

# **Working with Other Cultures**

## **Course Notes & Resources**

RTD4802A Develop approaches to include cultural  
and human diversity

Permaculture Education, Djanbung Gardens PEC  
September 2005 Revised Aug 2006

Prepared by Robyn Francis



## **Working with Other Cultures Course**

**Permaculture Education, Djanbung Gardens PEC**  
**September 2005 with Robyn Francis**

This short course covers the required knowledge and skills training for the Certificate IV Unit of Competency:  
RTD4802A Develop approaches to include cultural and human diversity

To complete this competency and receive a formal Statement of Attainment you will need to undertake some form of assessment project or complete activities with relevant group or groups of people. It is important to document and keep records of the process to submit for assessment. Participants who have previously worked with relevant cultural and diverse groups may present evidence of this work for assessment.

### **Overview**

RTD4802A Develop approaches to include cultural and human diversity

This competency involves the process of identifying and accessing culturally diverse groups in the community so they are included in program development and implementation. It requires ability to identify cultural diversity in a community, develop processes to include culturally diverse groups, and communicate support for involvement of culturally diverse groups.

It requires knowledge of sources of culturally relevant materials and verbal information, understanding indigenous peoples and history, principles of equal opportunity and affirmative action, and current relationships between culturally diverse groups in the area.

NOTE: for indigenous contexts, the delivery and assessment of this competency must comply with community protocols and guidelines and be supported by elders and custodians of country.

<b>CONTENTS</b>	<b>Page</b>
<b>Course Notes</b>	3
<b>Resources:</b>	
<b>Conflict Resolution</b>	10
<b>Negotiation Skills</b>	15
<b>Community Forums</b>	18
<b>Community Planning</b>	19
<b>UN Human Rights &amp; Cultural Diversity</b>	25
<b>Indigenous Australians</b>	28
<b>Wollumbin Festival Elders Talk</b>	30
<b>Assessment Guide &amp; SKOPE</b>	

### 1.3 Adjust program and promotional materials to meet cultural framework of groups

These may include

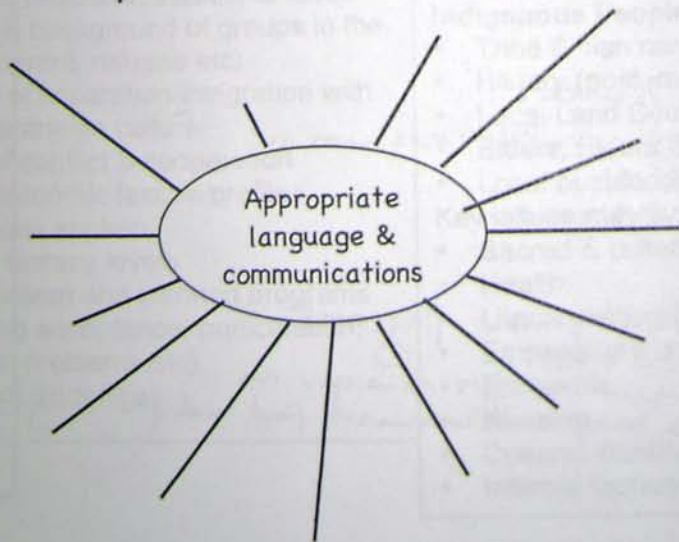
- written materials describing the program,
- press release, articles
- brochures,
- posters
- guidelines,
- advertising,
- explanatory materials and booklets,
- community reports,
- signage,
- educational materials
- audio-visual materials: video, DVD, slides, power point
- web site materials, email materials, PDF documents

**Work carefully through all draft information for accuracy and to edit and adjust for cultural appropriateness**

**Adjustments** may involve use of

- Appropriate language – plain English & translated information
- Appropriate graphics (culturally sensitive, non-offensive)

**Ensure accuracy** – especially with translated information





## 2. Develop processes to include culturally diverse groups

### 2.1 Identify cultural protocols to ensure contact and communications are appropriate and successful

Cultural protocols may include:

- beliefs, religion & taboos
- worldviews, (mythological, political, social, biological etc)
- practices,
- acceptable modes of communication/language
- body language
- concepts of family and community,
- community leadership,
- relationships between community members, ages and sexes.
- acceptable modes of dress



### 2.2 Identify key persons who may influence relationships

Key persons may include:

- community leaders,
- elders,
- religious figures,
- business people,
- peer leaders,
- reporter/editor of community paper,
- school teachers,
- social & health workers.
- Respected members of the community including artists, musicians, sports people etc



**Note:** be mindful of hidden agendas & potential for internal factions – cross reference thoroughly – don't align with one particular group or family without checking things out and understanding the local socio-political landscape

### 2.3 Formulate steps to develop and maintain contact with groups in line with

- understanding of culture,
- goals of the program or relationships and
- relevant program or enterprise guidelines

Enterprise guidelines may include

- relevant legislation (Federal, State & Local Council)
- agency guidelines,
- program guidelines and
- community group guidelines



### 2.4 Processes are inclusive and equitable

Develop process which are inclusive of an equitable involvement of various sections of the community and their perspectives.

- Establish meeting and decision making protocols and procedures
- Ensure everyone gets a chance to participate.
- Use and adapt facilitation techniques and processes appropriately
- Identify signs of conflict and use appropriate resolution processes
- Be an active listener, be open-minded & don't make assumptions

Sections of the community may include

- migrants, indigenous peoples, refugees,
- women, men, different age groups,
- different family/clan groups,
- disadvantaged people.

Approaches include legislative requirements but may exceed these for equity principles.

If there is reluctance to participate find out why – once the underlying reasons are understood then you may find ways to negotiate an acceptable solution.



## 2.5 Reasons for non-participation may include:

- suspicion of hidden agendas
- aspects of the program in breach of protocol
- embarrassment (literacy, protocol/taboo, shyness, low self/cultural esteem)
- reluctance to embrace change
- lack of information – further community education may be required
- perceptions of inequity
- gender factors



## 2.6 Conflict Resolution Skills

When conflict does arise, employ appropriate approaches to diffuse and resolve the situation. Excellent 'tools' for dealing with conflict are outlined in the Twelve Conflict Resolution Skills of the Conflict Resolution Network program:

1. The win-win approach
2. The creative approach
3. Empathy
4. Appropriate assertiveness
5. co-operative power
6. managing emotions
7. willingness to resolve
8. mapping the conflict
9. designing options
10. negotiation skills
11. mediation
12. broadening perspectives

*Communities need to be consulted and listened to, and the most effective interventions are often those where communities are actively involved in their design and delivery, and where possible in the driving seat... This applies as much to communities of interest - like black and minority ethnic groups, faith communities, older or younger people, or disabled people - as it does to geographical communities.*

**Check out this site:**

[http://www.communitybuilders.nsw.gov.au/getting\\_organised/people](http://www.communitybuilders.nsw.gov.au/getting_organised/people)

### 3. Communicate potential and support for culturally diverse groups

- 3.1 People and groups of culturally diverse background in the area are approached to promote their potential involvement in groups and programs in line with protocols and formulated steps
- 3.2 Potential of program and group activities are communicated in a culturally relevant manner
- 3.3 Approaches are adjusted in response to any new information on cultural groups and protocols
- 3.4 Links between individuals and culturally diverse groups are facilitated to ensure good community relationships and program development

#### Relevant Legislation may include

- equal opportunity,
- anti-discrimination and
- protection of cultural heritage items and places
- Council ordinances & policies
- State departments & agencies policies

Human Rights & Equal Opportunity Commission  
Website: [www.hreoc.gov.au](http://www.hreoc.gov.au)

#### Literacy -

- use of plain English,
- some understanding of words and phrases used in other languages,
- cultural colloquialisms, catering for different viewpoints and protocols of both sexes.

#### Forms of Communication

appropriate communication may involve

- use of restricted vocabulary according to listeners language ability and literacy,\*\*\*
- use of culturally appropriate body language in conjunction with spoken language,
- use of diagrams, pictures and visual aids,
- communication with people with disabilities

\*\*\* Always speak with respect – don't speak 'down' or in a patriarchal manner – this can be most offensive.





Be sure always to eat GROW FOODS and GLOW FOODS to get the vitamins and protein you need.

Your energy foods give you the most important part of your diet—calories. Half or more of our calories come from the MAIN FOOD, and most of the other calories come from GO FOODS.



THE MAIN FOODS AND 'GO FOODS' GIVE US THE ENERGY TO RUN, WORK AND PLAY.



**WARNING ABOUT 'GO FOODS':** Although GO FOOD gives us the energy we need, some GO FOODS are worse than others. Honey, molasses and especially **white sugar** can be very bad for the teeth, even though they have the calories we need. Fruits, nuts, and oils all give us energy (calories) without attacking the teeth.

Source: "Where there is no Dentist"  
by Murray Dickson



## 'WHERE THERE IS NO DENTIST' —Murray Dickson

When you teach, remember that as others learn, they too become teachers. Each person can teach another.

Encourage people to pass along what you have taught. Mothers can teach family and friends. Students can talk at home with brothers, sisters, and older family members.

FROM THE HEALTH CLINIC ...

... TO THE HOME



... TO THE SCHOOL ...

... TO THE HOME



If all learners become teachers, a simple message can begin in the health clinic or school and reach many more people at home.

### 2. Build New Ideas Onto Old Ones

People find their own ways to stay healthy. Many traditions are good, helpful, and worth keeping. But some are not.

When you teach, start with what people already understand and are doing themselves. Then add new ideas.

This method of teaching is called 'association of ideas'. It helps people to understand new ideas because they can compare them with what they already are doing.

In this way people can more easily accept, remember, and do what you suggest.

A HEALTHY TRADITION — builds — NEW IDEAS AND WAYS



Just as sweeping the compound makes it a clean and healthy place to live.

in the same way



Brushing the teeth and gums keeps them clean and healthy.



A small child cannot find his own lice. Mother knows she must help him.

in the same way



A small child cannot see the food on his teeth. He needs help with that also.



Different vegetables when planted together—like maize and beans—help each other.

in the same way



Eating different kinds of food helps people to grow. Eating them several times a day makes your teeth and

### FINDING THE BEST WAY TO TEACH

Deciding what to teach is important, but just as important is how to teach.



Learning cannot take place when you use words that people do not understand. They will learn something only when they see how it is related to their lives.

Remember this when you teach about eating good food and keeping teeth clean. Design your own health messages, but be ready to change them if people are not understanding or accepting what you say.

Here are five suggestions for teaching well.

#### 1. Learn First From the People

Get involved in your community's activities. Learn about people's problems, and then offer to help solve them. People will listen to you when they know that you care about them and want to help.

Sit and talk with people. Learn about their customs, traditions and beliefs. Respect them.

Learn about their health habits. Improving health may require changing some habits and strengthening others.

Learn also about tooth decay and gum disease in your community.



Make people smile—then look into their mouths.

Find out how many children and adults are having problems with their teeth and gums. Do a survey such as the one on p. 176.

#### 3. Keep Your Messages Short and Simple

Instead of partially teaching too many things, it is better to discuss a few things well. After learning what health problems the people feel are greatest, decide what information will help them solve these problems. Then think of how to share the information. Try to:

- Use simple words (see page 13). If you must use a big word, take the time to explain it.
- Teach people when they are ready to learn. A sick person, for example, usually wants to know how to prevent his sickness from returning. He will remember what you tell him.
- Repeat the most important message many times. Whenever you teach about staying healthy, remember to emphasize eating good food and keeping teeth clean. Repetition helps people remember.
- Let people see what you mean. See pages 24 to 32 for ways to use pictures, puppets, and plays.

#### 4. Teach Wherever People Get Together

Knowing where to teach is sometimes as important as how you teach. Instead of asking people to come to a class you have organized, go to them. Look for ways to fit into their way of living. You both will gain from the experience. They will ask more questions, and you will learn how to work with people to solve problems.

Talk with people where they gather near their homes.



Teach men and women

Talk to women at health clinics, in the market, and at their church meetings.

Talk to men as they sit together and discuss important issues. Also go to their business and farming meetings.

### 5. Teach

It is good to show how you clean

An even teeth which does it he



Now let child's top and tooth.

Mo having gums

A can at

Tr feel eq on

Ki and truly

Fr

LLA W

L Q all It w

L Q all It w

L Q all It w

L Q all It w



## 5. Teach Something People Can Do Right Away

It is good to tell a mother to keep her child's teeth clean, but it is better to show her how to do it. She will remember how if she actually watches you clean her child's teeth.

An even better way for a mother to learn is to let her clean her child's teeth while you watch. A person discovers something for herself when she does it herself.



Pick out a child and clean his teeth yourself. Let his mother watch.

Use a soft brush (or for a baby, a clean cloth). Gently but quickly brush or wipe his teeth. Do the best you can even if he cries.

If mothers make this into a habit, the child will expect to have his teeth cleaned and will soon cooperate—just the way he does to have lice removed from his hair.



Now let each mother clean her own child's teeth. Teach her to clean on top and on both sides of every tooth.



Ask her to do the same at home each day. At the next clinic, look at the children's teeth and see how well the mothers are doing. Give further help when needed. Always praise and encourage those who are doing well.

## PART 1: TEACHING SO THAT LEARNING CAN TAKE PLACE

More children than ever before are having problems with their teeth and their gums.

A tooth that hurts or gums that are sore can affect a student's ability to pay attention in school and learn.

Treating the problem makes the child feel better, and that is important. It is equally important to prevent the same problem from returning later.

Working together, teachers and school children can do much to prevent both tooth decay and gum disease.

Keeping the mouth healthy involves learning about eating good food and keeping teeth clean. Just giving information is not enough, though. To truly learn, children need a chance to find out things for themselves.

Forcing a person simply to accept what you say does not work very well.

LEARN THIS AND DON'T ASK WHY! — B.L.A. B.L.A. B.L.A...



Learning happens when a student with a question or an idea is able to discover more about it himself.

It also happens when he has a chance to do whatever is necessary to take better care of himself and his family.

WHAT IS THE MATTER, LIT? YOU ARE NOT KEEPING UP WITH THE OTHERS.



A student learns not to question. What you teach may have no relation to his own experiences and needs.

As a result, he may end up not doing what you teach—not eating good foods, and not cleaning his teeth.

WHAT DO YOU THINK ABOUT THAT?

WELL, I WOULD LIKE TO LOOK AT MY BROTHER'S TEETH FIRST.



## Teaching Children At School

Children want to learn. They want to know more about things that are real to them. Family, friends, and teachers are all important sources of new knowledge for the children.

It is important to keep alive their desire to learn, so that children can continue to ask questions, discover, and learn more for themselves.

When children are interested in something, they will work hard to learn all they can about it.



If you relate your teaching to children's interests and needs, they will learn more easily. New information added to what they already know helps children to understand your lesson better. As a result, they will want to learn more because the information is both interesting and worthwhile.

Teaching about teeth and gums is important. You must do it well if you want children to pay attention, learn, and finally act to take care of their own teeth and gums.

As school children continue to learn, they can share their new ideas and information at home with brothers, sisters, mothers, fathers, and grandparents. In this way, the circle of teaching and learning described on page 12 comes back into the family and is complete.

This chapter has two parts. Part 1 gives seven guidelines for assuring that learning takes place. Part 2 suggests ways to have fun while learning—with stories, games, and pictures. In Chapter 4 there are nine questions on teeth and gums with specific activities for learning how to answer them.

Learning about teeth and gums can be fun. When the teaching is real and practical, students love to learn. Here are some ideas:

### Teaching so that learning can take place

1. Teach and learn together with your school children.
2. Start with what the students already know.
3. Let students see and then do.
4. Let children help each other.
5. Teach about teeth and gums together with other subjects.
6. Be a good example.
7. Make the community part of your classroom.

### 1. Teach and Learn Together with School Children



Share ideas instead of always giving information. Children learn more when they are involved.

A lecture transfers your own notes to the children's notebooks without ever passing through their minds.

A discussion draws out information and opinions.

It helps you to learn more about the school children, what they already know and believe to be true.

But it also allows you to introduce important









VILLAGE PRODUCTION OF HIGH QUALITY SEEDS

TOMATOES



1- Tomatoes come in many shapes, sizes and colours.



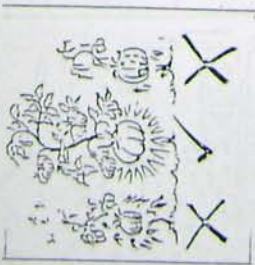
2- Seeds of tomatoes are found inside the fruit in a jelly.



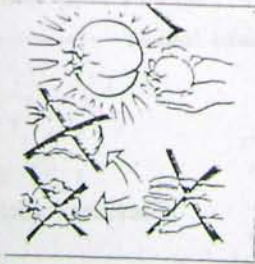
3- To reproduce the exact variety, different varieties will need to be isolated by absent steps.



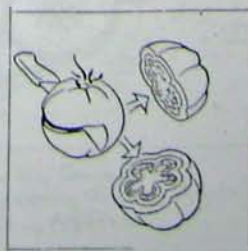
4- Pick the tomatoes for seeds only at full size.



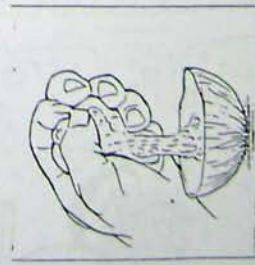
5- Pick from only the healthiest, largest lush.



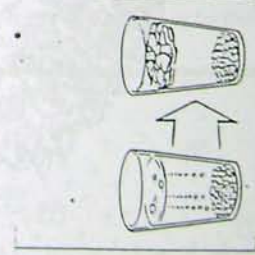
6- Pick only the healthiest fruit.



7- Cut several fruit in half.



8- Squeeze the pulp and seeds into a container.



9- Let the seed ferment for one day and one night.



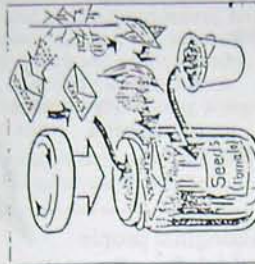
10- When the gel has disappeared, wash the seeds well in a sieve.



11- Let the seed dry for one week in the shade on paper or a banana leaf.



13- Choose only airtight containers for storage.



14- Seeds will remain fertile for two years or more in a dry and cool place.



12- Fresh dry seed ash gathered from the fire.

15- On a dry day, place on a paper with name and the harvest. Place washbasin in separate seed with kapok cotton. Close the lid.

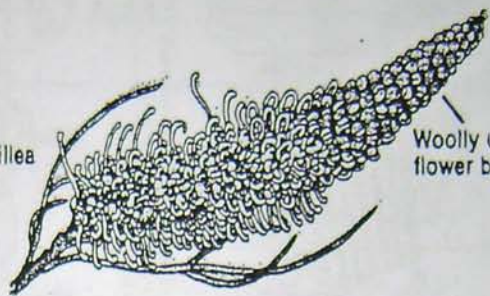


## Family Proteaceae

### Characteristics

- Ground covers, Shrubs, Trees
- Leaves tough and leathery
- Flowers are arranged in a spike or raceme
- Many species are used by Aboriginal people make a sweet drink a sweet drink from the nector
- Most are pollinated by honeyeater birds
- Fruits are hard and woody termed Follicles
- Fruits need fire or excess temperatures to open and release seeds

Honey grevillea  
flowers

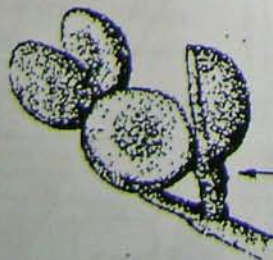
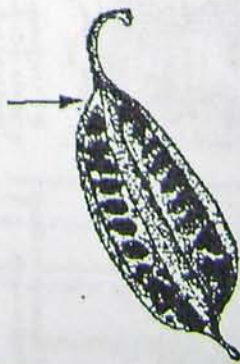


Woolly unope  
flower buds



Banksia follicle

Grevillea follicle



Hakea follicle



## Observation

One of the most natural and logical ways to gather information is by seeing for oneself. Yet this technique is often overlooked because of the outsider's eagerness to extract information through asking questions. Observation can lead to questions that can be followed by probing for more insight. A "Look and Listen Survey" is an important first step in getting to know a community.

### Primary Data Collection

In PRA, the basic data that needs to be gathered is spatial, social, time-

related, and technical data. Spatial and social data can be collected from maps, transects, and models. The villagers identify various facilities and resources within their community and illustrate them through these maps and models. These maps and models should contain village resources such as trees and forests, catchments, farms, water sources, crops, etc., plus various social data such as population size, income, education levels, chronic health cases, family planning acceptors, and so on.

Time-related data describes events that affect community members.

Time-related data includes important events and dates in the history of a community. When done by a representative sample of the community, this can yield a wealth of historical information. Time-related data also includes seasonal changes that bring variations in food availability, diseases, work patterns, etc.

Ranking or scoring items according to criteria developed by the community are two ways to collect technical information about community expertise in areas such as cultivation techniques for indigenous plant species, local tools, soil types, etc.

## Mapping and Modelling

Participatory mapping and modelling are good, logical starting points for people to present, share, and analyze their knowledge of life and conditions. This is then used to plan and to act. People make their maps on the floor, on the ground, on paper, and in three-dimensional models on the ground. The maps or models are used for identifying, presenting, checking, analysis, planning, and monitoring. They show quantities, size, and locations. Information about people could include community-type information on men, women, children, age groups; social groups by ethnicity, clan, caste, etc.; pregnant women; illness by location and social group; births; deaths; and disabilities.

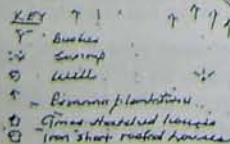
Social information included on maps can be: ownership of assets, wealth/well-being status, housing type/condition, etc. Resource maps and models illustrate: community natural resources, land use, and watersheds. Common facilities shown on a social map include schools, churches, health facilities, water supplies, and roads/paths. How the various facilities are used can also be shown.

Maps and models are useful for various reasons. The most important are these:

- Formation of a rapport
- Starting point of entry with the community
- Part of an analytical process for a better understanding of the food production and nutrition situation
- Demographic information
- Identification of vulnerable and disadvantaged groups
- Visible ranking of households according to wealth, well-being, and health
- Awareness and planning by the community

## How to Do Participatory Mapping

1. Decide what sort of map you need.
  - Social (village residential areas)
  - Natural resources (village land area)
  - Watershed (forest, farm, etc.)
2. Invite the villagers to attend a group meeting. Be sure to invite people who have information and are willing to share their knowledge.
3. Choose a suitable place (ground, floor, or table) and media (chalk, sticks, stones, paper, pencils, or pens).
4. Help people get started by letting them do it. Be patient — it's their map.
5. Sit back and watch, or go away.
6. Keep a permanent record on paper, including mappers' names to give them credit.



from "Learning with the Community through Participatory Rural Appraisal" World Neighbours in Action



## Resolving conflict

### *A guide to resolving conflict within a consultative framework.*

Conflict resolution will be most relevant when the consultation involves controversial issues or where the parties have developed opposing positions. Conflict is sometimes unavoidable in many circumstances involving consultation because people often see things differently.

Conflict is not necessarily undesirable in consultation. Sometimes attempting to engender an atmosphere of agreement can minimise issues or exclude some participants. The goal of conflict resolution is not to avoid differences but to remove unnecessary obstacles to productive discussion. Conflict resolution aims to provide an open, explicit framework for improving destructive processes and relationships.

Resolving conflict is essential where the objective of the consultation is to encourage discussion of options to develop joint decisions.

What are the benefits of conflict resolution?

Conflict resolution aims to:

1. Foster an analytic framework for problem solving
2. Promote joint decision making
3. Facilitate good working relationships
4. Promote creative momentum
5. Make meetings more productive
6. Encourage participatory decision making
7. Provide a means to handle difficult participants.

How do you resolve conflict?

Conflict resolution involves three inter-related components:

1. Adopting an appropriate framework
2. Analysing the conflict
3. Responding to conflict effectively

#### 1. Framework for conflict resolution

The Conflict Resolution Network has identified the following approaches and attitudes as integral to conflict resolution:

- ◆ **Win/win** - focussing on mutual gain, tackling the issue on the basis of acknowledging differences in needs and attitudes
- ◆ **Creative response** - regarding conflict as an opportunity for learning and positive change
- ◆ **Empathy** - recognising the motivation behind the behaviour of others, 'putting yourself in their shoes'
- ◆ **Appropriate assertiveness** - stating views clearly and neutrally, not backing other people into a corner
- ◆ **Cooperative power** - recognising the difference between power over someone else and power with someone else, treating each party as an equal
- ◆ **Managing emotions** - recognising and dealing with personal anger and frustration
- ◆ **Willingness to resolve** - recognising personal issues clouding the picture, making



- ◆ resolution the goal, not being 'right'
- ◆ **Mapping the conflict** - identifying the underlying needs, fears, values, objectives and visions of participants
- ◆ **Developing options** - moving on to alternative solutions, thinking laterally and constructively
- ◆ **Negotiating skills** - working together towards a solution
- ◆ **Broadening perspectives** - recognising the validity of other views, seeing the problem in its broader context
- ◆ **Mediation** - using a third party to mediate.

## 2. Analysing conflict

Overcoming conflict and disagreement requires attention to the basis of disagreement and the process of decision making. Some key questions are:

- ◆ Can a common definition of the problem be agreed? How can the conflict be characterised - is it due to different interests, strongly held values or perceived differences that do not really exist?
- ◆ What are the reasons for the disagreement? Are they understood? Why are they important?
- ◆ Have positions been taken? Are they movable? Is there information that could be provided that would prompt participants to reconsider their position?
- ◆ Has the proposal been fully discussed? Are there options that would resolve the problem?
- ◆ Do the parties want to work towards a solution? Are there options that would resolve the problem?
- ◆ Do the parties want to work towards a solution? Are the issues negotiable? Are the parties agreeable to negotiation or a dispute resolution mechanism? What are the chances for success?
- ◆ Are there external obstacles to be overcome?
- ◆ Can the decision be delayed to allow for further discussion? What are the constraints on the decision making process?

## 3. Responding to conflict effectively

What are the most effective ways to respond to conflict?

Some strategies are:

- Bring hidden conflicts out into the open
- Disagree with ideas not people
- Share responsibility for conflict
- Focus on the most important issues in the conflict
- Don't polarise conflicting positions
- Don't take sides too quickly
- Don't make commitments that can't be kept
- Respect tentative or sensitive data
- Don't withhold information for tactical advantage
- Allow for breaks in the process to assist rethinking

**An extract from *Resourcing Consultation*, NSW Office Of Social Policy, 1993. <http://www.crnhq.org/>**



## Don't Argue—Discuss!

by Dr. John C. Maxwell

Discussions can be healthy, since they have the potential to build relationships and result in a "win" for everyone. On the other hand, arguments are rarely good. Why? They are forceful attempts to change another person's point of view, and thus result in a "winner" and a "loser."

Arguments always cause some damage, even if you "win." The next time you find yourself involved in a conflict of opinion, use these guidelines to make it a DISCUSSION—resolving the issue while building the relationship.

8. **Welcome the Disagreement.** The other person may have a perspective you haven't considered, so be thankful for it. Maybe this is your chance to be corrected before making a mistake.
9. **Distrust Your First Inclination to Defend Yourself.** Defensiveness is often a natural reaction. But be careful—when you justify yourself, it's hard to change your position later. Plus, you'll miss the benefit of the other person's ideas.
10. **Control Your Temper.** Getting angry always makes communication harder, not easier. So simmer down before you blow your top.
11. **Listen First.** Give your "opponent" a chance to talk. Don't defend or debate. Build bridges of understanding, not barriers of misunderstanding.
12. **Look for Areas of Agreement.** Dwell on areas where you agree. This establishes common ground, helping you find a solution good for both of you.
13. **Be Honest.** Look for areas where you can admit error, then do it. This disarms others and reduces their defensiveness.
14. **Promise to Think Over Their Ideas.** Tell the person that you will consider his point of view, and actually do it. He may be right, after all.
15. **Thank Them Sincerely for Their Desire to Help.** Most people who take time to disagree with you are interested in positive results, the same as you are. Welcome that.
16. **Postpone Action So You Both Can Think Through the Problem.** If need be, suggest another meeting. To prepare, ask yourself some hard questions about your "side," and focus on a mutually beneficial solution.
17. **Be Willing to Agree to Disagree.** Sometimes you may need to accept your difference of opinion and move on. Be flexible whenever possible. Follow Thomas Jefferson's advice: "In matters of principle, stand like a rock; in matters of taste, swim with the current."

via INJOY Interactive: [www.injoy.com](http://www.injoy.com)



**COMMUNITY MEDIATION** offers constructive processes for resolving differences and conflicts between individuals, groups, and organizations. It is an alternative to avoidance, destructive confrontation, prolonged litigation or violence. It gives people in conflict an opportunity to take responsibility for the resolution of their dispute and control of the outcome. Community mediation is designed to preserve individual interests while strengthening relationships and building connections between people and groups, and to create processes that make communities work for all of us.

**MEDIATION IS** a process of dispute resolution in which one or more impartial third parties intervenes in a conflict with the consent of the disputants and assists them in negotiating a consensual and informed agreement. In mediation, the decision-making authority rests with the parties themselves. Recognizing variations in styles and cultural differences, the role of the mediator(s) involves assisting the disputants in defining and clarifying issues, reducing obstacles to communication, exploring possible solutions, and reaching a mutually satisfactory agreement. Mediation presents the opportunity to peacefully express conflict and to "hear each other out" even when an agreement is not reached

### Things to try to correct perception or framing problems:

- I. Try to see the situation from the other person's perspective. You do not have to agree with their perceptions of the situation. But it is important to understand what they think and feel, and why they think and feel as they do.
- II. Don't deduce the other person's intentions from your own fears. It is common to assume that your opponent plans to do just what you fear they will do. This sort of suspicious attitude makes it difficult to accurately perceive the other person's real intentions; whatever they do, you will assume the worst.
- III. Third, avoid blaming the other person for the problem. Blame, even if it is deserved, will only make him or her defensive. Even worse, he or she may attack you in response. Blame is generally counterproductive.
- IV. Discuss each other's perceptions. Explicit discussion of each side's perceptions will help both sides to better understand each other (see the first point). And discussion will help each side to avoid projecting their fears onto one another (see the third point). Also, such discussion may reveal shared perceptions. Acknowledging shared perceptions can strengthen the parties' relationship, and facilitate productive negotiations.
- V. Seek opportunities to act inconsistently with the other person's misperceptions. That is, try to disappoint your opponent's worst beliefs and expectations about you. Just as it is important for you to have an accurate perception of your opponent, it is also important for them to have an accurate perception of you. Disappointing your opponent's negative or inaccurate beliefs will help to change those beliefs. (Note: these five items were drawn from Tanya Glaser's summary of Fisher, Ury and Patton's *Getting to Yes*, pp. 22-40.)

### Dealing with Strong Emotions

Emotional problems include **distrust, fear, anger, and humiliation**. These emotions are very strong, and can derail any working relationship.

The first step in dealing with emotions is to acknowledge them, and try to understand their source. By saying something like "you seem to be very angry about what happened" you can encourage the other person to explain why they are angry and give you some ideas about how you might be able to fix the situation.

On the other hand, if you ignore or dismiss another's feelings as unreasonable, you are likely to provoke an even more intense emotional response.

Allow the other side to express their emotions without reacting emotionally yourself



(unless strong emotions are expected in your culture). If they are not, it is usually best to allow the other person to express their emotions, and then use empathic or active listening to try to understand both the content and the emotion of the message they tried to express.

Symbolic gestures such as apologies or an expression of sympathy can help to defuse strong emotions.

### **Using Effective Communication**

Several communication strategies can avoid misunderstandings and/or correct them once they occur. These include:

- Focus on the person speaking when they are speaking. Don't listen with one ear, while planning your come back at the same time
- When it is your time to respond, think quietly for a minute until you know what you want to say and how you want to say it. Don't just blurt out a response without thinking.
- Use active (or empathic) listening, discussed above, which allows you to confirm that you understood both the substantive content and the feelings behind the words.
- Use I-messages, which allow you to express your feelings without directly attacking the other person (which would likely evoke a defensive and/or hostile response).

### **Focus on Interests, Not Positions**

Good agreements focus on the parties' interests, rather than their positions. As Fisher, Ury, and Patton explain, "Your position is something you have decided upon. Your interests are what caused you to so decide." [p. 42] Defining a problem in terms of positions means that at least one party will "lose" the dispute. When a problem is defined in terms of the parties' underlying interests it is often possible to find a solution which satisfies both parties' interests. (See the Getting to Yes summary for more information.)

So if your workgroup gets into a conflict over who is to do what by when, try not to argue about who is right and who is wrong. (This is a position.) Rather, look at the reasons why people feel the way they do. Why does one person feel that his deadline is unfair or impossible to meet? Is there something that can be done to make his workload more manageable without unfairly taxing the other team members? Try to discover what needs and interests are underneath a person's demands or positions to see what they real problem is about. Very often, it is a problem that can be solved to mutual advantage if it is dealt with openly.

### **Look for Creative Solutions to Problems**

People often assume that the problem with their team is that there is something wrong with one of the other team members. If you separate the people from the problem (as discussed above) and then look for creative solutions to the substantive problems, win-win solutions can often be found. Try working together as a team to brainstorm solutions to the problem (rather than assuming it is just one person's problem). This will enable the person having trouble to feel supported, and is likely to generate ideas that no one alone might have come up with.

Brainstorm a lot of ideas — even wild and crazy ones — before you assess their merits. Don't dismiss anything initially — you can do that later once a better idea comes up. Once you have a number of options to choose from, then discuss the merits and problems of each approach and choose the one that looks best.

Source: The Conflict Resolution Source  
[http://www.crinfo.org/user\\_guides/students.jsp](http://www.crinfo.org/user_guides/students.jsp)



## Negotiation Skills, Managing Conflict, and Handling Difficult People

The following information has been derived from a number of sources, primarily from: *Getting to Yes*, Roger Fisher & William Ury *Getting Past No*, William Ury *Everyone Can Win*, Helena Cornelius & Shoshana Faire

The principles of negotiation and conflict management are based on the assumption that we value relationships and the people we do business with, work with, and the people we live with. The skills and strategies discussed in this paper can be applied to the majority of negotiation or conflict situations. To develop these skills successfully one needs to practice, read and undertake further training.

### What negotiation and conflict have in common

The obvious common denominator in negotiation and conflict is they both involve a relationship with at least one other person. Albeit the relationship may only be a short term one.

1. When you enter into a negotiation or find yourself in conflict with another person, the outcomes you and the other person desire appear to be diametrically opposed. Otherwise there would not be a conflict or need for serious negotiation.
2. The extent to which you have invested (time, money, emotion, ego) in the outcome of either situation may make it easier or harder to achieve what you want. It is unlikely to enter into a negotiation, or find yourself in conflict if you do not care about the outcome. In general, you already have an emotional, financial or other investment.
3. The difference between a conflict situation and entering a negotiation, is that the tension levels are already high when in conflict and relationships may have already been damaged.
4. In either situation, it is common that both parties see themselves as 'right', and want to prove their 'rightness' to each other. In this sense every negotiation has potential for conflict.
5. If both parties maintain their position of 'rightness', there is little opportunity for resolution or for either party to achieve their desired outcomes. Relationships may be irretrievably damaged and neither party wins.

### Definition of Negotiation

**Negotiation** is defined by the Concise Oxford Dictionary as *'to confer (with another) with a view to agreement'*.

There are no formal rules governing how these negotiations are to be conducted, although there are culturally accepted styles or approaches for doing so.

Consequently, dealing effectively with either negotiations or conflicts requires similar skills.

### Understanding conflict

**Different Levels of Conflict** It is not uncommon for a minor conflict to escalate into a major crisis without even those directly involved noticing the signs along the way. People often ignore the early signs of conflict as they do not seem important enough to deal with. Some people work on the 'Peace at all costs' principal, however, this often has enormous long term costs.

The first step in the art of resolving conflict is to look for conflict clues. If you learn to recognise the early clues you can often save a situation from escalating into something more serious and difficult to manage.

**The first clue is Discomfort.** Discomfort is the intuitive feeling that something is wrong, even though you may not be able to put your finger on it. Sometimes it can be a sense that you did not say all you needed to about an issue, that there is 'unfinished business'.

It is important to pay attention to these feelings. Ask yourself, 'Is there something I can do about this?' If there is, act on it as soon as possible. If there isn't stay alert and look for another opportunity to do something about it.

**A minor conflict incident is another clue.** Something minor happens that leaves you feeling upset or irritated for a while. Often these incidents seem so minor it feels unreasonable to make a fuss, and it is soon forgotten. At least it appears to be. These little incidents, however, often keep simmering at an unconscious level and the next time something similar happens the level of irritation increases.



Examples include:

- the person who is always borrowing something and never returns it without being reminded. The level of irritation increases with each incident until he/she borrows something that is needed urgently and cannot be found.
- The member of the family or household who is almost always out when it is their turn to cook or wash up.
- The person who constantly uses up the last of the milk, but never buys a new carton.

**The next level of conflict is Misunderstanding.** Lack of clear communication or lack of rapport often lead to people making unwarranted assumptions about a person's motives, or a situation. Sometimes misunderstanding arises because the situation raises a touchy issue and perceptions of the problem become distorted. Often the person who reacts emotionally or defensively to a situation is unaware of the past, unresolved conflict which triggers these emotions.

**Tension is another obvious clue.** Your own tension distorts your perception of another person and most of what they do. The relationship becomes weighed down with negative attitudes and fixed opinions or positions. The relationship suffers and almost any incident can cause a significant rift.

A Crisis can result from such unresolved tension. A person may walk out of a job or relationship over an unresolved conflict. A crisis can lead to heated arguments or abusive behaviour. People are overwhelmed by their feelings and can no longer behave or think rationally. A crisis can lead to serious, if not irretrievable breakdown in relationships.

Crises usually only occur because people have ignored or been unaware of the earlier signs of conflict. The point is never regard something as too minor to deal with at the time of its occurrence. Early handling or management of minor issues will save much time and energy resolving them in the future if they escalate into something more serious.

**Learnt Responses to Conflict** Not many people feel comfortable with conflict. This is not surprising as most people have learnt how to deal with conflict in their families, and few have positive models.

For many, family experiences of dealing with conflict have been:

- avoidance or withdrawal - let's not talk about it
- anger and verbal or physical aggression
- emotional blackmail - you never, you always
- inappropriate use of power - while you are living in my home you will ....
- passive aggression - eg not talking to one another
- compromise and giving in - usually leaving at least one person aggrieved.

Given that our early experiences of conflict have often been unpleasant, it is not surprising that most of us do not feel comfortable when faced with conflict in business or in the workplace. Conflict may also elicit the same emotional reactions we experienced in similar situations as adolescents and children. Such reactions compound our sense of discomfort as we generally are not conscious of why we are reacting in a particular way.

## Approaches to Resolving Conflict

**Winning at another person's expense** can seriously damage relationships which can be important in the future or in different contexts. Likewise losing can also have serious consequences. It can leave you feeling powerless or angry which can also damage the future of that relationship, or your self esteem.

**Compromise can be seen as a reasonable way to go,** but it may mean that neither of you end up really satisfied with the outcome. Often both parties end up feeling they have lost something.

**The concept of a Win/Win solution may appear to be a cliché or impossible in some situations.** It does not come naturally to everyone. When in conflict or approaching a negotiation we can choose our approach. Sometimes we may fail to choose and revert to a knee-jerk reaction. Reacting in this way is actually a habit probably acquired early in life. One of those learnt responses to conflict.

**Withdrawal:** If you physically or emotionally withdraw from a conflict, you no longer have a say in what happens. Withdrawal can allow a problem to grow out of proportion. It can be used to punish someone. It can leave the other person angry and helpless.

**Suppression:** This is often the peace at any cost approach. Suppression can be positive if it gives you time to think about how you will respond to the matter. However, suppressing a serious



conflict means you don't discuss the main issues and communication is cut off.

**Win/Lose:** This approach is often prompted by a need to protect oneself from being wrong. Win/lose is a power struggle where one person comes out on top. While it is sometime necessary it is rarely a long term answer. Today's loser may not co-operate tomorrow.

**Compromise:** Compromise seems fair, everyone gains something, but no one gets everything they would like. This potentially leaves everyone feeling at least a little dissatisfied. This can then be reinterpreted that someone did better than they should have. Compromise is often not the best solution.

**Win/Win:** It is generally believed that to have a winner, there must be loser. This is true of competitive sport, but it is not necessary elsewhere in life. In many circumstances everyone can win something. The advantages of a win/win approach are that you discover better solutions; relationships grow and become stronger; if you are going to deal with a person more than once, it pays dividends to deal with them fairly.



## Community Forums

### *Basic groundrules for running effective community forums*

A Community forum is based on one or more public meetings to which local residents are invited to share their opinions and ideas about the community's economic future, or a specific economic development strategy. Through the formation of a steering group and advance planning, a tremendous amount of information can be obtained in a short time period, often at minimal cost.

#### **Community forums provide an opportunity to:**

18. Gather opinion
19. Raise awareness
20. Generate new ideas
21. Test ideas
22. Legitimise directions
23. Identify new leadership and resource people

#### **Effective community forums require:**

- First rate organisation, especially in designing, promoting and staging the event
- A comprehensive publicity strategy to ensure local residents are aware and motivated to attend. "No rock should be left unturned" in a publicity effort to attract people to the forum. A notice in the local newspaper is not sufficient!
- Skilled facilitation of the events
- Appropriate timing and location
- Follow up

Community forums also need some **ground rules** which must be outlined at the beginning of such events. A useful list is as follows:

1. Check in old disputes, feuds and ideologies at the door
2. Anything goes! Don't be afraid of new ideas. Respect others' opinions
3. Keep ideas, opinions and comments short
4. Allow everyone to contribute
5. Focus on the positive. Avoid spending time blaming others or dwelling on what has not happened in the past.

An example of a Community Forum is the "Tallangatta 2000" Workshop. A five hour planning event which included the following elements:

6. Introduction to community economic development
7. Challenge to local residents to become part of planning their own future
8. Examination of Tallangatta today and where it could be. Involved small groups focusing on the following questions: -what are the strengths of Tallangatta (what is special about Tallangatta, why do we continue to live here, what is its competitive advantages compared to other places?) -what are the weaknesses of Tallangatta (its drawbacks, limitations, disadvantages as a community?) and -Tallangatta in the year 2000 (what would we like to see it look like, what is our vision, what would we like to see it characterised by?)
9. Discussion and development of practical projects/initiatives/actions which participants would like to see develop in Tallangatta. Groups brainstormed a list and then chose up to four projects/initiatives which had the following features: -contributes to our vision for Tallangatta and its quality of lifestyle -results achievable within one year -utilises underused resources (buildings, equipment, land, people's skills) -builds upon the town's competitive advantage -creates new opportunities/possibilities for local people
10. Participation in a prioritising exercise to determine a ranking order of projects
11. Opportunity to convene or participate in key identified projects - participants volunteered to join task groups.

Source: *Ready, Set, Go. Action Manual for Community Economic Development*. Municipal Association of Victoria. 1994.



# Community Planning

Source: <http://www.communityplanning.net>

## why get involved?

When people are involved in shaping their local surroundings, the benefits can include:

- 1 **Additional Resources** Governments rarely have sufficient means to solve all the problems in an area. Local people can bring additional resources which are often essential if their needs are to be met and dreams fulfilled.
- 2 **Better Decisions** Local people are invariably the best source of knowledge and wisdom about their surroundings. Better decision-making results if this is harnessed.
- 3 **Building community** The process of working together and achieving things together creates a sense of community.
- 4 **Compliance with legislation** Community involvement is often, and increasingly, a statutory requirement.
- 5 **Democratic credibility** Community involvement in planning accords with people's right to participate in decisions that affect their lives. It is an important part of the trend towards democratisation of all aspects of society.
- 6 **Easier fundraising** Many grant-making organisations prefer, or even require, community involvement to have occurred before handing out financial assistance.
- 7 **Empowerment** Involvement builds local people's confidence, capabilities, skills and ability to co-operate. This enables them to tackle other challenges, both individually and collectively.
- 8 **More appropriate results** Design solutions are more likely to be in tune with what is needed and wanted. Involvement allows proposals to be tested and refined before adoption, resulting in better use of resources.
- 9 **Professional education** Working closely with local people helps professionals gain a greater insight into the communities they seek to serve. So they work more effectively and produce better results.
- 10 **Responsive environment** The environment can more easily be constantly tuned and refined to cater for people's changing requirements.
- 11 **Satisfying public demand** People want to be involved in shaping their environment and mostly seem to enjoy it.
- 12 **Speedier development** People gain a better understanding of the options realistically available and are likely to start thinking positively rather than negatively. Time-wasting conflicts can often be avoided.
- 13 **Sustainability** People feel more attached to an environment they have helped create. They will therefore manage and maintain it better, reducing the likelihood of vandalism, neglect and subsequent need for costly replacement.



## General Principles A-Z

Whatever community planning approach you choose, there are general principles which apply to most situations. This section summarizes some of the most important. Adopt and adapt as appropriate

### Accept different agendas

People will want to be involved for a variety of reasons, for instance: academic enquiry, altruism, curiosity, fear of change, financial gain, neighbourliness, professional duty, protection of interests, socialising. This need not be a problem but it helps to be aware of people's different agendas.

### Accept limitations

No community planning activity can solve all the world's problems. But that is not a reason for holding back. Limited practical improvements will almost always result, and community planning activity can often act as a catalyst for more fundamental change.

### Accept varied commitment

Far too much energy is wasted complaining that certain people do not participate when the opportunity is provided. All of us could spend our lives many times over working to improve the local environment. Everyone has their own priorities in life and these should be respected. If people do not participate it is likely to be because they are happy to let others get on with it, they are busy with things which are more important to them or the process has not been made sufficiently interesting.

### Agree rules and boundaries

There should be a common understanding by all main interest groups of the approach adopted. Particularly in communities where there is fear – for instance that others may be trying to gain territorial advantage – it is vital that the rules and boundaries are clearly understood and agreed.

### Avoid jargon

Use plain language. Jargon prevents people from engaging and is usually a smokescreen to hide incompetence, ignorance or arrogance.

### Be honest

Be open and straightforward about the nature of any activity. People will generally participate more enthusiastically if they know that something can be achieved through their participation (eg if there is a budget for a capital project). But they may be quite prepared to participate 'at risk' providing they know the odds. If there is only a small chance of positive change as a result of people participating, say so. Avoid hidden agendas.

### Be transparent

The objectives and people's roles should be clear and transparent at events. For instance, it may seem trivial but the importance of name badges to prevent events being the preserve of the 'in-crowd' can never be stressed enough.

### Be visionary yet realistic

Nothing much is likely to be achieved without raising expectations. Yet dwelling entirely on the utopian can be frustrating. Strike a balance between setting visionary utopian goals and being realistic about the practical options available.

### Build local capacity



Long-term community sustainability depends on developing human and social capital. Take every opportunity to develop local skills and capacity. Involve local people in surveying their own situation, running their own programmes and managing local assets.

#### **Communicate**

Use all available media to let people know what you are doing and how they can get involved. Community newspapers or broadsheets in particular are invaluable.

#### **Encourage collaboration**

Create partnerships wherever possible between the various interest groups involved and with potential contributors such as financial institutions.

#### **Flexibility**

Be prepared to modify processes as circumstances dictate. Avoid inflexible methods and strategies.

#### **Focus on attitudes**

Behaviour and attitude are just as, if not more, important than methods. Encourage self-critical awareness, handing over control, personal responsibility and sharing.

#### **Follow up**

Lack of follow-up is the most common failing, usually due to a failure to plan and budget for it. Make sure you set aside time and resources for documenting, publicising and acting on the results of any community planning initiative.

#### **Go at the right pace**

Rushing can lead to problems. On the other hand, without deadlines things can drift. Using experienced external advisors may speed up the process but often at the expense of developing local capacity. Get the balance right.

#### **Go for it**

This is the phrase used most by people who have experienced community planning when asked what their advice would be to others. You are bound to have doubts, it is usually a leap in the dark. But you are unlikely to regret taking the plunge.

#### **Have fun**

Getting involved in creating and managing the environment should not be a chore. It can be a great opportunity to meet people and have fun. The most interesting and sustainable environments have been produced where people have enjoyed creating them. Community planning requires humour. Use cartoons, jokes and games whenever possible.

#### **Human scale**

Work in communities of a manageable scale. This is usually where people at least recognise each other. Where possible, break up larger areas into a series of smaller ones.

#### **Involve all those affected**

Community planning works best if all parties are committed to it. Involve all the main interested parties as early as possible, preferably in the planning of the process. Activities in which key players (such as landowners or planners) sit on the sidelines are all too common and rarely achieve their objectives completely. Time spent winning over cynics before you start is well worthwhile. If there are people or groups who cannot be convinced at the outset, keep them informed and give them the option of joining in later on.



### **Involve all sections of the community**

People of different ages, gender, backgrounds and cultures almost invariably have different perspectives. Ensure that a full spectrum of the community is involved. This is usually far more important than involving large numbers.

### **Learn from others**

There is no need to re-invent the wheel. One of the best sources of information is people who have done it before. Don't think you know it all. No one does. Be open to new approaches. Get in touch with people from elsewhere who have relevant experience. Go and visit them and see their projects; seeing is believing. Do not be afraid of experienced 'consultants' but choose and brief them carefully.

### **Local ownership of the process**

The community planning process should be 'owned' by local people. Even though consultants or national organisations may be providing advice and taking responsibility for certain activities, the local community should take responsibility for the overall process.

### **Maintain momentum**

Regularly monitor progress to ensure that initiatives are built on and objectives achieved. Development processes are invariably lengthy, the participation process needs to stay the course. If there has to be a break, start again from where you left off, not from the beginning. Periodic review sessions can be very valuable to maintain momentum and community involvement.

### **Mixture of methods**

Use a variety of involvement methods as different people will want to take part in different ways. For instance, some will be happy to write letters, others will prefer to make comments at an exhibition or take part in workshop sessions.

### **Now is the right time**

The best time to start involving people is at the beginning of any programme. The earlier the better. But if programmes have already begun, participation should be introduced as soon as possible. Start now.

### **Personal initiative**

Virtually all community planning initiatives have happened only because an individual has taken the initiative. Don't wait for others. That individual could be you!

### **Plan your own process carefully**

Careful planning of the process is vital. Avoid rushing into any one approach. Look at alternatives. Design a process to suit the circumstances. This may well involve combining a range of methods or devising new ones.

### **Plan for the local context**

Develop unique strategies for each neighbourhood. Understand local characteristics and vernacular traditions and use them as a starting point for planning. Encourage regional and local diversity.

### **Prepare properly**

The most successful activities are invariably those on which sufficient time and effort have been given to preliminary organisation and engaging those who may be interested.

### **Process as important as product**

The way that things are done is often as important as the end result. But remember that the aim is implementation. Participation is important but is not an end in itself.



### **Professional enablers**

Professionals and administrators should see themselves as enablers, helping local people achieve their goals, rather than as providers of services and solutions.

### **Quality not quantity**

There is no such thing as a perfect participation process. The search for one is healthy only if this fact is accepted. Generally, the maximum participation by the maximum number of people is worth aiming at. But any participation is better than none and the quality of participation is more important than the numbers involved. A well organised event for a small number of people can often be more fruitful than a less well organised event for larger numbers.

### **Record and document**

Make sure participation activities are properly recorded and documented so that it can be clearly seen who has been involved and how. Easily forgotten, such records can be invaluable at a later stage.

### **Respect cultural context**

Make sure that your approach is suitable for the cultural context in which you are working. Consider local attitudes to gender, informal livelihoods, social groupings, speaking out in public and so on.

### **Respect local knowledge**

All people, whether literate or not, whether rich or poor, whether children, women or men, have a remarkable understanding of their surroundings and are capable of analysing and assessing their situation, often better than trained professionals. Respect local perceptions, choices and abilities and involve local people in setting goals and strategies.

### **Shared control**

The extent of public participation in any activity can vary from very little to a great deal. Different levels are appropriate at different stages of the planning process but shared control at the planning and design stage is the crucial ingredient (+ participation matrix, page 10).

### **Spend money**

Effective participation processes take time and energy. There are methods to suit a range of budgets and much can be achieved using only people's time and energy. But over-tight budgets usually lead to cutting corners and poor results. Remember that community planning is an important activity, the success or failure of which may have dramatic implications for future generations as well as your own resources. The costs of building the wrong thing in the wrong place can be astronomical and make the cost of proper community planning pale into insignificance. Budget generously.

### **Think on your feet**

Once the basic principles and language of participatory planning are understood, experienced practitioners will find it easy to improvise. Avoid feeling constrained by rules or guidance (such as this handbook)!

### **Train**

Training is invaluable at all levels. Encourage visits to other projects and attendance on courses. Build in training to all your activities.

### **Trust in others' honesty**

Start from a position of trusting others and generally this will be reciprocated. Lack of trust is usually due to lack of information.



### **Use experts appropriately**

The best results emerge when local people work closely and intensively with experts from all the necessary disciplines. Creating and managing the environment is very complicated and requires a variety of expertise and experience to do it well. Do not be afraid of expertise, embrace it. But avoid dependency on, or hijacking by, professionals. Keep control local. Use experts 'little and often' to allow local participants time to develop capability, even if it means they sometimes make mistakes.

### **Use facilitators**

Orchestrating group activities is a real skill. Without good facilitation the most articulate and powerful may dominate. Particularly if large numbers of people are involved, ensure that the person (or people) directing events has good facilitation skills. If not, hire someone who has.

### **Use local talent**

Make use of local skills and professionalism within the community before supplementing them with outside assistance. This will help develop capability within the community and help achieve long-term sustainability.

### **Use outsiders, but carefully**

A central principle of community planning is that local people know best. But outsiders, if well briefed, can provide a fresh perspective which can be invigorating. Getting the right balance between locals and outsiders is important; avoid locals feeling swamped or intimidated by 'foreigners'.

### **Visualise**

People can participate far more effectively if information is presented visually rather than in words. A great deal of poor development, and hostility to good development, is due to people not understanding what it will look like. Use graphics, maps, illustrations, cartoons, drawings, photomontages and models wherever possible. And make the process itself visible by using flipcharts, Post-it notes, coloured dots and banners.

### **Walk before you run**

Developing a participatory culture takes time. Start by using simple participation methods and work up to using more complex ones as experience and confidence grow.

### **Work on location**

Wherever possible, base community planning activities physically in the area being planned. This makes it much easier for everyone to bridge the gap from concept to reality.



Extracts from

## United Nations Background Note

# The Challenge of Human Rights and Cultural Diversity

by *Diana Ayton-Shenker*

source: <http://www.un.org/rights/dpi1627e.htm>

The resulting confluence of peoples and cultures is an increasingly global, multicultural world brimming with tension, confusion and conflict in the process of its adjustment to pluralism. There is an understandable urge to return to old conventions, traditional cultures, fundamental values, and the familiar, seemingly secure, sense of one's identity. Without a secure sense of identity amidst the turmoil of transition, people may resort to isolationism, ethnocentrism and intolerance.

This climate of change and acute vulnerability raises new challenges to our ongoing pursuit of universal human rights. How can human rights be reconciled with the clash of cultures that has come to characterize our time? Cultural background is one of the primary sources of identity. It is the source for a great deal of self-definition, expression, and sense of group belonging. As cultures interact and intermix, cultural identities change. This process can be enriching, but disorienting. The current insecurity of cultural identity reflects fundamental changes in how we define and express who we are today.

How can universal human rights exist in a culturally diverse world? As the international community becomes increasingly integrated, how can cultural diversity and integrity be respected? Is a global culture inevitable? If so, is the world ready for it? How could a global culture emerge based on and guided by human dignity and tolerance?

### Universal Human Rights and International Law

Human rights are emphasized among the purposes of the United Nations as proclaimed in its Charter, which states that human rights are

"for all without distinction". Human rights are the natural-born rights for every human being, universally. They are not privileges.

Universal human rights are further established by the two international covenants on human rights (International Covenant on Economic, Social and Cultural Rights, and International Covenant on Civil and Political Rights), and the other international standard-setting instruments which address numerous concerns, including genocide, slavery, torture, racial discrimination, discrimination against women, rights of the child, minorities and religious tolerance.

Charter of the United Nations and other instruments of human rights and international law. No State is exempt from this obligation. All Member States of the United Nations have a legal obligation to promote and protect human rights, regardless of particular cultural perspectives. Universal human rights protection and promotion are asserted in the Vienna Declaration as the "first responsibility" of all Governments.

Everyone is entitled to human rights without discrimination of any kind. The non-discrimination principle is a fundamental rule of international law. This means that human rights are for all human beings, regardless of "race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status". Non-discrimination protects individuals and groups against the denial and violation of their human rights. To deny human rights on the grounds of cultural distinction is discriminatory. Human rights are intended for everyone, in every culture.

Human rights are the birthright of every person. If a State dismisses universal human rights on the basis of cultural relativism, then rights would



be denied to the persons living under that State's authority. The denial or abuse of human rights is wrong, regardless of the violator's culture.

### **Inherent Flexibility**

Out of this process, universal human rights emerge with sufficient flexibility to respect and protect cultural diversity and integrity. The flexibility of human rights to be relevant to diverse cultures is facilitated by the establishment of minimum standards and the incorporation of cultural rights.

The instruments establish minimum standards for economic, social, cultural, civil and political rights. Within this framework, States have maximum room for cultural variation without diluting or compromising the minimum standards of human rights established by law. These minimum standards are in fact quite high, requiring from the State a very high level of performance in the field of human rights.

The Vienna Declaration provides explicit consideration for culture in human rights promotion and protection, stating that "the significance of national and regional particularities and various historical, cultural and religious backgrounds must be borne in mind". This is deliberately acknowledged in the context of the duty of States to promote and protect human rights regardless of their cultural systems. While its importance is recognized, cultural consideration in no way diminishes States' human rights obligations.

Most directly, human rights facilitate respect for and protection of cultural diversity and integrity, through the establishment of cultural rights embodied in instruments of human rights law. These include: the International Bill of Rights; the Convention on the Rights of the Child; the International Convention on the Elimination of All Forms of Racial Discrimination; the Declaration on Race and Racial Prejudice; the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief; the Declaration on the Principles of International Cultural Cooperation; the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities; the Declaration on the Right to Development; the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families; and the ILO Convention No. 169 on

the Rights of Indigenous and Tribal Peoples.

Human rights which relate to cultural diversity and integrity encompass a wide range of protections, including: the right to cultural participation; the right to enjoy the arts; conservation, development and diffusion of culture; protection of cultural heritage; freedom for creative activity; protection of persons belonging to ethnic, religious or linguistic minorities; freedom of assembly and association; the right to education; freedom of thought, conscience or religion; freedom of opinion and expression; and the principle of non-discrimination.

### **Cultural Rights**

Every human being has the right to culture, including the right to enjoy and develop cultural life and identity. Cultural rights, however, are not unlimited. The right to culture is limited at the point at which it infringes on another human right. No right can be used at the expense or destruction of another, in accordance with international law.

This means that cultural rights cannot be invoked or interpreted in such a way as to justify any act leading to the denial or violation of other human rights and fundamental freedoms. As such, claiming cultural relativism as an excuse to violate or deny human rights is an abuse of the right to culture.

### **A Cultural Context**

The argument of cultural relativism frequently includes or leads to the assertion that traditional culture is sufficient to protect human dignity, and therefore universal human rights are unnecessary. Furthermore, the argument continues, universal human rights can be intrusive and disruptive to traditional protection of human life, liberty and security.

When traditional culture does effectively provide such protection, then human rights by definition would be compatible, posing no threat to the traditional culture. As such, the traditional culture can absorb and apply human rights, and the governing State should be in a better position not only to ratify, but to effectively and fully implement, the international standards. Traditional culture is not a substitute for human rights; it is a cultural context in which human rights must be established, integrated, promoted and protected. Human rights must be approached in a way that is meaningful and



relevant in diverse cultural contexts. Rather than limit human rights to suit a given culture, why not draw on traditional cultural values to reinforce the application and relevance of universal human rights? There is an increased need to emphasize the common, core values shared by all cultures: the value of life, social order and protection from arbitrary rule. These basic values are embodied in human rights.

Traditional cultures should be approached and recognized as partners to promote greater respect for and observance of human rights. Drawing on compatible practices and common values from traditional cultures would enhance and advance human rights promotion and protection. This approach not only encourages greater tolerance, mutual respect and understanding, but also fosters more effective international cooperation for human rights. Greater understanding of the ways in which traditional cultures protect the well-being of their people would illuminate the common foundation

of human dignity on which human rights promotion and protection stand. This insight would enable human rights advocacy to assert the cultural relevance, as well as the legal obligation, of universal human rights in diverse cultural contexts. Recognition and appreciation of particular cultural contexts would serve to facilitate, rather than reduce, human rights respect and observance.

Working in this way with particular cultures inherently recognizes cultural integrity and diversity, without compromising or diluting the unquestionably universal standard of human rights. Such an approach is essential to ensure that the future will be guided above all by human rights, non-discrimination, tolerance and cultural pluralism.

Published by the United Nations Department of Public Information DPI/1627/HR--March 1995

**Australian National Commission for UNESCO (United Nations Educational, Scientific and Cultural Organization)**

(<http://www.dfat.gov.au/intorgs/unesco/>) (<http://www.unesco.org>) UNESCO functions as a laboratory of ideas and a standard-setter to forge universal agreements on emerging ethical issues. The Organization also serves as a clearinghouse – for the dissemination and sharing of information and knowledge – while helping Member States to build their human and institutional capacities in diverse fields.

**Federation of Ethnic Communities' Councils of Australia (FECCA)**

(<http://www.fecca.org.au>) FECCA is the national peak body which represents and advocates for diverse cultural and linguistic communities and promotes Australian multiculturalism, community harmony and social justice for all.

**Useful Cultural Diversity Links**

[http://www.usyd.edu.au/eoo/cultural\\_div/links.shtml](http://www.usyd.edu.au/eoo/cultural_div/links.shtml)

Anti-discrimination Board

[http://www.lawlink.nsw.gov.au/lawlink/adb/ll\\_adb.nsf/pages/adb\\_index](http://www.lawlink.nsw.gov.au/lawlink/adb/ll_adb.nsf/pages/adb_index)

Community Relations Commission

<http://www.crc.nsw.gov.au/>

Ethnic Communities Council of NSW

<http://www.eccnsw.org.au/>

NSW Employment Equity and Diversity

<http://www.eeo.nsw.gov.au/>



## Indigenous Australians

Source: Wikipedia

<http://www.answers.com/topic/australian-aborigine>

**Indigenous Australians** are the first inhabitants of the Australian continent and its nearby islands, continuing their presence during European settlement. The term includes the various indigenous peoples commonly known as **Aborigines**, whose traditional lands extend throughout mainland Australia, Tasmania and numerous offshore islands, and also the Torres Strait Islanders whose lands are centred on the Torres Strait Islands which run between northernmost Australia and the island of New Guinea.

The term "Indigenous Australians" encompasses a large number of diverse communities and societies, with notably different modes of subsistence, cultural practices, languages, technologies and inhabited environments. However, these peoples also share a larger set of traits, and are otherwise seen as being broadly related. A collective identity as Indigenous Australians is recognised and exists alongside the identity and membership of many local community and traditional groups.

There are also various names from the indigenous languages which are commonly used to identify groups based on regional geography and other affiliations. These include: Koori (or Koorie) in New South Wales and Victoria; Murri in Queensland; Noongar in southern Western Australia; Yamatji in Central Western Australia; Wangkai in the Western Australian Goldfields; Nunga in southern South Australia; Anangu in northern South Australia, and neighbouring parts of Western Australia and Northern Territory; Yapa in western central Northern Territory; Yolngu in eastern Arnhem Land (NT) and Palawah (or Pallawah) in Tasmania.

These larger groups may be further subdivided; for example, Anangu (meaning a person from Australia's central desert region) recognises localised subdivisions such as Yankunytjatjara, Pitjantjatjara, Ngaanyatjara, Luritja and Antikirinya.

The word aboriginal, appearing in English since at least the 17th century and meaning "first or earliest known, indigenous," has been used in Australia to describe its indigenous peoples as early as 1789. It soon became capitalised and employed as the common name to refer to all Indigenous Australians. Strictly speaking, "Aborigine" is the noun and "Aboriginal" the adjectival form; however this latter is often also employed to stand as a noun. Note that the use of "Aboriginal(s)" in this sense, i.e. as a noun, has acquired negative, even derogatory connotations among some sectors of the community, who regard it as insensitive, and even offensive. The more acceptable and correct expression is "Australian Aborigines," though even this is sometimes regarded

### POPULATION

<u>New South Wales</u>	134,888
<u>Queensland</u>	125,910
<u>Western Australia</u>	65,931
<u>Northern Territory</u>	56,875
<u>Victoria</u>	27,846
<u>South Australia</u>	25,544
<u>Tasmania</u>	17,384
<u>ACT</u>	3,909
<u>Other Territories</u>	233
<b>Total Population</b>	<b>458,520</b>

as an expression to be avoided because of its historical associations with colonialism. "Indigenous Australians" has found increasing acceptance, particularly since the 1980s.

The Torres Strait Islanders possess a heritage and cultural history which they identify as being distinct from mainland indigenous traditions; the eastern Torres Strait Islanders in particular are related to the Papuan peoples of New Guinea, and speak a Papuan language. Accordingly, they are not generally included under the designation "Australian Aborigines." This has been another factor in the promotion of the more inclusive term "Indigenous Australians."

(The once-common abbreviation "Abo" is now widely considered highly offensive, roughly equivalent to "nigger" in the United States. Use of the word "native", common in literature before about 1960, is also regarded as offensive.)

### Languages

*Main articles: Australian Aboriginal languages and Australian Aboriginal sign languages*

The Australian Aboriginal languages have not been shown to be related to any languages outside Australia (it should be noted that there is one language indigenous to Australia which does have known external connections, Meriam Mir, a Papuan language spoken in the eastern Torres Strait). Given the time-depth of the occupation of Australia linguists consider it unlikely that any such connections will ever be found/citation needed. In the late 18th century, there were anywhere between 350 and 750



distinct groupings and a similar number of languages and dialects. At the start of the 21st century, less than 200 indigenous languages remain and all but about 20 of these are highly endangered.

Linguists classify Australian languages into two distinct groups, the Pama-Nyungan languages and the non-Pama Nyungan. The Pama-Nyungan languages comprise the majority, covering most of Australia, and is a family of related languages. In the north, stretching from the Western Kimberley to the Gulf of Carpentaria, are found a number of groups of languages which have not been shown to be related to the Pama-Nyungan family or to each other: these are known as the non-Pama-Nyungan languages. While it has sometimes proven difficult to work out familial relationships within the Pama-Nyungan language family many Australianist linguists feel there has been substantial success[1]. Against this some linguists, such as R. M. W. Dixon, suggest that

the Pama-Nyungan group is rather a sprachbund, or group of languages having very long and intimate contact, rather than a typical linguistic phylum[2].

Given their long occupation of Australia, it has been suggested that Aboriginal languages form one specific sub-grouping. Certainly, similarities in the phoneme set of Aboriginal languages throughout the continent is suggestive of a common origin. A common feature of many Australian languages is that they display so-called mother-in-law languages, special speech registers used only in the presence of certain close relatives. The position of Tasmanian languages is unknown, and it is also unknown whether they comprised one or more than one specific language family, as only a few poor-quality word-lists have survived the impact of colonisation and attempted genocide.

## BUNDJALUNG ELDERS COUNCIL ABORIGINAL CORPORATION

Bundjalung Elders Council Aboriginal Corporation,  
PO Box 528 Lismore NSW 2480 Phone: (02)66215578 Fax: (02) 66215527

Source: <http://www.sharedvision.org.au/bund2.html>

The Bundjalung Elders Council Aboriginal Corporation was the first Elders Council formed in Australia.

The Bundjalung Elders Council have ongoing consultations and meetings with organisations and community groups throughout the Bundjalung Nation to better relationships with Aboriginal communities.

The Bundjalung Elders Council Aboriginal Corporation was formed in 1989 in response to the Elders concern about Leadership on cultural and traditional values for the Bundjalung Nation. There were originally 69 members of the Council and currently there are 35 elected and participating Elders. Currently the Bundjalung Elders Council Aboriginal Corporation consists of elected representatives from 17 communities based in Northern Rivers NSW. Lismore, Baryulgil, Tabulam, Yamba, Casino, Cabbage Tree Island, Byron Bay, Tweed Head, Nimbin, Coraki, Ballina, Evans Head, Kyogle, Maclean, Grafton, Box Ridge.

### Vision

Our Vision is: To lead the development of economic, cultural and social opportunities to better the lives of the people of the Bundjalung Nation and work through partnership with key stakeholders. To achieve our Vision we need:

• Clear protocols to ensure things are done the right way for Aboriginal people and their communities. This means that the social and political conventions of each

community are followed.

1. Respect for cultural differences in communication internally and externally.
2. Effective Leadership for the nation
3. Ability to handle challenge and change
4. Strategic Partnership
5. Skilled and Dedicated Staff
6. Quality management processes

• Business Plan 2003-2008

The Bundjalung Elders Council launched a five year Business Plan in August 2003. Within this Business plan the Council has identified eight portfolios that will address the importance to the Bundjalung Nation.

1. Culture and Heritage
2. Housing
3. Human Services
4. Racism
5. Key Stakeholders
6. Transport
7. Education
8. Economic Development

The Bundjalung Elders Council are available for school activities, community events, openings, meetings and consultation.

CONTACT: Cultural and Heritage Coordinator,  
Shared Vision Aboriginal Corporation Inc. Phone:  
(02)66215578 Fax: (02) 66215527



## Wollumbin Festival 2004 Elders Talk

Source <http://www.wollumbindreaming.org/bundjalungelders>

### *Uncle John Roberts introduction to the Elders talk on Saturday*

Ok, like I said this is the best part of the afternoon when we get to listen to Bundjalung Elders from our Bundjalung Elders Council. I pay a lot of tribute, honor and respect for my elders and from love respect and honor comes truth. Stick with the truth.

On the end with Uncle Linky Gordon, here we have Uncle Roy Gordon, Aunty Pauline Gordon who is still at the Northern Territory Darwin University doing her bachelor degree, for a lady of her age anybody can do it. A big hand for Aunty Pauline and we have Marline Boyd from the Githrabul tribe, Aunty Pauline from the Welabul tribe, Roy Gordon from the Welibul tribe, Linky Gordon from the Welibul tribe, myself from the Widjabul tribe. All these tribes make up the tribes of Bundjalung. Aunty Agnes Roberts also from the Widjabul tribe, Carmel Knight from the Bandjalang tribe Coroki. So you see what you've got here is a huge range of Elders from the Bundjalung Nation, from all tribes of the Bundjalung Nation.

As Uncle Roy said on the stage earlier that there were 13 tribes that made up the Bundjalung Nation. Those tribes went through a lot of hardship, mayhem the lot you name it. There's not a tribe within the Bundjalung Nation that hasn't been touched by massacres. A matter of fact the Bundjalung Nation was the last frontier. In other words what I am saying is this was the last place where white settlement hit and the tribes of Bundjalung were hit pretty fierce and very hard. But the one good thing that still remains within Bundjalung and the Bundjalung nation is that because if you look back at history and look at the 1800's and look at the 1860's when this tribe was hit, and Byugal 1842, Tabulam 1842, Coroki 1842, look at Lismore 1853, look at Woodenbong 1848. Then you can see how white settlement covered and hit the tribes of Bundjalung but the good thing that remains because it was like yesterday, the traditions laws and custom and language and song still remains within Bundjalung and that's one thing that we're all as Bundjalung people are very proud of.

Now I'll hand you over to Aunty Pauline. [^ Return to Top ^](#)

### **Aunty Pauline Gordon**

Thanks John; over there I'd like to introduce my husband Ken, my daughter Michelle, my brother in law Roy and my granddaughter Gabriel. Ok. So we're still Aboriginal no matter what colour we are. We're still Aboriginal people and we still fight to retain our identity which we have a right regardless of what Howard says. We have a right that we are Aboriginal people and we were the first people here. So any rate I was going to read a bit off this but what I'd like

to talk about, myself a bit.

I'm 71 and I was brought up here in Grafton and I was taken away when I was 8, taken away into an institution, put into an institution here with my 3 sisters. One was 18 months old, the other one Selena was 3½ years and my other sister Pat was about 18 months older than myself. So we were taken away and separated from our people, my mother and taken to a girls place called the girls training home Cootamundra. I've got a bag all about that. I went to a reunion this year about it and there wasn't too many of them left alive anyway. So we were all running around asking have you seen so and so and so and so you know and they said no they've gone, they've all gone. So we were sharing stories, very sad when we went up there to Cootamundra. Anyway getting back I'd like to, I owe it to my father because way back in the 20's he was an activist and he fought way back then for the rights of Aboriginal people and for human rights and at that time Aboriginal people didn't have empowerment or we weren't even around. We were invisible people at that time and dad my father he was thrown in goal, called a traitor to the crown and treason and all this and that, just for speaking up for Aboriginal people that were along the river banks and living in gullies and places like that working for the white man helping to put the fences up and doing that. So most of the history that a lot of you people don't know was it was the black people, you're Aboriginal people that carried the white people on their shoulders to get this country mostly where it is now and helping to survive when the ships were wrecked there on the rocks, there coming from England but at that time dad, he used to go all around. What they did they turned around and they grabbed all the Aboriginal people after they finished opening the land and helping the people they called pioneers and that, they turned around and they got all the old people and they put them onto missions and reserves then and you don't learn about this in history in school or anything. So any rate they put all the old people in there and their families and they separated the kids and put them into white institutions to break the culture link. So that's what they did and I was one of them, I was there. I never seen my parents for 10 or 12 years. No writing, no letters, no Christmas presents, never ever seen an Aboriginal woman or a man all the time locked up in the institution. So I just want to fill you in a little bit about knowing an Aboriginal person, what happened to an Aboriginal person in this country. So Aboriginal people were put onto the missions and that, they turned around and had a white manager over them. So if any of the dark people turned around and said anything they were kicked off the mission. So where did that black man



have to go with his family, where did he have to go, he had nowhere to go. The white man owned his country. The settlers and then the pastoralists and they owned his country, so where did he have to go. The only place he could go with his family was to take them down, living outside of townships and city dumps. That's where they lived and survived because they couldn't go to their own country and they couldn't go on to anywhere else, they had nowhere else to go. So they were a displaced people in their own country. They were dispossessed of their country, dispossessed and told when they were on the missions, don't speak your language, don't practice your rituals and your corroborees. You forget all about that or you'll get thrown out. So that's the truth I'm telling you. That's what happened to Aboriginal people and then they took the children the old people and thought Oh well they'll die there and we'll take these white kids and we'll breed them out. We'll breed the Aboriginal people out and as you can see we're all different shades and colours but we still maintain and we still fight for the rights of who we are. Aboriginal people are the descendants of the first people of this country and nothing or no one, Howard or no one is going to change that. [clapping/cheering] So we continue fighting and fighting against who we are as Aboriginal people and that's our heritage and we pass it down to our kids and tell them. We maybe different shades and that but they know who they are in their heart and they have a right to know and to know who they are and this is their country.

So dad in the meantime was fighting for Aboriginal peoples rights. He used to go down there Sundays in the park and he'd get up on the stand there and he'd talk about issues, on Aboriginal issues and that and he'd talk about Aboriginal people and that and the funny thing is the white, the non Aboriginal people hardly ever ever spoke to an Aboriginal person you know and so it was only at that time during the war. This is during the war and there was no work around and the white people started going out bush doing seasonal work and trying to survive like that. So what happened there they seen all these people living under logs and trees and that and Aboriginal people and who are they where did they come from and all this and that. They got to know what we had to put up with so that when they came back and 67 came along that's when they voted in, 80% of them voted in for rights for us to be recognized, being alive people giving us the right to vote in this country.

So when that went on and dad he went overseas and when he came back we were gone. We were in a home there. He didn't know where we were. He fought in the Middle East and went over to the Middle

East there and when he came back and there were thousands of Aboriginal people went over there especially from Bundjalung country and they all went over together and a lot of them were in the German camps and that and things like that and dad came back.

So that's a little bit about our history then in getting on to after the mission days they turned around to fund the missions. They turned around to call them communities to make them nice and pleasant. So they called it communities and that enabled the government the federal government to fund Aboriginal people. Instead of saying reserves or reservations and missions, it sounds very nasty. So they're very careful in picking out nice words you know like when they claimed Australia they called it Terra Nullius. You know, no one was here. No one live here, it was an empty place and that's how old Captain Cook stuck his flag in up there at Cooktown. Stuck it in there and claimed the whole of the East coast of Australia just like that. You don't learn that in your school books at school or anything and that's exactly what happened. But the Hawaiian people took care of old Cook anyway. So thank goodness for that. They speared him good and proper and so...

Talking about racism. Well when I came out of the home I was 18 after finishing scrubbing people's floors and getting up and cleaning their kids and everything like that and being mentally, sexually and physically abused by the white master, so this is in the institution that we all went through. But I came to Sydney. I was lucky I found my mother there and there was about 6 black families living in Sydney at the time because they lived on the reserves and everything. Well I didn't know nothing about the outside world and it was all this business, white stuff put into my head and I knew we were dark but I didn't know about being an Aboriginal. So any rate we were sitting in the park, we were sitting there yarning up and the next minute their quick Pauline, quick get up. I said what, what, their all running, get up, get up, here comes the police. I said well what did we do, they said don't you know were Aborigines and I found out later there was a curfew out. It was legislation curfew out that all Aboriginal people had to be off the streets at 6 o'clock and if a non Aboriginal person was found talking to an Aboriginal person they were heavily fined and you can get all that information, its all documented in 'vote Ferguson no 1' at the back. Every things there, all the Acts they had for Aboriginal people. But I'm real proud to say after what we've all been through and I'm pretty well sure these ladies here will agree with me, we don't hate anyone, aye, and that's the truth. [clapping]



**RTD4802A Develop approaches to include cultural and human diversity  
ASSESSMENT EVIDENCE GUIDE**

**KNOWLEDGE:**

- sources of culturally relevant materials and verbal information
- understanding of indigenous peoples and history
- cultural protocols and perspectives
- relevant legislation and guidelines
- principles of equal opportunity and affirmative action
- current relationships between culturally diverse groups in the area
- understanding of the role of various sections of the community in historic and relationship terms

**SKILLS**

- apply flexible communication procedures
- identify and modify procedures and processes
- adjust written materials to audience
- be flexible in the application of program guidelines and policy
- resolve conflict
- negotiate



## RTD4802A Develop approaches to include cultural and human diversity

This competency involves the process of identifying and accessing culturally diverse groups in the community so they are included in program development and implementation. It requires ability to identify cultural diversity in a community, develop processes to include culturally diverse groups, and communicate support for involvement of culturally diverse groups. It requires knowledge of sources of culturally relevant materials and verbal information, understanding indigenous peoples and history, principles of equal opportunity and affirmative action, and current relationships between culturally diverse groups in the area. NOTE: for indigenous contexts, the delivery and assessment of this competency must comply with community protocols and guidelines and be supported by elders and custodians of country.

<p><b>S</b> SUPPORT</p>	<p><i>Keep supporting information to be verified by trainer at end of course including:</i></p> <ul style="list-style-type: none"> <li>◆ A work diary or project journal</li> <li>◆ list of sources of information</li> <li>◆ list of people &amp; organizations consulted</li> <li>◆ notes from researching relevant legislation</li> </ul>	<p><i>Check completed</i></p> <p><input type="checkbox"/> _____</p> <p><input type="checkbox"/> _____</p> <p><input type="checkbox"/> _____</p>
<p><b>K</b> KNOWLEDGE</p>	<p><i>Complete the following subjects:</i></p> <p>Working with Other Cultures Course:</p> <ul style="list-style-type: none"> <li>• Sourcing culturally relevant information, protocols &amp; legislation</li> <li>• Adapting program &amp; communications</li> <li>• Indigenous peoples &amp; history</li> </ul>	<p><input type="checkbox"/> _____</p>
<p><b>O</b> OBSERVATION</p>	<p><i>To successfully compete the program you will need to demonstrate the ability to:</i></p> <ul style="list-style-type: none"> <li>◆ Employ appropriate forms of communication</li> <li>◆ Conduct inclusive facilitation process</li> <li>◆ Resolve conflict and negotiate</li> </ul>	<p><input type="checkbox"/> _____</p> <p><input type="checkbox"/> _____</p> <p><input type="checkbox"/> _____</p>
<p><b>P</b> PRODUCTS</p>	<p><i>Provide written work/samples of work including:</i></p> <ul style="list-style-type: none"> <li>◆ Program outline &amp; guidelines</li> <li>◆ Promotional material</li> <li>◆ Reports and articles</li> <li>◆ Research paper</li> <li>◆ Discussion papers and articles</li> <li>◆ References &amp; letters from stakeholders</li> </ul>	<p><input type="checkbox"/> _____</p> <p><input type="checkbox"/> _____</p> <p><input type="checkbox"/> _____</p> <p><input type="checkbox"/> _____</p>
<p><b>E</b> EXPERIENCE</p>	<p><i>You will need to complete the following work experience:</i></p> <ul style="list-style-type: none"> <li>◆ Undertake voluntary &amp;/or paid work with a community organization and/or project involving culturally diverse groups or disadvantaged people</li> </ul> <p>NB previous experie</p>	<p><input type="checkbox"/> _____</p>





LISMORE WATER –  
A BUSINESS UNIT OF  
LISMORE CITY COUNCIL



PROTOCOLS  
for the  
Nimbin Water Supply Committee (NWSC)

September, 2001

	NWSC OPERATING PROTOCOLS		REPORTING & SUPPORT PROTOCOLS
1	Meetings should always start on time. Meetings generally to be held in daytime and be as efficient and brief as possible. Meetings will stick to an agenda. There will be a time limit of three (3) minutes on expression of opinion.	1	Council will resource the NWSC within budget provisions – to ensure the work of the NWSC is carried out to the best of its ability.
2	Quorum – meetings should be held and commence when there are at least six (6) community representatives in attendance.	2	Council and relevant agencies will provide technical support (e.g., information and presentations). Members of the NWSC will endeavour to become familiar with background information so as to enable the NWSC to operate effectively in undertaking its tasks.
3	The NWSC may consider inviting consultant/specialist speakers. This will be with the agreement of the Project Committee and subject to budgetary constraints.	3	The NWSC may seek to carry out inspections and visits to increase their understanding of relevant issues. Council/others will assist where practical.
4	The NWSC shall prepare a communications strategy, which will assist in making the NWSC (and its task) known to the community and in gaining information and feedback. Regular updates will be provided to the community.	4	The NWSC will attempt to organise meeting dates within the regular schedules of Council meetings and Consultant timelines to assist in creating an efficient planning process.
5	Apologies are required if any member of the NWSC is unable to attend and should be directed to Carol Davis.	5	Contacts for the NWSC at Council are: <ul style="list-style-type: none"><li>• <b>Minutes/Agenda</b> Carol Davis (6625 0518)</li><li>• <b>Technical</b> Janaka Weeraratne (6625 0422)</li></ul>
6	Minutes of meetings are to be provided as soon as possible after the meetings to NWSC members (ten [10] days prior to the next meeting), along with a draft agenda for the next meeting.	6	The NWSC will report to Council's Project Committee. The Project Committee may make its own recommendations to Council. Minutes of the meeting will be circulated to Council.
7	The Agenda for next meeting will be determined at current meeting by the NWSC.  Additional Agenda items may be added by individual NWSC members after the meeting – but must be sent to Carol and Janaka at least one week prior to the next meeting. These items will be placed in 'general business' - noted with the name of the proponent.	7	Prior to finalising options, the NWSC will determine detailed objectives for the solution and agree to the assessment process measuring these options against those objectives. This will be an agreed process between the NWSC, Project Committee and Council – getting progressive agreement as we move along towards final option(s) choice.





LISMORE WATER –  
A BUSINESS UNIT OF  
LISMORE CITY COUNCIL



PROTOCOLS  
for the  
Nimbin Water Supply Committee (NWSC)

September, 2001

	NWSC OPERATING PROTOCOLS		REPORTING & SUPPORT PROTOCOLS
8	<p>The NWSC shall be an open forum, working co-operatively together as a group and helping each other to be informed and involved.</p> <p>NWSC members are required to stick to the protocols and Robyn Francis will facilitate meetings. As chairperson, she has the right and responsibility to enforce these protocols. When Ms Francis is unavailable, the committee members will appoint a facilitator for the meeting.</p>	8	<p>The NWSC shall have contact with relevant organisations and committees including:</p> <ul style="list-style-type: none"> <li>• Northern Rivers Institute of Health and Research</li> <li>• Environmental Protection Authority</li> <li>• National Parks and Wildlife Service</li> <li>• Aboriginal Lands Council.</li> </ul> <p>Each authority to be invited to attend the NWSC meetings if required by the Committee.</p>
9	<p>NWSC members shall respect each other's opinions and views – allow people to finish their discussion – then ask questions. There will be no interjections.</p>	9	
10	<p>NWSC members should:</p> <ul style="list-style-type: none"> <li>- not seek to dominate the meeting;</li> <li>- speak concisely;</li> <li>- accept each other as equal (all have skills, experience and expertise);</li> <li>- encourage others to express views;</li> <li>- be self-managing in the forum.</li> </ul>	10	
11	<p>The NWSC will use the principles of consensus decision-making to come to agreement on issues, with review if necessary. The committee may be able to reach consensus by:</p> <ul style="list-style-type: none"> <li>• Determining what dissenters need for consensus to be reached;</li> <li>• Changing the option or considering new options;</li> <li>• Synthesising the ideas of all committee members;</li> <li>• "Parking" an issue to deal with later;</li> <li>• Developing a holding strategy while a position is being finalised;</li> <li>• Reviewing or setting a sunset date for a decision;</li> <li>• Making an adaptive or conditional decision;</li> <li>• Having a stepped or phased in decision;</li> </ul> <p>Whatever method the committee uses, it must fully, creatively and rigorously explore options, ideas and ways of resolving opposition to a decision.</p>	11	<p>Consensus is reached when either:</p> <ul style="list-style-type: none"> <li>• Everyone enthusiastically supports the decision;</li> <li>• Everyone is satisfied with the decision;</li> <li>• Everyone can live with the decision;</li> <li>• Not everyone agrees with the decision but no one will block it.</li> </ul> <p>If consensus cannot be reached, a consenting position may be put to Council.</p> <p><i>(card system) shades of support are acknowledged.</i></p>