Community Development

Methodological guide

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Methodological introduction

'Community Development' is a methodological guide of the flagship project 'Acting Communities – Active Community Involvement' (EFOP -1.3.1-15-2016-00001), offering methodological support to workers, experts, volunteers, organizations and institutions at local communities implementing the TOP-5.3.1-16 and TOP-6.9.2-16 programmes entitled 'Strengthening Local Identity and Cohesion'.

Before looking at the building blocks of methodology, let us clarify the principles of community development in order to have a full picture of the aims and functions of our community-building activities. Please refer to the Glossary for an explanation of any further terms required to understand community development.

Principles: community and involvement

The starting point and benchmark in any profession are its *principles* – anything done within this profession will qualify as right or wrong, exemplary or to be rejected in relation to these.

The community principle. The aim of community development is to promote participation in a local community and in society as a whole. The final goal is to make sure that everyone belongs to a certain group, so that they are embedded in a community and society and thus have the opportunity to improve their own conditions of living and can participate in community activities aimed at bringing about positive change.

Communities are fundamental for human existence. 'The greatest innovation of humankind is the evolution of communities. Competition between communities has a more decisive role in human evolution than competition between individuals. Communities are many-headed and many-handed biological and cultural constructions with attention to every detail... They have provided a reliable and balanced environment for human life through million years of evolution... Communities are the optimal space for human nature... we need local communities where people can learn that mankind can only survive in such communities, and that local cultures are the greatest benefit and most significant human value, along with all the advantages of centralization' (Csányi, 2005.)

According to Warren (Warren 1963), an American sociologist, communities fulfil five functions in our lives:

Socialisation, through which the community channels into the individuals' certain values, which are valid mostly in the given culture. *Economic prosperity*: the community provides for the welfare of its members.

Social participation. The community offers its members the opportunity of being involved in social and public life and of exercising rights and obligations. *Social control* is another community function. It is based on community values and norms as well as on a commitment to, and responsibility for, public matters.

Collaboration, leading to *mutual support*, whereby community members may perform tasks that may be too large or too urgent for a single individual. This function is also called solidarity.

'While all have locality relevance, this does not mean that they necessarily are functions over

which the community exercises exclusive responsibility or over which it has complete control. On the contrary, the organization of society to perform these functions at the community level involves a strong tie between locally based units such as businesses, schools, governments, and voluntary associations and social systems extending far beyond the confines of the community... Nor ... does it mean that these functions are not performed by other types of social systems such as informal groups, formal associations, and whole societies. The community, however, is especially characterized by the organization of these functions on a locality basis.' (Warren, ibid.)

Community activities for the public good in local social groups – through community members' regular communication, involvement and the ensuing solidarity – are the main form of manifestation of participatory democracy. The social risk of ignoring communities is that an increasing number of oppressed and marginalised people may become alienated from society.

The principle of participation

Belonging means *participation*: one participates in the life of the community where one belongs. In a general sense, participation appears at both personal and community levels.

At the *personal level* individuals are supposed to be involved in the management of their own lives, taking responsibility for themselves. They will take control of themselves instead of just drifting, they create their own life paths, selecting values and setting targets accordingly, and choose partners to help them in their endeavours towards these targets.

At the *community level* involvement means knowledge of each other and of the community, and connections within the community. It also means mutual trust and support as well as solidarity, common norms and reciprocity. A high level of participation indicates a healthy, well-functioning community.

Participation also appears at the level of *society* in the form of interactive and institutional processes: in the creation of networks, communication systems and institutions (founding new ones, e.g. non-governmental organizations, organizing social services, preparing legislation, negotiating and operating advocacy institutions, etc.), as well as in the use of the already existing institutions (knowledge and utilisation of opportunities, compliance or non-compliance with the law, etc.).

In a political sense, participation means involvement in various levels of the decision-making process. This is the level where participatory democracy is most prevalent. Participation in this case means that the citizens' will prevails directly and not via representatives. Citizens and their organizations take part in the communal and social planning and decision-making processes.

Participation, just as becoming part of a community, may take place spontaneously, without the involvement of an expert. The need for, and necessary extent of, professional involvement is defined by the maturity of a community – their educational and organizational level, culture of citizenship and discipline.

Involvement will become necessary when a given community and its members display a low level of participative activity in the interactive and institutional processes of their

community/society; when mutual trust and solidarity are weak; when the numbers of civil institutions and networks for mutual help, of active relationships and volunteers are low; when the residents are not aware of their rights, obligations and opportunities, and the existing (governmental) institutions that are meant to work for them actually operate without them; and when the number of those involved in the decision-making and scrutiny processes is low.

'Viable neighborhoods are differentiated by the fact that these are neighborhoods in which residents can control the local social order. Residents in such neighborhoods set the goals for collective life, and they have the ability to implement programs to accomplish these goals.' (Schönberg 1979.)

'Community development has a narrower and a broader interpretation. It is a pedagogical method known in pedagogical science and psychology as a means of fostering children's personal development and life skills, while in sociology, in the terminology of community activities, it can refer to a method of encouraging participation, a profession, or a movement. In all of its senses, community development signifies the development of social and civic core competencies of individuals or small groups, locally or in communities of common interest or spirituality, thus strengthening the social capital'. (Arapovics 2016.)

This guide considers community development to be a means of social intervention, providing tools and methods for practitioners. Pál Beke, a key personality in the shaping of community development practices, writes: 'Community Development (...) is more than the development of human and collaborative skills and more than the practice of initiating collaboration; it also means creating the necessary conditions in the municipality or sub-region where the targeted problems and stakeholders are found. In this sense community development, apart from a programme of human skills development, is a complex activity including activities of organizational, institutional, municipal and regional development.' (Beke 2001. pp 377-378.)

Tamás A. Varga (Varga – Vercseg 1998.) summarises the seven main stages of community development in the following way:

Creation of new movements. This requires the involvement of the people and their organizations; organization of the district, contacting stakeholders and shaping the forms of communication.

Exploration of the situation. This, in other words, is a socio-economic diagnosis given by the community, actively involving non-expert members as well. The most important step is to explore the community's self-awareness and to identify problems, but it is also important to explore materials on local history, urban sociology and statistics as well as on development, and to make this knowledge available to the community.

Exploration of the *public opinion*, motivations and potentials to act, and aligning these with the problems. This process is done by the community and not by the organizer/developer, who may help out if needed. *A joint ranking of the tasks, planning problem-solving processes, drafting action plans and self-help projects.*
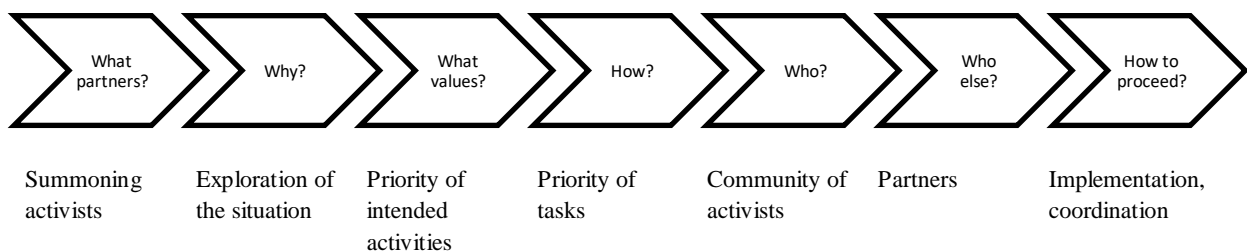
'Building institutions', i.e. the establishment of new habits and organizations within the local community, founding new community organizations, training, shaping the attitude required for action, learning new techniques, launching a number of local activities (projects), the

development of an information system and establishment of public forums Raising public interest, PR activities. Maintenance and support of self-organizing processes.

Finding and engaging partners: building contacts and networks between local, national and international organizations, conflict management, assertion of interests.

Coordinating work, helping with implementations that may get stuck, helping in assessing implemented processes and planning further steps, professional help in the creation of an intellectual infrastructure for local society development, lobbying with decision-makers and influencing legislative processes.

Stages of community development[1]

What partners?	Why?	What values?	How?	Who?	Who else?	How to proceed?
Summoning activists	Exploration of the situation	Priority of intended activities	Priority of tasks	Community of activists	Partners	Implementation, coordination

The process takes 9-12 months. A further 1–2 years are needed for process stabilisation.

We have thus laid out the principles and processes of our work. We will now present the steps of these processes, but before that we put forward an indispensable professional condition for those involved in the work:

The order and combination of methods and techniques to be applied will be determined by the circumstances. The participants will apply a range of methods and techniques simultaneously during the community development process, in a *community working mode*, from beginning to end. This means that needs will be explored, active citizens found, programmes planned, etc., primarily by the activated community members, and not the community developer. It is thus not the developers who explore local needs, the knowledge, traditions, institutions and typical work forms of the local people, present social structures, sub-regional roles and functions of the local community, etc. (for the study they are writing). The most important goal is that, together with the developer, the *members of the community should discover their own community and culture*. Acting in the community working mode will empower not the developer but the members of the community.

Community cultural development brings about a change of paradigm for cultural institutions, museums and libraries, where the starting point is the community and its existing and potential cultural values. (Arapovics 2016) The purpose of community cultural development is to

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[1] Based on figures from the cited study by Mária Arapovics and a presentation by Márton Beke http://mokk.skanzen.hu/admin/data/file/20151009/beke-marton.pdf

encourage cultural activity, involvement in the organization and shaping of local cultural life, and to develop cultural participation. An active involvement of local communities and cultural institutions in exploring, raising awareness about, reanimating, renewing and handing down values will contribute to strengthening the local community's ability for initiation and action. In what follows we will discuss the main methods and tools of community development, based on the process and principles outlined above. We will present their definition – as given in the Glossary –, purpose and conditions of use, the methodological points to be considered when applying particular methods and tools, the expected results, further information on the various methods and tools, resources, and the literature discussing experience concerning their use.

1. Situation analysis

1.1 Community interview

DEFINITION

Community interviews are an important method of initiation, of addressing and involving the population. Although conducted one-on-one, the term 'community' is used because the subject of these interviews is the local atmosphere, the connection between individuals and the community, the content of local identity, development plans and the capacity to act.

PURPOSE OF THE ACTIVITY

The community interview is mainly meant to mobilize the individual to participate actively in the life of the community and the local society.

KEY TERMS

community interview; content of local identity; community development plans; capacity to act

CONDITIONS

- personal: community developer, community cultural organizer, local community volunteers
- material: meeting/resting rooms for people conducting the interviews, computer capacity, note paper and pens, printer, A4 sheets
- financial: room rental fee (if needed)

APPLIED TOOLS AND METHODS

Interviews can be conducted not only by the community developer, but also by the 'core staff', an interested and involved group of volunteers from the population selected during the first

round of interviews with the assumption that they will take the initiative. This is only partly because it would not possible to cope with the number of interviews otherwise, another reason is that community development should aim at applying community working methods from the very start. At this stage the community developer shall prepare this 'core staff' for the function and methodology of initiating and conducting interviews.

The first step in contact building is to find the individuals that the heads of the local community that they know consider to be significant local personalities and opinion leaders. The community developer requests their participation in a conversation, a so-called interview, after explaining its purpose and gaining their consent. At the end of the first interview the initiator finds out who else in the community should be contacted for an interview. This way locals will suggest more initiators, while building a community network. This local network will gradually lead to a 'wider circle', which will play a decisive role later in the community discussions and surveys, when further activists will be added to their numbers.

The interview will them encourage to answer three basic questions:
- What does it mean for you to live here? (What is good about living here? What is not?)
- What would you change and how?
- How could you contribute to these changes?

Our basic attitude is supportive listening and empathy. We will have to make sure to put our partner at ease during the interview, and so giving positive feedback is acceptable. In case our partner tries to establish a balance in communication by asking questions about us, we may offer as much relevant information as seems necessary. We should not try to appear different from what we are, as this would destroy our credibility.

We should try not to pry 'everything' out of our interviewee. Quite the contrary: we should concentrate on finding out about their relation to the community, and should not let them get distracted by talking about relationship problems. The interview is successful if the interviewee feels good afterwards and does not regret revealing information about themselves to a stranger or wonder what the interviewer wanted and how the information will be used.

At the end we may offer an opportunity for another discussion, this time in a *community form* (*please see methodology separately below)*, to which we invite each interviewee. We need to explain that a community action is being launched, whose content and methods will be designed and implemented by the community members with the help of professionals, and that we find their personal involvement in the process very important. It is useful to set a time and place for this community discussion before we say goodbye.

It goes without saying that we may not divulge personal information to locals about each other after the interview. A dictaphone or a notebook are the easiest ways of recording the interview, but if these make our interviewee uncomfortable, we may do without them and take notes afterwards. The personal content of an interview should never be published, but information relevant to the project may be included later in a project summary or in an application to a tender. It is quite likely that we get to meet special personalities, representing community norms

or possessing rare (local) knowledge. They may be asked to take part in an interview, or series of interviews, to talk about their life, crafts and skills, and local traditions. This local knowledge, however, is not to be recorded for a local history collection, but rather to be returned to the community where it originates from, strengthened by local publicity (filmed portraits, poetry collections, articles in the local press, yearbooks and presentation in school classes, etc.). The interviews will thus become positive sources of community identity.

Local volunteers may summarise and classify the interviews with the help of the community developer. As the content of the local identity is taking shape, a list of values and problems is drafted and we get an idea of the local community's level of activity and range of skills (i.e. how they can contribute to development by the community).

With an appropriate number of interviews, the developer and the extended core will have information about the issues that are on local people's minds. At this point they are still unable to prioritise the problems – nor are they supposed to, as it is the community's task – and they are also unable to see the main directions of community activities. These will unfold during the public community discussions (*see there*).

RESULTS, EXPECTED OUTCOME
- The 'core staff', the group of local initiators will take shape,
- the selection of volunteers, the 'wider circle', begins as well, and the first network initiative emerges,
- local volunteers are enabled to conduct community interviews,
- an initial idea is beginning to form about the content of local identity, local development plans and resources, and the motivation of the interviewees.

Literature, website links

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2004 *Közösségfejlesztő leckék kezdőknek és haladóknak.* [Community building for beginners and professionals]

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1.2 Community discussion

DEFINITION

Community discussions (or a series of them) are meant to uncover the experiences, values and community problems noted during the community interviews, to be adopted and discussed by the community. These community discussions are to be arranged among the interviewees, the neighbours and acquaintances they want to involve, and the representatives of local institutions, under the guidance of the community developer.

PURPOSE OF THE ACTIVITY

- We recognize that we have shared causes;
- We see these causes in a new perspective;
- We draw a sense of security from the fact that we are not alone;
- Community responsibilities and commitments may take shape;
- The communal situation may help in outlining and managing important local causes collectively;
- A plan is drafted to involve an even wider circle of people (see also community survey).

KEY TERMS

community discussion; making the community aware of local values, problems and causes; commitment to community activities

CONDITIONS

- personal: community developer, community cultural organizer, active and engaged locals
- material: meeting room, attendance sheet and memo
- financial: room rental fee (if needed)

APPLIED TOOLS AND METHODS

At the first community discussion the initiators present their findings from the interviews, the values, community problems and local causes explored → **community developers'/volunteers' presentations**, then they ask the audience to select the areas that are the most important for them → **community discussion, led by the community developer**.

Once this list is drafted, they jointly agree upon their priorities and scheduling → the community discussions are regularly **repeated, and this regularity leads to creating a new institution in the community**.

During the following open community discussions, members activated by the interviews explore **a topic they have selected** (e.g. the situation of the young, job creation, local publicity).

Community members will come to these discussions with a variety of expectations. It takes time and, sometimes, several meetings before they understand each other's wishes. This is a rich group dynamics process, revealing whether it is possible to launch community activities or further individual work, interviews or other methods are still needed. We may sometimes be disappointed to find that fewer people turn up than we talked to personally. People may stay away for a number of reasons – they may find the working method unusual; they may lack confidence to speak in public; they may have failed in public speaking earlier; they may fear that the developers or others in the group want to use them; some may stay away assuming they don't need this – e.g. the well-off and the very busy, or those feeling hurt because of their poverty, or even those better qualified than the average, decision-makers, local 'potentiaries', etc. These people should also be involved in the community processes, albeit with different strategies. Some may turn up once and cannot be kept in the process much longer, because they are too busy and impatient to untangle problems – in other words, they have already reached the stage to which the others will only come during the discussions; we may prepare these people to join later.

If the public expresses the **wish to involve a wider circle** – and this will happen almost invariably –, we may suggest the use of a *community survey* at the first community discussion. *(The method is explained separately.)* We should not rush to formalize questions, especially if we find that people enjoy discussions without a specific purpose, enjoy the company and have things to say to the others. Locals may have easily been seeing each other regularly and not have come as far as formulating the first question, although they may have solved a number of problems in the meantime. In our experience **community activities are often begun** at this early stage of the process, mostly around easily manageable local causes with the promise of success. Members of the community may be engaged in these community activities without any specific preparation, because they are already empowered by their socialisation and cultural readiness. More complex tasks, which require planning, coordination, resources and the creation of partnerships, may be realized at a later stage of the process, after the action plans have been drafted.

Invitation: the initiators may invite the members of the community to an open community discussion in several ways: they may see significant locals in person to explain their plans; invitations may be sent to the same people; announcements can be made on posters, through loudspeakers, in the local press and on TV, or in a combination of these, to raise public interest. If the initial discussion is successful and gets local publicity, further discussions may be arranged, which may then be repeated every week or every other week.

The initiator(s) must be aware that the **turnout** at these community discussions may vary greatly each time, even despite a most thorough organization, but this is by no means a failure. Some topics may be more interesting and may attract more people, while others will engage fewer. Processes have their own dynamics too: there is a lot of initial interest, but the number of participants will gradually be reduced until only the 'most determined ones' remain. The initiator(s) need to feel how far they may go in making the causes public with the help of this

method, and when they need to change tracks. After 8-10 discussions (sometimes sooner) the participants may feel 'now is the time to do something', which will indicate that a new method is due to be used.

These discussions formulate the questions and activity alternatives, around which the community activities may be organized. Public discussions should be followed by **community planning**, for which we have several methods to choose from. If we want to extend the group of initiators, the central core, to create a wider community base to community problem-solving, if time allows, and if the will of those initiators committed to the process is strong enough, then the application of the **community survey** method is warmly recommended.

An **attendance sheet** is recorded at every community discussion, and later a **memo** is made available in a community cultural/public collection institution.

RESULTS, EXPECTED OUTCOME

- The wider circle of potential local initiators is extended;
- Goals are reached:
- Community responsibilities and commitments may take shape;
- The communal situation may help in outlining the management of important local causes collectively;
- A plan is drafted to involve an even wider circle of people (see also community survey).

Literature, website links

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1.3. Community survey

DEFINITION

The community survey is a door-to-door community-building and activating method actively involving the locals, which addresses (and involves) everyone in the municipality, thus extending the number of people acting for the public good.

PURPOSE OF THE ACTIVITY

- To extend the group of local activists.
- To collect of a wide range of opinions on matters of local interest, and to make a survey looking at the locals' motivation and capacity to act.
- To have the widest possible outreach. Positions and opinions will be expressed even by those who have not done so before, because they have never had the opportunity or wish to do that personally.

Conditions of drafting the questionnaire and conducting the survey: we need to have the analysed results of the community interviews and discussions at hand; please refer to their methodology.

KEY TERMS

local causes; community survey; door-to-door survey; collection methods; community developing and engaging method

CONDITIONS

- personal: community developer, community cultural organizer, engaged locals (volunteers)
- material: a meeting room regularly available for meetings and continuous training, flipchart/pens; post-it blocs, notepaper and pens, printer, A4 sheets
- financial: room rental fee (if needed)

APPLIED TOOLS AND METHODS

During the community survey neighbours will contact one another with a questionnaire drafted by the initiators during the community discussions (*please see community discussion as well*).

The questions have alternative answers that were worked out in the course of these discussions. The questionnaire is aimed at more than just collecting opinions: it reveals ideas for development along with the capacity to act in line with the alternatives offered, to make sure that planning and implementation may start in several community groups after the data and

results have been consolidated and evaluated.

If the idea to reach out to and engage every member of the community is raised at the community discussions, the developer(s) may ask if those present are willing to participate in organizing and conducting a comprehensive community exploration. A short overview of the process may be given, and if the participants approve, another meeting may be arranged for the actual organization of the tasks to be done. The developer(s) may promise to draft a set of questions with answer options after each topic is closed, and to prepare a questionnaire plan once each subject has been properly explored, which the community members can discuss, correct and approve of. *(For the methodology of questionnaires and community survey please see the list of references - Közösségfejlesztő leckék* [Lessons in community development]*, pp 39-45.)* The initiators will then forward the questionnaire thus drafted to every adult in the municipality/neighbourhood, then collect the answers, analyse and assess them in working groups, and create an action plan based on the results, which will be implemented by the NGOs shaped during the process, together with internal and external partners they have involved. *(Please refer to Local action plan.)*

Finally, members of the extended circle, the 'active core', will present the results and the action plan to the public. They present this content in a printed publication as well, which is personally delivered to every household. It is recommended to present the community survey results and local action plan to the municipal representatives and to invite their comments and active participation in the implementation.

RESULTS, EXPECTED OUTCOME

- The group of local activists is further extended;
- Engaged, conscious citizens, capable of acting locally;
- A strengthened community identity;
- The forming of active community groups;
- The forming of new contacts, neighbourhood relations és partnerships;
- A growth of local public forums;
- Collaboration for the public good.

Literature, website links

Varga, A. T. – Vercseg, I.

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214fdbda8ec1256f1800529729?OpenDocument

1.4. Local action plan

DEFINITION

A plan built on the results of the community survey, including the needs of the locals along with their plans for their personal future and for their municipality, in the implementation of which the locals are actively involved.

PURPOSE OF THE ACTIVITY

The purpose is to involve self-organizing citizens as partners in working to reach this goal, together with other NGOs, their own local government, professional organizations and business partners.

Conditions of drafting: We need to have the analysed results of the community surveys, interviews and discussions at hand; please refer to their methodology.

KEY TERMS

local action plan, partnership, empowerment – training, establishment of new institutions within the community, local activities, coordination

CONDITIONS

- personal: community developer, community cultural organizer, active participation of the partner consortium – representatives of the local government, non-governmental organizations, professional organizations and institutions and the business sector
- material: meeting rooms, computer capacity, projector, flipchart and pens, post-it blocs, note paper and pens, printer, A4 sheets
- financial: room rental fee (if needed)

APPLIED TOOLS AND METHODS

A local action plan is designed for a longer, 3-5-year, term, and the implementation requires

planned and coordinated activities in several areas. The activity programme consists of these planned, mutually reinforcing activities, and may be broken down into smaller units, aka projects.

It is useful to set up a planning matrix to schedule the actions to be taken:
- What is to be done **now**, what is to be done **soon** and **later**?

The table will also include the group of responsible individuals to be appointed here and now whom the community group believes to be competent in the given issue: local government, local citizens, local community organizations, professionals, professional and advocacy bodies, central government, etc.

	Things to be done	Now	Soon	Later	Person responsible	How?
1.						
2.						

Template for planning matrix

The table may have a **how?** heading, where the manners of implementation are described; e.g. step 1: training, step 2: forming an organization (e.g. a cooperative), etc.

The programme is likely to outline several project ideas based on the results of the applied involvement methods (interviews, community discussions, community surveys), and several of these may relate to the management of the same issue. These may be treated as alternative solutions, which we need to analyse in order to select the one which is most in line with the community's present capacity (working capacity, expertise, financial resources). The solution(s) deemed good and realistic may then become the subject of a project-planning activity.

Points to consider: When planning a project, one needs to consider the human investment needed for its implementation: community organizations, the need to launch learning and information processes; financial investments; finding business and cooperative forms, grants; and what sorts of professional, consultative, informational and organizational background and forms of community employment are needed, etc.

Further points:
- In the case of an initial (first) local action, quick results will boost confidence and motivate people to perform further more complex tasks – a quick and simple task may prove a successful start;
- If the planning is done by experienced NGOs and strong organizations together with the local government and the business sector, they may set out to perform considerably

larger and more complex activities after a thorough preparation process involving experts and partners.

EMPOWERMENT, TRAINING

A number of necessary tasks may only be implemented after proper training. The exploration process itself is a community learning process, whether or not we make the community aware of this from the beginning. People also need to learn to think in local community terms. Most computer-related activities also require training. Finding partners is really effective only when done by properly skilled professionals. Local volunteers also need to learn about democracy, civil society and the functions of the governmental, non-governmental and business sectors. The tasks outlined during the exploration may also require training. The key figures of the local projects learn to write tender applications; future entrepreneurs and founders of small cooperatives attend courses on business and cooperatives, visit successful companies and functioning cooperatives; people seeking to be involved in village tourism will organize language and tourism courses and study trips in the country and abroad, because good examples provide the best source of motivation, etc. Raising funds for individual activities is also partly the task of the community. Another task is to learn to give a quick and efficient summary of the information and activities required for an application, along with making a budget.

These trainings are provided partly by the community developers and community cultural organizers, and partly by the training institutes connected to the community through their organizing activities. After training, the local volunteers may become volunteer community organizers.

BUILDING PARTNERSHIPS

The plan may be forwarded beyond the community boundaries to the neighbouring local governments, NGOs, communities and municipalities conducting similar tasks in the sub-region or the region; to the county general assembly; to institutions and organizations, inviting them as partners, to potential sponsors and the media. Inviting and engaging external help is a lobbying activity at the same time – experts need to be involved, grants sought, community jobs created, etc.

It is thus important that the plan should be managed by the newly shaped community organizations. They need to decide on contact persons for all those involved, and to appoint people to discuss the plan, which has previously been sent out in writing, with each partner in person. Remarks and comments made this way may be integrated continuously into the plan.

ESTABLISHING NEW CIVIL ORGANIZATIONS – BUILDING INSTITUTIONS IN LOCAL COMMUNITIES

Locals conducting the community exploration, initiators, drafters, interviewers and assessors, etc. form a community on their own, whose activity is communal exploration itself, and to cover the expenses of which grants may be sought. Several other communities may come to life along

with this first one during the implementation of the plans, which need to discuss and define their identities, tasks and strategies among themselves, preferably in the form of a residential training course.

The involvement of local talents in acting for the public good may also help to create new communities; e.g. starting a local publication, establishing a museum, giving language classes, etc. We are looking for community solutions everywhere!

RESULTS, EXPECTED OUTCOME

- The community's local action plan is drafted with the involvement of the stakeholders (locals and their organizations), interested professional institutions and experts;
- The action plan is written in partnership and is implemented in the same manner: the content of the programme and its projects as well as the group of people in charge are clarified;
- A coordinated development activity is established with several participants;
- There is an increase in the participants' commitment, knowledge and involvement in local actions;
- New institutions are established in the local community;
- There is a growth in local publicity;
- Relations are created with the world outside of the community;
- The community raises further funds in order to be able to continue with its plans.

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2. A historical exploration of community activity in the local administrative area, part of such area or region involved in the project

Community knowledge – from the viewpoint of community work – has real value when it is actually used to foster activities for the public good. This is what makes community surveys an effective method (*see guidelines above*), as they allow local citizens to acquire community knowledge, and this then becomes the basis of their shared activities. A community survey is a tool and not an end product: our aim is to let a healthy, vital and growing community evolve, where the inhabitants will look for opportunities to improve their lives and are active in building the kind of local society they want.

The community developer as well as the local communities draw information from written sources; however, their main sources are the local inhabitants themselves. The most important and most difficult task is to understand our present, which is changing at an incredible pace, and the greatest amount of information about this will come from significant local persons and opinion leaders, and from interviews conducted with the people that they recommend, NGO leaders and their credible representatives, people who have played a role in public life and in public service. We may interview them about their life, the history of their organization or profession but, mostly and primarily, we should perform a community interview, as explained in the previous chapter, to find out about their will to act.

Increasingly, the main trend in community development processes is the shaping of local *social relations*, solving conflicts and provision for the conditions of collaboration. We need to know to what extent a municipality is open or closed, to find out about local social relations. Openness refers to the number and extent of the municipality's external relations, and whether the social, economic and cultural relations of a community are defined by these or internal relations, rather. Involving the locals, we need to find out about local identity and its content (see well-being interviews, community survey; the best is to let them explore it by themselves), the balance of power between local political players and interest groups; informal relations among the locals, the social-charitable activities of the church, non-governmental organizations and movements, local publicity and the role of the communities; collaboration, communication, the cause and nature of conflicts; events of local social life.

Some knowledge of the operation of the local government and the municipal council is indispensable for each development direction, and this includes work in the municipal council, the relationship between public administration and the local government, relations and information network of the local government, its management, local taxes and the local government's associates and partners. Obviously, the most important questions for our purposes are municipal development policies and the frequency and manners of reaching out to the citizens and their communities.

One needs to learn about the *specifics of local culture and local cultural life* in the interest of any kind of development. Farming and mining cultures and extinct or dying crafts and trades

have made an impact on the thinking, cultural habits and socialising traditions of the practitioners, and to this day define local thinking.

The developer needs to adapt to the established ways of community life, traditions and customs, and needs to cooperate with the cultural and communal institutions. The development process not only requires meeting venues but also explores cultural needs, which may be satisfied by the cultural, public collection, educational, communal and social institutions, if these are partners in collaboration.

Naturally, it is also worth exploring written resources, if there is interest and capacity for this in the community. No doubt, it is the great elders' lives and stories that are the most enjoyable sources of learning about local history, along with archives, documents, local history studies, church history documents, ethnographical collections and monographies. One must also look at the private items and documents held at local public collections and cultural institutions, minutes of the municipal assembly, local development plans, county and national registers of associations and companies, etc., data in the Register of Geographic Names and of the National Statistical Office from 1892, and periodicals like Településtörténeti Tanulmányok (Studies on Local History), Település- és Népiségtörténeti Értekezések (Studies on Local and Ethnographical History), sociographies and works of literature.

When exploring the history of local community activities (for community development purposes), it is not our task to look at other, equally important aspects, such as landscape conditions; geographical and transport situation, traffic location; the physical 'body' of the community, architecture in the past and now; names of streets, districts, parcels and boundaries and their history; municipal development plans; nor can we look at the settlement in its environment or its traditions relating to economy and job creation; however, several of these may become part of our community survey, even if that was not the original purpose.

3. Actions, activities, events, programmes and processes

3.1 Community activities

Community action has a twofold meaning in this guide: on the one hand, it refers to a community activity intended to achieve a single goal using a single method. An activity is also considered an action when the impact is significantly more complex than the goal (e.g. the goal is to arrange a community exhibition; impact: increased local participation, deeper insight into the community's identity, a new channel of communication between generations, etc.). Unlike in everyday language, an action in our definition is not a one-off, short term community event but, rather, a possibly longer-term effort devoted to the implementation of a single goal (e.g. the exploration of traditions, which may require years).

3.1.1 Exploration of local traditions

DEFINITION

Knowledge, awareness, practice or a series of activities bearing a meaning, which can concern any area of life, connected to a significant day in the calendar year or to some other significant event in local history, handed down by generations until the present or in an earlier period of the history of society, still sustained by the community, or communities, of a village.

"...one of the major differences between a celebration and a spectacle: we are but spectators of the latter, while active participants and recipients of the former." (Vanier 2006)

PURPOSE OF THE ACTIVITY

To collect, genuinely explore and adapt to the present situation, with the involvement and engagement of locals, those festivity traditions that are relevant for the present-day local society, with the purpose of strengthening local identity through reviving events connected to significant dates. Further, by strengthening ties to the community, or to an ethnic group, to give a boost to the creativity of the people involved, to initiate dialogue and collaboration between different people and generations, and to provide an opportunity for the community to represent themselves.

KEY TERMS

local traditions, festivities, significant days, festive traditions, tradition revival, quest for identity, festive symbol, self-representation of the community, community memories

CONDITIONS

Personal: community cultural developer mentor, programme manager, older locals, locals who may be engaged, young people, volunteers, a museologist preferably qualified in ethnography, and possibly a leader of an ethnographical collection

Material: written sources documenting the tradition, publications on local history, local press, private letters, diaries, films and voice recordings (as many items as possible from this list), a video camera or dictaphone to record memories and a photo camera, objects required for the revival of the tradition (e.g. clothes, vehicles, food etc.), library, archives, museum collections and documents

Financial: room rental for rehearsals (if needed), external participants' fee (e.g. an orchestra).

APPLIED TOOLS AND METHODS

Collection of information about the community's traditions and festivities in the past.

These may belong to the following types:
   a) Traditional community activities, customs and festive rituals connected to the calendar year or ecclesiastical year (e.g. Christmas nativity plays, Anna-day balls).
   b) Events connected to the longer periods of the agricultural year and natural holidays (e.g. carnival and harvest feasts, summer solstice, etc.)
   c) Exploration of the traditions and festivities connected to local history (e.g. community foundation day or memorial days of other historical events), and of recent and past events.

These may be explored and studied with the help of a combination of the methods and resources below:
   a) based on monographs and resources on local history already published or in manuscript, e.g. theses, local collections,
   b) based on the research and publications of members of the local or county museum,
   c) by obtaining information through interviews from the older, preferably the oldest, generation about traditions of the past. Selection of the interviewees and interviewers and formulation of the questions are done according to the points the community has chosen as relevant (*please see the methodology of community discussion, community planning*),
   d) from archived documents.
   e) During the interviews and discussions, we may want to ask the interviewees to try to recall their childhood and youth:
      • What communities existed in the village? These may have been organized by age groups (e.g. girl or boy communities, young men's associations), by profession (e.g. miners, fishermen) or by area of interest (philately, choir), etc.
      • Did the communities have regular events and meetings? Who organized these community events? Do the descendants of these organizers have any material and/or cultural memories (e.g. scripts, librettos, family memories) connected to the festive traditions in their possession?

- How did the given community celebration or festivity change during the years and decades?
- What events did the community organize that were connected to significant dates (name days, e.g. Catherine and George) or to religious holidays (Christmas, Easter, indulgence day, Corpus Christi procession, pilgrimage, etc.)?
- Do they know any stories from the past which are considered as significant historical events, worthy of commemorating?

f) If no information may be collected about past festivities and traditions, then one may choose to organize events around general significant dates. Please refer to *Jeles napok, ünnepi szokások (Significant dates, festive traditions)* in the list of references. Earlier traditions of the area and the region and the characteristics of the settlement also need to be taken into consideration when establishing traditions (e.g. there is no point in organizing a harvest party if no grape is grown in the area).

RESULTS, EXPECTED OUTCOME

Festivities and events connected to a community's celebrations and significant dates will strengthen the sense of belonging as well as community and local identity in the community or targeted group (e.g. young people, the religious group or the farmers, etc.).

Celebrations move us out of our everyday world; they may add colour and joy to our everyday life and offer an opportunity to relax and to obtain cultural and learning experiences.

These are socialisation exercises as well, teaching young people involved in the revival of the festivities how to celebrate, while the older generations may hand down their knowledge, making them feel useful and valuable.

Activities connected to festive rituals are projections (and not only mirror images or expressions) of social relations.

Celebrations have ethical relevances. They codify cohesion. They provide special attention to, and an unconditional acceptance of, all those involved. Invitation to a celebration is an honour, and so is its acceptance. Outsiders may not be part of a celebration: the invitation is therefore a request to join the community. Rejecting an invitation is a refusal of the community: one cannot celebrate on their own.

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3.1.2 Presentation of community achievements

DEFINITION

For the purposes of this guide, anything achieved as a result of the activity or collaboration of the locals or their communities in the process of community development will be called a community achievement, regardless of whether it is part of the community action plan. Any event or activity organized by the local community may be considered a community achievement, e.g. a youth club refurbished by the local youth, or a newly created Facebook page... In other words, any event, action, project, process or 'thing' implemented within in the framework of, or as a result or consequence of, community development.

PURPOSE OF THE ACTIVITY

When presenting community achievements, the purpose is to let a lot of people find out about the given event, action, project, process or 'thing', to make sure that not only the active participants are aware of them, but others as well.

KEY TERMS

involvement, local action plan, local publicity, information point, achievements of a community development process, community exhibition

CONDITIONS

The conditions depend on the tool and method selected.

APPLIED TOOLS AND METHODS

We have a practically endless range of tools to present an achievement to as many people as possible:

- We may write about it on the community's website, Facebook page, in the local paper; we need to make sure that these contributions are made by the participants and not by us, mentioning as many participants by name as possible (thus promoting the communal recognition of those acting for the community);
- We may post photos of the event and of the individual steps of the process in the foyer of the local cultural institution, or in other community venues (including restaurants as well as bus stops);
- Participants in the implementation may give presentations about the preparation and implementation process, where the audience may get a backstage view of the organization of a local festival, for instance;
- We may arrange an exhibition to display the artwork of the newly launched arts-and-crafts course, or another one displaying objects in connection with the given achievement, from the collection of the local museum or archives.

When drafting our community action plan, we should take every opportunity to consider how best to communicate the achievement, in case the plans are successfully implemented.

RESULTS, EXPECTED OUTCOME

We can, on the one hand, ensure an increasing attendance at community events and, on the other hand, we can contribute to the acknowledgement of the active locals working for their community.

Literature, website links

Please see in other sections of this guide relating to community processes.

3.1.3 Neighbourhood events in the community, neighbourhood festivals, drawing a community map

DEFINITION

Neighbourhood festivals are an important method of reaching out to individuals and involving them. Genuine neighbourhood festivals are an addition to the predetermined initiatives of the stakeholders, as an externally added programme contributing to local intentions. Such an

occasion provides an opportunity for meeting each other, gathering information and finding points of connection at the same time. A series of spontaneous discussions may yield a good amount of information, but when supplemented with a community map or a survey, etc., the individuals, their groups, their diversity and similarities will be seen all at once.

PURPOSE OF THE ACTIVITY

- to create occasions to meet;
- to show the diversity of the individuals – symbolically as well as physically;
- to collect information about individuals – to create a joint database;
- to find similarities, common points and factors;
- to create further connection opportunities.

KEY TERMS

individual, common factor, dialogue, interest areas, missing items, activity, volunteering, neighbourhood, activities with the neighbours

CONDITIONS

- personal: community developer, community cultural organizer, local community volunteers
- material: room or a tent for outdoor locations, benches, tables, felt pens, paper, standing board if there is no wall, folding screens
- financial: printing, room rental fee (if needed)

SUBSTANTIVE COMPONENTS

Expression of the self: answering the question 'Who am I?', what sorts of roles appear in the life of the individual (mother, wife, teacher, neighbour, etc.), what groups and communities they belong to, what they are proud of.

When meeting another person, the similarity of any factor or feature may give rise to trust, which is a starting point for dialogue. People feel good when they find similarities in others; it makes them feel safe and enables them to open up more easily. Dialogues starting along similarities will bring up other sentiments, e.g. 'I am proud of this...', 'I'd like to have this or that in our street, or a film club in the village', etc. All of this information will show the community's common interest areas. Such missing items may prompt activities involving two, three or even more people.

Such activities and regular meetings enable the 'we belong together' feeling to grow, and thus people may proceed towards defining a shared identity.

Everyone draws comfort from knowing that they are part of a whole and their individual knowledge and actions will contribute to shared results, making them a useful member of the

community. A prerequisite for all this is that people get to know each other and that dialogues evolve.

APPLIED TOOLS AND METHODS

People can be summoned via an invitation in the letterbox or through friends and acquaintances. The community map may be connected to an existing event where a lot of people turn up, e.g. a village festival or a show, or even the corner of the market place.

At neighbourhood festivals 'pot luck'[2]is an important feature, and it is indicated in the invitation.

Community map: identifies the individual members of a community yet to be established. It is a map of the given street, village or city district, marking the houses. All participants will pin a tiny flag on it, with their names on the flags. The essence of the community map is to indicate (inner) resources.

Questionnaire/data sheet: these collect personal information with the help of simple questions: gender, age, how long have they lived there, any children (in which institution), occupation, any hobbies etc., availability, readiness to volunteer, any skills, readiness to help, anything they are willing to take part in, anything they want to learn. In practice it means a query along a given set of questions. A data sheet will not always be complete, as it contains questions that the participants may initially be reluctant to answer for lack of trust and commitment.

It is always important to make them aware that the data and answers will be fed into the community's database. The interviewer can make a point about its usefulness, e.g. by saying this way we'll know who the electrician is in the village and who can give advice when creating a vegetable garden.

Such practical examples may often help the informants in expressing themselves and offering their contribution.

Graffiti: anything may become the topic of the **question circle**, in the search for shared points and factors. Large circles to write in, e.g. How many children do you have? What is your favourite film? Do you have a pet? Anything, the simpler the better. One person should write in several places, and room should be available for making new circles.

Spontaneous discussions may often start at the question circles. Ideas are born along shared interests and items that the people find lacking, etc. After each visit to the neighbours, we must express our gratitude for their active involvement. Once ideas and suggestions are expressed, we should formulate them in general terms and put them on the wall of ideas (not in a box!). Upon departure the participants are asked to mark the ones they like, and the ones they are likely to be involved in.

Going through the data, shared areas of interest, missing items and suggestions will give us an

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[2] Pot luck: food and drinks offered by the participants, 'a taste of home'

idea about the activities that may be planned. The data sheets will offer information about the people that can be requested to volunteer activities in a certain area. They will also outline those members of society that can easily be involved: the elderly and families with small children.

We may be lucky and find a couple of masterminds among the participants who can talk people into joining them in implementing a plan. They may need help and encouragement initially, but it is very important that the neighbourhood visits are soon followed by activity, no matter how small scale. For instance, we may want to assign a day of the weekend next month for a joint cleaning of the ditches or painting fences.

Scheduling: it is worth repeating this exercise every six months and preparing a new community map, as new citizens may want to join in, new suggestions may be made and old participants may make new offers for their community.

Between any two occasions we need to 'document' the ideas that have been implemented. These can be activities of any kind: 'Our Christmas tree' outdoor event, joint pruning of trees in the spring, cleaning the playground, women's breakfast, preparing a calendar, exchange of clothes, a bike trip, or a film club.

Feedback: all activities should appear in the paper or on the website (if any), and emails are to be sent to the participants of the first community map. The new activities and interesting initiatives may raise the interest of those not yet in our database or, in other words, those who are not part of the community map just yet.

RESULTS, EXPECTED OUTCOME

- People get to know each other better;
- People, their skills, their shared areas of interest, and the items they miss, etc., will become visible;
- A group of initiators comes into being - becoming the first volunteers;
- Several activities take place every six months;
- The word is spread, extending the group of participants and volunteers;
- The community will have regular occasions to meet, and a calendar of activities is prepared.

Literature, website links

Wekerle Estate website: www.wekerletelep.hu

3.1.4. Community exhibition

DEFINITION

The community exhibition is one way to reach out to and involve the citizens, as it is created at the initiative of the given community, it focuses on local culture, local history, traditions, (individual or community) performances, natural and social values, well-being, the relationship between the individual and the community and the content of local identity, while offering relevant feedback to the community about their activities and their present interpretation of themselves.

PURPOSE OF THE ACTIVITY

- To extend the group of local activists and to unfold their creativity; to strengthen collaboration between generations;
- To elicit, find, collect, research, process and present topics relevant to the local community in a structured manner, at the initiative of the community members, with their active participation; to enhance community members' confidence and skills through the exhibition and related activities;
- To have the widest possible outreach. All locals are involved in one way or another: as masterminds of the exhibition, as members of the team working on researching and assembling the material, creating and installing the exhibition, or as members of the audience. As a topic relevant to the community is exhibited, it will be lifted from everyday reality, becomes an abstraction and, as a result of personal involvement, a reflexive community consciousness is constructed.

KEY TERMS

unfolding creativity; relevant local topics; the processes of organizing an exhibition; community developer activating method; local value

CONDITIONS

- personal: community developer, museologist, community cultural developer, a group of involved locals (volunteers) from various generations and with a variety of skills and abilities
- material: a meeting room regularly available for meetings and exhibition, flipchart/pens; folding screens, lockers, post-it blocs, notepaper and pens, printer, A4 sheets, camera, dictaphone, film recorder, exhibition props: boards, glass cases, ICT devices, objects, documents, guest books, promotion tools: computer, invitation
- financial: room rental fee (if needed), purchase of equipment, photocopying

APPLIED TOOLS AND METHODS

A community exhibition is the experience of joyful and shared preoccupation with and commitment to a community; it releases positive energies aimed at a shared goal, which promotes a deeper knowledge of the self and helps in changing our image of ourselves; it also offers direct feedback concerning the condition of the individual's abilities and skills.

A community exhibition is not a one-off activity: it will only fulfil its effective, community developing function when repeated regularly, in line with the community's needs. The community survey and the community interviews may also try to map what the community considers as values, and what values, (past and present) results they have, which may be collected, researched, shared and presented, to strengthen local identity, and which may be expressed as a community goal. The community developer may induce this process by asking relevant questions, in collaboration with those members of the community who consider themselves competent in this respect.

Even the topics gathered this way may be used to offer feedback to the community in the form of a report (small exhibition), e.g. by presenting the 3-5 topics we have uncovered at this early stage (a picture/object, a story in words/writing, a tableau), at a public discussion with the community. At such discussions the community may, on the one hand, identify with the topics and may internalize them and, on the other hand, they may offer further ideas and details or may introduce new topics to the common thinking process. The 'active core' of the discussion will prepare a summary of the findings and will make it available to the wider public for commenting through the accessible channels of communication. The topic that wins the widest support will become the focus of the first community exhibition.

Once the topic has been selected, we need to involve a museologist of the local museum or collection at the earliest possible stage, who will contribute with ideas, advice and coordination of the various group activities, will identify missing capacities, offer motivation and professional know-how, as a walking thesaurus, to help achieve the goal, and may also come up with ideas concerning the ways in which to present elements of the collection relating to the topic or to the community. Participants preparing the exhibition will meet regularly to discuss results, problems, ideas, and to finalise the content and form of presentation, to prepare the script, layout and design for the exhibition, each offering a number of opportunities for using the creativity of the community. During this work the community members may reveal new sides of themselves, and may acquire new knowledge and skills from one another during the shared activities. The entire community takes part in the implementation.

A simplified process of planning an exhibition in short:
- Select a central topic for the exhibition.
- Based on this central topic, plan for a number of subtopics and put them in order, as if presenting a story.
- Assign objects and documents to the subtopics.
- Do not forget to provide captions for the exhibits.

Select a date relevant to the topic (if any) for the opening day. Plan the opening event in advance: Who will be the speaker(s) from the community talking about the purpose, topic and process, etc. of the exhibition? The opening ceremony may be followed by a discussion, and we may want to announce in advance the discussions and other events that are connected to the exhibition. We need to display a guest book and encourage members of the community to enter their impressions, and we may also use interactive surfaces at the exhibition, which actively involve the visitors, who may immediately respond to and comment on the exhibition. We may want to provide information on the (number of) visitors to the community (in words or in writing), and share their comments, and thus, in other words, convey the exhibition's impact to the community. This will all become very useful when planning the next exhibition.

The topics for the next exhibition will be selected from relevant phenomena of community life; they may be 'heritage' themes or may document or interpret the results of some relevant and topical community project.

Spreading community exhibitions as a community development method may greatly help in making communities more open to museum exhibitions and to taking part in them. At present we have few examples in Hungary of good practices relating to the types of community exhibitions arranged in museums. One outstanding example is the experiment of the Museum of Ethnography (please see in References). Nina Simon's *Hierarchy of Social Participation* offers outstanding help in the study of community participation in museums. We may also arrange such an exhibition where works of art are created on the spot by locals, which serves their growth in a number of ways (through its aesthetic significance or through providing for conflict management and similar functions, such as the community murals created by the Murál Morál Group).

RESULTS, EXPECTED OUTCOME

- exhibition about the community for the community, with related community events (min. 2: vernissage and finissage – final event)
- the group of local activists is further extended
- engaged, conscious citizens, capable of acting locally
- a strengthened community identity
- the birth of active community groups
- the appearance of new knowledge and competencies in the community
- the building of new contacts, neighbourhood relations és partnerships
- the growth of local public forums
- collaboration for the public good

Literature, website links

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3.2. Programmes and processes

3.2.1. Exploration of local resources

3.2.1.1. Knowledge pool

DEFINITION

A knowledge pool is a list of names and addresses of local human resources – experience, talent, knowledge and interest – represented independently, as part of a knowledge pool or in another local publication such as a calendar, village book, yearbook, newsletter, programme booklet, noticeboard, etc.

The knowledge pool provides for a direct formulation, expression and handover of local knowledge: it may promote meetings, discussions and consultations about the announced topics or may give rise to the forming of study groups (which may also be created through other means; please see *methodology for study groups*).

PURPOSE OF THE ACTIVITY
- To explore in a simple way, systematise and publish formerly hidden cultural values, local knowledge, skills, experience and opportunities to help the community, and thus to launch self-organizing, informal learning processes within the local community.
- Local knowledge, skills and experience appearing in local publicity will thus become a factor in local development plans.
- This should increase people's knowledge of each other, individual and community confidence, and should widen the community networks.

KEY TERMS

knowledge pool; informal learning; self-organization; community education

CONDITIONS
- personal: community cultural organizer, experts of community cultural and public collection institutions
- material: meeting rooms, computer capacity, projector, flipchart and pens, post-it blocs, note paper and pens, printer, A4 sheets
- financial: room rental fee (if needed)

APPLIED TOOLS AND METHODS

1. Outreach – finding contacts in the neighbourhoods:
   The group of initiators will distribute the streets among themselves, and volunteers responsible for particular streets or parts of them will contact the households there. They will explain the reason why they are reaching out to them (e.g. as volunteers of the local community development group), and why they volunteered for this job (e.g. giving everyone the opportunity to join, and that they have drafted an announcement addressing every family; or because there is a lot of talent yet undiscovered in the neighbourhood; or because they find it important to learn something from others).

2. In case they encounter willingness to collaborate, initiators leave behind a single sheet, an announcement, saying that they will return to pick it up in a few days, but the applicant may also drop it into the collection box, located at this or that address).
   The announcement requests answers to the following questions:
   What is it that you are the best at and that you would gladly teach to others?
   What is it that you would like to learn from others?
   Do you approve of the publication of your name and address in a local list of contacts?

3. The initiators collect the answers and publish them in the **Knowledge Pool** (list of names and addresses). Grouping the names of people with expertise or with interest in the same subject will make it clear that interested people will not have to wait for a study group leader or club manager; having the necessary information at hand they may find each other, e.g. for a conversation or for a *study group* they may want to set up *(please also see the methodology for study groups)*.

4. This list of names and addresses – the Knowledge Pool – may appear as a separate booklet or as part of another publication (local paper, calendar, monthly programme, etc.). The most important thing is that it reaches the widest possible circle, the entire community.

In our experience, knowledge pools may have a significant impact on the functioning of community cultural and public collection institutions; study groups and regular meetings may be formed, which will often require, beyond appropriate spaces, help from experts.

RESULTS, EXPECTED OUTCOME

- Local people will be placed in the centre of community thinking,
- hidden values may be uncovered and made public,
- community contacts will grow,
- community and individual confidence will be boosted.

Literature, website links

Varga, A. T. – Vercseg, I.

1998 and 2001 *Közösségfejlesztés.* [Community Development]

Budapest, Hungarian Institute for Culture

Website keeping track of tenders:

www.pafi.hu/_Kozossegi_Adattar/Azadatt.nsf/99b0698cd023d1018525670c0080e328/ec68ca
ea967c3c04c125679f005b84b7?OpenDocument

Vercseg, I.

2004 *Közösségfejlesztő leckék kezdőknek és haladóknak.* [Community building for beginners
and professionals]

Parola booklets. Budapest, Hungarian Association for Community Development

www.kka.hu/_Kozossegi_Adattar/Azadatt.nsf/0a84037251c6a630c1257075002e65aa/c25665
214fdbda8ec1256f1800529729?OpenDocument

3.2.1.2. Exploration and conservation of local values

DEFINITION

Exploration and preservation of local values is an extensive community process based on local
cooperation and governed by[3] Act XXX of 2012 on Hungarikums and Government Decree
114/2013(IV. 16.) on Hungarian National Values, providing for the establishment of a
local/regional value registry and of a value registry committee.

The exploration of values serves the recognition, documentation, classification, professional
processing and publication of values defined by the community/communities of a given
municipality. The process is based on joint work and decision-making, which largely
contributes to the development and strengthening of, and commitment to, a collective
experience and identity.

PURPOSE OF THE ACTIVITY

In protecting values, the primary goal (in line with the purposes laid down in the Act on

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[3] 'Hungarikum' is a collective term indicating a value worthy of distinction, which represents top levels of
performance by Hungarian people, some typically Hungarian attribute, uniqueness, specialty and quality.'
http://www.hungarikum.hu

Hungarian National Values) is to define, document and publish local values. When supported with the right methodology, these combined activities may generate sustainable local social and economic development, building on the locally available but formerly unexploited resources and social cooperation. Togetherness, unity, a strengthening of the national consciousness, protection of the national values, development and reinforcement of a national identity are listed as the goals of the law, where the smallest units and, at the same time, the widest foundations are the local and regional value registries, as defined by the small local communities.

KEY TERMS

Act on Hungarian National Values, process of value exploration, value documentation, local value registry, committee for local value registry, regional value registry, sectoral value registries, county value registry, Hungarian Value Registry, Collection of Hungarikums, dialogue between generations, local identity, sense of identity, collaboration, community development

CONDITIONS

- personal: municipality, civil sector, local institutions, volunteering, entrepreneurs, experts
- material: community space, ICT devices, tools for documentation and presentation
- financial: events (value presentations, action programmes, exhibitions, local fairs, festivals), funds for publications, experts' fees

SUBSTANTIVE COMPONENTS

The essence of value exploration lies in a strengthened sense of identity, which can be measured on individual, community, local, county and national scales. The basis of this programme, the Act on Hungarian National Values classifies national values on various levels, providing for the documentation and preservation of Hungarian cultural identity, creativity and traditions inside and outside of the national borders, and for the survival of this legacy. The system of the value registries stipulated in the legislation is called a 'value pyramid', where the local, municipal and regional registries constitute the widest base, indicating the importance that the collection of local values and the impact of this process has for the entire nation. This underlines, in a graphic way, that the final goal is not the extension of the registry of Hungarikums, but to generate local value exploration processes, which will lead to local social and economic growth.

The categories (agri-food business, health and lifestyle, built environment, industrial and technical solutions, cultural heritage, sports, natural environment, tourism) laid down in Hungarian Government Decree 114/2013. (IV.16.) on the Management of Hungarian National Values ensure that well-founded development processes with a focus on values, in line with the principle of national unity, should be launched in the municipalities, also making use of sectoral synergies.

The possibility of strengthening a municipality's economy and society lies in the interoperability between various sectors that this process gives rise to, and in developments that are based on culture.

All in all, values may be found in collective knowledge, intellectual and material heritage, in the contemporary productive and applied arts, in agricultural products or gastronomical specialties – in other words, in any human product that is unique and significant in the everyday life of a given community, and values may also be found in our natural and built environments, representing uniqueness through their distinctive formal characteristics. Value is a qualitative attribute of things or phenomena which have a complex meaning on their own and have an inspiring effect on the people and their communities that live around them, based on the ideals of usefulness, goodness and effectiveness.

The evolution of values is also affected by the groups, social situations and roles that define values. Values will therefore have a valid meaning for all. There is a set of conditions to meet:
- access is limited (uniqueness, rarity, irreplaceability),
- it can be compared to something (there is a system of benchmarks – comparability),
- human or natural product, with an impact on its social environment,
- it raises the interest of its wider environment,
- it expresses importance (creates a set of values – can be weighed)
- it may be bequeathed.

Exploration and collection of local values is not an end but rather a means of society's capacity for conservation, a principle which also includes the priorities of the related professional activities. It is important that the utilisation of the locally systematised values and their effect on the environment and on the value systems of locals should become visible and the economic uses of the process should become tangible for a wider group of people.

The process of the tasks:
- to explore and systematise the natural and built environment, the intellectual and material traditions and values, and to work out a method of preserving them,
- to bequeath these values in line with the requirements of the given period,
- to define local products (e.g. in crafts, trade and gastronomy),
- to support the value-centred activities of creative studios and groups nurturing cultural traditions,
- positioning: to recognize the uniqueness in these values as well as opportunities for culture and tourism, and to turn them into a resource for the economy.

The activities of the value registry – apart from the given characteristics of the natural environment – are fundamentally connected to human creativity, be it is intellectual or material products. Beyond making public, bequeathing and preserving the values around us, the significance of the value registry movement lies in the spirit of community education and in

strengthening of the social fabric. The power of community life may show itself in diverse forms of activity. The exploration of values may provide new experience, new knowledge and a useful free time activity for many. Results produced in collective work will have a strengthening and motivating effect on the community members.

The value proposals are made by the community members, and the same community members will accept or reject them.

Risks:

- a "broad" interpretation of the concept of value
- a dominance of personal commitments and motivations
- strengthened subjective evaluations.

APPLIED TOOLS AND METHODS

Regulation of the value preservation process should be done based on the following methodological practices:

1. a consensus on the process of community value exploration between local decision-makers and active people;
2. finding and reaching out to activists and people initiating value exploration;
3. involving local organizations, institutions and participants of the three sectors;
4. implementing a training programme preparing for community value exploration, if possible;
5. using personal contacts, guided interviews, targeted questionnaires[4] to find and contact the inhabitants of the settlement and the neighbourhood, the value owners;
6. generation of community discussions after the establishment of personal contacts, in connection with the suggested values;
7. conducting personal interviews with people joining the process of value exploration;
8. creation of value groups (e.g. sectoral working groups);
9. publicity – publication: a series of joint community occasions, events presenting values, initiation and implementation of events;
10. participation in the establishment/work of the local value registry committee;
11. documentation of values, entering them into the value registry;
12. launching value registry clubs (optional);
13. finding and shaping opportunities for economic development;
14. use of grants;

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[4] The National Institute for Culture's methodology includes a questionnaire of 22 targeted questions available about value registries. The questionnaire of targeted questions serves as a basis for a questionnaire to be drafted by the community, which may be shorter or longer, as they see fit.

Drafting the questionnaires should always be done in a coordinated manner. They contain suggestions, so their content will not be automatically transferred to the value registries. As part of the processing work, community members may collectively decide to suggest or to reject items. The questionnaire must reflect the source material available about the suggested values. This will help the systematising effort later on.

15. initiation of local action programmes related to values (process and sustainability).

RESULTS, EXPECTED OUTCOME

Value exploration and the documenting and preserving activities, together with a strengthening of the cohesion of the local community will generate sustainable social and economic development processes in the municipality and its wider environment. Building on locally available but unexploited resources, it promotes participation-based collaboration based on the principle of national unity, makes the material and intellectual heritage of a community tangible, and induces collective planning programmes on a cultural basis.

Literature, website links

Act XXX of 2012 on Hungarikums, and Government Decree 114/2013. (IV. 16.) on the Management of Hungarian National Values

2016 *Értékekre hangolódva – A nemzeti értékgyűjtés módszertani kézikönyve.* [Attuned to values – Methodological manual for the collection of national values]

Budapest, National Institute for Culture

www.hungarikum.hu

3.2.2. Exploration of local history, recording everyday life with the involvement of local residents and cultural institutions

3.2.2.1 Village books, calendars

DEFINITION

A community calendar is a printed publication serving the exploration and preservation of local memories of the recent past in a diary form, helping the development of the communal collaboration of locals, written and edited by the locals. The calendar makes readers aware that the events that happen to them and around them acquire special and unique value when they recorded them in writing. This activity is fundamentally different from the regular process of asking an external specialist or expert to write a local publication for the community. The essence of the work is the process itself, whereby the stakeholders of the community set down to the task **themselves**.

PURPOSE OF THE ACTIVITY

- To start community trends in the municipality,
- to establish a community movement on the pretext of a local publication,
- to promote belonging in the community and to strengthen local identity,
- to promote recognition of the importance of the community and of community tasks,
- to develop community collaboration.

KEY TERMS

village book, calendar, self-expression and self-organization, collaboration

CONDITIONS

- personal: community cultural organizer, experts of community cultural and public collection institutions, community developer, local opinion leaders – volunteers
- material: meeting rooms, computer capacity, projector, flipchart and pens, post-it blocs, note paper and pens, printer, A4 sheets
- financial: room rental fee (if needed), funds for publications (if published in print)

SUBSTANTIVE COMPONENTS

Varga A., Tamás and Vercseg, Ilona (1991): *Település, közösség, fejlesztés. Tapasztalataink a helyi társadalmi-kulturális fejlesztésről.* [Settlement, community, development. Our experience in local socio-cultural development]

National Centre for Community Culture, Budapest. Chapter II, entitled "A helyi orgánum, mint a helyi fejlesztés eszköze" [Local publications as tools of local development], gives a comprehensive description of the process and methodology of creating village books/calendars.

http://www.kka.hu/__062568aa00708a67.nsf/0/83416ab82c0b7c4785256640006a0942?Open Document&Highlight=0,Telep%C3%BCl%C3%A9s,k%C3%B6z%C3%B6ss%C3%A9g,fejl eszt%C3%A9s

APPLIED TOOLS AND METHODS

The publication is **preceded** by community interviews with the local opinion leaders; for community discussions, please see methodology separately.

Stages of organization (for details please see the book Település, közösség, fejlesztés) – the task of the initiating group:

  a) *Invitation* – signed by the opinion leaders, complemented by an application form.
  b) *Preparation for organization* (forwarding the invitation to the families and returning them to the organizers).

c) *Dividing the village into districts (neighbourhoods)* – assigning organizers to each district to contact the families.

d) *Contacting* – introduction, explanation of the purpose of this work and ways of joining in.

e) *Collection of answers* – organizers help those who cannot fill in the form on their own.

Processing

- Collecting and systematising data in the list of names and addresses (*please refer to the methodology of the Knowledge Pool*)
- What would you like to read about in the book? Collecting topics and names
- Offers made by local institutions
- The group of informants is shaped, the topics of the future publication are outlined, the process of collecting materials and editing may start.

The editing process

a) Collecting materials

The editors select the topics that they know most about and are most interested in. They find people with some knowledge of the topic and ask them how they can deal with or process the topic. Some may possess old documents, letters and photos, others may have already written their memoirs or biographies for themselves and their children. Others might love to tell what they know but could not write it down, so their stories need to be voice recorded. Some may recommend to contact people who have already moved away, others have looked into archives, others may show carvings or embroideries, etc.

b) Systematizing – to involve further volunteers beyond the group of initiators – arranging contacts – typist, editor, proofreader, etc.

Everyone should read everything – to avoid misunderstanding, bad feelings, conflicts.

- Establishing the final order – usually the task of the community developer
- Photocopying
- Distribution – book launch ceremony
- The upswing this creates will give a boost to the community developer's work.

RESULTS, EXPECTED OUTCOME

Production of this local yearbook by the population may bring about complex developments:

- On a basic level, it provides for meaningful social life, in a manner suited for adults, as it builds on the knowledge and expertise of the participants and the role they fill locally (which is not static and may change within this group);
- It results in the creation of new human relations and significances – significant roles, where individual knowledge and expertise represents added value;
- It contributes to quality collaboration, where one must tolerate others, together with different ideas, and must appreciate others' achievements, and any conflict must be dealt with to make sure that the joint activity is not harmed;

- It strengthens local consciousness and local identity, formulating its content as well;
- By making the locals, individual and community life part of a historic process, an organic development, it reteaches values of the past and thus creates reference points for present and future values – shaping a more complex and more responsible attitude;
- The old may pass down their experiences and the young may learn from them;
- It dissolves the dividing lines between generations that are too rigid in our society, and teaches them to collaborate;
- It presents everyday activities as something of value, individual achievements as significant, and thus becomes a renewing source of confidence;
- It creates an active attitude as it offers an opportunity for meaningful and joyful activities;
- It can create an inspiring local atmosphere: individual ideas which may have seemed meaningless earlier become worthy of implementation, and new ideas are born in their wake;
- It makes sure that information pertaining to the community will be used by the community, and made public, which can thus organize local publicity or at least be an important part of it, as it may spearhead any attempt for the public good.

Literature, website links

Varga, A. T. – Vercseg, I.

1991 *Település, közösség, fejlesztés. Tapasztalataink a helyi társadalmi-kulturális fejlesztésről.* [Settlement, community, development. Our experience in local socio-cultural development] Budapest, National Centre for Community Culture[5]

http://www.kka.hu/062568aa00708a67.nsf/0/83416ab82c0b7c4785256640006a0942?OpenDocument&Highlight=0,Telep%C3%BCl%C3%A9s,k%C3%B6z%C3%B6ss%C3%A9g,fejleszt%C3%A9s

Beke, M. – Ditzendy, K. A. (eds.)

2008 *Integrált közösségi és szolgáltató terek*. [Integrated community and service spaces] Methodological manual. Budapest, HROD

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[5] Beside the methodological description, we call attention to the part called *Válogatás a közösségfejlesztéssel kapcsolatos irodalomból* at the end of the volume, which contains a lengthy *selection of local publications to date* (calendars, trade directories, address registers, etc.)

3.2.2.2. Collection and exploration of documents on local knowledge and local history

DEFINITION

Collection and exploration of documents on local knowledge, research on community memories, the totality of information on a specific place and of the related documents. It may be a community activity or a professional one performed in libraries, museums and archives, looking for, collecting, systematising, exploring, conveying and publishing information and documents.

PURPOSE OF THE ACTIVITY

To preserve local cultural values, to consciously strengthen the local identity in a globalised world with the help of tools offered by libraries and museums. To collect information on a specific place and all the relevant documents, to preserve, systematise, explore, convey and publish the collected material, preferably with the help of professionals working for public collections.

KEY TERMS

local knowledge, local history, tradition, cultural and natural heritage, local identity – national identity – group identity.

CONDITIONS

- personal: professionals at public collections, community developer, local researchers
- material: a public collection or community space
- financial: equipment for document storage (shelves, special containers, microfilm, data storage media), IT equipment for exploration and publication

SUBSTANTIVE COMPONENTS

The term has three interpretations in Hungarian: in everyday use it means a topographical skill (good knowledge of an area, village, district, etc.); in scholarly language it means an area of interdisciplinary research, denoting the comprehensive examination of a place, while in the terminology of libraries it refers to a service branch. Local knowledge information is a comprehensive and complex concept: there are no chronological and thematic boundaries. It also refers to knowledge and data about the past, present and future (development plans and forecasts) of a certain place; the date when the documents containing the information were generated is irrelevant.

Local knowledge encompasses a variety of disciplines, collecting any and all sorts of

information on the entirety and parts of the given place, its historical past, natural conditions, economy, social structure, political organizations, public administrations, technical creations, education, arts, lifestyle, religion, etc., as well as their changes and their relations to other places.

Within the concept of local knowledge, any object (including computer data storage devices) carrying or containing any kind of information pertaining to the place in question can be considered a document. There are three main categories: documents containing local information/locally made artifacts, local publications and works of local authors.

- Locally made artifacts/artifacts of local relevance (e.g. objects belonging to celebrities born in the community, artifacts made locally by locals, archaeological findings).
- Documents containing local information include printings, manuscripts and other forms of records, which offer information about the place. In this respect, the place of their publication (be it abroad), the author and the publisher are irrelevant.
- The term 'local publication' is not entirely accurate, as we are actually dealing with a broader concept. It refers to any document published and produced in any manner by publishers, institutions, bodies or persons operating at the given place, which contain non-local information. They may include presentations and performances at local conferences, concerts and other events, their material published in books, on sound tapes and CD's.
- Any writings, pictures and sound recordings (presentations, reproductions, biographies) presenting or analysing any work of a local author will by all means be registered among documents containing local information. Collection and bibliographical registration of local authors containing non-local information and produced non-locally are even more controversial than that of local publications. The problem is made worse by the fact that local ties may be diverse, as was explained concerning local personalities; as a result, who counts as a local author and who does not will often be decided in a chance manner, based on likes and dislikes.

RELATED TERMS

local history, homeland studies, landscape research and regional science

The concept of homeland studies and local history are often used together with that of local knowledge and, incorrectly, sometimes no distinction is made. These three, and the more rarely mentioned landscape research and regional science are related to one another, but it is incorrect to consider them synonymous or to assume only slight differences between them, as the different linguistic forms should make it perfectly clear that the three (or five) terms do not refer to the same concept and do not denote identical forms of activity.

The first three concepts are closely related, with a number of common properties. For all three of them, the subject and motivation of interest and activity is the micro-world. They look at the micro-world in its entirety, with different methods. As a common feature, they also place local characteristics in the general process of national development. There are large overlapping areas in terms of content, the information is largely the same. Their pedagogical functions are also

similar: raising awareness to the ideas of local and national patriotism. They are related in that both local knowledge (and homeland studies) display scientific elements: a scientific approach to knowledge, scientific foundations of their methods, and local historical and regional research conducted on the resource treasures hidden in libraries. Although they overlap at several points and there is no sharp dividing line between the two, both disciplines have their own specific subject areas, forms of activities and functions. The basis for their separation is the differences appearing in social practice: local history, landscape research and regional science have an explicitly scientific and creative character, while homeland studies has a public educational and campaigning function, and local knowledge is more of a collective-informative service activity. A number of study branches and scientific disciplines are concerned with information on local knowledge. Since local knowledge is a comprehensive – in other words, interdisciplinary – area, their practice, system of institutions and the information they rely on may be considered bordering areas of local knowledge.

APPLIED TOOLS AND METHODS

- enrichment: finding the sources of information and documents on local knowledge and obtaining them
- management: registration, storage and protection, etc., of documents
- exploration: cataloguing, indexing, evaluating, etc.
- conveying: forwarding information and documents to users
- promotion, marketing: events, posters, verbal propaganda, library website, etc.
- delivery, publication: creation and publication of materials and communications with local knowledge content.

RESULTS, EXPECTED OUTCOME

- objectification, collections, exhibitions, printed publications
- support for local events
- communication of the results of local knowledge and local history research
- public utility or general information services.

Literature, website links

Bényei, M.

1994 *Helyismereti tevékenység a könyvtárakban*. [Local knowledge activities in the library] Nyíregyháza, Bessenyei György K, p. 232.

Bényei, M.

2002 *A helyismereti munka alapjai*. [Fundamentals of local knowledge] Booklets for out-of-

school library training.

Budapest, Library Institute

Mihalik, L.

2008 *Virtuális valóság, könyvtár, helyismeret*. [Virtual reality, library, local knowledge] In Könyv, Könyvtár, Könyvtáros. [Book, Library, Librarian] 4.sz. p.12-17.

Szántó, I.

1992 *A helytörténeti kutatások elméleti és módszertani kérdései*. [Theory and methodology of research on local history] Budapest, Tankönyvkiadó Vállalat

3.2.2.3. Exploration of the local intangible cultural heritage

DEFINITION

The concept of the intangible cultural heritage (French: *patrimoine culturel immatériel)* relies on the words *intangible/immatériel* to express its non-objectified nature. The intangible cultural heritage is a traditional and living community identity, perpetually recreated and handed down in words and in practice. The intangible cultural activity is never static: it is such knowledge that has been shaped, and continues to exist, while passed down from one generation to the next. The intangible cultural heritage lives in the community, its practitioners and carriers being the community members, who are responsible for its protection. In this case we are not dealing with places, fixed or inanimate material memories but, rather, communal manifestations present in the everyday life.

PURPOSE OF THE ACTIVITY

The concept of intangible cultural heritage has been defined in the Convention for the Safeguarding of the Intangible Cultural Heritage by UNESCO. With the help of this Convention, UNESCO wishes to encourage the safeguarding and recognition of the intangible cultural heritage of the communities in question, and to raise awareness to it locally, nationally and internationally. A further goal is to raise the communities' awareness to the significance of their cultural values and intangible heritage, to the conserving power and identity-strengthening effect of local intellectual resources and capacities, and to their role in ensuring survival. At the same time, it aims to make the national and international public as well as various responsible bodies recognize the significance of local heritage and the necessity of preservation.

Various preservation strategies are recommended or prescribed for the nations party to the convention: identification, registration, inventory and documentation of the heritage, relevant legislation, incorporation into the general planning policy, development of a support system for the heritage, researching, archiving, provision of access, training of cultural heritage experts,

all forms of education and spreading of information, widespread incorporation of the intangible cultural heritage into the educational systems.

KEY TERMS

intangible cultural heritage, preservation, community, knowledge, handover, identity

CONDITIONS

- personal: researcher, proposal-maker
- material: substantive components (based on the literature – if needed), heritage proposal form, documentation (text, photo, film)

APPLIED TOOLS AND METHODS

- definition of local intangible cultural heritage
- inventory, registration
- research, documentation, archiving
- provision of access, capacity building, education
- development of safeguarding strategies
- provision of visibility, awareness raising

RESULTS, EXPECTED OUTCOME

- sustainability, conscious safeguarding
- support, strengthening of communities

Literature, website links

Website of Intangible Cultural Heritage: www.szellemiorokseg.hu

3.2.2.4. Study groups

DEFINITION

Study groups are small, self-organizing groups whose participants meet regularly to follow a study plan they have designed, to discuss certain topics, or to conduct cultural activities. The work of study groups is based on the experience of individual members, who aim to learn from one another and to think together about a subject area they have selected.

PURPOSE OF THE ACTIVITY

- communication of social experience and knowledge
- growth of social awareness and activity
- commitment to community and social activities
- development of local democracy through the practice of democratic skills: development of communication skills, listening to one another, courtesy, mutuality, recognition of, and respect for, each other's achievements, etc.

KEY TERMS

study group, self-organizing group, informal learning, community and social participation, strengthening local democracy

CONDITIONS

- personal: community cultural organizer, experts of community cultural and public collection institutions
- material: meeting rooms, computer capacity, projector, flipchart and pens, post-it blocs, note paper and pens, printer, A4 sheets
- financial: room rental fee (if needed)

APPLIED TOOLS AND METHODS

Communication is needed for people with similar interest to find one another. This may happen through *personal communication*, at any community event or *with the use of any channel*, e.g. the Knowledge pool (local directory) or any other local publication (newsletter, programme, noticeboard, calendar, village book, yearbook, etc.).

When there is a sufficient number of applicants (7-12) the study groups *announce* the time and place of their first meeting, and jointly **schedule** the activities for the next 8-10 times: the participants **offer** to prepare for certain topics within the curriculum in the form of a presentation, short lecture or film, etc.

Each meeting is *organized by a different member* (if the times and places have been agreed upon, all they need is a verbal reminder, a phone call or a message in the mailing group). At the meetings they elect someone to *moderate* and another to *take the minutes*, preferably different persons each time. *Each participant is usually given one occasion to present their topic*, which is followed by a *discussion*. The *moderator* should also be a different member of the study group each time.

Local community cultural and public collection institutions supporting the study groups may
- **offer professional help** in the study of a topic – e.g. consultation in the choice of topic and its subtopics; collecting a list of references for information; preparing members for

their role within the study group; help in organizing, moderating, directing the exchange and in taking the minutes; help in structuring, timing, drafting a presentation, etc. if requested;

- **offer technical support** to manage the meetings: providing a room for the training; helping with photocopying and with the summarising process, and being available for any contingencies.

The work of the study groups is managed democratically. A study group, in essence, is a **democratic dialogue in a small group** where:
- everybody takes an equal and active part;
- the current moderator has no actual power; their role is to make sure that the exchange has the form of a dialogue, and takes place in a relaxed atmosphere;
- the dialogue has no openly or covertly planned or expected results;
- participants make decisions jointly about every issue;
- the most important element of a dialogue is a respectful and active attention to others;
- the goal is to examine and understand each other's positions;
- the participants are open intellectually, and gain strength from a boosted confidence;
- The most important achievement of the group is to explore the common denominator in the various positions.

At the end of the study group work the members **summarise** what they have learnt from one another, summarise the topic and the literature they have used, and if the nature of the topic allows, they can also publish it in writing. They need to **document** it in any case, to add it to the local public collection, and the members may also keep a copy for themselves.

The results of their joint studies largely depend on the active participation of the members in the planning and implementation of the process.

RESULTS, EXPECTED OUTCOME
- little help from the developer, large degree of community contribution
- active participation and self-education, with an effect on the involvement of the active citizen in public affairs
- motivations being built for further exchange of experience, community learning and community activities

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3.3. Local public forums

Local publicity and its development

DEFINITION

Public communication of a municipality (or part thereof) about matters that may affect the local community in any way. Local publicity relies on information – information made publicly available, received, processed, actively discussed –, and on the communication of opinions and positions thus shaped. Communication runs among the locals or between the locals and/or the other participants, in all directions.

PURPOSE OF THE ACTIVITY

Publicity makes possible an exchange of opinions and the transfer of information, and may help in processing that information, thus making people more self-conscious. It may contribute to the evolution of self-expression and self-determination, it is a precondition to self-organization and collaboration, it may help to mobilize reserves in human resources and foster the

development of public agreement and more rational decisions.

The significance of publicity – especially local publicity – lies in the fact that it offers people the opportunity to exercise control over public authorities in some way, locally as well as on state level. Good publicity also lies in the interests of the executive powers as it provides better insight into the citizens' interests and problems.

Development is an activity which consciously shapes, sustains and assists this process. On the one hand, it makes the stakeholders aware of its significance, and that the most important precondition for the participation of the individual and of the community is the ability to understand it, and thus to shape and widen it.

KEY TERMS

information, dialogues – forums, local media, public spaces, interference, social control

CONDITIONS

Locals need to have a will to find out about local events and an intention to make a difference. Local public forums/community spaces are needed, which provide help in learning about views and entering into dialogue.

Various possible channels of local publicity should be operated if needed, such as local papers and radio channels; social (community) media may also be used for this purpose. To have access to the already existing channels, to be able to influence them. To be able to create such channels, if needed.

Through their initiatives, community developers can largely contribute to the development of local publicity, making the various channels available to the community.
- personal: community cultural organizer, local organizations: local government, representatives of non-governmental organizations
- material: meeting rooms, computer capacity, projector, flipchart and pens, post-it blocs, note paper and pens, printer, A4 sheets
- financial: room rental fee (if needed)

SUBSTANTIVE COMPONENTS

Public spaces, typical areas of community meetings and civil publicity: cafés, institutions functioning of as forums. Media as well: traditional ones (printed and broadcast) and digital channels via the internet.

APPLIED TOOLS AND METHODS

Places, spaces, institutions and channels available locally for the generation and forwarding of information need to be taken into account. Where do people meet to discuss local causes, what forums, spaces and media are in place for that in the given settlement (or part thereof)?

One also needs to consider those who control publicity to find out how the local community can become a participant and have a say.

Preparations are needed to make sure that the local community is able to create and operate such channels. Technical skills and a basic knowledge of journalism and of communities are necessary requirements.

RESULTS, EXPECTED OUTCOME

Ideally, local publicity guarantees the functioning of local democracy, making sure that informed citizens can enforce their will and can control public authorities.

If people and communities can become the shapers and participants of local publicity, they will have a say in the development of their environment as initiators and bearers of responsibility.

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3.4. Forums for involvement

DEFINITION

Open meetings for a specific purpose with the participation of community members, where issues and problems on the local community's mind are dealt with to make sure that a given problem receives community response. These may be structured discussions performed in small groups to give rise to joint thinking (e.g. conversation groups, neighbourhood councils, roundtable-discussions), or meetings addressing a wider community (e.g. a public forum) with the purpose of informing the community, involving new, active members or the creating an NGO or a social cooperative.

PURPOSE OF THE ACTIVITY

To discuss the issues affecting local society, to ensure participation in making decisions. To allow for the strengthening of the people's awareness as citizens, through exploring and analysing problems and planning by involving the citizens, so that members may feel: this is my municipality, it is my concern, I have a say, I can make a difference in the world around me.

KEY TERMS

neighbourhood council, discussion groups, workshop, public forum, awareness of local issues, social dialogue, collaboration, involvement, public issues

CONDITIONS

Successful forums require a creative atmosphere, where individuals and groups may freely express their positions. A further precondition is an appropriate handling of conflicts, which can arise from conflicting interests.

- personal: community developer/community organizer, active, acting members, a moderator/facilitator chairing the meeting
- material: community space (e.g. community house, school, library)
- financial: room rental fee (if needed)

SUBSTANTIVE COMPONENTS - A LIST OF THE NECESSARY STEPS

Steps of organizing a community meeting

- Definition of the goal (we need to clarify why we are organizing a meeting, who we are addressing and what we want to achieve)
- This goal may be: problem analysis, joint planning, mapping resources, discussion of an action plan, assessment, etc.
- Selection of a convenient place and time
- Preparation and organization (announcement of the meeting, selection of the moderator, clarification of their task, invitation of advisors, preparation of written materials, procurement of technical equipment if needed, etc.)
- Facilitation of the meeting (clear explanation of the goals, offering appropriate space for contributions, maintaining interest and attention, use of short, visual auxiliary materials, summary of the most important points at the end, presentation of the next step and tasks to do)
- The meeting is followed by an assessment (was it successful or not, how and why?) A report may be necessary to inform members of the community about the statements made at the meeting.

APPLIED TOOLS AND METHODS

Various methods may be used depending on the type of forum we are organizing. Along with methods inviting activism and involvement, we also use collaboration-based methods:

- work in small groups
- structured tasks
- brainstorming → with real rules
- methods of joint deliberation
- methods of joint decision-making
- techniques of deliberation.

RESULTS, EXPECTED OUTCOME

- strengthening of participatory democracy, a better view of community problems and resources
- representation of individual and group interests in a community
- participation in decision-making and planning processes develops both the individual and the interest groups (communication and debate culture, assertive skills and cooperation)
- a commitment to be involved in the implementation
- members of the community take responsibility in community issues

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4. Collaboration in partnership

Community planning

DEFINITION

Community planning is the process in which the people affected are involved in the planning process at a very early stage. A key element in community planning is to involve the affected locals and communities in the development of a shared vision of the future and of a strategy to make sure that it actually reflects the community's needs, requirements and views. (Sain 2010.)

PURPOSE OF THE ACTIVITY

If decision concerning a change in some local issue is required in a settlement or in a part of it, it is of utmost importance to widen the 'usual' group of decision-makers (local government or other people in power). Depending on the nature of the change and the sphere of people affected, these people may be made direct participants in the process. This may be a more neutral local issue (e.g. timetable changes in the community transport, shifting the bus stop, a wish to build a playground, etc.) or a more comprehensive one, e.g. municipal development plans or a decision in a regional/national issue.

This gives the affected community responsibility and a voice to represent their interests, and enables such information to be integrated in the process that only those affected may have. The normal group of decision-makers is thus indeed extended: members of the local community, or at least their direct representatives, will be invited to join the experts and people in power.

This involvement may be a bottom-up initiative from local citizens and representatives of the civil society, or can occur top-down, on behalf of the organizations and institutions authorized to make decisions. Such an involvement may be launched by common sense, locally adopted practices, initiatives of the locals, or even by legal obligations.

KEY TERMS

involvement, participation ladder, participation, involvement of the affected

CONDITIONS

- personal: community developer/community organizer, active, acting members, a moderator/facilitator chairing the meeting
- material: community space (e.g. community house, school, library), stationery, board, post-it blocs, etc.
- financial: room rental fee (if needed)

further:
- the opportunity should arise at the right stage (i.e. at the beginning of the process)
- equality of members, real rights for those affected
- the opportunity of mutual information (transparency)
- *all involved need to take part in a learning and socialisation process* – i.e. they need to be empowered for community planning. Participation in the process offers this learning on the way.

Apart from these, real community planning takes place if all participants **share** all the **benefits and risks deriving from the shared activities**, including the planning process as well.

SUBSTANTIVE COMPONENTS

- Determination and joint will to implement a plan, to initiate some change.
- Recruitment of partners – sustained openness throughout the entire community planning process
- The suggested ideas should be transformed into a joint plan, with the priorities established
- Possible external partners can be considered
- Launching of negotiations
- If possible, a permanently functioning framework or 'institution' (e.g. community council, roundtable or working committee) should be established which guarantees lasting and predictable operation (negotiations, transparency, eventual corrections)
- A continuously functioning communication system is also needed to ensure communication between the participants and information transfer to the outside world.

APPLIED TOOLS AND METHODS

This task may only be implemented as a process with the following elements: exploration and activation of those affected, preparation of planning: process planning, assessment of the situation, a survey of resources, development of a joint vision and strategy, presentation and learning of planning techniques.

RESULTS, EXPECTED OUTCOME

It reveals the real interests of the affected groups, reveals new resources (at the participants' disposal), creates greater social acceptance for the plan, commitment, i.e. an agreement may be made between the participants (people affected, experts, formal decision-makers).

(Please see our source, the entry 'Partnership, professional collaboration' in: IKSZT methodology manual)

http://ikszt.modszerkozpont.hu/kezikonyv/Partners%C3%A9g,_szakmai_egy%C3%BCttm%

[C5%B1k%C3%B6d%C3%A9s](C5%B1k%C3%B6d%C3%A9s))

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5. Information point

A widely and easily accessible information point in the settlement or in a part of it, where reliable and up-to-date messages are posted about the most important public utility questions (local, every day, public interest, community, general) that may have an effect on the life of the community. The information point may be attached to a cultural institution within the municipality or appear as a community-based service as a result of a development process (it is up to the community to decide on the location of this information point).

METHODOLOGY:

Information is of public interest or serves public utility, when it offers help in the citizens' everyday life and problems or direction in their official dealings or in their social life.

Libraries are useful venues for servicing public interest/public utility information, as they normally have all the necessary documents and an up-to-date technical background. Any community venue within the settlement is equally suitable if it has appropriate opening hours and is easy to access for the locals.

Based on the literature, Gyula Gerő[6] points out the following areas of public utility information services:

- Local government documents and news (decisions, members of the board and their office hours);
- Events, programmes (in the cultural centre, concerts, exhibitions);
- Culture, leisure, sports (culture including the library as well);
- Education, training (institutions, career choice, adult education, transition schemes);
- Services, company information (about entrepreneurs and craftsmen);
- Travel, tourism, shopping (timetables, opening hours, offers);
- Health care, social services (including doctors, pharmacies, opticians, family support services, day centre for the elderly, support for the unemployed);
- Institutions, organizations (parties, groups, associations, churches);
- News, current events.

These may be supplemented by further information on public administration, legal, consumer protection, agricultural and environmental issues. The public utility information service gives information or can produce the following when asked to do so:

- websites;
- social media pages;
- mobile applications;

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[6] Gerő 2004. 20-27.

- operate terrestrial transmission or internet radio stations;
- operate cable or internet televisions;
- publish printed or electronic newspapers or newsletters;
- install billboards, advertisement pillars and information surfaces;
- establish other forms of information.

Possible information services:
- free information services based on traditional and electronic sources
- free internet access to ensure up-to-date information
- information publications and flyers for private persons and institutions
- tender information
- press reviews
- subject reviews
- selective information services
- other.

Accessibility and opening hours of the information point needs to be announced everywhere.

6. Creation and development of institutional and sectoral collaborations (principles)

DEFINITION

Regular collaboration of the institutions, organizations and experts dealing with and working for the citizens and their communities for a specific purpose or for the implementation of a project or task, with the general purpose of reconciling and harmonizing the greatest possible range of their activities.

PURPOSE OF THE ACTIVITY

The primary goal is to ensure that the support and help that the people and their communities in our municipality and region find important reach as many people as possible. This includes any information, advice, encouragement or venues they might need for their community activities, and also information, advice or help they might need in their personal lives, either when 'everything is fine' or when in a crisis situation.

As far as the institutions are concerned, the goal is that the institution should be at the citizens' disposal in as many cases as possible, either by making an increasing number of activities and services available within the institution, or 'only' by being able to give precise directions to the citizens as to where they can find answers to their questions. Another goal is to develop a process of 'participatory institution building', as part of a collaboration. It is equally important to make sure that the users, the local community are able to shape and control this collaboration, i.e. they have an effect on its functioning and development. These are fundamental points in community development.

KEY TERMS

Human and public services, sectoral and inter-sectoral collaboration

CONDITIONS

- local institution, organization, local government staff
- material: stationery, computer
- financial: costs of joint events and activities

Nothing special is required for starting collaboration and for maintaining their intensity: a table and chairs, where we can sit down and start talking. In other words, it is not the personal, material and financial conditions that determine this activity. On the other hand, however, collaboration is not easy to start, to maintain the intensity and to increase the level of activity (otherwise it would be an organic part of our daily lives), because it requires the following:

- **a cause, an issue to collaborate for:** it might be the well-being of the citizens of our municipality or region (i.e. to make sure that they feel well), but in most cases this is too big a task, difficult to grasp, difficult to translate into specific activities, so collaboration is easier in terms of more specific activities and programmes (see our chapter on 'Applied tools and methods'),
- **time:** we need time to find out about one another, about the goals, activities, strengths and weaknesses of our institutions, and we need time to sit down to talk, think, plan, etc.

APPLIED TOOLS AND METHODS

1. **We need to start with a list of institutions and organizations providing human and public services in our community or region.** Apart from municipal institutions (institutions with a local budget), we need to include NGOs, church and market organizations as well. In other words, we should think in terms of an inter-sectoral collaboration. We also need to list the important experts in our municipality or region, be they active or retired, whose expertise, knowledge, contacts and professional authority can contribute to caring for the needs of our municipality or region.

2. Let us find out about these institutions, organizations and experts by finding as many sources as possible about them on the internet. Then we should go to see them, even if we bump into them regularly in various offices or in the corner shop. Let us visit them and ask them about the details of their activity, their everyday successes and difficulties. Let us suggest collaboration.

3. **Let us invite these institutions, organizations and experts to a conversation.** Let us make this a regular event, taking place e.g. four times a year. We must not lose heart if only a few people turn up first or when there are only a handful of people sitting around the table. The important thing is that we meet regularly, e.g. at 4 p.m. on the first Tuesday of every third month.

4. **Let us find out how each of us can contribute.** We may want to set up a matrix or a list of the shared and different qualities and capacities, or draft an institutional knowledge pool.

5. **Let us define the subject and purpose of our collaboration.** We suggest that it should start with easily implemented issues, such as:

   5. a) harmonizing our events calendar,

   5. b) visiting each other with a particular programme, e.g. the cultural centre in the middle of the settlement could hold its arts and crafts class in the other institution at the edge of the settlement once a month to make sure that people who found it hard to leave their immediate environment should also be able to join and find out about this opportunity. **In case our collaboration yields tangible results, implemented without the involvement of special resources, we might start thinking about a joint project.** It is a good idea to involve a partner institution into certain activities of a project even if we feel we could implement the activity in question on our own. E.g., if we are planning several events within the project, a few of them should be implemented outside

our home ground, distributed among the institutions of our municipality or region.

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6. We should personally be involved in making the community survey and the community action plan, suggesting activities and undertaking the implementation of a few. We should encourage as many institutions as we can to do so. Meanwhile we need to make sure not to implement anything the citizens and their communities could and would like to, as the goal of the community development process is to activate the locals.

RESULTS, EXPECTED OUTCOME

- Local inhabitants will have more of their questions answered by the institutions, and they will not hesitate to contact us in issues of great importance to them.
- Our institution will be better embedded locally and regionally.
- New possibilities open up for contacts and networking with the help of the new partners.
- These will enrich the activities of our institution, and we will find it easier to implement our tasks.
- Our staff will increase their expertise and extend their professional network.

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We hope you will enjoy your community activity.

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http://www.hungarikum.hu/

Appendix

Aid to budgeting community development processes

We wrote in the introduction of this guide: 'The order and combination of methods and techniques to be applied will be determined by the circumstances.' In other words, despite community development processes having their own, professionally established phases (please refer to the figure in the Introduction of this work), each process is different: the choice of method, the length of the process and the changes achieved all depend on the socio-economic conditions of the municipality or district, the extent and quality of community activities, the number of NGOs, institutions and professional staff, and a number of other factors.

The expenses and viewpoints detailed in the table below are only starting points; a precise budget of a given process can only be calculated with respect to local characteristics. As a consequence, this table does not include partial amounts connected to individual activities. In general, we can suggest that a minimum resource of HUF 5 million/year for smaller municipalities/districts and a minimum of HUF 8-10 million/year for larger municipalities/districts is needed to implement community development processes. Considering the expected length of projects (minimum 3, maximum 4 years), a total cost of HUF 15-40 million per project is to be expected. We do not believe it realistic to achieve sustainable results from a smaller amount, while a substantially higher amount, leading to an implementation of all activities with the help of external resources, may hinder utilisation of the inner resources of the community (e.g. knowledge, talent, own equipment or produce, etc.).

	What sort of expenses may be incurred?		Expected size	
	Activity	Cost types and points to consider	Smaller municipalities/districts (up to 4000 people)	Larger municipalities/districts (between 4-15,000 people)
1.	Surveying and planning with community involvement			
1.1.	Community interview	**Cost types**: please see 'Conditions' in this guide, plus interviewers' fees, accommodation, food and travel, and booklet summarising the results of the interviews (summaries are usually 8-12 A/5 pages long) **Points to consider**: costs depend on whether the applicant involves external people into making the interviews, and how many of them. As a stop-gap solution we may decide to involve local volunteers, but an external interviewer is more appropriate methodologically, since it would be more difficult for a local person to get people to answer such questions as 'what is good about this place?', and 'what changes would you like to see?'	Minimum 10 persons	Minimum 20 persons
1.2.	Community discussions: discussion of the results of community interviews	**Cost types:** please see 'Conditions' in this guide, plus catering for the participants (coffee, tea, water, snacks), stationery to be used for the community methods of	Minimum 20-30 persons Minimum 1 occasion	Minimum a total of 30-50 persons Minimum 2 occasions

		What sort of expenses may be incurred?	Expected size	
		discussion. **Points to consider:** The purpose is that as many people as possible should hear and discuss the achievements. A discussion is efficient when a good number of participants are present, but not too many. For larger municipalities/districts we advise that several (2 or 3) occasions should be announced. Even local communities may offer to host these meetings, thus strengthening the communal nature of the event.		
1.3.	Community survey	Cost types: please see 'Conditions' in this guide, plus printing costs to produce the questionnaires and the publication about the results. **Points to consider:** A questionnaire usually amounts to 8-12 A/4 pages, the publication to 25-30 A/5 pages, depending on the decision of the local community.	The **number** of copies of the questionnaire depends on the number of interviewees: each citizen, each household, inhabitants plus students studying there, etc. The **publication** should be sent to each household of the given municipality/district, as a minimum, so the number of copies will depend on the number of households plus the number of further copies that the community wants to prepare (e.g. for NGO and municipal leaders, neighbouring communities, etc.).	
1.4.	Community discussions: drafting the local community action plan (at least once a month until it is finished)	Cost types: please see 'Conditions' in this guide, plus catering for the participants (coffee, tea, water, snacks), stationery to be used for the community methods of discussion.	Minimum 20-30 persons	Minimum a total of 30-50 persons

		What sort of expenses may be incurred?		Expected size
		Points to consider: The purpose of the meetings is to discuss the results of the community survey and to draft a local community action plan, which will require at least 8-10 meetings, or even more, depending on local conditions. Even local communities may offer to host these meetings, thus strengthening the communal nature of the event.		When discussing the community interviews, participants may be joined by new inhabitants as interest in the community development process begins to grow, while other participants may drop out who cannot appear regularly during the planning process.
2.	Historical exploration of community activities in the project region, community or district, and making the findings public	**Cost types**: travel, fees. **Points to consider:** This activity requires meetings and interviews, first of all (see chapter 2 of the guide). For the analysis of documents and finding archive materials it is a good idea to involve people working at the municipal or county community cultural centre, museum, library and archives.		Depending on the extent to which the community's history has been explored, 1-2 professionals may be required.
3.	Activities giving dynamism to community collaboration in the municipality, district or region			
3.1.	Implementation of community actions, activities, events (at least every three months)	**Cost types**: expenses depend on the nature of the events planned (please see 'Conditions' for each activity).		The number of community actions, activities and events implemented per quarter depends on the number of inhabitants and community traditions.
		Aspects: when calculating expenses, three mutually dependent points are worth considering:		Along with those actions mobilising an entire municipality/district, it is a good idea to plan several smaller actions, activities and events.

		What sort of expenses may be incurred?	Expected size
3.2.	Implementation of programmes and processes (at least one new programme or process to be launched every half year)	• when drafting the application, we cannot anticipate what community events and processes the local community action plan will contain, and thus it is advisable to plan for higher cost-type groups (personal, objective and material expenses, etc.) and lump sums. • the planning process needs to be followed by actions, so resources are needed to implement the content of the local community action plan, especially the items which need more substantial resources (e.g. publication of a local calendar, installation of a community exhibition), • but we will also want to give dynamism to the local communities' own resources (knowledge, talent, own equipment, produce, etc.), so we do not need to finance full implementation of each plan from grants (which is impossible at any rate, as the local community action plan may also contain proposals for complex community development).	The number of processes to be launched semi-annually depends on the number of the population and community traditions, with special respect to the fact that the individual processes take from six months to one year.
3.3.	Creation of local publicity	Cost types: For costs connected to planning	

	What sort of expenses may be incurred?		Expected size	
	forums, development of the existing ones	please see 'Conditions' in this guide. Costs required for implementation depend on the chosen form: printing expenses for local papers, IT, broadcasting, etc., equipment for a radio or TV, while social media pages and websites may not necessarily require funds, as the engaged members of the community will surely contribute voluntarily. **Points to consider:** It is recommended to budget expenses for the implementation of several forms, as it might happen that a form that the community did not find important at the beginning of the development process will later be needed, as the years go on.		
3.4.	Launch and operation of participatory forums, development of the existing ones (four times in the first year and at least twice further on)	**Cost types:** please see 'Conditions' in this guide, plus catering for the participants (coffee, tea, water, snacks), stationery to be used for the community methods of discussion.	Turnout at each occasion depends on whether we want to involve only the active participants in the community development process (locals, communities, institutions, etc.) or larger numbers of the population. We suggest regular discussions with both groups.	
		Points to consider: Even local communities may offer to host meetings, thus enhancing the communal nature of these events.	**Active members:** minimum 10-20 persons **Inhabitants involved:** minimum 50-60 persons Frequency: 8-12/year	**Active members:** minimum 20-25 persons **Inhabitants involved:** minimum 60-100 persons Frequency: 8-12/year
4.	Updating of the documents	**Cost types:** costs depend on the selected	Minimum 20-30	Minimum 30-50

	What sort of expenses may be incurred?		Expected size	
	(local equal opportunities programme, community cultural decree, etc.) determining the community's socio-economic development.	method (e.g. if a summary publication is being drafted about the document currently in force), but we must by all means take into account costs related to catering (coffee, tea, water, snacks) at community discussions and workshops. **Points to consider:** Such 'document-based' activities usually attract smaller attendance. It is therefore important to 'translate' the documents' content into everyday language, thus involving greater numbers of people. We may expect a better turnout for the discussion and fewer people involved in the actual drafting of the text.	persons Minimum 4-5 occasions	persons Minimum 4-5 occasions
5.	Development of a community information point	**Cost types:** shelves, noticeboards, etc. (infrastructural investment not possible) **Aspects:** see chapter 5, 'Information point' of this guide.	The need for new furniture and equipment to be procured depends of the existing infrastructure.	
6.	Professional quality assurance for community development processes			
6.1.	Hiring professionals			
6.1.1.	Local community developer	**Cost types:** salaries and contributions **Points to consider:** the number of people to be hired depends on the size of the municipality and the current status of the community. Ideally at least two persons are	For larger municipalities/districts with a population of 10-15 thousand, at least 3-4 people need to be employed. However, smaller municipalities/districts with significant community problems may also need to hire 2-3 or even more	

	What sort of expenses may be incurred?		Expected size	
		needed for this task, as community events may be organized mostly at the weekends or in the evening hours (two professionals in part-time employment will not be sufficient as there are tasks to be done during the day too).	people.	
			Minimum 1-2 persons	Minimum 3-4 persons
6.1.2.	Professional leader	**Cost types:** salaries and contributions **Points to consider:** If more than two local community developers are involved in the project, one of them may become the professional leader. If only one community developer is involved in the project, with respect to the workload, we recommend employing another person as professional leader.		
6.1.3.	Development of a community information point	**Cost types:** salaries and contributions **Points to consider:** This person may not be identical with the local community developer or the professional leader (different responsibilities, different required competencies).	1 person	1 person
	Further professionals	**Cost types:** agency fees with contributions, entrepreneurial fees **Points to consider:** when drafting the local community plan, certain questions may arise that require additional expertise not yet available within the community. For the	For community planning: minimum 1-2 professionals, each for one day For the implementation:	For community planning: minimum 2-3 professionals, each for one day For the implementation:

	What sort of expenses may be incurred?		Expected size	
		planned actions, activities, events, programmes and processes, the involvement of an external expert or professional may be needed, e.g. an environmental expert, mediator, curator, (landscape) architect, leader of a forum theatre, etc.	minimum 1-2 professionals/year, for a longer term	minimum 3-4 professionals/year, for a longer term
6.2.	Training			
6.2.1.	Local community developer	**Cost types:** tuition fees.	(We need to note about costs that they might increase as the years go by but may also be shared between the applicant organization and the professional employee.)	
6.2.2.	Professional leader	**Points to consider:** Information about tuition fees for the adult education programme licensed under the professional requirements of the 'Community Development' programme, reg. no. SzPk-00009-14-04 0 03 3, and for the professional extension training in the area of community development under NKÖM Decree 1/2000. (I. 14.) with a minimum of 120 tuition hours, is available at professional organizations and training institutions, while for information about tuition fees in the MA programme in community and civil studies, if you are not entitled to publicly funded education, please refer to https://www.felvi.hu (in Hungarian).		
6.2.3.	At least one staff member from each community cultural institution, library and museum			
	Further trainings	**Cost types:** training fees, accommodation, food and travel	Minimum 2-3 training programmes during the community development process	Minimum 4-5 training programmes during the community development process
		Points to consider: Apart from training individual professionals, one needs to train		

	What sort of expenses may be incurred?		Expected size	
		local communities as well. Trainings might be needed for the 'active core' of the community development process in the area of community work, community planning or project management, and for communities involved in the individual activities e.g. in local publicity or, based on their own interests, anything ranging from backyard farming through environment protection to the support of the poor. These trainings are most efficient and have a community building effect when implemented away from the municipality, e.g. a 3-day residential training.		
7.	Evolution and growth of institutional and sectoral collaboration	**Cost types**: please see 'Conditions' in this guide, plus catering for the participants at the inter-institutional workshops (coffee, tea, water, snacks), stationery to be used for the community methods of discussion, plus travel fees, accommodation and catering during study trips. **Points to consider:** collaboration may be developed mostly by visiting inter-institutional workshops (joint planning) and studying good practices, and later through joint action. Grants should primarily be spent on joint thinking and on studying good		

What sort of expenses may be incurred?	Expected size
practices, bearing in mind that *priority project 'Acting communities'* will also arrange study trips for the winners of tenders TOP 5.3.1-17 and TOP-6.9.2-17. Joint institutional activities are primarily funded from the municipality's own resources or from further grants.	

Glossary of terms

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ACTING communities
active community involvement

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Glossary of terms

1. citizenship competence

One of the key competencies required for life-long learning.

'Civic competence equips individuals to fully participate in civic life, based on knowledge of social and political concepts and structures and a commitment to active and democratic participation.' Together with social competence, 'these include personal, interpersonal and intercultural competence and cover all forms of behaviour that equip individuals to participate in an effective and constructive way in social and working life, and particularly in increasingly diverse societies, and to resolve conflict where necessary.[1]

2. friends (of an institution)

The institution's friends collect funds under the auspices of the institution, ideally under its direct control, for purposes such as to finance services or to enhance quality not funded by the institution's budget, on the basis that the organization makes otherwise fee-paying services available for this group at a reduced price or sometimes free of charge. This creates a group of regulars around the organization, often characterised by a will to meet regularly and to do something.

One may become member of such a group usually after payment of a membership or sponsorship fee. Certain organizations may offer such membership to those doing volunteer service, but there are also examples of the other way round: people offering volunteer service may first have to prove their commitment by paying one year's membership fee in advance.

Compared to volunteering, the most striking similarity is that both groups actively promote the organization's cause, or sometimes their own or the community's cause, but while members of a friendship group primarily contribute money, volunteers offer their working hours to support the organization.

Management of the two groups is significantly different due to this difference, as their motivations might also differ. However, members of a friendship group may also support the organization with volunteer work.

3. intervention[2]

Community development means transitory and professional external support in the life of

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[1] RECOMMENDATION OF THE EUROPEAN PARLIAMENT AND OF THE COUNCIL of 18 December 2006 on key competences for lifelong learning (2006/962/EC). Official Journal of the European Union, L 394/10

[2] Vercseg 2011: 17

communities, helping them to renew, to be able to manage, mitigate and solve their problems by themselves. Intervention may last until the community members become a decisive factor in change.

4. involvement

'Activation of the locals, their involvement in the development process by the community. The purpose is to extend the group of activists as far as possible.

The process in a simplified form: the initiative of the community developer is taken over by the *central core* of the locals (locals committed to change, a group of local initiators who invited the community developer), who extend the initiative to a wider circle of people, who organize community activities concerning jointly identified local issues into processes. Involvement in the community development process is continuous, as a flow of new people are becoming committed to local issues.'[3]

5. civil society

Modern civil society is a sphere of social interaction between the economy and the state, including publicity and a range of free associations. These are established through various forms of civil initiative and self-mobilisation, and are institutionalised by legislation (especially through subjective rights). Its political role is not to gain power, but to influence and control it.

Civil society is the social totality of civil movements and attitudes. Civil actions rely on self-initiated actions and volunteering. It is an arena of solidarity, public life and publicity, a venue for articulating a diversity of interests. The central character is the citizen, the 'citoyen', who is not anyone's subject but, rather, an individual with 'civil courage'. Civil society may appear in a spontaneous, non-formalised manner, or in organized, legal forms. The most important feature is that it is the result of the citizens' free will, and volunteering is a strong element.[4]

6. digital competence

One of the key competencies required for life-long learning. 'It involves the confident and critical use of Information Society Technology (IST) for work, leisure and communication.'[5]

Digital competence is a decisive element of a citizen's life and competitiveness on the labour market.

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[3] Vercseg 2011. p. 34. and p. 151

[4] See also Nagy – Nizák – Vercseg 2014.

[5] http://eur-lex.europa.eu/legal-content/HU/TXT/?uri=URISERV%3Ac11090

7. quality of life

It is a combination of welfare (material conditions, standard of living) and the subjective experience of well-being, which results in individual or social satisfaction.

Quality of life can be examined from an individual and from a social point of view.

The standards of a sensible and happy life depend on social factors (e.g. the standards of governance, accepted norms and traditions, forms of access to resources, the health of the physical environment and the condition of trust in society), which either provide space for or restrict individuals in giving form to their desires and needs and to specify their life's ambition.

The subjective quality of life largely depends on individuals' attitudes, their ability to perceive and comprehend reality, gained through their experiences and through feedback from their social relations. Belonging to a loving and approving community is a crucial dimension of the quality of life, as it provides a positive attitude and confidence, which in turn provide the joy of good functioning.

The 'Having, Loving, Being' model by Finnish researcher Erik Allardt identifies 3 decisive factors: Possessing certain goods, connecting and loving strongly, and existing (thus fulfilling our human nature).

8. yearbook, calendar, perpetual calendar of local knowledge[6]

The local calendar is a printed publication written, edited and published yearly by the locals, exploring and preserving local memories, events of the recent past in a diary form, helping the development of community collaboration between the locals. The concept does not signify an 'exemplary' publication, but makes the readers aware that the events that happen to them within their community carry special and unique value, especially when these are recorded in writing by them. This value may be of local significance only, and may not be interesting beyond the boundaries of the municipality, but this fact is indifferent to local people.

9. formal, informal and non-formal learning

Formal learning[7] typically takes place in educational and training institutions, and is completed with a certificate, diploma or qualification recognised by the state. This type of learning is structured in terms of learning goals, learning period and support, and is intentional on the learner's part. It is offered in the framework of primary, secondary and tertiary school systems.

Non-formal learning is offered by adult training and cultural institutions, employers or NGOs in an organized form, complementing the systems of primary education and training, and is usually not completed with an official certificate. The background of this form of learning is

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[6] Beke – Ditzendy 2008.

[7] Recommendation of the European Council on life-long learning (Council Resolution of 27 June 2002 on lifelong learning. Official Journal C 163, 09/07/2002 P. 0001 – 0003); Arapovics 2011.

not exclusively provided by an educational or training institution, and which does not typically lead to qualifications; it is nevertheless structured in terms of learning goals, period or support. Non-formal learning is an activity which the learner consciously decides to undertake.

Informal learning[8] 'is a natural part of our everyday life. Contrary to formal and non-formal learning, informal learning is not necessarily a conscious learning activity, and the individuals may not necessarily recognize how their knowledge and skills have been enriched.'

10. tradition

Community-borne knowledge, information and practices handed down from one generation to the next. It may refer to any area of life, being a practical body of knowledge giving help in everyday activities, or knowledge based on religious or superstitious beliefs. Traditions may be associated with objects, tools or customs. Activities are called traditional when handed down through several generations, either until the present day, or at an earlier stage in the history of society.

The conscious passing down of a set of knowledge, a process that may last even today is called sustained tradition – a living community can sustain traditions. (Ferenc Sebő says traditions are not sick to require nursing, nor are they prisoners in need of guarding.) Traditions need to be sustained to remain part of our lives.

11. local action plan

A plan built on the results of the community survey, containing the needs of the locals along with their plans for the future and for their municipality, which actively involves the locals in its implementation. The purpose is to involve *self-organizing citizens as partners in working to reach this goal, together with other NGOs, their own local government, professional organizations and business partners*.

12. local identity

The image (self-definition) of the members of the local community of themselves as a community, a result of a constant dialogue among the members, of joint activities and of the discovery of shared values. During a process of social and intellectual construction, which connects past and present, the community creates its own system of cultural representation offering to the individual a sense of 'belonging' and the ability to connect.

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[8] Koncz – Németh – Szabó (eds.) 2007.

13. local institution

The purpose of community development might be to establish local institutions in the municipality, especially when these are missing or working inadequately in the given social sphere.

In this sense institutions are regularly repeated community activities, which become customs and traditions, and which provide lasting patterns and reliable frames of organization, available for users in the future as well. Institutionalisation takes place as a result of typical situations deriving from public agreement, specific and standard patterns of action, and expectations of conventional modes of operation and their becoming the norm and routine. It offers optimal response to certain social requirements. It is a wonderful experience for those who establish and create it. If posterity finds it useful, new generations will accept it as a natural part of their social world.

14. local publicity

Public communication of a municipality (or part thereof) about matters that may affect the local community in any way. Local publicity relies on information – information made publicly available, received, processed, discussed–, and on the communication of opinions and positions thus shaped. A prerequisite to the functioning of local publicity is that each local has access to the information and can participate in the communication – indeed, without this we cannot speak about public communication. (Access means that communication has to be made 'accessible', i.e. one needs to ensure that information is understandable for the locals, and that everybody can be part of the communication regardless of their capabilities.) Participants of local publicity are local inhabitants and their groups, local institutions, organizations, companies and the local government. Communication runs among the locals or between the locals and/or the other participants, in all directions. Ideally, local publicity guarantees the functioning of local democracy, making sure that informed citizens can enforce their will and can control public authorities. Social publicity may be interpreted as space, population, degree of organization, an opportunity to access and to join in, a structured relationship between the political state and society or, in a somewhat broader and simplified sense, as a system of social connections.

Publicity makes possible an exchange of opinions and the transfer of information, and may help in processing that information, thus making people more self-conscious. It may contribute to the evolution of self-expression and self-determination, it is a precondition to self-organization and collaboration, and may help to mobilise reserves in human resources and foster the evolution of public agreement and more rational decisions.

The significance of publicity – especially local publicity – lies in the fact that it offers people the opportunity to exercise control over public authorities in some way, locally as well as on state level. Good publicity also lies in the interests of the executive powers as it provides better insight into the citizens' interests and problems.

15. local society

A complex system that may differ in each municipality or district, which needs to be approached in a holistic manner during developing activities. The concept embodies several components: built and natural environment, geographical conditions, composition of the population, demographic features, socio-economic and mental situation, physical conditions, relationship networks among the population, structure and functions of local publicity, balance of power within the municipality/district, supply of institutions and their mode of operation through local groupings, NGOs and small communities, the economic, transportation, etc., characteristics and conditions of the municipality/district.[9]

16. local knowledge, local history, homeland studies[10]

The concepts of homeland studies and local history are often used together with that of local knowledge. These three and the more rarely mentioned landscape research and regional science may be related, yet their contents are not the same.

local knowledge

The totality of information on a specific place and the documents that hold them. As a library-related concept, it covers that part of library activities (practice) which are concerned with looking for, collecting, systematising, exploring, conveying and publishing information and documents.

local history

It is used in a dual sense. On the one hand, it denotes the process of local social evolution, the information on the past already explored or still hidden in the resources – and to this extent it is part of local knowledge. On the other hand, it signifies a branch of historical research that studies the historical past of the given place (or of one of its institutions, etc.), the life and historical role of a person connected to this place, or presents the local factors and significances of historical events.

homeland studies

This is the oldest concept, originating from the Hungarian Reform Era (early 19th c.). Its content has changed several times; today it is part of community cultural and pedagogical practice. Its task is to find and collect information, i.e. knowledge, and to provide information; its subject matter reaches beyond the boundaries of the place in question geographically, encompassing the entire country and nation. It has three typical features: it builds on self-initiation, it has the character of a movement; it covers verbal information and unwritten knowledge as well.

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[9] For details refer to Brachinger Tamás (2005): Civilek és a politikai hatalom. Civil Szemle II/1. [Civilians and political power]; Bőhm Antal (1996): A helyi társadalom (Kaposvár) [Local society]; Pálné Kovács Ilona (2008): A helyi kormányzás Magyarországon, Budapest-Pécs, Dialóg-Campus Kiadó [Local government in Hungary]

[10] Bényei 2008.

landscape research and regional science

Scientific studies with an interdisciplinary approach, examining the present, the recent past with a direct influence on present conditions, and future possibilities. Landscape research examines the natural environment, mostly in a comprehensive manner. Regional science is aimed at analysing and modelling processes resulting in territorial inequalities in social and economic growth, and at providing prognoses.

17. Hungarikum

Hungarikum is 'a collective term which indicates within a unified system of qualification, classification, and registration such a value worthy of distinction that represents some top-level achievement by Hungarian people, as a result of its typically Hungarian character, uniqueness, specialty and quality.' http://www.hungarikum.hu/[11]

18. information point

A widely and easily accessible information point in the settlement or in a part of it, where reliable and up-to-date messages are posted about the most important public utility questions (local, every day, public interest, community, general) that may have an effect on the life of the community. The information point may be attached to a cultural institution within the municipality or appear as a community-based service as a result of a development process.

19. integrated community and service space

One form of community cultural spaces, offering venue for community cultural public services as well as for other activities and for the organization of public services.

20. Integrated Urban Development Strategy (ITS)

The Integrated Urban Development Strategy is a document of medium term (7-8 years) development. It was written with the consolidation of area-based, area-centred planning in mind, to set targets for the district in question and to enforce these in the medium term.

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[11] Act XXX of 2012 on Hungarian National Values and Hungarikums

21. community-based operation of an institution

An institution works on a community base when:

it responds to local needs and offers its services with respect to them, shaping these services in an organic manner, in collaboration with the social environment;

it builds on local resources, i.e. conducts its activities and ensures its own operating conditions using human and other resources available locally;

the target group (or any other local group) of the services offered by the institution is also involved in the operation of the institution and in the implementation of its activities, and thus instead of being only users, they actively implement, control and shape the institution's operation and activities (community and civic participation).

22. school community service[12]

(...) an activity as well as its educational processing, carried out individually or in group for the advantage of the local community of the student within an organized framework, independently of financial interests, in the areas defined in the *Ministerial decree (Ministry of Human Capacities) of 20/2012. (VIII. 31.) on the operation of public education institutions and on the use of names of public education institutions.* For students in secondary education a necessary precondition of the final exam: completion of 50 hours of community service. If considered as a pedagogical tool, community service may be broken down into three phases: preparatory lessons, the activity itself and a discussion phase.

23. exhibition

'The public display of living creatures, natural treasures, objects and goods supported with relevant information, based on a particular theme.

Their types, on the basis of character and subject matter:
- Artwork exhibition
  Display of objects, usually outstanding examples of fine and applied arts (artifacts of creative, applied or folk art, photographs and the material values of technical culture).
- Presentation of goods
  Presentation of goods meant for sale, with the purpose of increasing interest in purchasing these goods through a verbal appraisal of their use or through a practical presentation, or both. (For example: presentation of musical instruments, IT and multimedia devices, sound recorders, pieces of furniture, etc.)
- Presentation of living creatures and natural treasures (e.g. plants, minerals, small animals, ornamental birds).
- Goods exchange

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[12] Act CXC of 2011. on national public education

A meeting point announced in advance for the sale and purchase of certain goods, services, objects, artwork, pets or plants.

- Hobby exhibition
  Hobbies are free time, recreational activities done for the joy they provide and not in search of profit, including a variety of activities, e.g. collection of objects, gardening, DIY, amateur artistic activities, travel, sports. A hobby exhibition would display the achievements of such activities, e.g. of stamp, napkin or coin collections, display of produce from backyard gardens.
- Local history exhibition
  The presentation (display) of written memories and objects, interesting and valuable for the history of a given municipality (village, city, quarter, district).
- Memorial exhibition
- The presentation of the activities and works of one or several persons, or the display of the written and material memories of a certain event.
- Exhibition of technology and science
  The presentation of the material and intellectual values of technical and scientific culture (e.g. exhibitions about the history of flight, the achievements of space research, the development of the telephone or some other equipment or object).
- Other exhibitions
  Exhibitions not falling in the categories above (e.g. introductory exhibits of study or art groups).'[13]

'To provide access to cultural values, museum institutions shall:

preserve, safeguard and exhibit cultural goods arranged in a registered and documented collection in line with unified scientific criteria and created in the framework of scientific study.'[14]

24. library[15]

Public collections shall collect, explore and provide services related to cultural goods recorded in written, printed or other form. Based on the character of the collection and the target audience it serves, there are several types, such as a national library, municipal libraries, specialised libraries, school libraries, higher educational, company, health care and even electronic (digital) libraries. A municipal library serves as the community information space, a point of knowledge transfer where the rich and the poor, people with various disadvantages or those belonging to a minority in some respect have equal opportunities to access information and library services.

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[13] Koncz – Németh – Szabó (eds.) 2007.

[14] Act CXL of 1997 on the protection of cultural goods, museum institutions, library services and community culture – version in force

[15] Act CXL of 1997 on the protection of cultural goods, museum institutions, library services and community culture – version in force

Libraries are a source of primary cultural services and education, the basic institution of equal access to information. Information recorded in documents is conveyed to the users in several forms and ways (lectures, events, training, exhibitions, discussions, presentations, publications, etc.), offering local as well as remote access to these. Libraries form a system. The library network conveys the knowledge content available in the worldwide library system. It is an organization responsible for the regular collection, exploration, safeguarding and use of library documents as defined in Act CXL of 1997.

25. public collection[16]

'Library, archive, museum institution, photo and sound archives in the possession (maintenance) of, or founded by, the state, a local municipality or the local government of a national minority.'

26. community culture, community education[17]

'A sector and the pertaining institutional system of the cultural sphere, which provides for active community education and conveys cultural goods and services. It operates with the help of governmental, municipal and other funds, complying with general and specific legal requirements.

The concept also encompasses a system of conditions and activities encouraging and helping cultural activities of individuals and communities, offering opportunities for self-education, civic self-organization, community education as well as for life-long learning in all dimensions of life.

Community culture is therefore an activity developing the individual and society as well, where the final goal of cultural organizations, adult education and of the provision of culture is to improve quality of life and to develop human resources.

The concept of community culture covers the *community's* (groups of citizens organized by age or interest, for example) *education*, which requires the presence and active participation of the community, and may be connected to specific organizations, institutions, physical spaces.'

The terms 'community culture' and 'community education' are synonymous. The purpose of using the term community education and introducing it among the terminology of professional and political life is to emphasise that cultural processes, activities performed by community education institutions, organizations and community education public services have a communal nature – i.e. the community is a subject, participant and target of this set of activities at the same time.

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[16] Act CXL of 1997 on the protection of cultural goods, museum institutions, library services and community culture – version in force

[17] Koncz – Németh – Szabó (eds.) 2007.

27. community cultural institution[18]

'A budgetary institution or one funded from other sources, under the appropriate professional, personal and infrastructural conditions and statues, founded and operated in the interest of the community cultural activities of the citizens.'

28. Council for Community Culture[19]

'The Council for Community Culture is primarily a regular and permanent local forum for the voluntary harmonisation of the representation of citizens' needs, cultural advocacy and community cultural activities.'

In order to represent local citizens' community cultural interests, each municipality, including districts of the capital, may form a Council for Community Culture for a term of three years.'

29. community[20]

The meanings and manifestations of communities have kept changing throughout the history of various cultures. Community is a basic concept in community development, in which a community is most often defined as the lack of something, as something that does not exist but would be desirable, and whose 'birth' should be promoted.

The three most common approaches to the notion of community:
- A place where the community dwells – locality. Community as commonality. Neighbourhood.
- Interest communities/elective communities. The personality (selfhood) has opened an opportunity for creating a non-locally based community. Cohesion in these communities is created by factors other than locality: identity, religion, sexual orientation, occupation, ethnicity – e.g. Catholic, gay or Chinese communities, etc.
- Intellectual, spiritual community (communion).

In its weakest form it is a connection to a given place, group or idea (in other words, when the 'community spirit' exists). In its strongest form it signifies a profound encounter with other people, and even with God and creation.

These interpretations may overlap, e.g. locality and interest may be identical.

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[18] Act CXL of 1997 on the protection of cultural goods, museum institutions, library services and community culture – version in force

[19] Act CXL of 1997 on the protection of cultural goods, museum institutions, library services and community culture – version in force

[20] Vercseg 2014.

Another interpretation of 'community' needs to be added to the above, *attachment*, as the interpretation based on place and interest does not express the identity shared by the community. One needs institutions to safeguard identity: 'school and church' but even families, folklore groups, political parties, radio, television, newspapers and others. If these are missing or lost, safeguarding the identity becomes more difficult or sometimes impossible.

Communities embody similarities and differences, and may thus also become reference points ('one community being the opposite of another'). Boundaries between communities may be shown by a *map* (e.g. public administrative areas), or by *some rule or physical feature*, such as a river or a road. There are also *religious* or *linguistic* boundaries, though not all boundaries are so obvious: some exist in people's mind or spirit, and these require a completely different treatment, as this is a *symbolic* aspect of community boundaries, and it is fundamental to have the right view on how people interpret their own communities. Religions are the obvious examples, as each has its own set of symbols, signals and ritual traditions. Belonging to one community might mean an act of exclusion from another.

30. community development

'Community development has a narrower and a broader interpretation. It is a pedagogical method known in pedagogical science and psychology as a means of fostering children's personal development and life skills, while in sociology, in the terminology of community activities, it can refer to a method of encouraging participation, a profession, or a movement. In all of its senses, community development signifies the development of social and civic core competencies of individuals or small groups, locally or in communities of common interest or spirituality, thus strengthening the social capital'.[21]

In the calls for tender for the TOP-5.3.1-16 and TOP-6.9.2-16 programmes 'Strengthening Local Identity and Cohesion', community development primarily means the strengthening of community initiatives and ability to act for municipalities, neighbourhoods (districts), micro-regions, where citizens, their communities and networks play a key role together with the community developer, to the locally required extent, whose encouraging-motivating, informing and contact-organizing activities may give birth to, complement or strengthen existing community resources.[22] We may talk about community development when members of the community and their organizations and institutions develop their own local community. Community development is characterised by looking for, and applying, community solutions to the emerging issues, conflicts and needs.

31. achievements of the community development process

Community development professionals today associate achievements of community

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[21] Arapovics 2016.

[22] Varga – Vercseg 1998.

development processes with the concept of change. The purely quantitative results (e.g. turnout at a community discussion) are regarded as only partial results, a stage in the development process, while actual achievements always mean some sort of change.

In line with the European framework of community development, achievements of the process may appear on four levels:

(1) individual, (2) communal, (3) social, (4) political/structural. Individual achievements such as better qualifications, a widened intellectual horizon, an extended personal network, a more targeted and responsible attitude. Community achievements: the community becomes tighter and more inclusive, the social capital grows, and the community's skills in representation and advocacy improve. The community may also improve its skills in launching and managing local initiatives, projects and services. On a social level, development achievements result from the community's own activities or from their discussions with organizations providing services. These results may concern a number of areas, e.g. access to financial resources, employment perspectives, social care and support, environmental sustainability, cultural and sports opportunities as well as issues of safety. These may also be termed as quality of life achievements. On the political and structural levels, community development processes may generate activities going beyond the boundaries of communities, taken in a strict sense. These may mobilise forces for shared issues and concerns which would otherwise go unnoticed. One such achievement may be a more efficient operation of the public services in response to community needs, extended participation of communities in policy-related developments, or a stronger consciousness and attention to problems related to restrictions and inequalities and their impact on the whole of society.

32. effects of the community development process

We must constantly bear in mind that community development processes may generate expected and unexpected results in the community and its environment, beyond the planned achievements. An effect is any process or a factor which appears in the community involved in the community development process and its immediate environment, but not as a planned achievement. Expected and unexpected, positive and negative effects of the development process may appear at any stage (a number of active citizens and communities larger than expected, whose continuous support requires extra resources or more intensive activities on behalf of the professionals; escalating conflicts at a municipality at the early stages of the community development process), and the success and achievements of the entire development process may be affected by the developer noticing these effects in time and managing them in some way, if necessary. The long-term effects of the process may only appear years after the local activities have been finished. We need a permanent follow-up and assessment of the process to be able to consciously and effectively manage the effects arising during the process.

33. community-based community developing services

- A community-based service is one that aims to mitigate a community shortage, and the

community has an influence on it, may identify with it emotionally and can regard it their own.

- During a community developing process new service requirements typically arise, while existing ones gain a new profile as a result of the explored needs and capacities.
- Community development is based on involvement, activation, encouragement of participation, enhanced active participation of the community and a strengthening of its organization. The communal nature of the services means that former subordinations and behavioural patterns, whereby those receiving the services have a submissive and passive role of recipient, are broken. One needs to be guided by mutuality and equality, providing for involvement and contribution to make sure that individuals may become valuable for their community.
- It is vital that community-based services are available locally, to give meaningful responses to real needs, to provide space for volunteering, to make efforts to extend the group of those interested, to build on local resources, to provide a space for the community to show solidarity and belonging, or to make it the community's own initiative.
- Local community activities require local community spaces, and provide complex solutions for a wide range of needs of the target groups. Apart from qualified professionals, capable laypersons will also be involved, requiring learning opportunities and mentoring.

34. community survey

The community survey is a door-to-door method of activating, with the involvement of the locals. The elements of the method: the questionnaire drafted by the local community based on the issues explored during the interviews and community discussions are delivered to the households, the questionnaires are then collected, processed, and the results are published. Each step of the community survey is conducted by active members of the local community, with help and support from the community developer. What is the purpose of a community survey?

- A wide range of opinions on matters of local interest may collected, also revealing the local community's motivations and capacity to act.
- Positions and opinions will be expressed even by those who have yet not done so because they have never had the opportunity or wish to do that personally.

The questionnaire will address everyone in the community, and participation in the survey and in the ensuing community actions is encouraged. This extends the group of those actively involved in the community process, making the existing one stronger.[23]

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[23] Vercseg 2004.

35. community exhibition

The community exhibition is one way to reach out to and involve the citizens, as it is created at the initiative of the given community, it focuses on local culture, local history, traditions, (individual or community) performances, natural and social values, well-being, the relationship between the individual and the community and the content of local identity, while offering relevant feedback to the community about their activities and their present interpretation of themselves.

36. community space

The community cultural space is the municipality's or district's community cultural contribution: an institution without legal personality or a facility, space or building with some other legal status, maintained, operated and adapted to provide community cultural public services, operating in a regular manner at the given locality.

Forms of a community cultural space:
   a) a community space providing venue exclusively for organizing community cultural public services,
   b) an integrated community space which offers venue for community cultural public services as well as for other activities and for organizing public services.[24]

37. community service

All services connected to community functions serving community purposes, contributing to community development, to a strengthening of the social network and to quality spending of free time. Community services include cultural, free time and sports activities conducted on a non-profit basis by any organization, and they also include community cultural and public collection activities as public services provided by the municipality.

38. community learning

Community learning is a learning process going on in groups in the midst of social activities. In a broader sense, it includes all sorts of learning processes going on in formal, non-formal and informal adult and youth communities and community spaces, as a result of community activities and relations.

The shaping of knowledge, skills, mentalities and attitudes may change personalities on the one hand and, on the other, the community acquires new knowledge, skills and sentiments, which will lead to new local development projects, associations, institutions and community services.

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[24] Act CXL of 1997 on museum institutions, public library services and community culture – proposal for amendment

The most typical forms of (community) learning:
- clubs
- book clubs, teach yourself groups
- study groups
- open universities, open scientific courses
- people's colleges.

39. community planning

'In the case of community planning, the stakeholders will come into contact with one another at the very beginning of the planning process, while exploring the situation and the problem, and find out about everyone's interests, intentions and ideas. The plan is created by consensus as a result of shared thinking (involving of course external designers and engineers in certain questions), and as a result there is no need to inform, and to get the acceptance of, the public, as whoever has felt inclined to be involved has participated in the planning. The stakeholders will display commitment: ownership of the project is considerably stronger, so the designer and the commissioner need not be afraid of bumping into obstacles during implementation of the plan. Community planning is therefore not another, wider and more thorough round of social consultation, but an entirely different planning method involving members of the local community, inviting them to think together.'[25]

40. community organization

The term is used in several senses today. On the one hand, it refers to organizing and developing an area, in our case, cultural, human and community-based social and economic organization, conducted in cultural, church, civic, entrepreneurial and non-profit organizations, governmental or municipal institutions, integrated, multi-functional organizations and institutions.

'Community organizers perform direct planning, organizing, assessing, controlling, animating and coordinating tasks in the areas of community education, youth support and human development, in the municipalities, institutions, organizations and communities, and in the diverse venues of community education, youth services and adult education. In these functions they collaborate with the institutions and organizations involved in such tasks, especially in the areas of culture, public education, social services, adult education and local economy development.'[26]Community organization in another, actionist approach,

focuses more on exerting pressure and enforcing interests rather than on community development fostering shared solutions, mutual understanding and collaboration. The main starting point is to make marginalised classes and vulnerable groups a factor of power with the expressed intent to empower them to influence, with democratic means, the processes and

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[25] Sain 2014.

[26] Annex 3 of Decree 18/2016 (VIII.5.) of the Ministry of Human Capacities

decisions that affect them. Ideally, organized community groups are already on board when preparing decisions, but if they cannot achieve results, they might find conflicts and fighting necessary to achieve the required social changes.[27]

41. culture-based (community) economy development[28]

Generating economic development processes building on local cultural and community resources; promoting conditions for cultural tourism, cultural rural development, creative and community economy, providing access to information and communication technologies.

42. cultural value registry[29]

Inventory of local values discovered through community participation in the action area, which is the basis of social and economic development processes being launched in the given municipality or district.

Local values are of eight categories: agri-food business, health and lifestyle, built environment, industrial and technical solutions, cultural heritage, sports, natural environment, tourism and catering.[30]

sectoral value registry: the data collection of national values as identified by the ministers in charge of the individual sectors;

national value: all intellectual, material, natural and community values or products or landscape carrying material or immaterial goods connected to the landscape and its wildlife, accumulated and safeguarded during the history of our nation or in the recent past, connected to the activities, production culture, knowledge, traditions, the Hungarian landscape and wildlife, the Hungarian nation and constituent nationalities, which bear witness to the historical relationship between a human community and the area in question;

regional value registry: a data list of values regarded by the competent Regional Value Registry Committee as regional values among the national values found in the area of several neighbouring municipalities or areas forming a single region in geographical, historical or ethnographical terms;

municipal value registry: a data list of national values found in the area of the municipality.

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[27] See Molnár – Peták – Vercseg 2014 for details.

[28] Act CXL of 1997 on museum institutions, public library services and community culture – proposal for amendment

[29] Act XXX of 2012 on Hungarian National Values and Hungarikums

[30] Government Decree 114/2013. (IV. 16.) on the Management of Hungarian National Values and Hungarikums

43. cultural goods[31]

'Outstanding and characteristic objects, images, sound recordings and written memories and other proof – except for immovable properties – of the origin and evolution of the living and non-living environment, mankind, the Hungarian nation and the history of Hungary, as well as pieces of art.'

44. community cultural development

The starting point is the community and its existing and possible cultural values: their exploration, awareness raising, setting them into motion, renewing them and handing them down as legacy with the active participation and collaboration of local communities and cultural institutions. The purpose is to encourage cultural activity, involvement in the organization and shaping of local cultural life and to develop cultural participation. All of this will contribute to strengthened local initiatives and to an ability to act.

45. cultural public services
   a) provision of public library services;
   b) support to cinemas and performing arts organizations,
   c) local protection of cultural heritage;
   d) support for local community cultural activities;

Local public issues and local government tasks to be taken care of as locally manageable public tasks, especially:

– cultural services, especially the provision of public library services; support of film, theatrical and performing arts organizations, local protection of cultural heritage; support for local community cultural activities.[32]

The state and local governments are tasked with operating the public library service.

The national library is the National Széchényi Library. The rights and obligation of control are exercised by the minister.

Provision of the local library service is a compulsory task of local governments.[33]

The state and local governments are tasked with providing for the conditions of community culture.

The local government is obliged to support local community cultural activities.

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[31] Act CXL of 1997 on the protection of cultural goods, museum institutions, library services and community culture – version in force, and Act LXIV of 2001 on the protection of cultural heritage

[32] Act CLXXXIX of 2011 on Hungary's local governments

[33] Act CXL of 1997 on the protection of cultural goods, museum institutions, library services and community culture – version in force

In cities of county status and in districts of the capital, the local government provides for community cultural institutions as part of their tasks. In villages, the local government provides for community space and/or a community cultural institution.

In the interests of promoting and developing community cultural activities, the county (Budapest) government authorities shall ensure professional consultation and services in the field of community culture, for the local government authorities of the communities of the county (districts of Budapest), the community cultural institutions, organizations and groups.

Ensuring the operational conditions for the professional consultation and services in the field of community culture pursuant to this Act is a mandatory duty of the county (Budapest) government authorities.[34]

Public services of community culture:[35]

a) promotion of the appearance of cultural communities, support of their operation, helping their growth, provision of venue for community cultural activities and cultural communities
b) development of community and social participation,
c) ensuring the conditions for life-long learning,
d) ensuring the conditions for handing down traditional community cultural values,
e) ensuring the conditions for amateur creative and performing art activities,
f) ensuring the conditions for nurturing and developing talents
g) culture-based economy development

e) protection of cultural heritage;

The protection of cultural heritage serves the interest of the public, and its realisation entails the right to participate and the obligation to cooperate for the organizations of the state, local governments, nationality organizations, ecclesiastical legal entities, nongovernmental and business organizations as well as for the citizens.[36]

46. cultural heritage

'Cultural heritage is a collection of valuable resources inherited from the past which people identify, independently of ownership, as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions.

It includes all aspects of the environment resulting from the interaction between people and places through time.'[37]

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[34] Act CXL of 1997 on the protection of cultural goods, museum institutions, library services and community culture – version in force

[35] Act CXL of 1997 on the protection museum institutions, public library services and community culture – version for amendment

[36] Act LXIV of 2001 on the protection of cultural heritage

[37] Act CX of 2012 on the Promulgation of the Council of Europe Framework Convention on the Value of Cultural

Elements of cultural property: objects of archaeological heritage and military history heritage that may be subject to archaeological investigation; monuments as well as cultural goods.[38]

'Cultural heritage is the set of objects with significance for the community or immaterial ideas expressed with objects. The appropriate institution will collect, take inventory of, examine, display and preserve these objects, restore them if needed, solve and understand their hidden codes and draw the conclusions. During this process, the original content will be enriched with something new, the interpretation of the new owner. Heritage will this way be connected to memories, both being part of the identity, which needs to be found, excavated from the deep, preserved or rediscovered. In this sense, heritage serves more than just to locate the goods we own; it also describes and defines the identity of the legator/heir, often without being fully aware of this.'[39]

47. cultural poverty

'Poverty in each case appears as some kind of deficiency, deprivation. In the classic sense it expresses deprivation of material goods. Poverty, while a grave disadvantage by itself, implies further shortcomings and results in further deprivation. This may result in fewer opportunities and the reduction of social capital in its wake, together with exclusion from cultural consumption, in terms of high culture...

Culture needs to be interpreted as a kind of adaptation skill, problem and conflict management strategy, which makes individuals and groups capable of integration. In this case culture is perceived as the relation between human and human, human and group, group and group, including the relation of humans and groups to ideas. Normally this system of relations is capable of managing problems and conflicts. When missing, it appears as deprivation, and this deprived state is called cultural poverty.'[40]

48. cultural tourist attraction[41]

'Cultural tourism is the core of a tourist product, the appeal or attraction being the central element, raising the interest on the demand side, and on which the tourist infrastructure is built, directly, on the one hand, aiming to explore and to sell it, and on the other hand, indirectly, a superstructure providing for the tourists' stay and consumption. A truly complex cultural product will be created in the lucky event if the infrastructural and superstructural services, which supplement the cultural value in the centre of the product, also place special emphasis on culture.'

Heritage for Society (Faro, 27 October, 2005). Article 2, Definitions a)

[38] Act LXIV of 2001 on the protection of cultural heritage

[39] Sonkoly 2000

[40] From the hypotheses of Katalin Dudás, Katalin G. Furulyás, Zsolt Lada and Péter Lágler of the Cultural Department of MMI

[41] Rátz 2011

There are several options to classify cultural attractions. Based on the nature of the appeal we may distinguish events, places and venues. The length of the events and, consequently, the period during which it can be visited is limited, some of them being one-off occasions, while others are regularly repeated.

From another point of view, we can mention objectified, tangible, and intellectual, intangible attractions. We find architectural values and works of art in the first category, and music, performance arts, customs and lifestyles in the second.

49. archives[42]

'An institution established for the purpose of permanent retention and archival processing of records with permanent value, and to ensure their use in accordance with their designated purpose.

public archives: an archives repository maintained by a public agency which carries out archival tasks – both scientific and administrative – related to undestroyable public records;

open private archives: an institution established for the permanent retention of records with lasting value, which are owned or possessed by a natural person or an agency fulfilling other than public duties, which meets the requirements laid down in Section 30, subsection (2).'

50. deep poverty

In accordance with the definition of the World Bank, a person with a daily income lower than USD 1.90 is considered to be living in deep poverty. The phenomenon, however, is more complex than this, and may not be measured simply by income.

The most precise picture of deep poverty is offered by the set of criteria established by Gábor Havas. He writes that communities that sink into deep poverty are described by (I) very low levels of schooling and (II) employment rate, (III) strong local concentration of housing areas and segregation, (IV) grave social deficits deriving from these and (V) a high likelihood of the disadvantaged social situation reproducing itself.[43]

51. mentor, mentoring

A mentor is a person with a lot of experience and high professional recognition who offers help and direction with the recipient's growth in mind, within the frames of a strong relationship based on trust.[44]

Mentoring may be given in informal, i.e. natural, and in formal, organized ways. Informal

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[42] Act LXVI of 1995 on public records, public archives, and the protection of private archives
[43] http://autonomia.hu/wp-content/uploads/2014/04/TAMOP-513-kutatas_1kor_Zarotanulmany.pdf
[44] Freedman 1992

mentoring may occur between a young person and an adult (other than the parent) in a spontaneous way, their relationship positively influencing personal development. This form of the relationship is mostly described in the literature as an optimal benchmark that formal mentoring should converge to.[45]Within formal mentoring we see the following forms:[46]

- traditional mentoring: an adult mentors a young person,
- group mentoring: an adult mentors several young persons,
- team mentoring: several adults mentor one or more young persons,
- peer mentoring: young persons mentor young persons,
- e-mentoring: mentor and mentee communicate primarily via the internet.

The programmes are often distinguished on the basis of the locations of the activity, and thus we have community-based mentoring, which is not site-based, and site-based mentoring, where most of the mentoring activities are connected to a specific institution (e.g. school, work, religious institution). Due to the quick growth of mentoring programmes, efforts at further classification may be observed, which offer help in the objective assessment of the programmes.[47]

How does a mentoring relationship make a difference?

Rhodes, Spencer, Keller, Liang and Noam[48] in their model created for researching the impact of the relationship identify three areas of the beneficial effects of mentoring:

1. social situations and recreational activities together with the mentor may have a beneficial effect on the mentee's emotional well-being and social relations;
2. joint learning and intellectual challenges, conversations may promote cognitive development;
3. the role model offered by the mentor can have a positive effect on the development of identity.

52. measuring and evaluation in community development

Measuring the achievements and effects of community development processes is possible if the measurable and evaluable numerical indicators and qualitative or soft indicators as well as the methods of their measuring and evaluation are laid down in the planning phase of the process and are then examined at the right points of the process. Quantitative indicators relating to attendance sheets and number of events, programmes, etc. are only complements to real achievements and qualitative indicators, which signify change in community development. Possible tools and methods of measuring changes that qualify as genuine achievements in a development process are: interviews, focus group discussion, research, case studies, etc. Internationally applied frameworks dealing with the measuring and evaluation of the achievements of community development work agree that a credible evaluation of the process

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[45] Zimmerman, Bingenheimer and Behrendt, 2005

[46] Sipe, 2005

[47] for instance Sipe and Roder, 1999; Sipe, 2005

[48] Rhodes et al.2006

may only be done with the involvement of the participants, i.e. through a method of participatory assessment.

53. mobility (social)

Social mobility denotes a change in the individual's or family's social situation. Péter Róbert writes: 'mobility, on the one hand, appears largely as a self-value, a result of a normative approach, according to which the openness of a society is closely connected to its democratic character.

...On the other hand, the value and meaning of social mobility may be given in a functionalist way. People are born into families with a variety of occupations, educational levels and wealth but, irrespective of this, talents and abilities display and even distribution in society. Mobility therefore corrects differences in social background; it is a process that makes sure that everybody ends up where they can be of the greatest use to society, through the various selective mechanisms.'[49]

The Acting Communities project aims to serve social mobility by making the available cultural institutions more open and user-friendly, making access to information easier, extending and strengthening the individual's social network and by developing individual competences through community processes.

54. museum institution[50]

Museum institutions are the most important parties in implementing the goals of the protection of cultural assets, as defined in the legislation.

A museum institution
   a) stands in the service of society,
   b) is open to the public,
   c) maintains an active relationship with the communities and municipalities,
   d) is not established for economic profit-making as its basic activity,
   e) provides widespread and equal access to cultural assets.

Museum institutions are in possession of the material and personal conditions required to fulfil the requirements deriving from their professional classification, whereby they provide for the tasks defined in the legislation.

To provide access to cultural values, museum institutions shall:
   a) preserve and safeguard and exhibit cultural goods arranged in a registered and documented collection in line with unified, scientific criteria and created in the

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[49] Róbert 1990, 356-372.
[50] Act CXL of 1997 on the protection of cultural goods, museum institutions, library services and community culture – version in force

framework of scientific study,

b) ensure the possibility of research activities connected to the cultural assets,

c) contribute to the process of life-long learning through their cultural and community educational activities,

d) organize community cultural and other events,

e) cooperate with educational institutions and offer museum pedagogical events to achieve in- and out-of-school educational goals,

f) ensure the museum pedagogical processing of cultural assets, offer a continuously renewing museum pedagogical and museum andragogical programme,

g) promote economic revival locally and nationally using their touristic appeal and offering services to visitors.

55. museum pedagogy

Museum pedagogy conveys the knowledge and information accumulated in the museum to the visitors with the purpose of teaching, educating and informing them, using methods suitable for particular age and target groups. The goal of museum pedagogical activities is to make museum collections and exhibitions interpretable and useful for the visitors, especially for children and younger generations participating in formal education.[51]

'Museum pedagogy is such a knowledge transfer activity which finds expression in exhibitions, catalogues, exhibition guides, museum activities, toolkits and publications alike. ...a core museum activity which conveys knowledge to the visitor in a way that takes into account the specificities of museums, based on the amount of information amassed in the museum, in a complex way, by providing the right conditions, aiming to create an experience. Through this it contributes to the general education of society and also ensures education of the public through the presentation of the national cultural heritage in the widest possible sense.'[52]

56. museum andragogy

Museum andragogy studies the opportunities of adult education and adult training by museums, museum institutions, civil communities, organizations tasked with the protection and safeguarding of cultural heritage, and aims to explore the patterns which make achievements in learning, training, self-education, personal development 'in all areas of life' more effective for adult individuals and communities within an intra- or extra-institutional framework provided by museums.[53]

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[51] Instructions for the Call for Tenders for the Social Renewal Operative Programme, 'Museums for all' Programme – Strengthening the role of museums in education and training, code number: TÁMOP-3.2.8/10/B

[52] Cseri 2002. 58–61.

[53] Based on Kurta 2007

57. self-education communities

'Self-education and interest circles are groups of citizens, without legal personality, distinguished by their social activity.'[54] Their purpose is to offer shared education, social life and entertainment opportunities for people of similar interest (age) and occupation.

Members participate in the activities voluntarily, based on identical or similar interests, often supporting the group with volunteer work.

The number of participants is usually not limited. Although the group operates with a stable core of participants, the size and composition of the group may change with time.

The operation of self-education communities is not limited in time, nor is it determined in advance.

As the length of their activities is not limited, there are no detailed schedules or programmes for the entire period of the meetings. The participants may offer suggestions to shape the agenda.

Self-education communities are the typical area/venue of non-formal learning.

There are no exam questions to measure the participants' change of competences; their change of competences is rarely tested. The extent of development may be measured through results and positions achieved in competitions and applications. The leader of the group has outstanding knowledge (competence) in the given area, but not necessarily with documented qualifications.

- Creative self-education communities
  Amateur art groups (performance and creative arts)
  Folk art groups
  Creative folk art groups
- Clubs, e.g.
  Youth clubs
  Pensioners' clubs
  interest clubs
- Study circles[55]

58. volunteer, volunteering

"Volunteering is an activity done individually or in groups, regularly or occasionally, domestically or abroad, for the common good, out of personal will, without the receipt of remuneration. Volunteering activity does not yield any direct financial gain for the volunteer,

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[54] Act CXL of 1997 on the protection of cultural goods, museum institutions, library services and community culture – version in force

[55] GLOSSARY OF TERMS for applications for the title of 'Qualified Community Cultural Institution' and 'Community Cultural Quality Award'.

and volunteers do not replace paid staff. A volunteer does not help their own family, their work appears as added value in the activities of the recipient organization. These activities may be conducted through non-profit, civil organizations or government institutions, or rarely through for-profit organizations (companies, enterprises). It is beneficial as it helps social integration, contributes to the mitigation of poverty and exclusion, and to achieving full employment. Volunteering helps to make our environment and communities better."[56]

59. local government

In a general sense, local government is

1. an independent public administrative body with its own authority to act, under a particular unit of the state. a municipality thus entrusted;
2. the right of a certain body or community to take charge of their matters independently.[57]

The legal definition: 'Local government is the right of the community of citizens of a municipality or county to express their civic responsibility and to foster creative collaboration within the local community.

Local government expresses and enforces local community will in local public affairs in a democratic manner, creating widespread publicity.

The community of citizens of a municipality (municipal government) or county (regional government) are entitled to the right of local self-government.

Municipal governments function in villages, cities, district seats, cities with county rights and in the districts of the capital.

The capital's local government is a municipal as well as a regional self-government unit. Citizens may exercise their community rights to self-government through their elected representatives and through participation at local referendums.'[58]

60. self-organization[59]

Self-organization is organization launched by people (loosely or tightly) belonging together because of their neighbourhood, work, studies, interests, values or with respect to some cause, starting 'on its own', at the initiative of one or some of the stakeholders, and continuing without, or with little, help from a developer. Community activities therefore require large-scale contribution from the community itself.

When community development activities are interpreted as 'movements', what we mean is that good community development processes are local movements, in which more and more citizens

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[56] http://www.onkentes.hu/cikkek/mi-az-az-oenkentesseg
[57] Brachinger 2009.
[58] Act CLXXXIX of 2011 on Hungary's local governments
[59] Vercseg 2011.

becoming engaged look for ways to contribute to improving the community's quality of life, establish their own institutions and shape structures for collaboration. In community development, new individuals and groups become engaged continuously, either as representatives of criticism or of new alternatives of the process, and these community participants continuously create new situations, modifying planning, decision-making and control mechanisms. The term 'movement' is used in the sense of self-organizing community activities, which are in constant movement and change, constantly shifting emphasis, with the group of implementers also going through constant change. This is the sense in which the term 'movement' is used in cultural and community cultural processes. Movements of self-organization, knowledge pools and the study groups that are built on them, courtesy services, volunteer services, movements of the community self-help system, but even movements related to local history, community decorating, environmental and nature protection or advocacy belong here.[60]

The launching of a self-organizing community activity, the initiative, can also be inspired and motivated through development work, for instance by encouraging people to explore and exchange local knowledge or to implement community help *(see the entries for involvement and participation, community participation as well)*.

61. participation, community participation

Participation is an act or process whereby people left out from the information flow or the operation of society may directly join social, communal, political and cultural life, may be involved in community activities for the common good, and may interfere with decisions affecting them, and may thus improve the mechanisms of the institutions (community customs, NGOs, public service institutions), which have been established for them.

62. intangible cultural heritage[61]

Practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transferred from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. The "intangible cultural heritage" is manifested inter alia in the following domains:

a) oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;

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[60] Vercseg 2004.

[61] Act XXXVIII of 2006 on the promulgation of the UNESCO Convention for the Safeguarding of Intangible Cultural Heritage, adopted on 17 October 2003 in Paris

b) performing arts;
c) social practices, rituals and festive events;
d) knowledge and practices concerning nature and the universe;
e) traditional craftsmanship.

The intangible cultural heritage is in fact practice, knowledge and activity. The purpose of the convention is to safeguard living community practices, to strengthen the identity of communities with an independent cultural image and thus to give mutual recognition to cultural diversity, and to raise awareness to non-objectified forms of expression, often close to extinction, and to protect such elements of heritage.

While cultural world heritage always refers to a world heritage site after all, the convention refers to the community reviving (creating, practising, maintaining, handing down) the intangible cultural heritage.

63. social competence[62]

One of the key competencies required for life-long learning. Together with civic competence it ensures an effective and constructive involvement in social and professional life, and active and democratic civic participation in the increasingly diverse societies.

Elements of knowledge in social competence:

Ensuring physical and mental health, a healthy lifestyle, awareness of codes of conduct, basic concepts relating to individuals, groups, work organizations, gender equality and non-discrimination, society and culture, understanding the multi-cultural and socio-economic dimensions of European societies.

Elements of skills in social competence:

Constructive communication, tolerance, empathy, capability of coping with stress and frustration, ability to distinguish between the personal and professional spheres.

Elements of attitude in social competence:

Collaboration, assertiveness and integrity, interest in socio-economic developments and intercultural communication, the ability to value diversity and respect others, being prepared both to overcome prejudices and to compromise.

64. neighbourhood

The concept of a *neighbourhood unit* is used in urban planning and in other areas, and has also become a basic term in community development, as neighbourhoods are the physical space for local community activities as well as a psychological space in terms of relations.

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[62] RECOMMENDATION OF THE EUROPEAN PARLIAMENT AND OF THE COUNCIL of 18 December 2006 on key competences for lifelong learning (2006/962/EC). Official Journal of the European Union, L 394/10

Neighbourhoods are therefore viewed in space but also often as a local group offering togetherness in a locality. They have special architectural, economic and cultural focuses, which are clearly distinguished from other urban areas by their architectural character. In the minds of the inhabitants, neighbourhoods are seen as *transparent, liveable units*.

This kind of articulation is built on the fact that neighbourhoods can serve to *raise a feeling of belonging, domesticity and responsibility in the inhabitants*. The term neighbourhood has therefore become a *basic concept* in community development.

'*Neighbourhood work*: comprehensive, complex, and self-initiated work processes, occasionally assisted by experts, conducted in the communities of a given settlement (or part of it) in coordination with local (county or state) authorities, organizations and institutions, and also with each other, which are expressions of the system of relationships within the community.[63]

65. knowledge pool[64]

A register of names and addresses, in which local human resources – experience, talent and expertise – are contained and represented independently, as a 'knowledge pool, for instance, or as part of another local publication such as a calendar, yearbook, etc. When we used it for the first time, the locals forming the 'core staff' walked through the villages and asked each adult the following questions:

- What is it that you are the best at and that you would gladly teach to others?
- What is it that you would like to learn from others?
- Do you approve of the publication of your name and address in a local list of contacts?

The locals collected the answers and edited them into the knowledge pool. Grouping the names of people with expertise or interest in the same subject made it clear that interested people would not have to wait for a study group leader or club manager; having the right information at hand, they could easily find each other.

66. study groups

'Study groups are small, self-organizing groups, whose participants meet regularly to follow a study plan they have designed, to discuss certain topics or to conduct cultural activities. The work of the study groups is built on the experience of the individual members, who aim to learn from one another and to think together about a topic they have selected.'[65]

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[63] Varga – Vercseg 1998 and 2001.

[64] Definition by Ilona Vercseg, see Vercseg 2004 for details.

[65] S. Arapovics 2007.

67. public participation

An important indicator of the results of community development.

The parallel processes of public participation and community development mutually reinforce and generate one another.

The current level of public participation is a good indicator of the success of community development processes, e.g. of the processes of planning and decision-making based on community participation.

Based on the five level participation scale of *International Association for Public Participation (IAP2).[66]* The basic values and fundamentals of public participation: transparency, humility, openness, respect for others, honesty, trustworthiness, reliability, flexibility. According to the *IAP2 model,* consideration of five public participation levels helps in involving the community in the decision-making.

These are:
- inform,
- consult,
- involve,
- collaborate,
- empower

See figure for the five levels of participation with their description.

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[66] International Association for Public Participation (IAP2) – IAP2's Public Participation Spectrum
http://c.ymcdn.com/sites/www.iap2.org/resource/resmgr/Foundations_Course/IAP2_P2_Spectrum.pdf
http://www.iap2.org

Social participation scale				
Increase in social publicity level				
Inform	Consult	Involve	Collaborate	Empower
Manners of public participation: Informing the stakeholders	Requesting feedback on the information	Direct meeting with the stakeholders	Partnership collaboration throughout the development process	The stakeholders' opinion and decision is the only thing that counts
Promise to the public: We provide information	We inform you about decisions made as a result of the feedback	We will work with you to ensure that your aspirations are reflected in the alternatives and provide feedback on the decision.	Your opinions will count when we make decisions, work out alternatives, consider innovation, select options for implementation	We implement the decision, and the final decision is also in the hands of the stakeholders
Examples, tools: Newsletter Web Customer service Contact hours	Public hearing Focus group Research Community meeting	Workshop Outreach	Citizens' advisory bodies Participatory decision-making	Citizens' assessment Secret vote Delegated decision-making

Public participation scale, IAP2 model

68. public participation actions

Self-organizing movements, actions and campaigns in the interest of community building, community development, which serve to help in establishing and keeping up local collaboration, enforcing local interests and reducing the number of unsatisfied needs.

69. social capital

In a communal sense, social capital is a community resource: a sum of all the features of social organization that ensure coordination, cooperation and communication for the benefit of the common good. The most important such features are networks (ties, connections), norms (norms of general mutuality) and trust. Each community, neighbourhood or settlement (even a region or a whole society) may be described with the help of a certain level of social capital. The significance of social capital is that in 'groups' with a high level of social capital,

democracy is also working well, the economy is growing and people are feeling good.

70. municipality, district, region

The target area of the community development processes serving as the object of the call for tenders 'Strengthening local identity and cohesion', code numbers TOP-5.3.1-16 and TOP-6.9.2-16, is an entire municipality or part thereof (district), or several municipalities (a region). For the purposes of this call for tenders, a district is an area within or on the outskirts of a municipality, considered to be a separate part of the settlement by the locals. Regions are made up of several contiguous municipalities or which geographically and culturally belong together.

When defining a target area, one needs to consider the stipulations in the chapter 'Műszaki és szakmai elvárások' [Technical and professional requirements]: the number of inhabitants in the municipalities or districts affected by the community development process shall be minimum 1000, and in the event the community development process affects several municipalities or districts in order to fulfil this criterion, then the municipalities shall come under a shared authority, and districts shall belong to the same municipality (it is exceptionally possible to diverge from the criterion of belonging to the same authority or municipality, but a detailed explanation is to be given in the grant application documentation).

71. spatial development

The totality of all conscious and spontaneous (self-centred) activities for the continuous and practical implementation of municipal development plans, for the extension and upgrading of a community's 'fixed assets', for the conservation and restoration of local values, in which the agent is the local government, the state or some investor (inhabitants, enterprises).[67]

72. rural development

A development policy or activity which targets the definition and implementation of programmes and investments aimed to increase economic and market efficiency, to retain and expand employment and to improve environmental quality, based on an observation and assessment of the social, economic and environmental processes of rural regions, with the involvement of the locals living in the region, taking into account local conditions. A fundamental challenge for rural development is to retain the locals by creating attractive living and working conditions for them, with the help of a well-planned, integrated and sustainable use of local resources. Apart from the economic potentials, a healthy, self-organizing local community can be the most vital resource for rural development.[68]

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[67] http://www.terport.hu/fogalomtar?page=11
[68] http://www.terport.hu/videkfejlesztes/altalanos-informaciok

73. people – visitors, participants, readers, users

- registered reader (a user with a valid registration): a library user whose personal data have been entered into the library's registry and who can thus use some or all of the library's services.[69]

- library user: a person or organization making use of the library's services.[70]

- visitors at events organized by community cultural institutions: A visitor of an event organized by a community cultural institution is a person who takes part in any event organized by a community cultural institution (including activities organized by the institution's knowledge dissemination unit, creative cultural communities, clubs, circles, study groups, as well as exhibitions, shows and other events). When calculating turnout, each person is counted as many times as many events they visited.[71]

- museum visitor: a person who takes part in any of the exhibitions of the museum.[72]

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[69] KSH STADAT Methodological information. 2.7. KULTÚRA [CULTURE] http://www.ksh.hu/docs/hun/modsz/modsz27.html

[70] Act CXL of 1997 on the protection of cultural goods, museum institutions, library services and community culture – version in force

[71] KSH STADAT Methodological information. 2.7. KULTÚRA [CULTURE] http://www.ksh.hu/docs/hun/modsz/modsz27.html

[72] Source: KSH STADAT Methodological information. 2.7. KULTÚRA [CULTURE] http://www.ksh.hu/docs/hun/modsz/modsz27.html

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Borbála Balázs-Legeza (1988) is an ethnographer-museologist at the Hungarian Open Air Museum. She holds a BA in ethnography from the University of Pécs, and an MA in Ethnography and Sociology from the University of Szeged. She formerly worked as an ethnographer-museologist for the Arany János Public Museum Collection of the Arany János Cultural Centre in Nagykőrös, where she organized exhibitions on local history and on witchcraft, and revitalised the community environment of the museum. Since 2015 she has been a museologist at Skanzen, doing ethnographical field research in Transylvania, her main area of research being lifestyle changes and coping strategies in the second half of the 20th century and the present-say effects of these changes – most of her studies have been published on these questions. She finds an interdisciplinary approach in her work very important.

Márton Beke (1977) is professional leader of the „Acting communities – active community involvement" EFOP 1.3.1-15-2016-00001 project at the National Institute for Culture Institute Ltd. He graduated as a cultural manager and youth expert. He worked for community education institutions, civil, business and government organizations. As professional director of HROD he took part in the conceptual planning of the development programme targeting the shaping of integrated community and service spaces and had a leading role in the shaping of the strategy 'Our Common Future', targeting the renewal of the community cultural sector. As the Head of the Community Cultural Department of the Ministry of Human Capacities, he was responsible, among other things, for the development of the conceptual plans of the 'Acting communities' project and for inter-sectoral cooperation concerning community development tenders under the Territorial and Settlement Operative Programme. He is a member of the Hungarian Association for Community Development, the Hungarian Association for Civil Community

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Edit Brüll (1953) is a primary school teacher specialised in cultural management and pedagogy, economist, expert in adult education. She is a registered community cultural expert with a certificate in public administration as well. She worked in a number of community cultural institutions, including 'Csili' and the Budapest Cultural Centre. She has experience in public administration, adult education, higher education, community cultural service development and organization. She has been a developer and instructor of adult education and National Qualifications Register training courses and has participated in the preparation of cultural constructions, planning and implementation of projects with EU funding. She is a founding member and official as well as a volunteer of several NGOs.

Dr. Eszter Csonka-Takács Phd (1968) is an ethnographer, researching traditional cultures since 1994. Her research focuses on customs connected to rites of passage and on the exploration of the social functions of beliefs. She worked as a member of the research staff of the Ethnographical Research Institute of the Hungarian Academy of Sciences, and then served as deputy director of the European Folklore Institute, gaining a 10-year experience in coordinating tasks concerning the safeguarding of intangible cultural heritage. She contributed to the preparations of the 2003 UNESCO Convention, organizing conferences and editing publications. Since 2009, she has been head of the Hungarian Open Air Museum Directorate

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Izabella Csordás (1980) is an economist, mental hygienist and an expert in organization development. She is also a cultural management and volunteer management trainer, consultant and member of the jury for the Award for Volunteering. From 2006, she was a member of staff at the Museum of Fine Arts for ten years. She founded the museum's Volunteer Programme in 2006, the first of its kind in Hungary. She established the museum's Customer Service Department in 2010. She worked as a co-trainer in the museum's domestic and international volunteer coordinator training in 2011. She has been a coordinator of the Museum of Fine Arts Friends Circle since 2007. She gained experience in cultural institutions during her study trips abroad, primarily in the UK, Ireland and Israel, both in the area of volunteer management and the management of supporters.

Ágnes Darvas (1953) is an associate professor and head of the Department of Social Work, Faculty of Social Sciences, Eötvös Loránd University. She graduated in psycho-pedagogy from the Bárczi Gusztáv Training College for Teachers of Handicapped Children (1977), and then in sociology from the Faculty of Arts, ELTE (1986). She completed her PhD studies in the social politics sub-program of the Sociology Doctoral School of ELTE (2001). She has several decades of experience in education and research. As a university lecturer, she took part in the activities of the academic working group developing and implementing the National Programme Against Child Poverty between 2006 and 2011.

Gabriella Farkas (1971) completed her studies at the Budapest Teacher Training College and at the Faculty of Arts of the University of Miskolc (sociology). She formerly worked as an external researcher for the Information Society and Trend Research Institute and of ELTE TáTK, also working for several non-governmental organizations. She is a member of the Hungarian Association for Community Development. Her main field of research is the methodology of planning community development programmes, monitoring their activities and measuring their achievements. She has gained relevant experience primarily as project manager of the development programme of the Hungarian Association for Community Development, during the Hungarian adaptation experiment of the LEAP methodology developed by the Scottish Community Development Centre.

Miklós Fehér (1958) is professional leader of the project library of the „Acting communities – active community involvement" EFOP 1.3.1-15-2016-00001 project, and Head of Division for Research and Development of the Library Institute under the National Széchényi Library. He has been a registered library expert since 2001 and a library supervisor since 2002. He graduated as a teacher of Hungarian and music (Nyíregyháza, 1981) and as a librarian (Faculty of Humanities, ELTE, 1990). He has gained experience in community development as head of a

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Gabriella Gulyás (1954) is Deputy Director General of the Petőfi Literary Museum. She graduated in Russian and English from the Faculty of Arts, Kossuth Lajos University, Debrecen in 1978. She earned a Master of Education degree in 1997 at the University of Exeter. As a programme manager (British Council, 1994-2007), she gained experience in the renewal of language teacher training in Hungary, in the introduction of mentor training as well as in the planning and implementation of projects concerning English translation and culture. In the museum, her main areas of responsibility include exhibitions, museum public education, higher education, adult education and extension training programmes. She is a member of the Pulszky Society, founding member of the Association of Hungarian Literary Memorial Places and secretary of ICOM-ICLM since 2015. She launched Múzeumpedagógiai Füzetek [Museum pedagogical Booklets], in which she was a co-author of *Kezdet az egésznek a fele*, [The Beginning is the Half of the Whole] (2011) and edited the volume *Az Irodalmi kiállítás természetrajza 2005– 2013* [The Nature of the Literary Exhibition 2005– 2013] (2013).

Zsuzsa Gyenes (1974) is a community developer, an instructor at ELTE PPK. She graduated from ELTE university as a teacher of German, and then as a cultural manager and a sociologist, and later also earned a qualification in journalism, and went on to work at the Budapest Cultural Centre in the areas of adult education and international affairs, taking part in drafting the quality development system of community culture. She was an editor and speaker at Civil Rádió and head of a professional workshop. She held leading positions in professional associations and also in an association operating a kindergarten. As a community developer she works with the elderly. She is writing her PhD thesis about the social (re)integration of the elderly, including questions of measuring the effects of community development. She also conducts research into, and teaches courses on, issues of local publicity. She is a member of the professional staff of the Hungarian Association for Community Development and a teacher of the Civil College.

Dr. Nóra Harkai Phd (1962) is a sociologist and a community developer (instructor, researcher, trainer). She is an assistant professor at the Department of Social Theory, Jászberény Campus, Eszterházy Károly University. After long years of field experience in the social sector (social work with families), she found interest in community work. Her PhD thesis, defended at ELTE in 2006, examined the theoretical background of community work (Közösség és közösségi munka [Community and community work]. Budapest, Hungarian Association for Community Development). She has been a member, former board member, chairperson and

curator of several NGOs, an instructor in civil trainings, a speaker at various conferences. She launched community initiatives in the Inner-Cserhát region, and was leader of various groups. At present she is concerned with the possibilities of mitigating social prejudices and with the processing of historical traumas.

Gabriella Kajári (1978) is presently in charge of communication in the 'Museum and Library Development for All' EFOP-3.3.3-VEKOP-16-2016-00001 flagship project, coordinated by the Museum Education and Methodology Centre (NO. MOKK), Hungarian Open Air Museum. She graduated as an ethnographer from the Faculty of Arts of Pécs University. She conducted field work concerning the religious ethnography of the Csángó minority in Ghimeş, and published her work in study and conference volumes. She also gained some experience in tender applications for NGOs. In a previous EU project of MOKK (Museums for All Programme) she worked as dissemination staff member, and then in the maintenance phase she was in charge of coordinating a national network of museum experts. She organized national museum pedagogical events (Opening Event of the National Museum Pedagogical Year and Conference) between 2014–2016.

Dr. Teréz Kleisz Phd (1954) is an associate professor in the Institute of Culture, Library and Sociology Studies, Faculty of Culture, Teacher Training and Rural Development, University of Pécs. Since the 1980's, she has been in charge of sociological culture-theoretical and community development courses in higher education. She has been involved as an expert in a number of Hungarian and international development projects (local democracy development, the role of cultural policy and cultural development in the movement of student cities, community and inter-generational learning, non-formal learning for adults). Her focus of research is mapping models of creating professions. She is a member of the editorial board of the journals Kulturális Szemle and Tudásmenedzsment.

László Ládi (1951) is a librarian, holding degrees in library science, folk education, history and IT. His former positions include: Pest County Library; Skanzen Library; Library Department, ELTE BTK; associate professor and head of department at the Library Department, ELTE Teacher Training College; ELTE Teacher Training College Library; National Széchényi Library, head of the Research and Organization Development at the Library Institute. He retired in 2015. He also worked as a lecturer at the Department of Library Studies, Kodolányi János College. His areas of expertise include: library processing work; local knowledge; library IT; website development; database development; statistics. He took part in the drafting of several national library project applications (TEMPUS-1992; TÁMOP 3.2.12-12.; TÁMOP 3.2.4; TÁMOP-3.2.4.B-11/1; EKOP 2.1.20; NKA 2009). He is the author or co-author of over 100 books, articles and conference presentations in the subject fields listed above.

Lilla Németh (1990) conducts research and development activities in the 'Acting communities – active community involvement' project, code no. EFOP 1.3.1-15-2016-00001 as a member

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Ferenc Péterfi (1951) is a community developer. He earned a college degree in folk education and pedagogy at the Teacher Training College in Eger, and a university degree in folk education at the Faculty of Arts, ELTE. He worked in the youth club movement (Kassák club in Zugló, and later as leader of the Frankovics Youth Centre in District 15 of Budapest), was a founder and leader of the Leisure Centre in Újpalota, Budapest. He was a member of the Department of Community Development of the Hungarian Institute for Culture and was later also head of the department. He was involved in urban and village community development activities, was one of the founders, later secretary, and then chairperson of the Hungarian Association for Community Development. His areas of expertise include: neighbourhood work, community planning, especially in urban rehabilitation; local publicity, civil society and volunteering. From 1989 he served as editor-in-chief of the journal Parola for 10 years. He has experience in developing and using training materials, and is a lecturer in the MA programme in Community and Civil Studies at ELTE TáTK, also teaching at the Theological Academy of Sárospatak as well as in various civil training courses.

Dr. Máté Tóth PhD (1979) is head of the research-development group in the library section of the 'Acting communities – active community involvement' EFOP 1.3.1-15-2016-00001 project. He is head of the Research and Organization Development Department at the Library Institute of National Széchényi Library and an assistant professor in the Institute of Culture and Library Studies, Faculty of Cultural Studies, Teacher Training and Rural Development, University of Pécs. He graduated from the Faculty of Arts, ELTE in 2003, majoring in Hungarian and library studies, and later obtained a degree in business informatics at Budapest Corvinus University in 2015. He earned his PhD in 2010 in the Doctoral School of Literary Studies of ELTE. He has experience in higher education and in research in library studies as a member of various Hungarian institutions and as an expert in international projects and in the expert group of the European Commission. He has authored over 70 publications in Hungarian and English, and is author of the volume Könyvtár és közösség [Library and Community], 2015.

Dr. Katalin Varga Phd (1963) is a library director, head of department, and an associate professor. She graduated from the Faculty of Arts of ELTE, majoring in library studies, Hungarian and Esperanto. She earned her PhD in 2004 and habilitated in 2014. She has been Director of the National Library and Museum of Pedagogy since 2006. She also works as an associate professor and head of the Department of Library and Information Studies of the University of Pécs. Her research and development activities cover a range of areas. At present

she concentrates on working out the theory, methodology, system of measurement and assessment, and indicators of information literacy. Further areas of her research are linked to the information system of pedagogical science, information analysis, bibliometric analysis of publications, text and content analysis as well as the development of library services supporting educational and pedagogical activities.

Dr. Ilona Vercseg (1946) is a community development expert, researcher and honorary professor. She graduated in folk education and Hungarian from the Faculty of Arts, ELTE in 1977; she earned her university doctor's title in community and neighbourhood theory in 1993. She earned a qualification in cooperative development (1994) and in the education of community skills (1995) in the UK. She has been a community developer since 1983, working at the Institute of Folk Education and its legal successors since 1983, at the Hungarian Association for Community Development since 1989, at the Civil College Foundations since 1997, doing research and experimenting, producing publications and developing educational courses. Presently she is honorary president of the Hungarian Association for Community Development, editor-in-chief of PAROLA; an adult educator at the Civil College Foundation, chairperson of the ASSOCIATION for the Development of Community Participation; one of the founders and a lecturer of the Community and Civil Studies masters programme of ELTE TáTK. She is the author of several monographs, studies and textbooks. She has received several professional and government awards. She has been active in the European Community Developer Network since 1991.