanagement of the project. The refurbishment had been an attempt to restore Fatima as a place in which people were happy to live. It had clearly failed.

In 1997 CAN, Community Action Network completed a report called Fatima Mansions-Dublin Corporation Dialogue, focusing on an analysis of the refurbishment programme. It was a damning report, and the Council acknowledged the failure of the refurbishment. However, the question of what to do for the future remained. The Dublin City Manager began to get involved, visiting the estate and making some suggestions about what could be done. For example, it was suggested that residents could be trained in estate management. However, FGU refused this offer, claiming that more radical action was required. The estate was no longer manageable in its current form.



Making Fatima a Better Place to Live

A report was commissioned by the Fatima Task Force to chart a path for the future. Maynooth University was engaged to study Fatima, with an emphasis on housing, and to make recommendations for the future.

This research was undertaken by Mary Corcoran in 1998 and formed part of a national housing study under the European Social Research Institute. The process of the research, however, was carefully considered to maximise a sense of community ownership of the report. Local residents were trained in how to use the questionnaires and were instrumental in gathering the data from their neighbours. The report was called *Making Fatima a Better Place to live*, borrowing its title from the earlier document put forward by FGU a year or so before.

In *Making Fatima a Better Place to Live*, Corcoran (1998) found that residents saw living in Fatima as a prison sentence. She found the image of doing time in Fatima commonly used by residents to describe their experience of living there after the refurbishment (p 18). In April 1998, there were 122 people actively seeking transfer, compared with 121 pre-refurbishment. One third of households were actively trying to get out (p 26).

In the end, Corcoran reports, people had little control over their lives in two important respects.

"Firstly the breakdown of social order that facilitates a drug economy and culture, and secondly, the inadequate upkeep and maintenance of the estate." (p 18)

Fifty percent of people felt ashamed of where they lived, the report had found. (p 27)

It was clear that physical makeovers alone would do nothing to restore Fatima. Serious work was needed to tackle both the physical and social decay in the estate.

Corcoran concluded that most people wanted full or at least partial demolition of Fatima. They wanted to remain living in the area, but in a properly-managed estate of good quality housing. They wanted this physical regeneration to be accompanied by social regeneration especially in relation to young people and initiatives to tackle the drugs problem.

Making Fatima a Better Place to Live was launched by Mary McAleese, President of

Ireland, in 1998. In the welcoming speech to the President, the FGU chairperson at the time told her that:

“all of our experiences and feelings over many years can lead to understandable loss of trust and a sense of apathy, hopelessness and cynicism. The wonder of Fatima is that so many men and women in the Fatima community still have that inner strength, humour and resilience, not just to continue the daily struggle, but to have enough energy and goodwill to give something back to the life of the community in the steadily growing number of groups active here in Fatima.”

This observation could be made because over its three years, FGU had not reserved itself solely for participating in the Fatima Task Force and commissioning reports. It had been involved in practical day to day community development work and service provision on the ground. As the speaker went on to say:

“You yourself have seen since your arrival here the wide variety of groups now active: The Youth Project; Fatima’s Women’s Centre, Education Project and Support Group; the Knitting Co-op; Fatima Boys Football Club; Fatima Majorettes; Fatima Crèche and Childcare Service; the Homework Club; the Sunflower Club and the Community Employment Project; and the Fatima Drug Treatment Centre. These groups form together the umbrella group FGU, or Fatima Groups United, which in turn works with the independently chaired Fatima Task Force on various community issues including the priority issue of Making Fatima a Better Place to Live.”

The core work of FGU

FGU had, over its three years, been building up old community services, rolling out new ones and creating a network of all the projects within its own organisation. This work was an



essential complement to the negotiations with the council within the Fatima Task Force. It enabled the community to see real tangible progress in the daily life of Fatima, while enduring delay in the long process of achieving radical change for the estate.

In the period of the late nineties, there were four hallmarks for FGU’s work on the ground.

Reform and improvement of existing services as required.

As the capacity of the previous development group, Fatima Development Group, had waned through the early nineties, services on the ground such as the community employment scheme, the crèche and summer projects for children were often poorly managed. For example, poor systems of accountability to the community led to the perception that



there was a clique of people who ran everything to suit themselves. Following the establishment of FGU, the systems were reformed. Better training was afforded to Community Employment Scheme staff and consequently the quality of services improved. The summer project was organised with a proper registration system so that every child in the estate had equal access to the programmes

Creating new services and bringing in new resources.

This was a period of rapid expansion of services and resources for community development within Fatima. Examples include the opening of the new local treatment centre for drug users, the employment of a youth worker and a part-time community worker, and the opening of the homework club.

Developing events that reinforce community spirit.

FGU began to organise community events for Fatima that underlined the community spirit of Fatima. For example Halloween and summer festivals were established as annual events in the community.

Building a solid alliance between groups.

FGU established itself as an umbrella group for all local community projects and services. By the end of the decade, FGU was the funding mechanism for most groups in Fatima. This unification gave the community a stronger voice.

Fatima on the Radio

The proliferation of activity and reforms throughout the community was evidence of a growing confidence within Fatima. However, one event that did more than any other to boost the confidence of FGU was the Pat Kenny radio show. Fatima was typically portrayed in the media as a drug-ridden ghetto. When the high profile radio show, *The Pat Kenny Show*, which aired every weekday morning on the national radio station, RTE, expressed an interest in broadcasting a show about Fatima from the estate, FGU saw an opportunity to show another side to Fatima. With support from the media consultants, *Public Communications Centre*, FGU co-produced the programme, and some of its members underwent some media training. The result was a broadcast that, while not denying the difficulties, portrayed the community as one which was in transition. FGU grew in confidence following the show. At last the community had taken the opportunity to present itself with pride and talk about hope for the future.

The experience of this media event enhanced the confidence of FGU at an essential moment. In the period following the publication of *Making Fatima a Better Place to Live (1998)*, Dublin City Council had begun putting forward some of its

own ideas about how to regenerate Fatima. For example, a proposal was made to partially demolish the site and build duplex housing, but this was poorly received by the community. Fatima people clearly wanted the existing blocks demolished and replaced with two storey houses with front and back gardens and good community facilities.

Eventually, the Council did agree to full demolition but only on condition that duplex housing would replace the existing estate, a prospect not favoured by local people. Furthermore, there was no commitment on any *social* regeneration, whereby the many social challenges facing Fatima would be radically challenged, and which the community felt was as badly needed as a *physical* regeneration. Unhappy with the lack of progress, FGU discerned that it needed some space to develop its own position on how to go forward. However, the leadership were conscious that the community were in dire need of better housing, and were uneasy about taking the time out to develop a position. But in confident mood following the Pat Kenny show, the leadership felt it could at least argue for such a strategy. A meeting was called in early 2000 to consult with the community on the strategy. The meeting was well attended, and the community gave FGU the mandate to take the time needed to get things right.

Eleven Acres Ten Steps, FGU's brief for Regeneration

FGU established a community regeneration team, comprising of residents and individuals with an interest in the development of the community, and commissioned them to draw up a brief for regeneration, setting out in clear steps what the community saw as the way forward.

The team took almost a year to complete its task. It was a difficult process. Participants in it later reflected that much of this was about working with the reality that many in the community simply wanted to get out. Though the positive

community development work on the ground had tempered this feeling to some extent, the reality remained that many residents had no hope for Fatima. Those who wanted to stay and restore their community struggled with this. In order to achieve a new Fatima, they needed the people, at least *most* of the people, to stay. A part of what made Fatima *Fatima* was the network of families who had lived there for generations. If that unravelled, would it be worth saving?

Out of this process came *Eleven Acres Ten Steps*. Published in November 2000, *Eleven Acres Ten Steps* was a professionally produced document setting out the core principles that should underpin regeneration, and the concrete steps needed to achieve it. What was highlighted in the work was the need to get the decision-making process right.

In January 2001, the Fatima Action Strategy Team was set up to replace the Fatima Regeneration Team, which had completed its work with the publication of *Eleven Acres Ten Steps*. This team's brief was to oversee the implementation of the vision of the new document.

Inevitably, there would be competing priorities in the regeneration process. The Local Authority had a brief to look after the housing needs of the city, and was driven by the policy of the government of the day. The community's priority was to restore the community as a place of safety and hope, with good living conditions for residents. These agendas would clash. For example, the pressure on the Council to maximise the use of every available space on the site for accommodation in a growing city and to realise the huge value tied up in the land, could and would clash with the residents' desire not to live on an overcrowded site and to have adequate provision on the site for low cost community facilities.

This proposal was agreed, and in July 2001 the Regeneration Board held its first meeting under the independent chair-ship of Finbar Flood, chairman of the Labour Court in Ireland. The Board included representation from FGU, Dublin City Council, the wider Rialto area and relevant statutory bodies. It was assigned its own administration, an office and provision was made to employ a Chief Executive Officer for the Board.

Following the consultation, FGU published *From Ghetto to Greatness* which emphasised the constructive nature of a new working partnership between the community and the Council. This partnership was illustrated by the agreement reached on the consultation, by acceptance by all of the primacy of the social regeneration in developing Fatima, and by the



agreement by all on the importance of setting high standards for the entire project.

As FGU representatives got down to the business of participating in the Board, the Fatima Advisory Strategy Team (FAST) worked in the background to help the FGU board members analyse and strategise. This body included people from outside Fatima to introduce some objective analysis into the thinking. A system of engagement with the Board was established. FAST meetings took place every Thursday, Regeneration Board meetings the first Monday of the month, with a pre-board meeting and a debrief meeting of FGU board members before and after these Regeneration Board meetings.

In a key meeting in the Ormond hotel in October 2001, a Master Plan for Fatima was agreed by the Board. This marathon negotiation produced an agreement on the complete physical aspect of the regeneration: the numbers of units; the types of units; balance of public and private housing, community buildings, and enterprise units.

The Board, under Flood's chairmanship, quickly became the main event. It developed working groups to attend to all aspects of the regeneration, from demolition, to social agenda development, to overseeing the transition of residents from demolished flats into temporary accommodation.

This transition programme was a major test for the working relationship between the community and the Council. As houses were to be built on the site of existing blocks of flats, these had to be demolished, and the residents in them moved temporarily into closed-up flats in other blocks. This required careful planning by the transition sub-group of the Board: deciding where to move people and helping them with the move. The plan was made and staff of FGU worked alongside

Dublin City Council in implementing it. For the most part, the programme worked very well and was seen in a subsequent evaluation as a model of good practice in partnership between a community group and a local authority.

Difficulties

However, there were huge difficulties too. Here are some examples of the more significant issues that arose along the way.

There were tensions between FGU representatives and some residents representing the wider community about how the boundary of the Fatima community would merge with wider Rialto through the new regeneration. Representatives of the wider community wanted a wall which divided Fatima from the rest of Rialto retained, whereas Fatima representatives wanted it removed.

There were also significant difficulties in creating a dynamic of equality and power sharing within the Board. As the smaller, weaker body, FGU were keen to have commitments copper-fastened by accurate paper records of promises made by the Local Authority. They relied on the chair as a guarantor in these dealings. The community group was very anxious to have the Board legally incorporated, so that its status and the decisions it approved had a legal basis. This took four years to achieve.

A year into the life of the Board, Dublin City Council announced that the regeneration of Fatima would be achieved through a Public Private Partnership. This meant that public land would be handed over to a developer to build and sell private units in return for which he would build community facilities and the public housing on the site. The Council was very low key about this, saying it would not affect the first phase of the regeneration in which existing residents would be housed.

However, this news caused consternation within FGU. Public Private Partnerships (PPP) were new in Ireland and nobody, including the Council, seemed clear on what it would mean for the community. Did it mean that private operators would control the community facilities? How would it affect the social mix in the overall development? Teasing out this issue fell to the FAST team. The debate highlighted a difficult issue for all involved. Should FGU confine itself to getting the best deal for this generation of residents, regardless of the mechanism used to deliver that, or should FGU be concerned about the loss of public land to private ownership and the broader political issues of running down housing stock within the city?

Given the pressure generated by the need to secure decent living conditions for residents, and the apparent inevitability of PPP being involved in the regeneration in some form, FGU had little choice but to work with the new reality. However, it recommended that FGU board members insist that whatever arrangement was agreed upon, it should deliver the best deal for existing residents and would also take account of future generations, given that most families strongly wanted to stay in Fatima or in the locality. This meant that households which included two families in overcrowded accommodation, and those with children who were nearing adulthood and would soon need their own accommodation, should be accounted for in public housing as part of the development. FGU was fearful that a PPP arrangement would seriously reduce the amount of public housing in the new development, and such needs would not be met. It argued that the number of public units should remain as was in the Master Plan.

As the numbers of families living in Fatima was already lower than it had been when the Master Plan was agreed, these arguments met resistance. The Council emphasised accommodating existing households, whereas FGU argued for a more long term view.

In the end, FGU's position was that whatever arrangement was employed for the regeneration had to deliver what was agreed in the Master Plan or improve on it. The chair of the Board agreed to guarantee that.

Other issues relating to housing included accommodating residents who wished to buy their own homes through shared ownership or affordable housing schemes; and deciding on who would ultimately manage the estate. Colossal amounts of research were needed to come to a clear position on issues such as these. Investigations included discussions with social housing organisations, co-operatives of residents who built their own homes on donated land and private enterprise companies who designed, built and managed formerly public estates. In the end, commitments were reached on levels of affordability that were realistic for Fatima. The estate management would remain in Council hands but would be subject to reform. The management of the neighbourhood centre would also be in Council hands for an interim period, during which the optimum model of management to ensure excellence, accessibility and sustainability would be researched.

Insisting that the Board was the ultimate authority in the regeneration and that the Master Plan was its charter proved difficult in many ways. When, for example, the time came to choose the builder, board members other than Dublin City Council were not given access to documentation regarding the tendering process for what the Council cited as contractual reasons. The contract would be between the developer and Dublin City Council, not the Board. But what guarantee then, that the developer with the lowest price would not be chosen without any other consideration? FGU had to work hard to establish a mechanism of agreeing criteria for choosing the developer that the Board as a whole could stand over.

In all of these issues, FGU had to insist that the Council asking to be trusted was not enough. FGU was answerable to the community and as such it had to be completely assured that it could stand over what was happening. It had to be creative in developing ways of ensuring that the Board was in effect holding the authority over the regeneration. This was a new model, and making it real was an enormous challenge.

Another key difficulty was maintaining the faith of the community in the regeneration. Although those involved centrally in the process could see how things were developing and that progress was being made, the community at large could mostly only see the daily struggle of life in Fatima. Many were anxious to leave, and did not believe that a regeneration would ever happen. Those in the thick of the process had a fine line to walk. If they did not deliver a regeneration programme quickly, the community would dissipate through transfers. If they did not conduct negotiations thoroughly the whole community might end up living with another failed initiative like the refurbishment.

Innovative responses

There was enormous strain on FGU over this period. As well as operating an onerous community development programme on the ground in Fatima, FGU was involved in a testing regeneration process. But the two were intimately connected. The daily community development work, operating services such as the crèche, building capacity through training and development programmes, and creating a sense of community by festivals and children's summer schemes were all part of maintaining hope in Fatima. The ultimate regeneration underpinned that hope. The message was that some day, soon, all this will be radically changed: so hang in there!

A key example of the coming together of these two strands was the community elections of 2002. One of the weaknesses of the FGU negotiating position was that the group was open to challenge about who they actually represented. While FGU representatives worked closely with the community on a day to day basis, and had the confidence of people in Fatima, those on an opposing side of an argument could still ask, "Who do you speak for? I know other residents who wouldn't agree with you! Prove that you are speaking for the community!"

In order to address this, FGU initiated community elections, overseen by Dublin City Council, to its committee. These elections were an overwhelming success. Whereas turnout in Fatima in local and general elections was usually very low, with almost nobody voting, 46% of all residents voted in the community election. The process was a real opportunity for residents to connect with the issues of regeneration. It also led to a residents' panel being set up, which was a group of



residents meeting to talk about current issues affecting the community and to make recommendations to FGU for action.

These processes were an attempt to ensure that the daily needs of residents would not be neglected in achieving the regeneration. An example of this was during the summer of 2003, when anti-social behaviour around some of the blocks was particularly severe at night. Talk of regeneration was meaningless to residents suffering in this situation. FGU involved the chair of the Regeneration Board, as well as the Council representatives from the Board in meeting the residents. As a result the Board as a whole was directing the Council to do something to alleviate the situation. Ultimately, when the response from the Gardai was seen to be ineffective, (Gardai seemed to doubt that the problem was as bad as it was), FGU walked out of the local Rialto Policing Forum and organised a petitioning campaign to put pressure on the Gardai to act.

The Social Agenda.

These daily difficulties reinforced the belief in FGU in the primacy of the Social Agenda. A comprehensive plan for regenerating Fatima's community and social life was developed by the Board, covering:

1. Creating a safe and sustainable community: addressing issues of anti-social behaviour and policing
2. Education and Training: addressing issues of participation by all in the community, young and old, in education and training.
3. Health and Well-being: addressing issues of holistic well-being and related services.
4. Employment and enterprise: addressing issues of income generation through employment and entrepreneurship.

5. Arts and Culture: addressing issues of community art and celebration and developing artistic skills and qualities in the community.

6. Environment: addressing issues relating to the physical environment in Fatima and issues to do with litter and environmental awareness.

7. Sports and recreation - developing accessible sport and recreation programmes and facilities for the community.

8. Planning and design: addressing issues of the physical infrastructure, especially the neighbourhood centre.

With such immediate attention on the physical demolition and rebuilding of Fatima, there was a temptation to reduce the Social Agenda to second place. It appeared long-term and aspirational, and making it real was the challenge. However, some things kept the issue live.

Firstly, the ongoing reality of life in Fatima was a constant reminder that physical regeneration was not enough. Secondly, negotiations about community facilities, primarily in the form of a neighbourhood centre which would house existing and future community projects, raised questions about what would be needed in the future if Fatima was to be a different place. Was there a need for more projects? If so, what and why? What was the nature of existing projects and what were their needs? How would they relate to each other?

Discussions about the Social Agenda became more focused. What was needed? How much would it cost? How should it be paid for? Negotiations about money were always difficult. Arguments were put forward that in the new context Fatima would be unlikely to need much more in terms of services than those already in place. A now depleted community, in much better housing, as part of a bigger development: what

would they need beyond what was happening there already? This was countered by the argument that many more people would be living on the site and effecting integration would require a re-orientation and an enhancement of services.

FGU felt that, because a Public Private Partnership model was being used to build Fatima there would be substantial savings to the state: those savings should remain local and be channelled into the regeneration via the Board. FGU was keen to secure a social regeneration that was sustainable, and wouldn't run out of resources within a few years. In the end, the agreement provided for funding of an initial three million euro for the social development plan, and enshrined a commitment to direct any other surpluses to it. In addition, the Council undertook to secure the balance of any shortfall should the need arise.

Building Capacity

In order for FGU to have the capacity to meet these challenges, it required enormous input of resources, skills and commitment. In 2001 FGU became included in the Family Support Programme, a government programme of community-based family resource projects all around the country. This programme allowed the project to employ a co-ordinator and an administrator. These joined a Drugs Task Force community worker already based in Fatima. The Rialto-based project, Rialto Network, secured a regeneration worker post for Fatima also, although funding for this post ran out after three years. The worker was kept on by drawing funding from other sources. The Community Employment scheme supplied other staff, two of whom were dedicated to regeneration work. This capacity just about allowed FGU to equal the task of creating real and significant change for Fatima.

In all of this, FGU relied to a large extent on volunteers to function, both in terms of service delivery, engagement

in community development processes and in its own management.

As the Board was being promoted by FGU as the mechanism through which business was done, this body also needed capacity. As part of the initial agreement to establish the Board, the Council agreed that the body should have a CEO.

Other supports were drawn in along the way. For example, the Public Communications Centre (PCC), a media consultancy which works for non-profit organisations, was crucial in helping FGU in its media work. The expertise of architects, social economy consultants, community development practitioners, artists and many others was called upon during the process.

Onwards and upwards

As we reflect on our story, it seems to us that it's essentially a story of moving from being powerless recipients of a service to being partners in a change process. By putting together a coalition of leadership in the community, we succeeded in making our private troubles of poor housing, drugs and poverty into public issues for our community. Now organised, we began to develop a relationship with our landlord into one where we share power through a Regeneration Board to a more significant extent than we ever did before. This has meant that the understanding of the relationship between tenant and landlord has had to undergo radical change, both in our thinking and in theirs.

Our story continues. Though there was a sense of arriving at a significant point in 2004 with the signing of the Agreement on the regeneration, the process quickly recommenced. Houses are being built, residents are being prepared for their move and social agenda measures are being planned and delivered. The frantic busy days are upon FGU once again.

A Brief History of Fatima Groups United	
1995	A group of concerned people from in and around Fatima are called together by team leader of the Local Drugs Task Force to address the breakdown of order in Fatima.
	A series of meetings is held with the Council but these are unsatisfactory.
1997	Following some facilitated planning sessions, FGU is born and the group develops a short document based around five targets for the community. It's called Making Fatima a Better Place to live. The Fatima Task Force is established as a negotiation space between the community and the City Council. The Task Force is chaired by an independent chairperson.
	FGU develops its work on the ground in Fatima, reforming existing services, creating new ones, building a network of local organisations to represent the community, and employing staff.
1998	A new report, also called Making Fatima a Better Place to live is published, proposing demolition and rebuilding of the estate.
	FGU becomes the funding mechanism for all local groups.
1999	The Pat Kenny radio show is broadcast from Fatima.
2000	Following break-down of negotiations with the Council, The Fatima regeneration team is established to develop a strategy for the regeneration of Fatima.
	Eleven Acres Ten Steps is published.
2001	The Council publishes Regeneration / Next Generation, its plan for the regeneration of Fatima. A community consultation is undertaken to gather the community's views on the proposals.
	The Regeneration Board is established. The Fatima Regeneration Team is reconstituted as the Fatima Advisory Strategy Team (FAST) to advise board members who represent Fatima.
	The Master plan for the regeneration is agreed.
2002	FGU becomes a Family Resource Centre under a government community development programme and employs a co-ordinator and an administrator.
	The transition programme for residents is executed by FGU and Dublin City Council, overseen by the Board.
	Community elections are held to elect residents to FGU.
2003	The Residents' Panel is established.
2004	The Fatima Agreement is signed. It includes a commitment to Social Regeneration.
2005	The Social Development Plan is agreed including funding mechanisms for supporting it through the Board.
	Building the new Fatima commences. The first Fatima residents move into their new homes.



Section Two

Kotter's model for Creating Significant
Change in your community





Section Two

Kotter's model for Creating Significant Change in your community



"Even if you're on the right track you'll get run over if you just sit there!"

Will Rogers.

What has been described above is our story in Fatima. In a sense, the local is always universal. Much of what is true for us will also be true for you. But there will be significant differences too. Every situation will differ. We hope to offer this work as a resource for you that is useful no matter what your situation. There is just one thing that you need. You need to be serious about creating significant lasting change in your community.

John P. Kotter proposes that creating significant and lasting change will typically involve us in

an eight stage process. While Kotter is writing for a business audience, and focusing on change within organisations, we have found his basic model useful in describing our experience.

We propose to structure this book around Kotter's model, illustrating it from our own story, and setting out the questions and challenges it raises for any community development process seeking to achieve significant and lasting change.

While each stage within Kotter's model is useful, a crucial factor is *momentum*. So many actions for change begin well, but end up getting stuck or going into reverse. Kotter argues that changes fail because we stop moving, resting on the laurels of our last achievement. Unless we become skilled in identifying what stage we are at, and strategise to move on to the next step, our process will go into reverse.

Kotter also emphasises that *sequence* is a crucial factor in his model. It is important to move on from one stage to the next one, otherwise the process stalls, is undermined or goes into reverse. Our experience supports this. In the

chapters that follow, we set out how one stage should lead to another, and what happens if it does not.

Finally, we want to point out that a framework like this is only useful in so far as it serves you. You may find your experience suggests something different. Perhaps you will discover a ninth stage! No doubt you will develop your own variation. Part of the usefulness of such a model is to be flexible with it, make it your own, while respecting it for what it is.

We can see our story in these eight stages, but not necessarily in the clear-cut way which looking at it on paper might suggest. For example, the work at one stage continues even

after we have moved a few stages beyond. Work on our team as FGU for example, which comes under stage two, did not end shortly after FGU was established, but continues now, ten years later.

We realise that offering a resource like this at this stage of our history in Fatima is a risky business. You could argue that it's a bit premature to suggest that we have actually achieved lasting significant change for Fatima. You would have a point! But we believe we have enough experience now to see how it works. We are still on the journey, still climbing the mountain. We are all too aware of that.



The Eight Stages In Creating Major Change

Stage One

Establishing a sense of urgency.

In order to create a motivation to act, there is a need to generate a sense of urgency in relation to the need for change. This may appear obvious, but it is difficult in practice. People can become accustomed to what appears from the outside to be unacceptable situations. Poor maintenance, anti-social behaviour, poverty, all become part of the background of daily life, if they are allowed to persist. It is hard to feel urgency about something you live with every day.

The motivation to act will also lose its potency if people believe that change is not possible. Initiatives come and go, but life remains fundamentally unchanged. Without faith that things can be different, motivation does not come easily.

The opportunity to create a sense of urgency does not come every day. It needs to be seized when it does. What's more, when urgency is felt, the feeling can pass quickly, so it needs to be acted upon promptly.

Stage Two

Creating a guiding coalition.

An individual or group of individuals may feel the sense of urgency at any time. When the problems of the social environment impact severely on individuals they may become extremely agitated about it and want it addressed. The person with drug-dealing happening outside their door, or the family living with such dampness in their house that the children are becoming sick, may feel the urgency. But unless a coalition forms that can actually address the situation, the urgency is not harnessed. To make a real change in a local area, people need to organise and work together.

Kotter emphasises that this coalition must include people who have some influence to actually create change as well as those who feel the sense of urgency for change. Those who have some power to actually make changes must be drawn into the coalition in order for it to be effective.

Failure to move from feeling urgency to creating a coalition leaves people with anger and frustration which they cannot direct. They give up and try to get out of the area, or turn their frustration on themselves or others in destructive ways.

Stage Three

Developing an alternative vision and a strategy to reach it.

A group trying to address the problem needs to develop its vision and plan. If the situation is intolerable, it needs to imagine how it can be different and must be able to propose steps for making change.

Kotter strongly argues that the alternative vision and strategy must be clear and defined. Vague aspirations are not enough. For Kotter, the alternative should be one that can be explained clearly within a short presentation, leaving everyone who hears it with a concrete picture of what actual difference is proposed.

If the guiding coalition does not move on to this step, it remains a group that only complains about the status quo. It expects others to fix things, and offers no constructive way forward. Soon, everyone becomes tired of their negativity and they are ignored.

Stage Four

Communicating the change vision.

The alternative must be sold. The coalition cannot keep it to itself if it is to become a reality. Wider and wider circles of players have to buy into the vision. This requires a planned

communications strategy to make the alternative common knowledge both within the community and among those with any part to play in delivering the alternative.

Kotter proposes that the communication of the vision is not only about good media skills, but about integrity. Those who are proposing it need to demonstrate how it works by how they themselves act. For example, proposing a vision that includes accountability in relation to finances requires that the coalition is prepared to practise that in their own organisation.

Failure to communicate the vision leads to the coalition remaining a cosy support group, strongly united around common values themselves, but ineffective in terms of any real change in the community. They become increasingly irrelevant and are likely to sink into frustration at their own lack of progress.

Stage Five

Empowering broad based action.

Given the enormous task involved in turning around a situation that has a history of generations of neglect and poor practice behind it, a lot of empowering is needed. A range of actions will be required in order to resource the move for change, to create the capacity within people to work for it and to jettison the structures and practices that consolidate the old way of doing things.

Creating significant change is a process that inevitably involves conflict. This has to be faced up to. Kotter appears quite ruthless here, bluntly proposing that obstacles to progress need to be faced down. Practices and systems that do not align with the principles of the proposed vision need to be consistently opposed both within and without the community.

If this nettle is not grasped, the change movement will be strangled at birth. Without the capacity to work for and sustain change, the initiative will collapse under overwork and incompetence. The alternative vision, which everyone is talking about, remains on the pages of reports and in the minutes of meetings.

Stage Six

Generating short-term wins.

Hearing about what could be different is one thing, but after years of experiencing reality in one way, people need to see things actually happen to convince them that change is possible.

Seeing is believing, and seeing new ways of doing things actually working out in reality is essential to create momentum for change.

Failure to use the capacity that has been created in the previous stage will lead to an erosion of confidence in the initiative within the community. If nothing happens after all the meetings, the trainings, the arguments and conflicts, people will feel let down and will revert to their belief that change is not possible!

Stage Seven

Consolidating gains.

With success under our belt, there is a need to move with the momentum. Once-off successes will not remain in the memory for long. The credibility and confidence attained through success need to be harnessed to effect deeper change. Success needs to be followed up with actions that make this new way of working more familiar than the old way. Such events in the community demonstrate the potential of the alternative vision, but the more they become part of regular life the more people will appreciate that change is taking root.

Failure to consolidate successes undermines the establishment of significant change. One-off events will be seen as no more than window dressing. Substantially, nothing changes.

Stage Eight

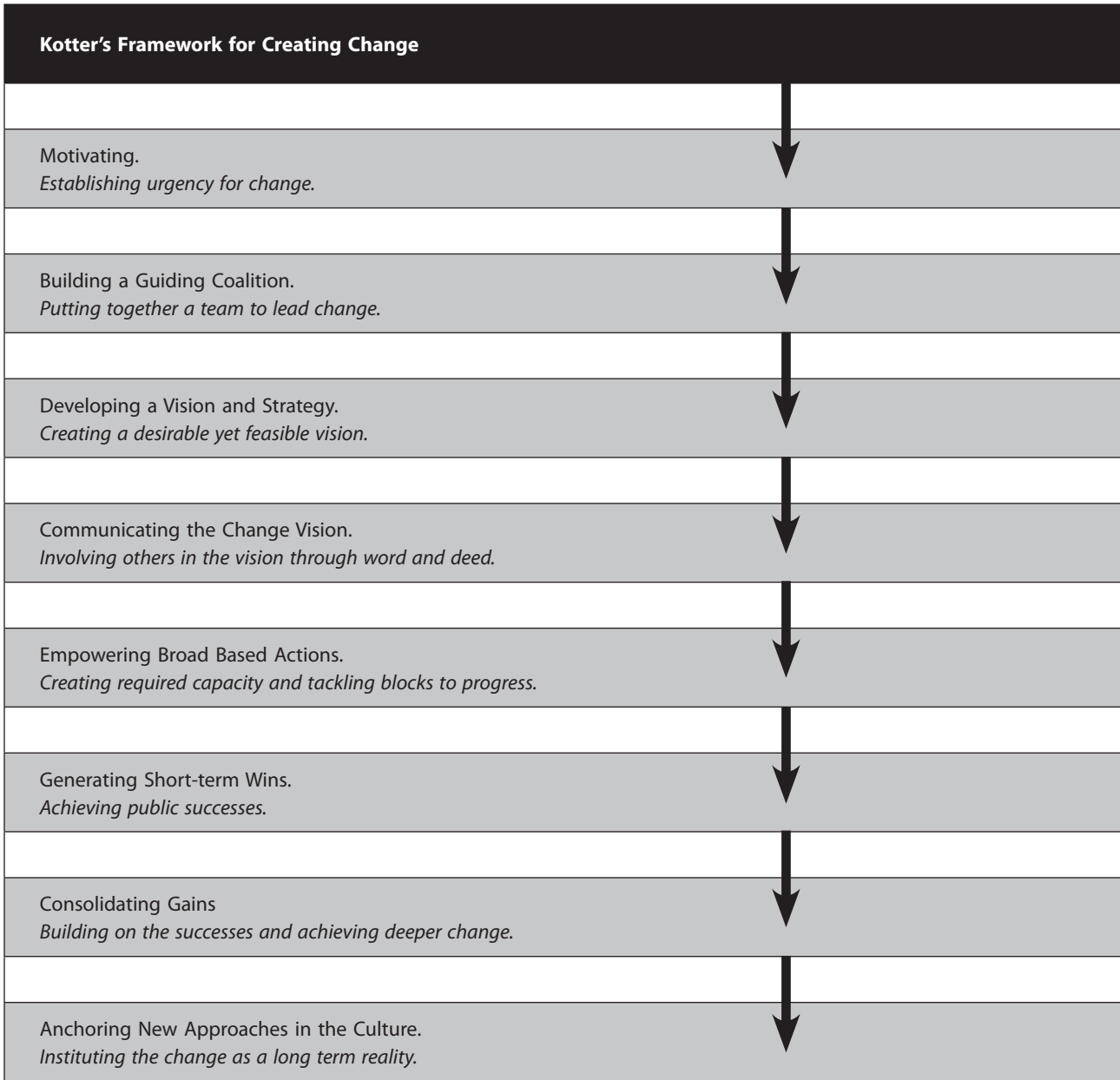
Anchoring new approaches in the culture.

The end result of consolidation is that the new vision becomes the normal way of doing things. Acting in accordance with the values and principles of the vision is seen as the way things are done and acting in contrary ways is seen as perverse and unacceptable. Structures and institutions grow up to support the new way of working. Mechanisms are put in place to ensure that the new culture is sustainable into the future.

Failure to bed down the consolidated successes in this way leaves open the very real possibility that the things will quickly revert to the old ways under the strain of any crisis or with a change of leadership.

This is the theory. Some of it may strike a chord with you, and some of it may appear hard to apply. In the next section we will use our experience to illustrate how our attempts to create lasting change resonate with the Kotter framework.







Stage One

Establishing a Sense of Urgency



STAGE ONE

Establishing a sense of urgency

"Ten people who speak make more noise than ten thousand who are silent."

Bonaparte.

"Dreaming is nursed in darkness".

Jean Gernel

The first step is achieving a sense of real urgency about the need to change.

As described above, Fatima was in a state of urgent need for decades before the regeneration programme. In Kotter's work with the business community, he suggests reasons why people remain complacent in the face of crisis. In his experience, this is usually to do with people resting on the laurels of past success, or with people feeling too comfortable to face the need to change. In the community development context though, our experience suggests something different. For us, it is not complacency which undermines motivation to act, but *apathy*.



Apathy is different from complacency. Complacency suggests a lack of urgency arising from feeling comfortable. Certainly in Fatima in the 1990's there were few reasons to feel complacent. Apathy, on the other hand, suggests inertia arising from being demotivated, alienated and powerless.

A useful framework for understanding the culture of apathy and the dynamics of negativity in disadvantaged communities can be found in the work of Sean Ruth. Ruth's work is based on the experience of communities that have experienced oppression in its variety of incarnations. He suggests that the cultures of such peoples have in common certain characteristics as a result of their oppression. These realities are familiar to us too. We recognise internalised oppression in our community.

1. The sense of low self esteem.

In general terms, people individually and collectively have negative self images. Remember Corcoran's finding that 50% of people in Fatima were ashamed of their community. One third of her respondents would not bring a friend into their community.

2. A sense of powerlessness.

People have a deep belief that their situation is inevitable, and that change is impossible. They believe they can do nothing to make things better, and can only throw up their hands in despair. With one third of the population of Fatima actively seeking transfer when FGU was founded, it was clear that people felt that changing life in Fatima was a pipe dream.

3. Distrust of leaders.

Leaders emerging from the community are viewed with suspicion. While they may be supported early on, they can quickly become targets of rumour and gossip. "Who do they think they are? They're only in it for what they can get." When a community is under pressure, emerging leadership can be

corrupt. Leaders can be power-hungry and selfish, especially when there are no clear mechanisms of accountability. But what Ruth is pointing to here is not healthy criticism. It is a destructive impulse to undermine leadership before it can be effective. People develop the belief that all leaders must be corrupt and self-serving. Residents in leadership roles are particularly vulnerable to being affected by these attitudes, and as a result, people are reluctant to take up leadership to work for change.

4. An urge to feel good.

People feel that their future is so bleak; they will focus on making the present as tolerable as possible. They will indulge in behaviour that gives relief now, even if it is destructive over the long-term, such as alcohol or drug abuse, gambling or comfort eating. We would argue that many of the self-abusive behaviours that have become synonymous with our community are related directly to the social situation in which our people have found themselves.

5. Accepting stereotypes.

Populations under oppression often accept the stereotypes that attach to them. We Irish for example often played up to the stock image of ourselves as the cheerful drunk in plays and films. Fatima is a community that has attracted stereotyping as a ghetto, as a no-go area, as a drug-infested seed bed of criminality. Like all stereotypes it is demeaning, dehumanising, and grotesquely caricatured. The work of FGU in portraying a truer image of our community in the media is as much about reminding ourselves of our dignity as it is about giving information to others.

6. Survival behaviour.

People will typically behave in ways that are acceptable to the oppressor so as to be in their "good books." So they may keep their heads down, or tug the forelock in respect, or

lower their eyes in the presence of their "betters". In Fatima, when one considers how the situation residents have lived in would warrant sustained virulent protest against those in authority, there has really been a huge amount of deference over the years.

7. Fighting among themselves.

Feeling powerless against those in authority, people will turn their frustration on each other. Movements for change easily dissolve into splits. This can often be exacerbated by a policy of divide and rule by the oppressor, where one faction is given special treatment in return for helping keep others in the populace in check.

8. Oppressing the weakest among them.

Again because the task of challenging the oppressor is so daunting, oppressed people will habitually express their frustration by turning on those within their own community who are weak or different. Ethnic minorities for example are



often most severely discriminated against within societies which themselves experience exclusion, discrimination or oppression.

These dynamics underpin apathy in communities like Fatima. How do you establish a sense of positive urgency in a culture of low self-esteem, where people believe nothing can change, where being a leader is risky, where the frustration at the situation is often expressed in deference, in-fighting or in the destructive abuse of drugs?

The first step is to acknowledge this reality. Ruth's characteristics of internalised oppression will have different expressions in different communities, but if a community has experienced sustained neglect and marginalisation over time, how could it be otherwise? We have to understand these dynamics for what they are. People are not like this by nature. Communities have developed these characteristics because of the social situation of poverty, neglect and discrimination. The social situation is hard to address because of these characteristics. In order to address the social issues of better housing, better community facilities and so on, we have to address the apathy and sense of powerlessness first.

Kotter writes:

"I've seen people start by building a changing coalition, or creating the change vision or simply by making changes...But the problems of inertia and complacency always seem to catch up with them. Sometimes they quickly hit a wall...Sometimes people go on for years...before it becomes apparent that various initiatives are flagging."

The same is true of the impact of internalised oppression and apathy. Put into our context, this means that if we rush ahead into action, without addressing the reality of oppression-induced apathy in those who are taking the

action, our initiatives will inevitably fail. We have to build into our beginning some strategy for coping with the apathy and instinctive destructive behaviour that Ruth's framework describes.

There were three key elements that have helped us address this here in Fatima.

Firstly, those who lived outside the community, but felt a sense of urgency in relation to it, were involved from the beginning. These individuals were not as burdened with the negative psychology of internalised oppression as many living in the community were.

Secondly, the opportunity for change opened up and that opportunity was spotted. The response of local women to the terrible drug problem in Fatima, where they approached dealers in public stairs and landings asking them to desist, illustrated that the capacity for leadership for change within the community existed and was being exercised creatively.

Thirdly, the need to address internalised oppression in Fatima has remained high on the agenda of FGU right throughout its ten years and should remain so well into the future. This is a deeply rooted reality and it takes sustained action to address it. Actions such as developing control over the media image of the community, fostering and protecting accountable local leadership, creating working mechanisms to direct local frustrations at those with authority rather than at each other: such actions are consciously aimed at developing a culture of hope and positivity in Fatima. We will look more closely at these in later stages.

It is important to note that the corollary of internalised oppression is internalised domination. The often unrecognised stance of those who hold power over others has its own

characteristics. These include a lack of awareness of their own privilege and a propensity to condemn oppressed individuals as lazy, feckless and completely responsible for their own situation. There is a dynamic between internalised oppression and internalised domination. They feed off one another. Consequently, if the characteristics are addressed in one, it will affect the characteristics in the other also.

In practical terms, a few individuals who knew and loved Fatima, and lamented its situation, talked to each other about seizing this moment to act. They included some residents and some who lived in the wider Rialto area. This combination of outsiders and residents was essential. Those living daily with the problems of Fatima would be unlikely to be able to get out from under the grind of daily life there in order to organise properly. Those from outside could achieve nothing without involving residents. Together they identified the potential interest of the government in doing something at that time, particularly in relation to drugs, and they knew that there was urgency. The opportunity would not last forever.

The next step was to create a guiding coalition, in Kotter's language. That meant bringing together a network of those who had a stake in Fatima and who might share the sense of urgency to seize the moment.

Summary

- Establishing a sense of urgency means recognising the reality of resistance to change.
- In communities like Fatima, apathy is a major block to motivation and that apathy exists as a consequence of people internalising their oppression.
- In order to establish a sense of urgency that can kick-start a change process communities will often need to:
 1. Draw on the energy of outsiders.
 2. Seize opportunities for change.
 3. Recognise, understand and address seriously the problem of internalised oppression.



Stage Two

Creating a Guiding Coalition





STAGE TWO

Creating a guiding coalition

"Don't agonise! Organise!"

Florynce Kennedy.

Once urgency is felt, and the opportunity to act presents itself, a coalition of partners needs to be formed. Delivering real and lasting change is not a one-person mission. It requires building a team of competent, confident and committed players. So to create momentum based on the gathering urgency of the mid-nineties, those who shared the motivation had to build a team. That first team was Fatima Groups United.

Fatima Groups United was formed in the summer of 1995. There have been a number of instances of creating guiding coalitions in our history since. The Regeneration Team, the Fatima Task Force, the Regeneration Board, the Fatima Action Strategy Team were all bodies set up to build on a sense of urgency and to help move us toward creating a new alternative vision.

Kotter argues that the guiding coalition needs to be carefully constructed to include the following elements.

Leadership

Does the team include leaders who are competent to drive a significant change process?

Expertise

Does the team include the competence to analyse the situation and develop workable strategies?

Credibility

Does the team carry authority within the community?



Position Power

Are there people on board who can actually take decisions with authority?

FGU was set up as a network of key players from the various groups operating in Fatima at the time and some individuals who brought particular expertise to the team. Its expertise was strong in relation to knowing Fatima and the dynamics of the community's history, as well as knowledge of the workings of relevant statutory bodies and funding structures. The representational nature of the group ensured its credibility. The group included many with experience of leadership.

Where FGU was weakest was in relation to position power. It did not include those who were key decision-makers on the issues most affecting the community, such as housing, and policing. There were no significant statutory decision-makers on FGU.

This raises an important key distinction between two different types of community body. There are *teams* and there are *committees*. Charles Handy makes a useful distinction between the two.

A *committee* is primarily a place of negotiation. Individuals come clearly wearing their hats as representatives of their constituent groups. They speak on behalf of those groups and try to get the best decision for their constituency.

A *team* is the coming together of individuals to work collectively towards the same goal. They may be drawn from various groups around the community, or perhaps they are not. If they do come from a group, they are there to bring the *perspective* of that group to the table, not to represent them and to get the best deal for them. Their primary loyalty while in the team is to the team and its goals.

Community groups often set up bodies with representation from all interested parties including statutory ones. But they quickly find that, while they were hoping for a team, they have in fact created a negotiating space for bodies with different and often conflicting agendas for the community. The body cannot be a team, because it is in fact a collection of individual teams competing over the agenda. It is more committee than team.

Of course the distinction is not absolute. On teams, some team members may find conflict between the agenda of their organisation and that of the team, and so may revert back to a representational mode. Committees may develop into teams, as agendas are agreed and a sense of partnership emerges.

The important thing is to be clear about the intention. In the beginning, FGU did not take the space it needed to become a team. As mentioned earlier, after a couple of early meetings, it plunged haphazardly into meetings with City Council officers in the Council offices. These meetings were unproductive. Different council staff turned up at meetings unannounced. People got up to take phone calls. Minutes taken by the Council did not accurately reflect what Fatima people thought had been decided.

Soon, the Fatima representatives realised that behaving as if all they and the Council had to do was get into a room and talk in order to achieve anything was naïve. They had to do a number of things to make progress.

Firstly, they had to create their own space as an independent body to think out what they wanted and what the best strategy for achieving it would be. This required facilitated meetings involving team-building and strategic planning. It is true that significant statutory decision-makers were not part of this, but it had to be recognised that partnership with the Council without this step would continue to be a pretence.

Secondly, they had to insist that when they met with decision-makers, conditions would exist to ensure that they had a real chance in negotiating. Terms and conditions for meetings were drawn up, including provision for independent chairing of meetings; the location of meetings being in Fatima, not Council offices; and minutes taken by Fatima representatives as well as by Council representatives.

Thus a *team* was created, which became FGU, which participated in a *committee* on the future of Fatima, which became the Fatima Task Force.

This dynamic interplay of creating teams to build platforms for action and participating in representative committees to negotiate change continued through the FGU history. As the realisation crystallised that demolition and regeneration was the way forward for Fatima, the Fatima Task Force became more and more tense. FGU took the strategic decision to create its own regeneration team to work out its vision and it came back with a request for a new committee space, the Regeneration Board, which would replace the Task Force. This new body was designed to allow parity of esteem for all stakeholders including those without statutory power, by having an



authoritative independent chair and a legal constitution for its decision-making. To support its representatives in their negotiations on the Regeneration Board FGU established an advisory team, Fatima Action Strategy Team (FAST) to develop strategy.

This interplay between teams to develop vision and committees to negotiate in relation to that vision has been key in the story of FGU's efforts to create significant change in Fatima. Understanding the difference in role between both kinds of body has been an important learning.

Another vital part of creating an effective guiding coalition is attention to team-building. Creating a group that can work as a team and yet have the confidence of the whole community is no easy task. Inevitably people drawn into teams like this are very busy in their own work and organisations. The time is limited and needs to be used effectively.

There are many frameworks and processes for building teams. However, we would recommend that access to facilitators with team-building expertise is essential for building and sustaining guiding coalitions. It is unlikely that the team will be able to conduct its own team-building over the long term. For one thing, whoever leads the team-building process will not be able to fully participate in the group as they will be busy taking care of the process for everyone else (watching the time, setting tasks, hearing feedback, facilitating discussion etc.).

Summary

- If there is not movement from having a sense of urgency to creating a guiding coalition, the opportunity for action will pass. The urgency will dissipate and the old apathy will take hold again.
- A guiding coalition should be carefully put together. As a whole it should include
 1. Competent leadership
 2. Expertise
 3. Credibility
 4. Position Power: Authority to take decisions.
- A guiding coalition should be clear on whether it is a *team* working for one vision or a *committee* of representatives working for the best for their constituencies. Knowing the difference and being able to initiate different coalitions at different times is a useful skill in creating change.
- There is a need to attend to team-building on an ongoing basis, utilising outside facilitation where necessary.



Stage Three

Developing an alternative vision or strategy





STAGE THREE

Developing an alternative vision or strategy

"Some of our ideas at first seem impossible, then they seem improbable and then, when we summon the will they soon become inevitable."

Christopher Reeve.

While it's a crucial part of the process, in some ways enunciating the problems a community is facing is the easy part. If the guiding coalition becomes a place to find fellow sufferers to complain about the wrongs done to us, it will soon be dismissed. Remember, a key block to progress is apathy, and a key component of apathy is a lack of faith that anything will change. So it behoves the guiding coalition to explain just how things could change.

Typically, recommendations at the end of reports on the needs of communities are long lists of needs, each beginning with "There needs to be more of..." What are often absent are the exact mechanisms for achieving these ends. Kotter warns about vague and woolly aspirations as an excuse for a vision. His definition of a useful vision gives us a good guide to what is needed.

The vision should be:

- *Imaginable.* It gives a visual picture of what the future will look like.
- *Desirable.* It appeals in significant part to the community and at least in some key ways to other stakeholders.
- *Feasible.* It is not a pipedream, but it is reachable, albeit with considerable effort.
- *Focused.* It is clear and can provide a practical point of reference for decision-making along the way.
- *Flexible.* It is not written in stone, especially at the early stage. It allows for the unforeseen and can incorporate processes of genuine consultation at key stages.
- *Communicable.* It is easy to communicate, capable of being successfully explained within a short presentation.

Within our story in FGU, there were two key processes of developing an alternative vision corresponding with the two change processes identified earlier. Initially, FGU began to articulate a vision of an inclusive cooperative effort for the benefit of Fatima, working to community development principles with key targets identified over a short period of time. Later, the Fatima Regeneration Team developed *Eleven Acres, Ten Steps, a Vision of Fatima Regenerated*, a document setting out a vision comprising a demolition and rebuilding programme, the development of an accompanying social programme and a decision-making process that protected the input of all stakeholders.

Looking back, each of these visions was made up of three key elements. Each articulated a *programme* of real and practical changes in the community. Each articulated key *principles* that would underpin the vision. And thirdly, each described a *process* that could deliver the programme in accordance with those principles.

A programme of tangible change

The programme of changes rolled out from the early FGU meetings look modest now, in light of the massive regeneration that has happened since. The removal of some storage sheds



known locally as “the chapel”, where drug dealing was going on, for example, was one of only a few key targets. Another was employing a youth worker.

These targets arose quickly from those within the newly formed FGU. We were people with a real sense of the issues on the ground and who needed to move quickly, taking advantage of the motivation for change that had been seized upon by setting up the new organisation. It was important to keep the momentum going. They were measures that took us forward, were achievable and were demonstrably a response to real need.

The programme of change for the regeneration of Fatima which was created five years later, was necessarily more ambitious and comprehensive. Appropriate to its scale, a process of community consultation and a dedicated process of planning were all part of its production. The Regeneration Team, specially set up by FGU for the task, took nine months to produce the final document, published as *Eleven Acres Ten Steps* in 2000.

Notwithstanding its scale, the vision was tangible and communicable. It was broken down into its constituent parts, each accompanied by the actions which would deliver that part of the vision. It is worth reproducing some sections of *Eleven Acres Ten Steps* here to show the nature of the tangible results aspect of our vision. Here are the key components of the envisioned regenerated Fatima with some sample actions to accompany each one.

Ten Sensible steps to a flagship Fatima!

1. Secure an integrated regeneration programme for Fatima in the context of a wider Rialto Neighbourhood.

Sample Action: Establish a Regeneration Board (involving Dublin City Council and all relevant government and community sector interests) in an accountable, transparent 'new partnership' structure, to assemble the financial package and deliver an integrated regeneration programme in Fatima.

2. Retain the use of the existing eleven acre site for the provision of a choice of quality homes and community facilities for all the residents of Fatima.

Sample Action: Audit of residents to ascertain the number, type and design of housing required.

3. Implement community-based estate management procedures.

Sample Action: Research and draw up policies and procedures regarding estate management following best practice guidelines. These procedures to cover the current period, the duration of the building programme and the new estate.

4. Facilitate the community to participate fully in the regeneration and sustainable development of Fatima.

Sample Action: Co-ordinate a Planning for Real exercise or other appropriate initiative as a mechanism for involving the whole community in designing the regeneration programme.

5. Maximise employment opportunities and develop the local and social economy.

Sample Action: A skills audit of residents to identify existing strengths and needs in relation to training.

6. Combat educational disadvantage and early school leaving.

Sample Action: Existing facilities in the homework club need to be expanded to cater for the large number of school-going children in Fatima.

7. Optimise the potential of young people in Fatima.

Sample Action: Provision of safe supervised play areas for Fatima.

8. Tackle the high rates of ill-health and improve the holistic well-being and spirit of the community.

Sample Action: Canal Communities Drugs Task Force and the Health Promotion Unit to provide accessible education programmes on drugs misuse and sexually-transmitted diseases.

9. Create a safe and secure neighbourhood for all to enjoy.

Sample Action: Establishment of neighbourhood mediation and conflict negotiation programmes.

10. Improve the quality of life in the whole neighbourhood of Rialto through recreational and cultural programmes.

Sample Action: The technical knowledge and support of the Arts section of Dublin City Council should be actively sought and applied within the regeneration plan, in seeking to enhance the layout and visual impact of the re-development in Fatima.

This selection should illustrate the nature of the vision. While thinking big, it remained as concrete and constructive as was possible at that stage.

Principles to underpin the vision

Principles guide our decision-making. Setting out a framework of principles prevents the vision being shaped by pure pragmatism. Without it, we are prone to take short cuts, to engage in ends-justifies-the-means style thinking, in order to get results. But the results may not be worth having if achieving them means seriously compromising our principles. For example, if there is not serious attention given to including the residents of Fatima in decision-making processes as much as possible; the result may well have been a beautiful new

estate with very few people to live in it. Without opportunity to be involved, residents will not be able to see progress and will act out of the old belief that nothing would change here. The one third of the population actively seeking transfer will translate into a rapidly emptying estate. Principles are practical.

Here is one example of the core principles put forward in *Eleven Acres Ten Steps*. It is followed by some comment to illustrate how principles acted as guides and challenges for our work throughout the process.

"Local residents and representative organisations must be fully and meaningfully included in the process from early planning to managing the completed estate. A structure must be put in place to guarantee this."

While the core staff and board members of FGU were fully immersed in the process day and night, it was an immense challenge to maintain systems of information sharing, consultation and participation of the community at large. Often, the pace of development was fierce, and key decisions had to be taken under pressure. The question arose on a regular basis: "do we need to go back to the community with this?"

We had, at key moments, held consultations with residents. Well-attended community meetings were part of the process of developing the vision of *Eleven Acres Ten Steps*. A consultation comprising of meetings and calling to every flat was held in response to Dublin City Council's proposals for Regeneration. 90% of residents were consulted in this process, giving a clear basis for agreeing the Master Plan for regeneration at the Ormond Hotel meeting in 2001.

On the basis of its ongoing contact with the community, FGU always felt confident that the community wanted the Master Plan, and saw the Regeneration Board essentially as a mechanism for delivering that. The chairman of the Board, Finbar Flood, former chairman of the Labour Court in Ireland, saw himself as guarantor of that outcome.

However as the process went on, the Master Plan appeared to be up for revision again from time to time. The introduction of the Public Private Partnership mechanism as a way of delivering the programme caused uncertainty. The number of residents living on the estate reduced over the three years from the agreement of the Master Plan in October 2001 to the final Fatima Agreement in May 2004, occasionally raising questions about the number of public housing units needed. The tendering process for the developer appeared to give the developer options to change the Master Plan. Also, significant aspects of the regeneration lay outside the Master Plan, but still impacted on the life of the community. For example, the details of how the social regeneration was to be achieved and the details of the community facilities were not spelt out in the Master Plan.

It was a constant challenge to keep the community involved. But, with the guiding principle nagging us, FGU put in the effort. Going door to door at key moments of the process with information and checking on opinions was a key strategy for us. The community elections, held in response to questions being raised at the Board about the community mandate of our representatives, delivered a 46% turnout: previously unheard of in Fatima. The election process also created renewed enthusiasm for the regeneration in the community. At other times, the work of regeneration itself meant the residents had to be involved. The transition programme, when residents living in blocks due for demolition had to be temporarily housed, created an opportunity to work with

the residents on choosing their new accommodation and in supporting them in the move.

All of these activities were crucial in addressing the apathy arising from internalised oppression which was evident in our community. People began to trust the leadership. They began to believe that things could be different. They began to hope.

At the foundation of FGU too, principles were part of the vision. The early group recognised that if the serious issues facing the community were to be tackled in a way that overcame the ingrained dynamics of internalised oppression, a new way of doing business had to be found. Essentially, FGU from the outset embraced community development principles as the primary mode of working in Fatima. These principles include the following, each of which is illustrated by an FGU action that was guided by the principle in question.

Community Development is not neutral. It is not about merely providing services which help people cope with oppressive realities; it is about fundamentally changing those realities.

The principle in practice. As well as quality service provision, FGU began with getting into dialogue with Dublin City Council about tackling the root causes of Fatima's problems. This process ultimately led to the regeneration. It also set about building a strong alliance of local services in order to ensure the community had a strong united voice.

Community Development involves raising the critical awareness of people about their situation. It is not about indoctrinating them, but facilitating their reflection on their reality, its causes and effects. It recognises that social problems arise from social systems, not merely the personal failings of individual people.

The principle in practice. FGU established an education group, which oversees programmes of awareness-raising among residents.

There is a strong link between emotion and motivation to act. People will only be motivated to act on what they feel strongly about. This has to be taken account of in community development work.

The principle in practice. One of the early actions of FGU was getting rid of the "chapel" which was a focus of drug dealing activity. This was a small measure, but one which responded to something which people were very animated about. It motivated action and support for action, thus tackling passivity.

Community development is based on dialogue. It recognises that nobody has all the answers. Rather, everyone who has lived a life is an expert. People need to be facilitated to share their truth and insight. Where there are gaps in understanding, then other expertise can be sought.

The principle in practice.

There are many examples of FGU engaging in dialogue, with Dublin City Council, with residents in Fatima, with residents in the wider Rialto area, with experts in relevant disciplines and internally among its own members. The Regeneration Board is perhaps the most interesting example, where structures and procedures were put in place to ensure dialogue was real. It was often a challenge to move beyond mere horse-trading or trading in prejudices or platitudes, to beginning to communicate real perceptions and really hearing the perceptions of others. Perhaps that was achieved from time to time.

Community development processes are democratic.

That is: they are inclusive and participatory. This presupposes putting energy into helping people overcome their learned passivity and develop the capacity to participate.

The principle in practice.

The community elections, the establishment of a residents' panel as a mechanism for residents' voices to be centre stage, and the support for many residents to engage in capacity-building training and development programmes were some of our ways of expressing this principle.

Community development is ongoing. It continues in a cycle of reflecting on reality, acting, reflecting again, acting again and so on. It is essentially a learning process.

The principle in practice.

All FGU bodies engage in regular evaluation and strategising events.

Having a clear process to deliver the programme consistent with our values

Our vision also included naming *the way* in which our programme could be delivered in light of the principles we named. What mechanism would be used to achieve our ends? This is what is meant by *process*, but the process has to be congruent with the principles.

At the beginning, participating in the Fatima Task Force was the proposed process. It was seen as a place of dialogue with those who could make decisions to effect real change. The effectiveness of this process was supported by our own independent forum of FGU, where the community could develop its position to bring to the Task Force.

As time went on, it was seen that the Task Force was inadequate, given the intrinsic imbalance of power between community and statutory voices. A rethink was needed.

In *Eleven Acres Ten Steps*, the Regeneration Board, legally constituted, independently chaired, with clear procedures of engagement and documentation, and resourced by a

regeneration office and staff, was proposed as a mechanism for ensuring an equitable process. It replaced the Task Force in 2000.

Our experience has taught us that without including process in our vision, the plan and the principles would be vulnerable to the realities of power imbalance in the real world.

Summary

If the change process remains at the guiding coalition stage, it will deteriorate in its own negativity. A positive alternative vision must be developed in order to carry the momentum forward.

Kotter suggests this vision should be characterised by being:

- Imaginable: You can see it in your mind's eye.
- Desirable: It corresponds to what you want.
- Feasible: You can see how it could happen.
- Focused. It has enough in it to guide you as you work for it.
- Flexible: It is general enough to take account of the unforeseen and to accommodate consultation and dialogue along the way.
- Communicable: You can explain it satisfactorily to an audience in a short time.

In addition our experience has taught us that the vision should include:

- A tangible programme of real changes. This describes what will be different in the new situation.
- Principles to guide the journey to the new situation.
- A workable process that both facilitates a community to meet its goals *and* remain consistent with its principles.





Stage Four

Communicating the change vision





STAGE FOUR

Communicating the change vision

"Be the change you want to see in the world".

Mahatma Gandhi

"To avoid criticism, do nothing, say nothing, be nothing".

Elbert Hubbard.

A vision serves no purpose if it remains in a report on a shelf or as a guide for a small group who keep it to themselves. If it is to be an instrument of change, it must be communicated. It must be an instrument of dialogue with an ever widening audience.

Kotter suggests that the guiding coalition develops the vision and then sets about explaining it to others. However, in a community development context, this is not always appropriate. For us in community development, communicating the vision

is never one way. It invites dialogue with others, and while we have our own convictions, we need to remain open to the response of others to what we are proposing.

How that communication and dialogue is conducted depends on what we intend to achieve in communicating our vision. From some audiences, for example political agents, such as local councillors, we want active support. For others, like the residents of Fatima, we want them to have ownership of the vision. If we want support, we are selling our message. We complete our vision, and then we set about telling others about it. However, if we want ownership, we are proposing it and inviting their involvement in shaping it. In this instance, developing the vision and communicating are part of the same process. They take place at the same time, not one following the other.

Kotter suggests two essential elements to communicating the vision. The first is the obvious communication through word. The vision has to be circulated using available media.

Secondly, Kotter emphasises the communication of vision through action and behaviour. If we are suggesting a new way

of doing business our actions need to be consistent with that. If we are proposing a vision, for example, that includes the principle of participation, yet we as the guiding coalition act in ways that exclude people, we immediately lose credibility. The most challenging dimension to stage four is walking the talk. The truth is that many things worth communicating are not *taught* but *caught*. That is, they become assimilated in the story of others by their being around those who live that story. In this process, the vision itself is shaped by those who are in touch with it.

We were challenged to communicate our vision in word and deed to a number of audiences. We can consider each audience then, in terms of “talk communication” and “walking the talk communication”.

Ourselves!

Talk communication.

It was of course FGU that developed the vision for Fatima, so it seems strange to talk about communicating it to ourselves! But this is necessary for two reasons.

The vision set out in *Eleven Acres Ten Steps* was developed through the work of a specially set up team called the Fatima Regeneration Team. The team members focused on the work and while consulting outside of themselves, they were obviously more involved in its production than those who did not sit at their table. Therefore, the final vision, at which they had arrived by going through an intense process, had to be communicated to others in FGU who had not experienced the process in the same intense way.

Secondly, communicating the vision is never a once-off activity. For one thing new people come into the organisation and have to be inducted. For another, as the daily work of a busy organisation like FGU goes on, people have to be

facilitated to stay in touch with the vision, especially those whose core work does not relate to implementing it.

FGU is a complex organisation. We are a forum of local community groups. A management committee consists of a group chosen from this forum. We have a core staff who oversee our programmes of work and a further pool of workers who work in our various projects and services. Many of these workers are part of state-operated community employment schemes which we also manage at local level. The core staff are most directly involved in implementing the vision of *Eleven Acres Ten Steps* and the consequent Master Plan and Social Agenda. However, many of our staff operate services on a daily basis and are not so centrally involved in the process.

These dynamics are not unique to FGU. In any organisation of more than several people with a diversity of work, there is a challenge for the leadership to maintain a sense of cohesion and ownership of the core vision by everyone.

As the organisation has grown over its ten years, and its programme has expanded to include a massive regeneration process, maintaining internal communication has become a great challenge. Getting everyone together is never easy for one thing. A core of people will inevitably be at the centre of things and others will be on the fringes.

It is not realistic to expect that everyone will know everything about everything that is happening. The first step to getting communication right was realising this. Endless reports read out at long meetings were ineffective as a means of communication, as people tuned out and took in only some of the information. We had to, and still have to, work at perfecting the communication of what is essential, our core vision, and facilitating everyone’s engagement in that at a heart as well as a head level.

Here are some of the things that we have found useful so far.

- Being aware of the need to communicate the vision internally so that everyone in FGU will feel a sense of understanding and ownership of the vision of FGU for a new Fatima.
- Recognising that this is not about circulating enormous amounts of information around everyone and expecting them to read and digest it. Alternative creative ways of having meetings need to be found which promote participation and lively engagement. (see table opposite)
- At the same time keeping good accounts of what is happening in relation to the implementation of the vision which can be referred to when needed.
- Using the valuable time when everyone can get together to facilitate engagement with the vision and its implementation.
- Having a planned and structured induction process for new members and staff to help them tune into the vision.
- Encouraging more of our people to be involved in communicating the vision outside of FGU as a way of deepening their own engagement with it.

Changing the dynamic of internal communication

FGU committee meetings were attended by staff and those who represented the various affiliated organisations providing services in Fatima. Also in attendance were the residents' panel, a body of residents from around the estate.

At these meetings, different groups would present a report on their activities, but the procedure became tedious, and the meetings lacked often creative energy and engagement with the issues.

To address this, we reformed our meetings. We broke the large group up into smaller groups, mixing development team staff, affiliated organisation members and residents evenly among the groups. Each group had a facilitator and note-taker.

The small groups heard first from the development team members, who described what was happening with regard to the regeneration. Then the other group members were invited to give their perspective on what was happening in Fatima. As groups were small there was lively discussion within the groups about what was going on in the estate.

Before coming back to the large group, the small groups named the main themes in their discussions. When the large group re-formed, each small group named their themes and an open discussion ensued about what FGU needed to do to address the current issues.

This format allowed for more participation and engagement by everyone, while information was exchanged in so far as it was relevant to the themes that energised people.

Ourselves!

Walking the Talk communication

The vision for a new Fatima has at its core the principle of excellence. *Eleven Acres Ten Steps* says:

The Regenerated Fatima will be of the highest international standards in terms of design process and delivery.

This aspiration hits at the core of walking the talk internally. Gone are the days of "It will do. This is good enough for us." The vision calls for those in FGU to believe in the possibility of real change and to support each other in that belief. It also calls for high standards to be implemented in FGU's process and delivery. The organisation itself should model the practice of the community development principles it espouses in its own organisational life.

In practice this means:

- High standards of management to ensure efficient use of staff resources. The development of good employment policy and practice.
- Best practice in financial regularity and accountability.
- Commitment to staff development to build their capacity, competence, confidence and commitment to the work.
- Commitment to building an organisation and workplace that is good to be in, is fun, and encourages creativity, mutual support and respect.
- Commitment to maintaining a good resource base for the organisation to ensure it can maintain its standards.
- Commitment to good support systems, external and internal, for all involved in the work.
- Commitment to inclusive and participatory processes of decision-making.

- Commitment to equality and fairness for all within the organisation.
- Commitment to review and strategic planning.

The Community of Fatima

Talk communication

The intention of communicating the vision to the community of Fatima was to create a sense of community ownership of what a new Fatima should look like. The vision had to be the community's vision to have any validity. As discussed in the previous chapter, the community was intimately involved in developing the vision. However, in a community like ours, it is essential to keep people in touch with their vision if they are to move out of their sense of powerlessness and lack of faith in the future.

Most of this keeping the community in touch with the vision was done on the door steps. Simple leaflets, presenting the core ideas of the regenerated Fatima and updating people on developments, were delivered by residents who took time to talk to their neighbours about what was happening. Where necessary, consultations were held on the doorsteps regarding different aspects of the regeneration. For example, skills audits were carried out to better plan incoming enterprise initiatives. In addition, residents from different blocks of flats within Fatima were involved in our residents' panel, where they were kept informed of developments. This meant that in every part of the complex there were residents with a good sense of what was happening with regard to the implementation of our vision. Meetings between staff of FGU and the residents' panel were carefully planned to allow the residents both to hear about what was happening and to communicate their experience of living through the regeneration.

Events marking landmarks on the way to regeneration were held. For example a week of gathering photographs

from residents and bringing people together to tell stories of the old Fatima coincided with the demolition. The community entered the St. Patrick's Day festival with a float commemorating the demolition of the flats and the promise of a new future. This work involved many of Fatima's men, who are often slow to participate in community development processes. Fatima's young people worked with artists to create a mural depicting a dragon sweeping away the old flats and breathing fire of hope.

Such activities drove home the message that things were changing. The community was being facilitated to move from the old to the new.

Walking the talk.

As mentioned earlier, a key part of the work of FGU is building the confidence of the community to move beyond passive acceptance of its reality. An essential element of this is that the community begins to trust its leadership. Given that a hallmark of an oppressed community is the distrust of leaders, we have had to work doubly hard at this.

Does the community see us as doing the best for them and not just serving ourselves? This may seem a harsh question, but in our context it is very relevant. Many of our staff live in the community. Because FGU has fought for input into decision-making on key issues such as where people will live in the new scheme, staff are always vulnerable to accusations of favouritism. Even in day to day service provision such as operating the crèche or running a summer project, there must be absolute clarity that every child and family is equally served, even if they have nothing to do with operating FGU. It is on issues such as these that trust by the community in the leadership is most vulnerable. Once it is lost, any change process is in real difficulty.

It works both ways. As FGU we have to be clear to those who are our closest allies in the community, or family members, that they should expect no special treatment on this basis. This was at times very hard on some of our staff who were also residents. During the regeneration, staff who were involved in sensitive negotiations held sensitive information that had to be kept confidential at that time. Sometimes this information had implications for friends, family and neighbours. Often, residents knew this and would naturally pressurise staff to let them know what was happening. Maintaining the discipline of professional practice could be an enormous personal strain. Recognising this reality was crucial for the success of the change process. It was a problem that has remained with us throughout the regeneration. Often, those most affected by the situation don't talk openly about how doing the work is severely pressurizing them. They just get on with the job. Those of us who have been working with them needed to be vigilant about our co-workers being caught in the stress of being a local change leader. Support within the staff was essential at such times.

Another aspect of walking the talk was the response by staff to the needs of residents. Crisis situations for residents such as outbursts of anti-social behaviour, chronic maintenance issues or problems with the transition programme were responded to by FGU staff using the mechanism of the Regeneration Board. Problems were brought to that table and hammered out. This demonstrated to the community that the new organ of change existed in the community which could work efficiently for them and it was one at which their voice could be heard.

Such measures helped build confidence in the vision for Fatima among the community.

The Wider Community

Fatima is part of Rialto, part of Dublin, part of Ireland. It is not and does not wish to be a closed-off ghetto. So it needed to communicate its alternative vision of itself to a wider audience; not alone those who were also stakeholders such as the Council or the Rialto community, but the wider Irish public.

Talk Communication.

A hallmark of our history as FGU has been the use of good quality communications in our struggle for change in Fatima. We wholeheartedly recommend that other communities seeking change attend to this too.

Early in the process, we developed a relationship with the Public Communications Centre, a media consultancy who work for not-for-profit organisations. PCC helped us put into words and image the message we wanted to convey. *Eleven Acres Ten Steps* is a high quality production, easy to read, eye-catching and to the point. Having this as a resource meant that our message was communicable to a wide audience.

We also engaged with the media. Following training with Carr Communications, probably the leading communications company in Ireland, we co-produced with RTE the high profile Pat Kenny radio show about life in Fatima.

This show was a defining moment, in terms of process and content. When approached by RTE to do a show on Fatima, we insisted on co-producing the show. Supported by PCC, we felt we had the capacity to do this, and we knew this was the only way we could exercise control over how our community was portrayed. Tired of the clichéd drug-ridden ghetto image, we felt we were entitled to have some say in how our place was presented.

The show boosted our confidence in explaining ourselves to the world, and secured good support from the wider community.

Producing well written position documents such as *Eleven Acres Ten Steps* and *From Ghetto to Greatness* gave us invaluable tools in working with others for change. Everyone knew where we stood. It was written, clearly and simply in black and white.

The Wider Community

Walking the talk Communication.

"The old ways won't work", was our mantra in *Eleven Acres Ten Steps*.

Being clear ourselves on our vision enabled us to challenge others with clarity as to how we expected them to behave in the new dispensation. The Regeneration Board, for example, was the appropriate decision-making forum for the regeneration process. Under the supervision of our chairman, we could challenge any attempts to sideline the Board and keep FGU out of the loop. The old ways of taking decisions behind closed doors were no longer acceptable. We had a forum to guarantee community input and we expected it to be used.

Of course all this meant we had to keep these standards ourselves. To lapse would risk us losing the credibility to insist on the principles we declared to be part of our vision.

Having these expectations of high standards and demanding them of others, that promises are kept, that initiatives are properly funded, that developments are explained, all of this could make us unpopular. It could be a strain trying to insist

on high standards, especially for our representatives on the Regeneration Board, who were in the thick of it.

This is where the FAST team was invaluable. This group established by FGU to support board members helped think through strategies and rehearse how to communicate within the Board. Pre-board planning meetings, and post-board debriefings of Regeneration Board members were also essential for maintaining good performance by FGU where it counted.

This insistence on proper standards surfaced elsewhere too. As described earlier, FGU took the decision to walk out of the Rialto Policing Forum in summer of 2003 in protest at an inadequate police response to anti-social behaviour in the community. We followed this by canvassing support from politicians and other influential agents to put pressure on the police to make a response.

Following this strategy was a statement to the world, and to ourselves, that we expected the police to do their job. No more would the community put up with anti-social behaviour on this scale as a part of life, or allow destructive responses to it such as vigilantism to take root again in the community. We were communicating a new vision. *The old ways don't work.*

It is hard to take these positions. People get indignant. They say you are demanding what others don't get. They say you're just making a fuss for the sake of making a fuss. But the leadership in the change process has to walk the talk, if they expect the community to begin to believe things can be different.

Summary

Keeping a vision to yourself does not create change. It has to be communicated to a wider audience loudly and clearly if the momentum for change is to be maintained.

The guiding coalition can have two intentions in its communication. It can communicate to win support and endorsement, where it is selling its message. Or it can communicate in order to create a wider sense of ownership, in which case it is engaging in dialogue and feedback. This will depend on what the audience for the communication is.

There are two modes of communication. One is by explaining the message through various media (talk communication). The second is by living it by demonstrating new ways of behaving and doing business (walking the talk communication). Both are essential in communicating a vision.

Walking the talk communication is particularly challenging and requires special supports within the guiding coalition to enable members to do it.

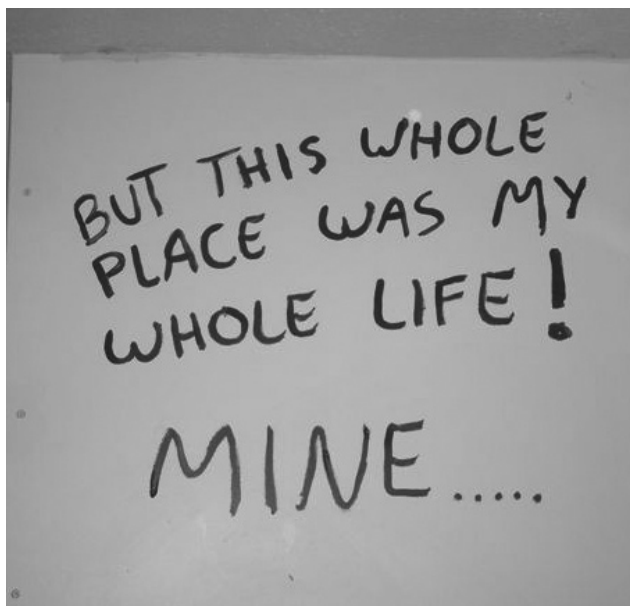




Stage Five

Empowering Broad Based Action





STAGE FIVE

Empowering broad based action

"The difficulty lies not in the new ideas, but in escaping the old ones."

John Maynard Keynes.

With growing understanding, acceptance of, and support for the vision, the next movement in the change process is about preparing for action. Implementing a vision of significance that is designed to last requires action that is broad based. Isolated attempts here and there will at best represent token efforts. Many actions will be required, involving many players acting on many fronts. This is certainly true for us in Fatima, as evidenced by the extensive programme set out in Eleven Acres Ten Steps.

Preparation for action on this scale involves two key elements: creating capacity and removing blocks.

Building capacity

In 1995, FGU was a collection of hard pressed residents, voluntary and community workers who were involved in Fatima. It had no resources, no staff and relied on the infrastructure of other organisations for its administration such as Rialto Network community development project or the Rialto parish office.

When the vision of a regenerated Fatima was proposed in *Eleven Acres Ten Steps*, an enormous agenda for work lay ahead. The question of capacity to meaningfully engage in such a process was a pertinent one.

Capacity takes many forms. There are hard capacities, actual skills and resources that usually require external inputs of resources and training, and soft capacities, such as confidence and motivation, which are developed by people within themselves. Both are vital to building a capable organisation which can lead change. Here are some examples.

Hard Capacities

Personnel capacity

Do we have enough staff, professional and voluntary, to undertake the broad based action agenda before us?

Skills capacity

Do we have the requisite skills? For our programme these included:

Organisational skills, financial accounting and money management skills, team-building skills, facilitation skills, crisis management skills, media and communication skills, committee skills, report writing skills, staff management skills, negotiation skills, conflict resolution skills, building design

skills, community profiling skills, community auditing skills, evaluation and planning skills, policy development skills, speed reading and comprehension skills, interview skills, office management skills, adult education skills, skills in artistic expression, consultation skills, assertiveness skills, company formation skills, constitution drafting skills, fundraising skills, and so on, and so on...

Information capacity.

Do we have easy access to independent, reliable and relevant information on a wide variety of subjects such as funding sources, legal requirements for building development, policies of Dublin City Council on housing, building regulations etc.?

Financial capacity.

Do we have enough money to pay for the delivery of the programme, and for the process to achieve the delivery of the programme?

Soft Capacities

Confidence capacity.

Do we have the belief in ourselves and in the feasibility of our vision?

Commitment capacity.

Do we have the required level of motivation to sustain ourselves in this programme?

Creative capacity.

Change processes by their nature take us into uncharted territory. Do we have the capacity to innovate in response to new and challenging situations which the change process throws up?

Reflection capacity.

Do we have the capacity, both in terms of time and ability, to think through our experiences, to evaluate and to strategize?

Developing such capacities is a demanding, long term and essential part of the change process. In communicating the vision, we need to also be mindful of these needs. That is why the communication should include what is needed in order to achieve the vision. Communicating the vision successfully will create endorsement, good will and support from a wider public. That is the time to be clear with people about what practical support they can give.

FGU developed successfully partly because of the apparent willingness of the state to support a constructive approach to the drugs problem in the city. FGU offered community development as a way forward. If the community was to develop, a robust community development infrastructure had to be put in place. Just as the development of the economy requires physical infrastructure of roads and rail and airports, the development of a participative democracy needs the infrastructure of community development at local level. The state had to understand that.

FGU began to slowly build up the capital of resources from a number of sources. Through the Community Development Programme, of which the nearby project Rialto Network was a part, a regeneration worker post was created. The existing Community Employment scheme was used to greater effect, training up participants to enable them to deliver needed services in a professional manner. When the Family Support Agency was set up in 2001 Fatima Groups United became a project of the agency, giving provision to employ a project co-ordinator and an administrator. This allowed FGU to appoint a team leader to manage the project.

Full opportunity was taken to support local people to undertake any training that would enable them to more effectively engage in the work. There was ongoing training for participants on the Community Employment Scheme, who do so much work on behalf of FGU. One staff member and resident spent a year studying housing policy which was invaluable to FGU in the regeneration process.

Where technical expertise was needed, in legal or architectural issues for instance, allies in such professions gave their time on request for free. At one key stage when the developer was being chosen, a panel of advisors was assembled to offer consultancy on how FGU should read the developing situation. For once, Fatima's notoriety served it well. People were pleased to help out a community that was facing such enormous challenges.

While FGU did all it could to increase and enhance its own capacity to meet the challenges, it also recognised that the responsibility for delivering this vision was not Fatima's alone. The creation of the Board, on which all stakeholders are represented, with its own office, administrator and Chief Executive Officer, was an expression of this. Those resources, dedicated to delivering the regeneration, were owned by the Board but they enhanced the capacity of all the players. The work of the CEO in driving the process forward has been at the heart of much of the progress that has been made in creating change in Fatima.

Removing blocks

When we are trying to do new things in new ways, sometimes the old tools don't suit. We need to replace them. In our experience, the old tools are in two forms: old attitudes and old structures. Usually, they work in tandem.

As mentioned already, the persistence of negativity and lack of confidence in change in the community, created by the dynamics of internalised oppression, has been the greatest block within the community. Such blocks are most effectively dealt with throughout an entire change process by consistently modelling good leadership, good practice in community development, and securing real progress towards the vision, which all demonstrate that things can be different.

A necessary transition that challenges community development processes at this stage is the move from leadership to management. In communities which have for years faced social exclusion problems, charismatic leadership may well emerge to tackle the key issues in the community. These leaders, often from within the community, win support by creating innovative projects. They are inspirational, and develop a strong following. They draw in volunteers to help them in their work. They articulate a relevant home-spun philosophy of community work. They develop plans for building the project into the future.

As success builds on success and funding comes in to support the work, the project grows. So too does the administration. Staff are employed, committees are needed, audited accounts are required by funders, as are performance indicators and evaluations. Beyond administration, medium to long term strategising is needed if the project is to deliver meaningful change to the community.

This is where a management function is required. The leadership function has been well-exercised. People are motivated and engaged. A vision is created and things have begun to happen. But to ensure that energies, resources, staff are properly used to make the vision a reality requires administration and management. It requires not just inspiring, but organising. It requires good use of authority to direct

resources, not just the ability to get along with people. The leadership will always be required, but they must learn to work in tandem with management.

It may be a stereotype, but typically, the leader, the person who fits like a glove into the leadership function, while naturally gifted at relating to people and getting things done, will often be a poor manager. They may employ a manager or try to fulfil both functions themselves, or delegate to a committee. But however it is done, the important point is that the leadership function and the management function must learn to co-exist and work in harmony. If this does not happen, the project and the change process will hit a crisis. The important thing here is to recognise that the leadership function and the management function each have a shadow side as well as a positive side.

The positive side of leadership is that it can create motivation, point a clear way out of crisis and oppression. Leaders can inspire others. They can be a focus for the energy for change.

The shadow side of leadership is seen in the despot. The leader surrounds themselves with a clique of admirers. They resist any accountability and can behave cruelly to those who question them. They become defensive, all-knowing and all-powerful within their own circle.

The positive side of the management function is that it can efficiently use the resources at its disposal to serve the vision. The manager can strategise for the vision with reality in mind, and can organise to deliver it. They use structure well, and believe in accountability, transparency and good administration. They protect the weak and vulnerable by fair and open procedures.

The shadow side of management is seen in the autocratic bureaucrat. They lock themselves away in their large office at the top of the building and issue dictates to their underlings. They are petty and inflexible in regard to rules. They distrust innovation and creativity and their mission becomes the preservation of the organisation above all else.

Leaders and managers need each other to prevent themselves working from their shadow side. When the tensions between each are unresolved, each sees only the negative side of the other and they retreat into working separately. Often in organisations, the conflict between leadership and management functions becomes focused on two individuals, each with their supporters, living in hostility toward each other.

This situation will not deliver a change process. Both leadership and management functions are central. But the possibility of conflict between them is heightened particularly around this stage. Leaders will be able to create events which will inspire the community, but it takes management to oversee a progression of visible successes on the road to change. Within FGU we have grown in respect for both the innovation and creativity of leadership, and the prudence and organisation of management. We quickly realized that we had to move beyond the early courageous acts of challenging drug dealers and organizing constructive activities for our children to instigating an effective management system to sustain our efforts over the long term.

Within FGU, we also had to struggle to review our ways of doing things to adjust to the developing situation. FGU is an umbrella group of all organisations in Fatima and has been recognised by the state as the group to do business with since 2000, when it became the funding mechanism for all its constituent groups. Maintaining a collective of disparate

organisations as a cohesive unit is a challenge, and structural adjustments were needed in order to weave the loose threads of the organisation more closely together. But if FGU was to be the guiding coalition for the change process, integration of its constituent parts was essential.

A small example of this was building greater integration between the work of the FGU development team and the Community Employment (CE) Scheme. The CE scheme predated the FGU staff body and had for many years provided staff to operate the various FGU projects, such as the crèche and summer schemes. As the regeneration process began to gather momentum, FGU strengthened its development team to fully engage in the process. Thus there were now two significant streams of work operating under FGU, the provision of services, and engagement in the regeneration process. At times, these strands could work against each other. In order to achieve greater cohesion and unity of purpose, it was decided to co-opt the CE supervisor onto the FGU development staff as a team member so that communication between both strands of FGU work was improved.

The other major area of blockage for the process was in relation to developing a power sharing arrangement with Dublin City Council and other stakeholders through the Regeneration Board. We have already looked at how challenging attitudes and practices which were not congruent with genuine power-sharing was an ongoing challenge. However, sometimes institutional practices did not easily accommodate power sharing.

An example of this was the selection process for the developer. While the Regeneration Board was taking significant responsibility for the regeneration process, the developer was making the contract with Dublin City Council, not with the

Board. In other words, new paradigms of power sharing did not eliminate all practices which reflect old ways of working. This concerned FGU, as it meant we might not have enough input into the process of choosing the developer. Who was to say that the developer would not be selected solely on the basis of the cheapest bid?

FGU became involved in drafting criteria that would be used to select the developer, and requested that we would be able to get full reports on how the developer selected had met these criteria. Such creative strategising was often the only way to practise the new way of doing things when the structures reflected an old way of doing things.

Creating significant change is bound to throw up challenges to attitudes and to structural arrangements which were developed previously to reflect old values. Our experience taught us to be bold in tackling these obstacles, and to be creative when faced with the most stubborn of them. Paradigm shifts don't come in complete packages, all parts included. They come in bits and pieces, so we found ourselves filling in the missing parts as best we could.

Summary

It is important to recognise that a change process requires a review of capacity. It also requires tackling old structures that stand in the way of a new vision. If these realities are not addressed, the energy generated by the creation of a new vision ends in frustration. It's there, we can see it, but we could never reach it!

There are many aspects to building capacity. A review of current capacity and required capacity, and a strategy to meet the needs is crucial.

Blocks to change are to be expected. New ways of doing things require new structures and if old structures are firmly institutionalised they may be hard to change. Creativity and innovation will be needed.





Stage Six

Generating short-term wins





STAGE SIX

Generating short-term wins

"Always bear in mind that your own resolution to succeed is more important than any other."

Abraham Lincoln.

The work so far, gathering a coalition, hammering out a vision, explaining it and modelling it to others and building capacity, all require enormous effort. To sustain such effort, successful outcomes have to begin to happen. Otherwise people will tire, get distracted or retreat into the habitual self-doubt about change that characterises poorly-resourced and highly stressed communities.

The empowering stage in particular is long term and taxing. Enabling people to take on the enormous tasks of implementing such an ambitious vision as ours requires hours of support, training and development. However there is a real danger that the process loses momentum here. Things settle down into endless rounds of training courses and outside speakers. It will seem valuable, because those participating will be experiencing significant personal benefit, but unless the process moves on, sight may be lost of the long term vision for the community as a whole.

Sooner or later someone will say: "All these meetings and courses are all very well, but nothing is changing. What difference does it make? What's it all leading to?"

Given that only a minority of the community will be engaged in the capacity-building process anyway, it is likely that others in the community, who are outside these processes, will be the harshest critics. "What are they doing in there? All they do is talk. When are they going to do something about this place?"

This eroding of confidence can seriously undermine the process. Things need to happen.

Kotter emphasises the importance of defining what a short-term win is. He suggests criteria that qualify an event as a short-term win that will carry the change process forward.

It's visible to everyone.

The visibility is crucial. The success means that it is a success in the eyes of the community. It is not a good meeting behind closed doors or a good training course for twelve people. It is very public. It should not be confused with successful actions from previous stages, which typically were only known to those who were at the heart of the process. This is about

authentic demonstration to the community at large that change is real and is underway. If it does not achieve this, it does not qualify.

It's for real. The whole community can see it and can see that it is not just hype.

Community leaders may be tempted to put on public relations exercises that hype up the reality. Short-term wins could be described as partly about public relations, but they need to be much more than that. They need to be real. It's about: "We're beginning to make a difference, let's make sure the community can see it so that they begin to believe in change." It's not about, "We're not getting anywhere, but let's put on a show to make everyone feel good." It's not about distracting people from an unchanging reality of oppression. It's about illustrating that things can be different, and inviting their support.

It's unambiguous. It is undoubtedly an unqualified success.

Good intentions don't cut it. The event must actually be a success, in the eyes of the community at large.

It's clearly related to the change effort.

Short-term wins in this context are not simply good moments in the life of the community. They are clearly part of the struggle to implement the vision. There can be many successes in the life of a community based project: a good summer scheme, a community festival, or a tidy-up of an estate. But these activities may have happened anyway, even if the project was not leading a significant change process. To qualify, this event must be planned as part of the change process and the community should know that it is part of that process.

Short-term wins are not the change delivered. They are signals of progress. They are the effective use of necessary steps along

the road to change to help build confidence in the process among the community. In a community that has internalised its oppression and is prone to lacking confidence in itself and being suspicious of its leadership, such measures are important. But to be effective, isolated once-off measures are not enough. Progress needs to carry some momentum. These short-term wins need to be part of a carefully-planned and well-managed strategy, not isolated works of genius that are soon forgotten.

Generating short-term successes creates confidence, it undermines cynicism and it motivates greater willingness to get involved from the community. People are happier to back winners.

Certainly in our situation, creating short-term wins was central to our work for change. In fact, we often felt the pressure to reach targets for successes that the community could share in, in order to maintain momentum. In the early days for example, removing the "chapel", sheds used as a shelter for drug-dealing, was an early success that everyone could see happening. It showed that the strategy of engaging with the Council in dialogue with a view to creating change was having a tangible early result. However, things like this are soon forgotten. The removal of the "chapel" did not remove the drug-dealing problem, and everyone knew that. It was years later that successes in relation to dialogue with the Council began to appear with any regularity. In the first five years of our work, short-term wins were represented by community events that illustrated that a new way of working in the community, consistent with community development principles, was under way. The first FGU managed summer project for children, for example, introduced a registration system designed to give full accessibility to all children in the estate.

But such successes, while reflecting the part of our vision that was about community-building, needed to be followed by wins in relation to the radical redevelopment of this failed housing estate. Only with the full engagement in a full regeneration process was that possible.

The establishment of the Board was a public event that represented a qualifying “short-term win”. It was known by the community that FGU wanted a properly-structured negotiation process which guaranteed parity of esteem for all the participants. At public meetings the community mandated this structure, outlined in *Eleven Acres Ten Steps*. With its establishment and the public event surrounding it, people saw something that was hoped for as part of the regeneration process actually come true.

But it was the transition programme that really deepened the community’s faith in the process. This programme of short-term re-housing of residents from blocks due for demolition showed the community FGU’s working with the Council to ensure that this disruptive experience worked smoothly. The event illustrated two things. That regeneration really was going to happen. And that the community’s leadership, FGU, was on top of the process.

It is true that the fact that regeneration was underway in our community drove the momentum of the change process. In the nature of regeneration, pressure was on everyone to keep things moving, including the Council. If we were looking for change in other contexts or by other means, perhaps this might not be so. There may not be the same pressure on the more powerful parties to keep the momentum going. This can be frustrating, as loss of momentum allows the community to slip back into apathy and for the process to become undone. Successes are forgotten, people who have been trained move

on, old ways return, coalitions fall apart and the vision remains on the shelves.

This is why the management of the process is important. Strategies for building the commitment of all agents to a process have to be developed. Timetables for delivery have to be agreed, and the operation of the change process has to be well-managed to secure a momentum for change.

Summary

People need to see things happen in order to maintain momentum at this stage of the process.

Events that will build confidence will be:

- Public and visible.
- Marking actual successes, not hyping up what is not real.
- Clearly successful to all.
- Clearly connected to the change process.

For the successes to create momentum they must happen with enough regularity to illustrate progress.

The need to plan strategically a timetable of events points to the need for competent management in the change process.

THINGS CAN BE DIFFERENT! THE TRANSFORMATION OF FATIMA MANSIONS





Stage Seven

Consolidating gains and producing more change





STAGE SEVEN

Consolidating gains and producing more change

“Have confidence that if you have done a little thing well, you can do a bigger thing well too”

David Malcolm Storey.

Putting on community events which show that change is possible is all very well, but it must lead somewhere. It must lead to actual change, rather than just signs of change. The purpose of stage six activities is to build confidence in the community and credibility in the leadership and the vision. But unless the underlying modes of being begin to shift, the successes remain superficial. We need to consolidate our gains, and to use their energy to secure deeper change.

Kotter reminds us of the resilience of the resistance to change. No matter how much success we have, we are bound to have failures. Then we may begin to hear people’s doubt. The old cynicism begins to re-emerge.

Even if things continue to go well, we can only generate successes for so long. People quickly become used to things, and the novelty wears off. Unless underlying change has been achieved, the only thing the successes will have actually delivered are good memories.

A practical example in going deeper with change in our situation was our building on the success of having the Regeneration Board agreed to as a fair mechanism for decision-making in regard to Regeneration. Having secured the establishment of this body, we worked to consolidate it by four measures.

Legal incorporation.

We wanted the Board registered as a company. In our view, this was a further tie in for all partners. It made it more difficult for any party to walk away from agreements or work outside the rules and procedures designed to effect maximum equality among the stakeholders. This was a long battle, with much resistance based on fears of taking on weighty responsibilities. However, following the signing of the Fatima Regeneration Agreement in May 2004, which demonstrated how the body could actually work, legal incorporation was finally agreed to.

Stringent adherence to procedures.

In general, loose arrangements suit more powerful stakeholders. Assurances that "It'll be OK. Do you not trust me?" allow wriggle room. Agreements signed and dated with commitments to verifiable outcomes within prescribed timescales suit the weaker stakeholder. They give us some hold over others. The Board was an instrument of regulating good practice on all sides. Consolidating the success of its establishment meant using it again and again to insist on strict adherence to procedures. After a time, it became harder and harder to ignore the Board when taking actions relating to regeneration.

Proper resourcing.

In order to be able to stay in the game of negotiating the best deal for Fatima, FGU had to insist on being properly resourced, for example with technical expertise on design. This had to become a given, rather than something to be fought for at every stage.

Participation of key decision-makers.

We needed the Board to be a decision-making body. There was often a sense that others saw it as a consultative body, where representatives could have their say and then decisions

were made by the "authorities" elsewhere. Within specific terms of reference, we needed the Board to be the authority. That required that those with the authority to decide actually sat on the Board.

The key question at this stage is: How can we use our short-term successes to gain more profound changes. Having had initial success, it's a good idea to revisit the vision again, and see what aspects of it your increased confidence and credibility have now brought within reach.

To build on these successes, a community group should consider its power.

Power and Conflict

Power is viewed often in unhelpful ways by community organisations. It is seen as something they don't have, and as something which is dirty: which corrupts and taints. Of course there can be truth in both these sentiments, but in the end, everyone has power, that is, the capacity to influence, and how we use it determines whether it is good or bad.

Sometimes, those of us involved in community development work can be ambivalent about conflict. But conflict is inherent in a change process. We can be more attracted to notions of cooperation rather than competition, of collaboration rather than struggle, of win-win rather than win-lose. These are significant values and are to be lauded. But that should not mean that we ignore the fact that power is unequal in situations like ours. We should not be naïve about the instinct of the powerful to conserve their power rather than to share it. We should not pretend that everyone is on the same side. There are different, competing agendas at play, and if we want to achieve the genuine partnership with the powerful that we need for change, rather than any pretence at partnership

which does not address inequalities of power, then we must face up to conflict.

When seeking to consolidate gains, we are trying to effect deeper changes in the reality of which we are part. This involves creating negotiating spaces. It requires conflict, and the constructive use of our power to advance towards our vision.

Marie Fitzduff has written a useful workbook on conflict in which she identifies different types of power. While one player in the negotiation space may be strong in terms of one type of power, they may completely lack another. Some of the types of power Fitzduff identifies include:

Representative power, whereby people can influence on the basis of a popular mandate.

Elected local Councillors bring this, and it is helpful to the city Council officials too, who work on behalf of elected representatives. Community organisations which claim to be a voice of the people can also play this card. But both have gaps in their representative power. Local Councillors were not really elected by residents of the flats complexes. Traditionally, turn-out for local and national elections among Fatima residents is very low. Community organisations' claims to representative power could be challenged too, if the representation was on the basis of who might happen to volunteer to be on the committee at a community meeting held three years previously.

Moral power, where people can influence on the basis of the justice of their cause.

Community residents' groups are strong here. They, more than any others will be affected by regeneration, so surely they should have the biggest say! Also, communities with a long

history of neglect deserve something better for their futures. But the Council can also use moral power. There is a housing crisis in the city. The need to build more houses is urgent, and look at all the spare land around here!

Legal or contractual power, where people can influence on the basis of a prior agreement.

There is more security for community organisations in tighter procedures for agreeing terms of reference, recording decisions, keeping minutes of meetings and having statutory officials put commitments in writing. They would argue that looser arrangements, and "trust us, it'll be fine" arrangements suit the statutory agencies more because they allow them more 'wiggle room'. The Council can use legal power, for example to insist on higher housing density as the law requires a minimum number of units to an acre.

In a crude sense, negotiating is about parties trying to trump each other's power with their own. When a local authority, backed up by a team of architects presents a highly technical plan to residents for their consideration, the community representatives can argue: "Our community is made up of residents who have not had the educational opportunities you have had. We need resources to get our own independent technical advice on these plans." But the Council can respond: "That's fine, but at the end of the day the law clearly states that we can't reduce the housing density any more"

This translates as "My moral power beats your technical power." "Yes but my legal power beats your moral power!"

In negotiations about creating real changes which provoked resistance from others, we were challenged to augment the power we had. We were greatly supported in this by the existence of the Board, which at the end of the day was a negotiation space designed to give parity of esteem to all participants.

Interesting forms of power that we had to develop included:

Our contractual power: by insisting on proper recording of commitments given under the supervision of the chairman. We could return to these commitments if they were not honoured and call on the chair to ensure that they were.

Our representational power: by holding community elections. Though our board members included residents and community workers, we were open to being challenged on the strength of our mandate from the community. Community meetings to endorse the Master Plan were insufficient, especially when we had to negotiate outside of its terms. On the other side of the table, elected councillors and council staff could claim an elected mandate from the electoral ward. We addressed this by holding community elections, which secured an unprecedented turn-out of 46%.

Our skills power: by drawing in expertise and building capacity. Through our capacity building processes, we drew in voluntary expertise where required, and secured some resources to buy technical expertise where necessary. We also structured technical support, through setting up advisory panels and the Fatima Advisory Strategy Team to advise board members. We successfully argued through the Board that there needed to be equal understanding of all technical issues relating to the development at the Board to ensure parity. We were not the only participants who felt this need.

Our moral power: by keeping the needs of the community on the agenda. This was a significant advantage for us, arguing for fair play for a community so discriminated against in the past. However, it could work against us. For example, if we had issues with how the process was going and called for more time to consider something, we risked being accused of delaying the much-needed development for the community.

Our resource power: by negotiating a community dividend from the regeneration, whereby some of the profits made from the development would be ring-fenced and directed into the social regeneration of Fatima. Community based projects are typically very under-resourced for the work we take on. By securing a stake in the financial dividend, we are in a more powerful position to advance practical proposals about how to tackle the social challenges the community faces.

Our formal power: by investing in the authority of the chairman. By participating in the Board, the formal position of each individual counted for nothing in itself. We all recognised the authority of the chair and that created equality among us.

Summary

- A string of successes will not produce significant and lasting change. The positivity and credibility flowing from early successes needs to be used to achieve deeper change.
- These deeper changes represent structural adjustments that make change more permanent.
- Because this change is more substantial, it may be more strenuously resisted.
- The community needs to reflect upon and enhance its power to influence in order to achieve deeper change.



Stage Eight

Anchoring new approaches in the culture





STAGE EIGHT

Anchoring new approaches in the culture

"The hardest thing to learn in life is which bridges to cross and which to burn."

David Russell.

One of the exercises we invite the reader to do in the second section of this book, is to look at where they think they are in relation to this eight stage process. At the time of writing, if you were to ask us, we think we are at stage seven: trying to consolidate our gains. And that isn't going too badly for us, with the Agreement in writing, the Board incorporated and the new homes going up around Fatima. Certainly within FGU, community development is our way of doing business, day to day.

However we are already thinking hard about the long term. Fatima is being built for the next generations. As a model of excellence, we want it to sustain itself over the years, for many years to come.

So what happens when the people involved move on? How will changes in the Council affect us? What happens when the chairman of the Regeneration Board retires?

This is a worrying thought. Because while successes have been consolidated into some structures and processes, they remain fragile. The power sharing we have achieved in relation to development of Fatima appears to be quite unique, at least in Dublin. It is like an unusual plant in a field of vigorous grass. The grass, much longer established, with wider and deeper roots, could easily overgrow and stifle our model.

The challenge then is to anchor our vision into the fabric of estate management in Fatima. Furthermore, because the management of Fatima will involve practices and policies by the wider institutions of statutory power, we have to get a toehold in state policy too.

The neighbourhood centre, which is part of our new development, is a case in point. There are very few if any models of community facilities that have remained accessible to the local community while being self-sustaining financially, and being managed with significant local input. In many situations, the buildings are initially under local management, but because the financial and management challenges are so difficult, the control is given over to a statutory agency. Tensions can then easily arise in relation to inequality of power and access to the facilities as a result. The pressure to make the facilities like these pay, no matter who manages them, can also force those in control to charge rates for access that the local community cannot easily afford.

If this were an easy problem, it would have been solved by now. Fortunately, we have secured as part of the Agreement, a package of finance arising from the State's savings from building the estate under a Public Private Partnership. This funding will allow the operation of the facilities to go ahead in a way that does not compromise their accessibility to the community, at least for a number of years. During that time we hope to develop a model of sustainability for the facilities that means they can remain accessible, be managed with community input, and not become a black hole for resources.

This sort of thinking however is needed about all aspects of our change vision.

As a framework for planning sustainability, we can consider our reality under three broad headings.

Power.

Who makes the decisions that materially affect our lives in Fatima?

On what basis or to what agenda are these decisions formulated?

Who is left out of this process?

Who benefits from the way decisions are taken?

Who loses out?

What means of access to decision making exists for those who will be affected by the decisions?

Beliefs and Values.

What are the dominant beliefs and values that shape the way we live in Fatima?

How have these been formulated?

Who or what has shaped the belief and value system in the community?

Economics.

How do money and other resources come in and out of Fatima?

Who controls or influences this process?

Who benefits from these resources? Who does not benefit?

A significant and lasting change, well-anchored in the reality of a community, should mean that the answers to these three sets of questions will be different following a change process. They do not need to be totally different. But all three areas should show some shift. Changes in these three areas are the hallmarks of real and significant change.

If things have really changed through any decent community development based change process, there will be concrete structural evidence of a shift in power relationships. People in a community will have more ready access to power in relation to issues that shape their community. No community is an independent republic, and responsibility for agendas in relation to public services such as housing have to remain the agenda of the wider community as well as the local one. But at least, there needs to be access to meaningful places of influence where local voices can be properly represented. A key hallmark of change for us is the existence now of a local power sharing authority with clear terms of reference.

If change has happened, the internalised oppression symptoms described by Sean Ruth, should have significantly loosened their hold on the community. People in general should believe in the potential of their community, they should have faith that change is possible, and they should have a supportive disposition for leaders who are worthy of the title. In short, the

progress of the community should no longer be held back by cynicism, apathy and destructive in-fighting.

If change has really bedded down, the community should have some hold on resources. This is often where community development is at its weakest in terms of delivering long term significant and sustainable change. The funded-funder relationship within community development has been characterised by a relationship of dependency. Until some sort of mechanism for sustaining resources in community development is found, which does not enshrine dependency, anchoring changes in the community will always be difficult. This is because money and economic systems often play a key role in determining the power relationships and the consequent beliefs and values in a community.

If one stakeholder holds the resources, then they hold a lot of the power. If they insist on using their resources solely for their own agenda, without proper dialogue with others, those without resources feel powerless and believe themselves to be inferior. Over time, they come to see those with the greater power as greater. They conclude that things are as they are because they themselves are less clever, less able and less deserving than the others. This triggers the dynamics of internalised oppression that makes change so difficult. Those with the resources fear losing control of them and find it very hard to put the resources on the table with other stakeholders and negotiate. So while economic power is not the only source of power, it remains a key one. Sooner or later, real change requires that it too be negotiated.

For us, a consolidating gain in relation to economics has been securing the community dividend from the regeneration. This is not seen by FGU as a donation or a grant, but as a rightful dividend to a community neglected for so long, and now giving up so much of the land it has lived on to accommodate development.

This money is not for FGU. It is for the Board. The Board, a power sharing arrangement with all stakeholders equally participating, will own these resources.

Our challenge into the future is to ensure the sustainability of ownership of community resources by the Board or other power-sharing bodies. Only then will the new vision begin to really bed down in the community.

Other challenges that face us relate to the succession of leadership. How can we ensure that leadership into the future, within FGU and within all other stakeholders, will continue to operate on the basis of the principles that we embrace? Having the Agreement helps, but ensuring continuity of the process into the future remains a challenge.

Summary.

- We are faced with the challenge of sustaining our vision into the future. What for instance, would be the effect of all the current players being replaced with new ones? Unless we address such challenges, all our effort remains vulnerable to erosion in the medium term.
- We need to reflect on our general situation in terms of
 1. Power, decision-making and the capacity to influence.
 2. Beliefs values and the capacity to shape attitudes.
 3. Economics: resources and the capacity to give or withhold them.
- Have we achieved sustainable change in each area through our change process? If not, the work is not done.
- We need to address sustainability of leadership that supports the vision into the future.

A few final words...

As people using a community development approach to meet change, the last thing we can afford to be is naïve. We live in a very unequal society, with one of the highest differentials between haves and have-nots in Europe. To turn that around is not easy. Here are a few things we have learned so far.

1. Oppression weighs a ton.

Most of the people we want the changes for are carrying, as individuals and as collectives, huge millstones in terms of oppression. This is not making excuses. It's simply a fact. People who have been saddled with poverty for generations often lack confidence, motivation and inner resources for the long haul. Real change only has a chance when those who live with this reality can build respectful alliances with those who are free enough from these burdens to hope that things can be different.

2. Don't be suckered into "partnerships".

To make changes, we have to work with those who can decide that changes will happen. But working with such people is rarely a true partnership, at least not initially. The agendas are different. If their agendas for change coincided with yours, the changes would have happened without your having to ask.

3. Watch out for the signs.

Through our experience of talking with those in community development work, we have noticed some patterns of behaviour that appear common in powerful bodies with whom a community needs to engage in order to achieve change. When engaging with powerful bodies, even those who make reassuring noises about wanting the best for you, watch out for the following behaviours.

- *Suggesting communication through informal arrangements.*

The powerful body suggests friendly chats, dropping in for tea, or that my door is always open, as a way of dealing with issues, rather than formalised structures.

- *Restricting representation.*

Where formal structures do exist, only minimal representation from the weaker community is allowed.

- *Disruptive behaviour.*

The powerful body effects disruption by cancelling meetings at short notice, leaving meetings early, not completing agreed tasks, misplacing files, not giving information or by sending new representatives to meetings without explanation.

- *Preaching.*

The powerful body pushes out principles to justify controlling a process. For example, insisting that only a member of a marginalised group can attend a meeting rather than any professionals who work with them can be presented as genuine representation. However, in effect, this can mean that the community is more poorly represented than if a professional is present also. It's akin to expecting a person to attend a trial without legal representation and be questioned by qualified barristers.

- *Pressurising.*

The powerful body pressurises for a quick decision on the basis, for example, that funding will be withdrawn if the decision is not made quickly.

- *Deferring with a smile.*

The representatives of the powerful body fully and enthusiastically agree with the community but say that they cannot take the decision as their superior is not present.

- *Playing poker.*

The powerful body sets out an extremely hard line position initially and gradually soften it under pressure.

4. **Design a level pitch.**

In order to have some hope of fighting a fair fight, insist on a mechanism for negotiation that has checks and balances such as:

- Agreed terms of reference for the body, indicating what the scope of its deliberations is.
- Adequate decision-making power. The body should have clear agreed authority to take necessary decisions and those who need to be present to effect this must be present.
- Independent chairing. There must be some mechanism for guaranteeing that all voices are equal around the table. This can perhaps best be achieved by an independent chair with authority to bind all parties to agreements made. A legal framework for the group can also assist this.
- Independent or joint minute taking for both sides. The recording of decisions and the close tracking of their implementation is especially in the interest of the community group who most desire change.
- Adequate community representation. The community should be free to choose its own representation in its best interests.
- Support systems for community representatives. These might include an advisory panel to assist representatives in strategising, technical expertise to explain the complexities of the issues involved, training in negotiating skills or other relevant matters.

5. **Keep your nose clean.**

The community can best enhance its power by behaving well. We cannot expect others to stick to decision-making, not to behave in a disruptive or underhand way if we do so ourselves. Tempting as it might be to do otherwise, it's best to insist on best practice by following it yourself.

6. Enhance your mandate.

Do everything you can to fully represent the community. It is so easy to have a distorted view of the change process by being heavily engaged in it while most of the community is completely disconnected from it. There are three main areas that are needed here:

- Getting a mandate. Find creative ways to get a mandate for your leadership through community elections or open meetings. Voting people in is not the only way of giving a mandate. In fact, sometimes allowing majorities to decide, which is what voting is, can be divisive. Having a mandate simply means having the confidence of the community in your representation. Good participative community development practice on the ground with the people is a much better way of building a mandate than getting 51% in a plebiscite.
- Feedback systems. Work hard at letting people know what is happening by going door to door, posting newsletters or celebrating achievement publicly.
- Involving people. Get people involved in what's happening by holding consultations at key moments, having open meetings, setting up advisory groups or inviting people onto working groups.
- Be known as leaders. You have to combine your leadership in the change process with being generally known in the community. Be a credible leader through being involved in the lifeblood of the community through community services, education work, youth work, festival organiser etc.

7. Build networks of support.

Don't just be focused on your own place or issue. Make connections with others doing similar things in other places. Listen to them, learn from them and share with them.

8. Don't settle for second best.

Have high standards of practice and expect them of others as well as yourselves. Don't say yes to the first carrot offered. Be aware of what you need, and be confident about what you deserve. Learn to be assertive, rather than aggressive or passive.

9. Nourish yourselves.

Don't neglect your need for time out, personal support, celebration, ritual, team-building, reflection, writing, singing and dancing and all those things that make life worth living.

On the following pages are some worksheets organised under the headings of each stage in Kotter's framework. Each is designed to enable you to reflect on some of the key issues relevant to each stage. This is not a training manual, but some resources to assist creative reflection on your reality. Choose the ones that appear most useful to you and your group.



Section Three

Exercises for Reflection

Stage one. Creating a Sense of Urgency

Worksheet 1

Internalised oppression in our community

Reflect on each of the characteristics of internalised oppression identified by Sean Ruth. Do they exist in your community? If so, what evidence do you have that they exist? Try to give concrete evidence, such as actual incidents or pieces of research.

Internalised Oppression Indicator	Evidence in our community
Low self-esteem as a community or as individuals	
Sense of powerlessness to change things	
Distrust of leaders	
Urge to feel good	
Accepting stereotypes	
Survival behaviour	
Fighting among ourselves	

Worksheet 2

Spotting opportunities for change

What events or circumstances in your situation represent opportunities for beginning a movement for change?

- Name a change of policy at government or local authority level which makes a difference for the better in your situation.

- Describe a crisis in the community that makes people want change now.

- Name new personnel or allies (voluntary or employed) who can bring a sense of urgency to the situation.

- List new resources now available to the community that were not there previously.

- Describe the demise of a negative power in the community or in the state that has been blocking development in your community.

- Describe a positive event that occurred recently that illustrates for people that things can be different.

- Name any other events that create opportunities to kick start a change process.

If you cannot answer any of the above, are there any that you can make happen by your own efforts?

Stage two. Creating a guiding coalition.

Worksheet 3

How are these three elements attended to in your guiding coalition?

1. Leadership

Who do we look to for leadership in our group?

What are our gaps in terms of leadership?

- Our leadership is too inexperienced.
- Our leadership is over dependent on one or two people.
- Our leadership is over-burdened.
- Our leadership is not confident about making change.

What do we need to do in order to strengthen our leadership?

2. Expertise

What expertise exists in our group?	Who is this expertise located with?

2. Credibility

Example *What is the source of our credibility?:* "We have residents on our group, so we are in touch with the situation on the ground". *Who do we have credibility with?* "Other residents because they have seen us do things in the community". *Who do we have less credibility with?* "The local authority, because they think we are just influenced by one person".

What is the source of our credibility?	Who do we have credibility with? Why?	Who do we have less credibility with? Why so?

Position Power.

Who in our group is in a position to take or influence decisions that will really advance our cause?
What area of influence do they have?
What key areas of decision-making are not represented adequately in our group?
How can we involve influential players in our process?

Stage 3 Developing an alternative vision.

Worksheet 4

Developing a vision out of a problem

Here is a short process, developed by Lovell that may be useful in helping you develop the vision of change in your community. It is based on a problem-solving process, recognising that the need for developing alternative vision arises from the reality of problems in our community.

Defining the problem.

- Choose a key problem in your community.
- What is the problem? Write it down in ten words or less.
- Share what you have written with others and come to a consensus. As a group write the problem in ten words or less.

The evidence.

Ask the group to give examples of what evidence they have that this problem exists.

Root causes and sustaining causes.

Root causes are the sources of the problem. These are the most difficult to tackle. They are often historical. For example, in Fatima, a root cause for many problems was the loss of the employment base in the South Inner City of Dublin. Sustaining causes are the ongoing realities that maintain the problem day to day, for example, the poor maintenance of housing units on the estate.

- Ask the group to share in twos or threes the causes of the problem.
- Explain the distinction between root causes and sustaining causes.
- Make two lists of their suggestions: one for root causes, one for sustaining causes.

What has been tried?

Ask the group to name different initiatives that have already been tried to address the problem. Allow people to choose initiatives that they have knowledge about and form interest groups with others to prepare a presentation on the following:

- What has been done here?
- How effective has it been? What is the evidence for its success?
- Why has it not solved the problem?

Ask the interest groups to present their findings. Ask for comments from others. What can we learn from previous initiatives?

Imagining the future.

Ask participants to describe the situation with this problem solved. What does that look like? Ask them to visualise and to describe what they see.

Making proposals

Summarise back to participants all the work so far.

Ask them to take time alone or with others and make concrete proposals about what should happen now. Ask them to be as specific as they can, indicating what should happen, who should do it, when it should happen etc.

Hear each proposal and facilitate participants to reach consensus on the proposals.

Mandate a group to develop the action plan and come back to the group for endorsement.

Worksheet 5

What is your vision?

Prepare a presentation of your vision which includes:

- What will be practically different in your situation after a specific timescale (suggest as appropriate: one year, ten years) if your vision is realised?
- What core principles will guide your vision?
- What process will you use to achieve the vision?

Score your vision on a scale of one to ten:

1 = Vision is vague and fuzzy, I can't picture it. 10 = Vision is imaginable: When you hear it, you can visualise it.	Score
1 = Vision is only appealing to a small minority of stakeholders. 10 = Vision is desirable: It will really appeal to stakeholders.	Score
1 = Vision is just a pipedream. People won't see it happening. 10 = Vision is feasible: People will believe it is attainable.	Score
1 = Vision will probably not be referred to very often in our day to day work from now on. 10 = Vision is focused. The vision will keep us focused in our day to day work from now on.	Score
1 = Vision is fixed in stone. It cannot accommodate adaptation. 10 = Vision is flexible: It allows for unforeseen circumstances and input from stakeholders along the way.	Score
1 = People can't grasp the vision no matter how much we explain it. 10 = Vision is communicable: Vision can be explained successfully in a short space of time.	Score

Make the presentation to a group of stakeholders that takes 5 to 15 minutes.
Once the presentation is complete, ask them to score the vision on the scale above.

Stage four. Communicating the vision.

Worksheet 6
Questionnaire on communicating your vision.

- 1. Who are the **audiences** that you need to communicate your vision to?
- 2. What is your **intention** in communicating your vision in each case?
 - To sell it to them and to get their support.
 - To create a sense of ownership by them of the vision?
- 3. What **strategies** do you have for communicating your vision to each audience?

1. Audience	2. Intention	3. Strategy

Worksheet 7

Walking the talk

1. List the core principles inherent in your alternative vision.

2. What concrete evidence do you have to show how you practice these principles in how you operate as a group/organisation both internally and in how you relate to others?

(Note. Be concrete. Speak about observable behaviours and practices. Not “we all listen to each other” But: “We always take decisions by consensus at our meetings.”)

Stage five. Empowering Broad Based Action

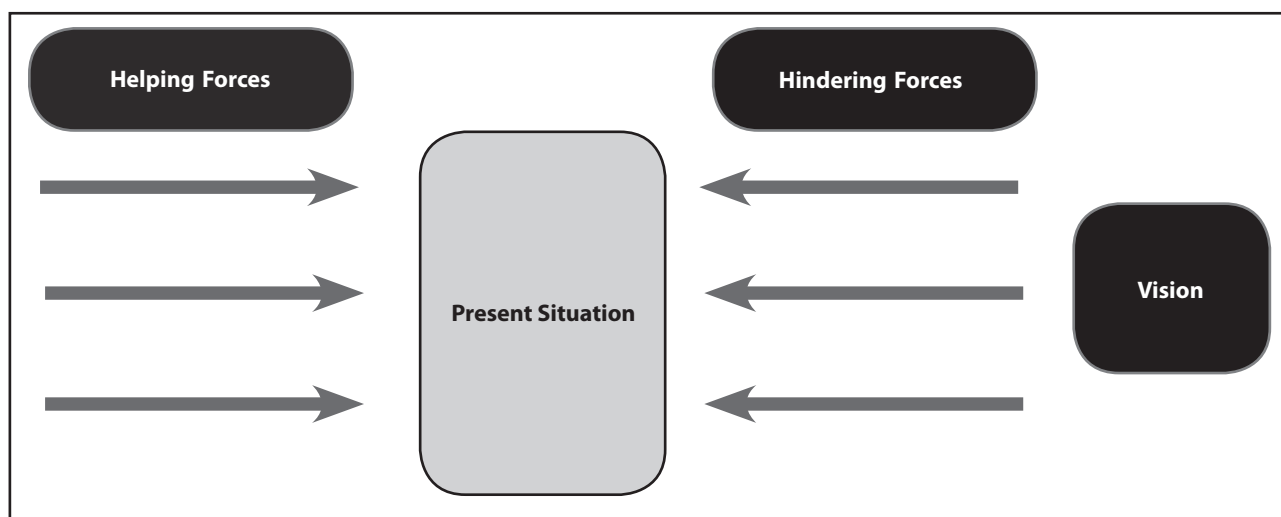
Worksheet 8

Force Field Analysis

(Based on a model by Saul Eisen, A Problem Solving Programme, NTL, Washington DC, 1201 16th Street, N.W. 20036)

This is an exercise you can do with your guiding coalition. Have people work in small groups to do the exercise.

- Illustrate the helping and hindering forces in relation to your vision as described below.
- Down the right hand side of a chart draw an image to represent your vision. (See illustration below.)
- In the centre, draw an image of your present situation.
- On the left of the present situation image, , list all the things that will *help* you move towards the vision. Use arrows to illustrate how strong these factors are moving you towards your vision.
- Opposite them, on the right side, list all the things that are *militating against* you reaching your vision. Use arrows to show how strongly these are preventing you reaching your vision.



Have each group present their posters.

Discuss as a whole group:

- What does this tell us about the state of our capacity to deliver the vision?
- What are the key obstacles facing us?
- How can we enhance our capacity?
- How can we tackle the blocks?

Stage six. Generating short-term wins

Worksheet 9
Calendar of events.

Create a calendar of all activity relating to the change process over the coming year. Do not include any other activities of the project that are not central to the change process. This calendar will of course be provisional, subject to change, while remaining a basic year plan for the process.

On this calendar, underline any activities that can be described as targets of successful outcomes for you. Consider each event in turn.
How aware will the community be of this success, if it is achieved?
Will the community be aware of this success as part of a change process?
How can the community be informed?
Is there any potential for an appropriate public celebration or marking of this success?

Stage seven. Consolidating Gains

Worksheet 10
Power audit

What source of power do you have? What power do those you are in negotiations with have?

Source of Power	Strength of that power in us	Strength of that power in others
Resource Power. Control of money or other resources that are needed for the success of the project.		
Formal Authority. The power deriving from an official position.		
Coercive Power. Power deriving from the capacity to physically control others.		
Moral Power. The power that comes from a strong moral or ethical case.		
Communicative Power. The power coming from the capacity to articulate well and to use media skilfully.		
Skills Power. The power deriving from competence in skills or technical ability.		
Representational Power. The power deriving from a mandate.		
Cultural Power. The power deriving from a strong sense of identity and culture.		
Contractual Power. The power deriving from formal agreements.		
Innovative Power. The power deriving from the capacity to creatively respond to challenges.		

Stage eight. Anchoring New Approaches in the Culture

Worksheet 11
Community analysis

Consider your community in its darkest days.
Do an analysis of the community under these headings

Power

Who makes the decisions that materially affect our lives?
On what basis or to what agenda are these decisions formulated?
Who is left out of this process?
What means of access exists for those who will be affected by the decisions?

Beliefs and Values

What are the dominant beliefs and values that shape the way we live?
How have these been formulated?
Who has shaped the belief and value system in the community?

Economics

How do money and other resources come in and out of our community?
Who controls or influences this process?
Who benefits from these resources? Who does not benefit?

Repeat the exercise, this time imagining the community after it has gone through a change process. Try to be as concrete as possible.

Discuss		
What are the main differences?	What areas are changing?	What are the priorities for change?

Final Worksheet.

Where are you in the eight stage process?

<p>Look over the stages as described below and see which resonates most with where you are in relation to a specific change you feel is needed in your situation.</p>
<p>Stage one.</p> <p>The experience:</p> <p>We feel overwhelmed by the problems we see. We see nothing being done about it. Nobody seems to know what to do. Even if they did, nobody feels able to do it.</p> <p>The task. To motivate others to address what needs addressing.</p>
<p>Stage two.</p> <p>The experience.</p> <p>At last we're talking about what's wrong with some kind of energy. But we're all over the place. Everyone is complaining about everything. Things happen here and there. But there is no cohesion, no plan, and no organisation.</p> <p>The task. To put together an organised group capable of leading change.</p>
<p>Stage three.</p> <p>The experience.</p> <p>We're a serious group, committed and competent. We all know the problems. We analyse them expertly. We complain to those in power. We're beginning to get noticed. We all know what should not be happening. But when challenged about what we think should happen, we're vague and woolly. We should have more of this. We should have more of that. We're getting bored listening to ourselves! We get on with being busy in the community, and we do some good things. But nothing fundamental is really changing!</p> <p>The task. To develop an inspiring yet feasible vision for how things can really be different.</p>
<p>Stage four.</p> <p>The experience.</p> <p>We have some great ideas. We get excited when we talk to each other about them. But people would think we're mad if we tried to do anything. Or they would just ignore us. It's nicer just to keep it among ourselves. We all agree with each other.</p> <p>The task. To start talking to others about our vision and modelling it in how we work.</p>

Stage five.

The experience.

Everyone agrees that what we're proposing makes sense. It's better than what we've got anyway. But it'll be so much work! There's no way we can do all that!

The task. To find ways to build capacity equal to the task and to begin to overcome blocks to progress.

Stage six.

The experience.

We've done lots of training, lots of workshops. We've made a lot of organisational changes. We've faced down some stiff opposition. But though we're really busy, we're not achieving anything that the community can actually see! What we're doing is making no difference to the people we're doing it for.

The task. To start achieving some real changes in line with the vision that can be appreciated by the community.

Stage seven.

The experience.

We've had some great successes. They've really encouraged us. But they seem so long ago now, even though they were very recent. People soon forget about them. And they took so much work. We can't keep up this level of action for much longer!

The task. To start to use the successes to achieve more permanent structural changes in line with the vision.

Stage eight.

The experience.

There's a different way of doing things here now. We've got structures in place that give us a real voice in what's happening. But there's always a worry that when those we've built partnership with move on, or our funding is reviewed, or some of our people go, that we'll just slip back to the old ways again.

The task. To institutionalise the new order, so it doesn't depend on individuals to keep it going. It is to become the accepted way of doing things.

This work is commissioned by Fatima Groups United. (FGU)

Fatima Groups United (FGU) is the representative body of residents and community groups in Fatima Mansions. Through FGU's innovation and the hard work of its staff and voluntary management, Fatima Mansions is now a community moving from the most excluded and notorious housing estate in Ireland to becoming a new urban neighbourhood.

FGU aims to

1. Bring together, improve and develop the capacity of groups operating in Fatima to plan, manage and operate existing services and any new services or programmes.
2. Lead the regeneration of Fatima, working proactively to develop key areas identified by residents – housing, education, youth and childcare services, treatment, health, employment, environment, safety and sustainability.
3. Draw in statutory agencies to engage co-operatively to play their part to help make Fatima a better place to live.

FGU's membership is made up of Fatima Residents' panel, Fatima Community Education Group, Fatima Treatment Centre, Rialto Youth Project, Rialto Community Drug Team, Fatima Football club, Fatima Artlink.

FGU manages three groups that provide services:

Fatima Children's Day Care Centre/Crèche. The crèche caters for up to 22 children from 2 years to school-going age, focusing on the total development of the child in partnership with the child's family, in a child-centred environment.

Fatima Community Employment Project. (CE) Approved for 33 places including 2 supervisors, the CE project provides quality training to residents, while developing their confidence to play a role in the regeneration of their community.

Fatima Development Team. Based in the heart of the flats, the development team operate an open door policy for residents and services providing information and support. In addition to overseeing the smooth running of FGU services, the team plays a vital role in lobbying for social justice and change for Fatima Mansions.

Contact FGU through their website at **www.fatimagroupsunited.com**

This work is written and published by CAN.

CAN is a Dublin based community development organisation. CAN's mission is

To create vibrant communities by building on their capacity to challenge and change inequitable and unjust structures, policies and practices.

CAN has built a close working relationship with many communities and community organisations in Dublin and throughout Ireland and has three main areas of work.

Community Development Training.

CAN provides Community Development Training which develops leadership skills and competencies to enable groups to explore, challenge and change the unequal society we live in. We offer training to the community, voluntary and statutory sectors, to enhance skills, offer progression routes and develop best practice.

Organisational Development.

CAN works with community, voluntary and statutory organisations that are committed to tackling inequalities through community development principles and practices. CAN offers a range of organisation development supports, including staff development, team building, management and leadership development, strategic planning, change management and capacity building for partnership with others.

A Learning Organisation.

CAN understands itself as a learning organisation. The organisation devotes considerable resources to developing and capturing the learning that happens when we work in partnership with communities. CAN develops, refines and disseminates new practices and methods in specific areas of community development through publications and other means. The organisation seeks to ensure that community development retains its capacity to be a powerful force for change in Irish society.

CAN

24 Gardiner Place

Dublin 1.

Tel 00353 1 8788005.

Fax 00353 1 8788034

e-mail: info@canaction.ie

website: www.canaction.ie

REFERENCES

- Corcoran Mary P** *Making Fatima a Better Place to Live*. Unpublished, Dublin 1998.
- Dublin City Council** *Regeneration/Next Generation*. Dublin 2001.
- Fatima Groups United** *From Ghetto to Greatness*. Dublin 2001.
- Fitzduff Mari** *Community Conflict Skills*, A Handbook for Group work. Express Litho, Belfast 1988.
- Handy, C.** (1988: revised 1997) *Understanding voluntary organisations*. Penguin.
- Hope Ann, Timmel Sally** *Training For Transformation*. Mambo Press Zimbabwe 1995.
- Lovell, G.** (1994) *Analysis and Design*. Tunbridges Wells: Burns and Oates.
- O Gorman, Aileen** *Eleven Acres Ten Steps*. Fatima Groups United, Dublin 2000
- Kotter John P.** *Leading Change*. Harvard Business School Press. USA 1996.
- Ruth, S.** (1988) 'Understanding and Liberation', *Studies* 77 (308).
- Ruth, S.** (1990) 'The Psychology of Oppression: A Review of the Literature' Working 1.

OTHER RELEVANT PUBLICATIONS

O Neill, Donohue, Dorman, *Dream Dare Do*, Fatima Groups United Dublin 2006

A resource book and DVD for those interested in how local communities can get the best from urban regeneration programmes.

Available from, www.fatimagroupsunited.com

CAN Comments.

CAN has a series of short publications dealing with issues relevant to community development and its role in society.

Community Development is good for your Health.

A reflection on the role of community development in promoting a social model of health.

Reclaiming Democracy.

A reflection on the role of community development in building democracy in marginalised communities.

Globalisation and self-reliant Community Development.

A reflection on the role of community development in critiquing and tackling the negative impacts of global economics.

Also available:

Reclaiming Economics. CAN/Partners.

A report on a co-operative enquiry into the economic system led by CAN and *Partners Training for Transformation*.

All the above are available from CAN or on our web-site www.canaction.ie