社區研究與行動研究工作坊

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以問題為本的社區研究

進入社區三步曲

從一個局外人、陌生人的角度去認識社區/社群的面貌(profiles);

從一個局內人、自己人的角度了解居民/社群的感受、關注(subjective feeling and concerns);

與居民/對象一起(working with)選取事件(issue selection),制訂策略計劃(strategy plan),進行組織及介入(organising and intervention)。

認識社區的六要六不要

× 不要漫無目的
× 不要判斷 過早建議
× 不要馬虎了事
× 不要查根問底
× 不要害羞怕人
× 不要主觀心急

✓ 要有準備有計劃
✓ 要用心聆聽
✓ 要細心觀察
✓ 要關心熱誠
✓ 要大胆主動
✓ 要作紀錄有分析

評估社區需要及資源

了解社區的關注讓我們可以有效地聚焦提出(articulate) 社區的需要, 以決定合適的介入

為了要評估社區及制作出社區面貌, 我們需要

- 發掘出社區真正關注的事項/情況
- 居民最有感覺, 認為最重要去處理的事件是什麼
- 有什麼資源/資產存在, 可以帶來有關轉變

落區工作(1)：社區觀察/漫步

觀察環境及設施

周圍環境

規劃: 道路、樓宇、公共空間

樓宇及單位的外貌

社區設施的外觀: 清潔、燈光、綠化、康樂設施

居民可使用/不會使用的公用設施

己利用/ 未被利用空間

不同收入水平/ 年齡群的居住分佈

落區工作(1): 社區觀察

在鄰舍層面所進行的社會活動
 (informal activities)

如公園、街市、空地裏進行的各項
 活動

進行時間/參與社群/人數/互動

以區內為基地及在區內提供服務
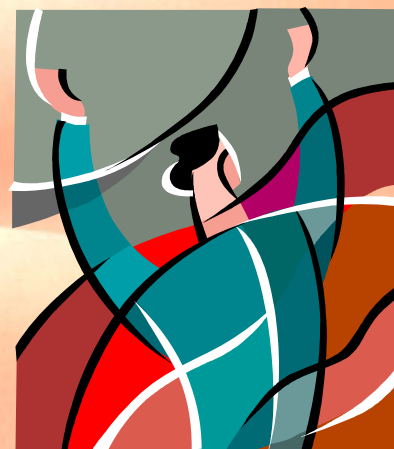 的團體及機構(formal services)

服務及活動類型

參與人數/互動/競爭情況

落區工作(1)：社區觀察

地區組織/政治地圖

從海報及橫額看互委會/業主立案法團的政治取向

信息傳播

信息傳播的位置/途徑：街頭的位置，海報的內容及日期

認識社區--居民

社會經濟狀況: 就業/失業/無業、收入水平、教育水平

價值及傳統,特別是對組織集體行動的態度、社區事務中婦女的參與

對服務的需求

使用服務的模式

社會參與的途徑, 意識和水平

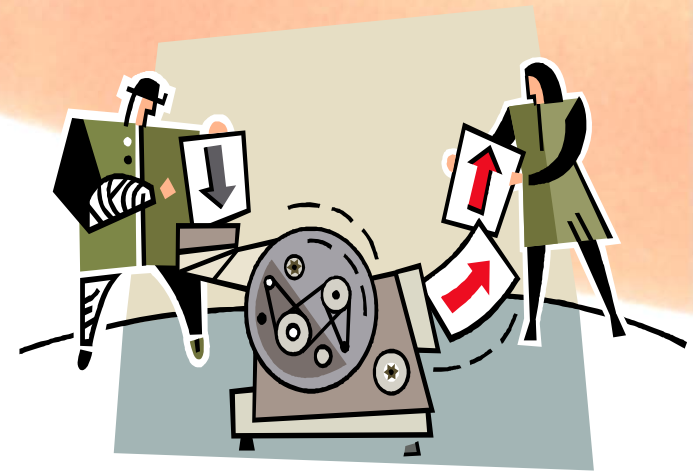對不同區內組織的觀感

認識社區--居民

社會網絡與聯繫如同鄉、宗教團體

區內信息網絡中誰人擔任主要角色?

有何可用的渠道?

居民對那渠道較大信任?

區內的公眾意見如何建立?

認識社區--居民

進行家訪/街展/宣傳站/公園

小組/樓層/座聚會

居民大會/公聽會

在社區中生活（吃飯, 閒聊, 參與居民的活動）

認識社區—領袖/守門人

拜會 (俗稱拜地主)本身是一種禮貌的姿態, 由外到內的一個過程

減低對方的懷疑及排抗,

令對方明白工作員/學生落區的目的

從領袖的口中了解

　　社區歷史

　　社區需要

　　不同組織的關係

　　但留意這只是其中一種說法, 亦反映有關領袖的看法及其與居民與其他組織的關係

了解領袖與居民間的關係

　　是那類型的領袖—魅力 vs. 獨裁 vs. 民主,

認識社區—團體及機構

介入的理念

　Mission and Vision

　　對居民需要/問題/資產的理解

介入的手法

　　從提供服務（直接服務/互助服務/自助）到 政策倡議

　　個案/小組/社區/多元的介入

現時提供什麼服務? 有否服務缺口?

誰是這些服務的使用者, 受歡迎的程度?

資產爲本的社區發展
Asset Based Community Development
ABCD

以需要為本的盲點

這杯水是
半滿還是
半空呢？

- 當社區面對社會及經濟的挑戰時，很多時社區的成員不其然會想起「需要」、「問題」、和「不足」----例如缺乏工作職位、缺乏給青年人的機會、老人/非生產人口過多、低技術、低學歷、缺乏投資。

- 美國西北大學的Kretzmann與 McKnight 教授則認為上述看法只是將圖一中的半杯水說成是半空的。

- 以需要為本的角度分略了在社區早已存在的「資源」、「技術」及「能力」

空虛的社區要依賴外援

- 將社區看成是半滿還是半空有很重要的不同。一個鄰舍/社區若只被看成是「有需要」及「有問題」的，很容易成為一個「空虛」的社區

- 那麼這社區便會接受到很多由外來專家設計及推行的服務。居民便處於被動、無力、及依賴外在協助及援助的位置。

以需要為本的地圖

地理環境

空氣污染　　　空置店舖　　　空置工廠大廈

社會環境

大型填海及工程　　舊樓破落失修　　人口擠迫

個人

失業　　　　自殺
綜援　　　　貧窮
家庭暴力　　露宿者
毒品　　　　虐兒
賭博　　　　精神病
新來港　　　犯罪
單親家庭／家庭解體
高輟學率／雙失青年
沒有希望／前途／方向

缺乏大型公園　居民冷漠

醫療不足

色情場所/娼妓嚴重

清潔問題

鼠患

交通擠塞

環境/設施被破壞　　屋邨環境破舊/老化

海岸線消失　　文康設施分佈不平均　　嘈音污染
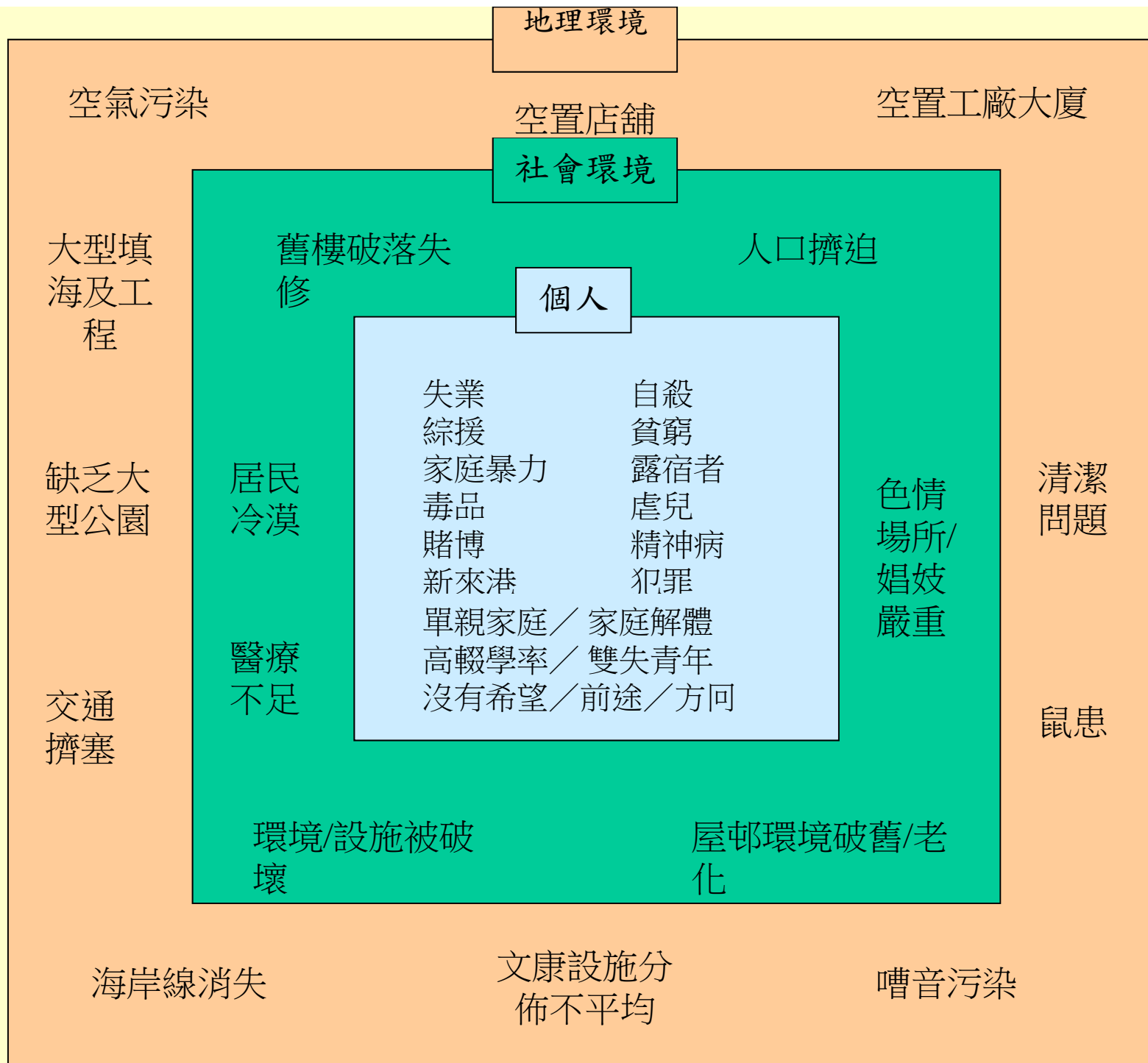
資源豐富的社區可以回應問題

- 當一個社區便描述是一個資源豐富、得天獨厚的社區，那麼居民所擁有的技術較有可能便用來回應社區的事件和解決問題。
- 外來的協助及資源仍有可能有需要，但議題是由當地的居民所決定。
- 在這類鄰舍中的人是有參與的公民，能夠塑造自己的將來。

資産為本的社區發展
Asset Based Community Development

- Kretzmann與 McKnight 強調所有社區、所有人均是得天獨厚、資源豐富及有能力的

- 就算是那些在社會及經濟轉變中最被邊緣化及最受害的社群。

- 他們的計劃將「需要地圖」(need map--轉成為「資產地圖」(assets map)。

以資產為本的地圖

地理環境

新填海發展區
帶來新人口

店舖/土地租金低廉

工廠/貨倉低廉租金

社會環境

低廉租金

不同類型的
學校

個人

居民協
會
委員會
互委會

工業技術
較多的餘暇時間
對地方的歸屬及認
同
通曉不同方言及傳
統文化的長者
有創意的年青人
多元文化及民族的
社群

服務
機構

婦女
小組

大學

荔枝角:
商業中
心

成衣
批發
商舖

教會

小型
公園

地鐵/
西鐵/
九鐵
貫通
全區

鄰近
金山
郊野
公園

多項康樂設施

屋邨公共空間

鄰近貨櫃碼頭

特色零售市場:
黃金商場 鴨寮街

大型蔬菜及魚
類批發市場
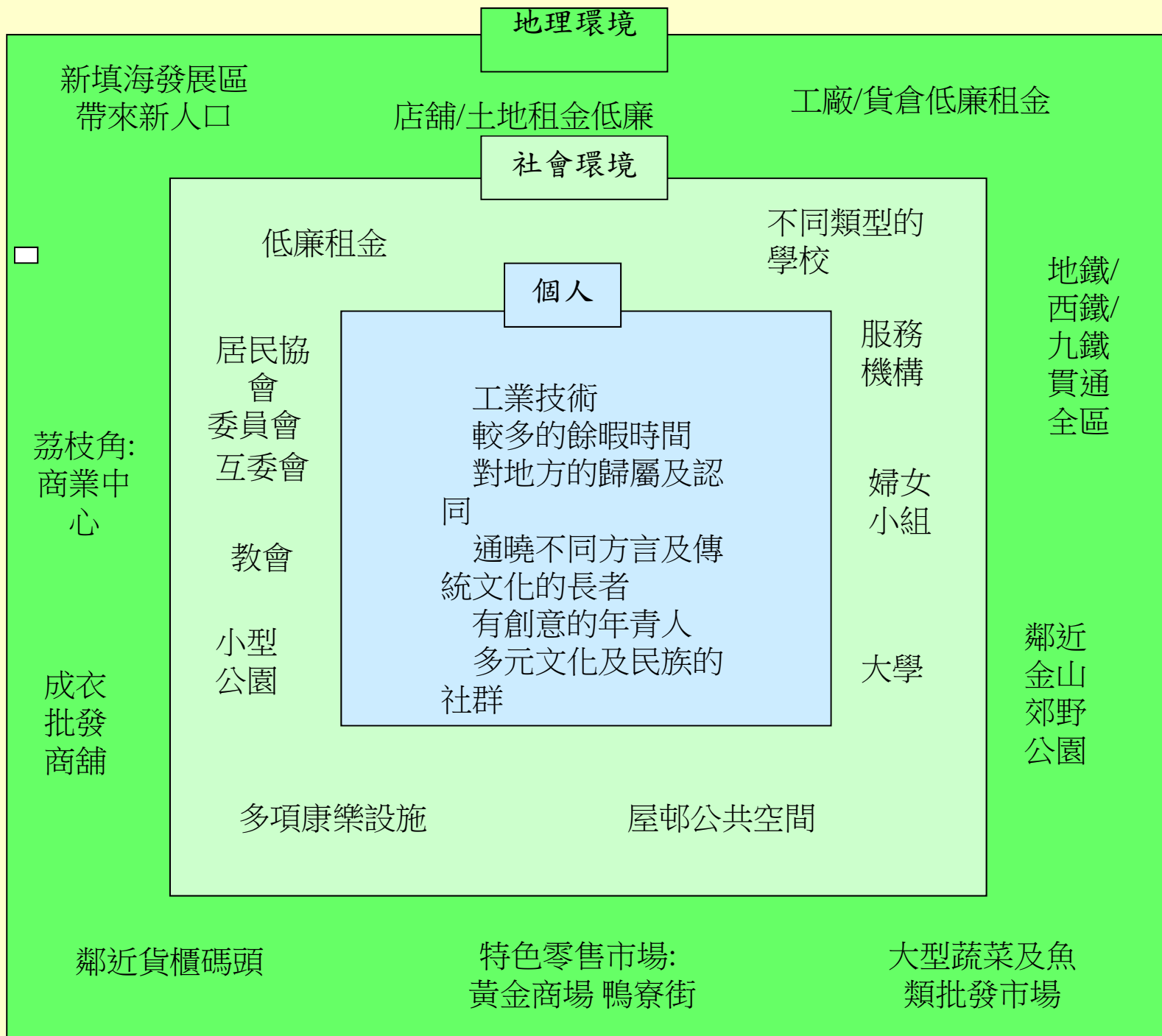
一個新的角度

- 以資産爲本來考察的角度社區，並不是認爲社區及區內的人再沒有事件或問題，而是打開了一種新的方向來面對挑戰。

- 這表示將同一人或同一事從另一角度來看待：一個失業工友成爲一個有經驗可以貢獻社區的人，一個獨居老人成爲一個慈愛及有見地的長者，一幢空置的樓宇成爲社區中可能有用的資源。

ABCD的三大原則

- Kretzmannh與 McKnight指出資産爲本的社區發展有三大原則:
  - 以資産爲本(Asset Based): 社區發展的策略是由社區中有什麽開始—居民及工作人口的能力; 地區中的組織及團體，而不是社區中缺乏什麽, 或是什麽問題, 或是什麽需要;
  - 「以內部爲焦點」(internally focused): 首要先集中加強居民建立議題及解決問題的能力;
  - 「以關係作推動」(relationship driven): 延續建立及再建立本地居民、本地組織、及本地團體之間及內部的關係。

ABCD策畧一:
建構共同成功的歷史

- 欣賞性的訪尋 (Appreciative inquiry)
  - 透過聚焦於過去的成功及令人振奮的歷史, 促進機構及社區有正面的轉變
  - 透過訪問及講故事的方法去尋找正面的記憶
  - 集體對成功的要素進行分析
  - 這分析成為未來社區行動的起步點
  - 欣賞性的訪尋事實上是尋找改變的動力
  - 記憶及想像是兩大原素

ABCD策畧二: 以社會關係為焦點

- 正規與非正規的組織, 不同的網絡以及擴大家庭均是資產
- 並且是動員其他社區資產的重要途徑
- ABCD 是對社會資本的實際應用

社會資本的建設

- 從個人或微觀的角度出發，社會資本是指個人透過與他人的社會聯繫而獲得的經濟資源、資訊或機會。
- 從社會、團體組織或宏觀的角度出發，社會資本指一個社會或組織透過其規範、網路與信任，來促進集體行動去實現共同利益。

資產建設

- 強調在社區進行社會資本的投資，正正因爲社會資本是公共財的特性，所以亦是社區共同擁有的資產，

- 社區經濟發展對社會資本進行保育及投資，便是集體性的資產建設，令社區所擁有的社會資本以至其他人力及實質資本在社區的層次累積，成爲社區可以集體控制並且增值的資產。

ABCD策略三: 社區經濟發展
(Community Economic Development)

- 社區經濟發展強調以社區為本，自下以上的參與及動員，

- 發揮區內居民擁有未受市場利用的才能、技術與經驗，來服務其他社群中的成員。

- 一方面可以改善居民生活質素；另一方面令參與者重獲生活的意義及尊嚴。

- 具體方法包括創造小型企業增加職位、成立生產及消費合作社、以及推行小社區的貨物及服務交換。外國經已有不少成功的經驗及例子，證明社區經濟發展的方法對重建社區經濟、加強社會融和及推動可持續發展均有成效 (Sherraden & Nimacs, 1998)。

創造及保育社會資本

- 在城市中常用的是在社區內推行以社區為本的經濟活動，
- 創造不同的社會資本(social capital)，利用資本回饋社區，間接創造更多就業職位，令社區得到基本的經濟發展，舒緩社區中的貧窮問題。

What is Action Research (行動研究)?

- "Action research is a
  - participatory, democratic process
  - concerned with developing practical knowing
  - in the pursuit of worthwhile human purposes
 - grounded in a participatory worldview"

Aims of Action Research

- bring together
  - action and reflection,
 - theory and practice,
  - in participation with others,
  - in the pursuit of practical solutions to issues of pressing concern to people, and
  - more generally the flourishing of individual persons and their communities

Knowing and knowledge

- A practice for the systematic development of knowing and knowledge, but based in a rather different form from traditional academic research.
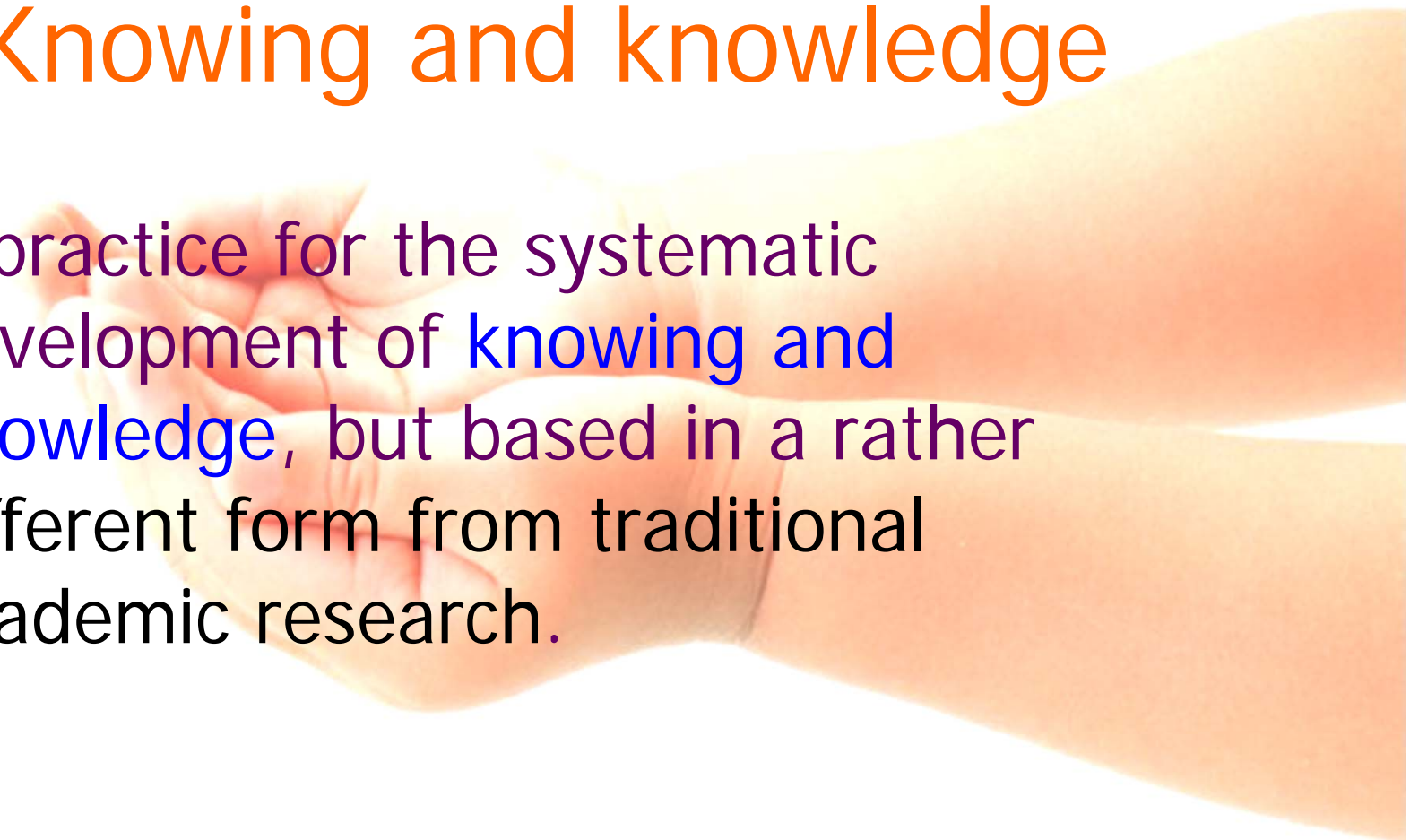
Five broadly shared features
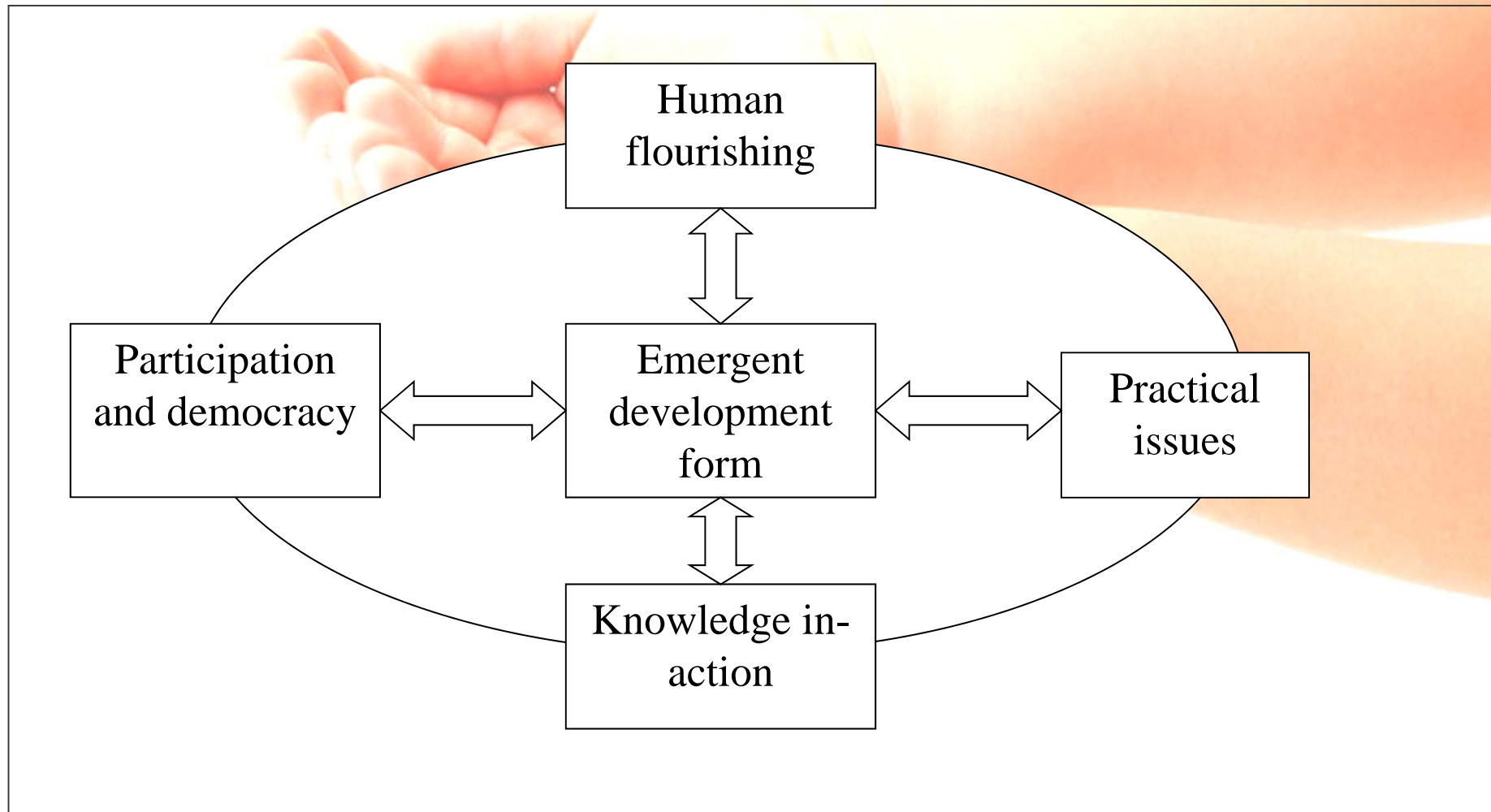
Characteristics of Action Research

- working toward practical outcomes
- creating new forms of understanding
- action without reflection and understanding is blind
- theory without action is meaningless.
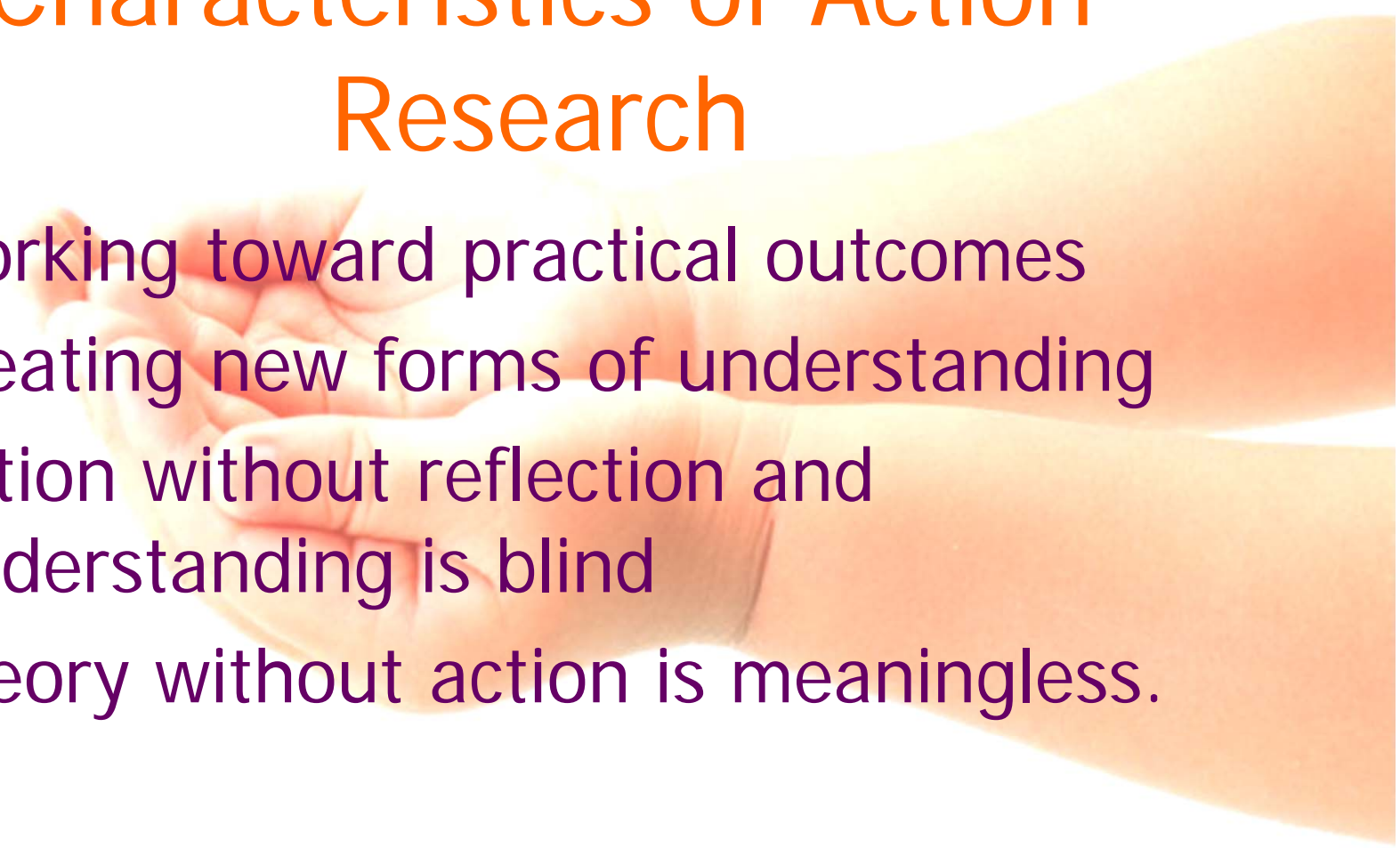
Human emancipation

- Contribute to human emancipation,
- to the flourishing of community, which help us reflect on our place within the ecology of the planet and contemplate our spiritual purposes,
- lead us to different ways of being together, as well as providing important guidance and inspiration for practice

Participative research

- Action research is participative research, and all participative research must be action research.

- Human persons are agents who act in the world on the basis of their own sensemaking;

- human community involves mutual sensemaking and collective action.

- Action research is only possible with, for and by persons and communities, ideally involving all stakeholders both in the questioning and sensemaking that informs the research, and in the action which is its focus

Evolutionary and developmental

- Good action research emerges over time in an evolutionary and developmental process,
- as individuals develop skills of inquiry
- as communities of inquiry develop within communities of practice.

Emancipatory

- leads not just to new practical knowledge, but to new abilities to create knowledge.

- Knowledge is a living, evolving process of coming to know rooted in everyday experience; it is a verb rather than a noun.

- Action research cannot be programmatic and cannot be defined in terms of hard and fast methods

5 Characteristics

- Emerge from reflections on practice in this developing field.

- Imply an 'action turn' in research practice which both builds on and takes us beyond the 'language turn' of recent years: the language turn drew our attention to the way knowledge is a social construction

- Action turn accepts this, and asks us to consider how we can act in intelligent and informed ways in a socially constructed world.

Origins of Action Research

- Practice Orginal: Social experiments of Kurt Lewin in the 1940s, through the sociotechnical experiments begun at the Tavistock Institute and in particular their application to practices of social democracy and organizational change.

Cultural Origin

- participatory forms of inquiry aimed at solving practical problems have existed forever in human cultures,

- all lifesupporting human activities from plant and animal husbandry to political democracy.

Political Origin

- Marxist dictum that the important thing is not to understand the world but to change it

- Theorizing of Gramsci and others and the educational work of Freire, to the participatory research practice of those other working for liberation of the oppressed and underprivileged

Participatory rural appraisal

- Practices of participative research has become part of developmental institutions—governments, NGOs and supranational bodies such as the World Bank—which raises important questions about people's participation in relation to institutionalized power

Liberating origin from gender and race perspective

- Fundamental importance of liberating perspectives on gender and race as a foundation for action research.

Experiential learning and psychotherapy

- Psychotherapy, particularly those informed by existential and humanist perspectives, can similarly be seen as mutual inquiries
  - as can a variety of forms of self help groups such as co-counselling.
  - In England humanistic approaches to learning and change led to experiments with learning communities based in humanistic education which directly informed the development of cooperative inquiry

Organizational development

- As a form of action research in which the consultant's role is to facilitate reflective inquiry within the organization -- Clinical inquiry

- Development of a community of learning

Spiritual practices as inquiry

The disciplines of mindfulness expressed in spiritual teachings from the Buddha to Gurdjief, and in practices such as Tai Chi and insight meditation, can make an important contribution to our understanding of inquiry

although these teaching and practices are often nested within authoritarian political structures from which they must be liberated.

Participatory

- The emergent worldview has been described as systemic, holistic, relational, feminine, experiential, but its defining characteristic is that it is participatory

- Our world does not consist of separate things but of relationships which we coauthor. We participate in our world, so that the 'reality' we experience is a cocreation that involves the primal givenness of the cosmos and human feeling and construing.

Participatory worldview

human persons and communities as part of their world—both human and more-than-human— embodied in their world, cocreating their world.

Asks us to be both situated and reflexive, to be explicit about the perspective from which knowledge is created,

to see inquiry as a process of coming to know, serving the democratic, practical ethos of action research.

Participatory view

competes with both the positivism of modern times and with the deconstructive postmodern alternative—and we would hold it to be a more adequate and creative paradigm for our times.

We can also say that it also draws on and integrates both paradigms

Integration

Follows positivism in arguing that there is a 'real' reality, a primeval givenness of being (of which we partake);

Draws on the constructionist perspective in acknowledging that as soon as we attempt to articulate this we enter a world of human language and cultural expression.

Questions of what is worthwhile?

The concern for the 'full concrete activity of the self in which all our capacities are employed' invites us to articulate further the nature of knowing.

It also invites us to consider our relationship with others with whom we act, and directs our attention to questions of what is worthwhile, what values and purpose are worthy of pursuit.

Flourishing of life

While action research practitioners suggest slightly different emphases in their work—'quest for life,' 'make the world better,' 'loving,' 'freer'

Purpose of human inquiry is the flourishing of life, the life of human persons, of human communities, and increasingly of the morethanhuman world of which we are a part.

Practical outcomes

- Pragmatic questions of practice and practicing.
- What are the outcomes of the research?
- Does it work? What are the processes of inquiry?
- Are they authentic/life enhancing?
- Extended epistemology are emphasized in the inquiry and whether this is appropriate?

Relational practice

- How have the values of democracy been actualized in practice?

- What is the relationship between initiators and participants?

- What are the implications for infrastructure and political structures?

- Whether the inquiry process has addressed questions about significance: what is worthwhile? what values have been actualized in the inquiry? And at a wider level these questions invite us to connect our work to a questions of spirituality, beauty

謝謝!