

NEW COMMUNITY



Vol. 19 (4) issue 76 2021

76

**Community Development in
Rural, Regional & Remote areas**

theme

- 1 Editorial
- *Jacques Boulet*
- 3 Editorial: Community Development in Rural, Regional and Remote Places
- *Jacques Boulet*
- 5 Local Lives Global Matters - a Conference for Future's Sake. Looking back after six years...
- *Nikki Marshall*
- 11 Engaging Youth in Regional Australia Study: Processes, Preliminary Findings, and Future Directions
- *Candice P. Boyd*
- 18 The Great Australian Dream? Australia's Housing Affordability Crisis
- *Freya Grace MacDonald*
- 23 Relational Interdependence: the River Nurturing the People and the People Nurturing the River - steps towards a new future
- *Anne Jennings + Elizabeth Warnock*
- 29 How we face the dragon
- *Simeon Ayers*
- 32 A new bush telegraph is born: Bellingen's Neighbourhood Care Network plugs information gaps
- *Ute Schulenberg*
- 34 Fire, floods and Covid show telecommunication is an essential service, advocates say
- *Natasha May*
- 35 The 'backbone' of regional Australia under strain as volunteer groups suffer pandemic burnout
- *Natasha May*
- 37 'We feel definitely and absolutely trapped morally': Australia's bush doctor crisis
- *Lauren Marer*
- 38 Rural community groups struggling under weight of keeping towns alive
- *Maggie Coggan*
- 39 For Climate Solutions, Listen to Indigenous Women
- *Grace Lynch*
- 40 International Association (for the) Study (of the) Commons (IASC). One-Day Virtual Conference on Food Commons in Europe and Beyond
- *Grace Lynch*
- 42 What's in a Social Justice Diet? You can make whatever diet you're currently eating even healthier
- *Ray Levy Uyeda*
- 58 As summer approaches, microgrids are more crucial than ever before
- *Dr Peter Fisher*
- 60 The pattern is clear: Australia's next election will be a competition on cruelty
- *Behrouz Boochani*
- 61 Not all men's violence prevention programs are effective: why women's voices need to be included
- *Chay Brown + Desmond Campbell*
- 63 Don't Let Youth Climate Activists Like Me Burn Out
- *Sena Wazer*
- 64 Anti-vaxxers hide privilege behind language of oppression
- *Nyadol Nyuon*
- 65 10 Reasons to be Optimistic (Without Being Naive) About Climate Change.
- *Jeff Goodell*
- 67 Delta deaths expose Australia's great disadvantage divide
- *Luke Henriques-Gomes*
- 69 Indigenous care for country could rescue us all
- *Bill Gammage + Bruce Pascoe*

news

- 72 Chomsky for Activists
- *Noam Chomsky + Charles Derber et al*
- 73 The Humble Policy Maker: Making Democracy Work
- *Polly Mackenzie*
- 73 Customers switch off from Powershop following acquisition
- *Wendy Williams*
- 74 Ageing well in public housing
- *Debbie Faulkner + Selina Tually et al*
- 77 Why Are We Expected to Love Our Jobs?
- *Alex Gallo-Brown*
- 79 Performance failures at the charities' regulator
- *David Crosbie*
- 80 Silencing Aboriginal women on issues of violence
- *Amy McQuire*
- 81 Australia's human rights progress faltering on global stage
- *Maggie Coggan*

refereed

- 44 Human Rights Implications Concerning Divorce and Child Custody in the United Arab Emirates
- *Bianca Failla*

networks

- 46 "I know it was just a 'placeholder', but what an awesome placeholder it was!"
- *Athena Lathouras + Tim Capuano*
- 51 Nature, Cities - and the Sacred, but not as an afterthought
- *Len Puglisi*
- 57 Humanity is not trapped in a deadly game with the Earth - there are ways out
- *David Wengrow*

“I know it was just a ‘placeholder’, but what an awesome placeholder it was!”

Athena Lathouras¹ + Tim Capuano²

Reflections on our Community Development Festival: *Gather Your Circle*

Introduction

Many readers of *New Community* will be aware of the network, *Community Development Queensland (CDQ)*, which has held a CD conference for almost 50 years. We are an informal network of people and organisations that have a passion for growing and sharing knowledge about the practice of community development, and in the main, this has been through our biennial face-to-face (F2F) conferences held in various locations across the state, along with regular F2F seminars each year.

Late-2021 was scheduled for our next conference, which typically brings together approximately 300-400 practitioners in what has become known as a vital kind of ‘community of practice’ for community development. The conferences support and sustain practitioners in their work and safeguard the practice from the most deleterious effects of neoliberal professionalism (Lathouras, 2017).³

Like many organisations that hold regular F2F gatherings, the COVID-19 pandemic and accompanying public health interventions challenged us to think outside the box. We had to envisage how we could meet our objectives and pivot to embrace digital platforms without diminishing the collegiality and reciprocity of knowledge exchange that typically occurs. We postponed the conference for 2021 and hosted a “placeholder” event, comprised of two-hour on-line events over six weeks on various topics. At the outset, perhaps this was seen as an event you have when you’re not having the *real* event. However, our experience and reflection has led us to conclude that the CD Festival has become a useful model that meets our vision. The direct quote from one of our members for the title for this reflection sums up the enthusiasm we’ve felt.

We called it a “Festival” (not a ‘conference’) and held six events. Three keynote speaker/panel sessions, entitled:

- ☛ “Dialogue with ‘Them’”
- ☛ “CD in Times of Crisis”
- ☛ “Big Issues in CD - Online Communities and Identity”

And three ‘fun’ events, entitled:

- ☛ “CD Trivia”
- ☛ “Make Your Own Adventure”
- ☛ “Filmies”

As two members of the CDQ coordinating group, we (Tim and Tina) had a reflective dialogue at the conclusion of the Festival and below is the edited conversation highlighting what we did and important lessons we learned.

Tim: *As a long-term member of CDQ Tina, what were your initial thoughts about holding an on-line event this year?*

Tina: We were loath to let this year go by without *something* happening. We employed a hub and spoke model, inviting small Circles of three to eight people, to come together F2F in various localities, and use Zoom to connect to the live on-line components of the program. As an experiment, the invitation to “*Gather Your Circle*” idea worked very well (for most). Some people chose to, or had no choice, and joined via Zoom as individuals. We were keen to hear from inspirational keynote speakers relevant to the times and practice situations we are facing now. Also, acknowledging the challenges of working and living in an ongoing pandemic environment, we wanted to have some fun too.

Tim: That word “experiment” is accurate and it paid off. This hybrid F2F-on-line model clearly doesn’t replace that vibe you get with coming away from home and going to one place for three days to conference. But it does have the advantage of being able to connect with people a bit further afield and it was a lot more accessible to many more people - students, practitioners from other Australian states and the regions. We had 93 people register and more in attendance, from Mackay in Queensland to Melbourne in Victoria.

Tina: *Tim, from your perspective as our key Festival worker, how hard was it to go from all the terrific ideas we had, to what we ended up doing?*

Tim: The process itself wasn’t too hard, and we were blessed with a great team with good networks; people who could make things happen. Our vision was to expand our thinking by hearing from a broader range of perspectives, that is, academics and practitioner voices outside of our usual South-East Queensland network. We wanted to include viewpoints that weren’t typically connected to community development, but by using CD facilitators for each session, take their ideas and apply a CD lens to these important topics to further develop our practice. And all the while having a whole lot of fun.

Tina: Indeed. The fun events really worked. Though, I did wonder if these would be the riskier elements of the entire vision. **Tim:** There was a real hope that after a period of not connecting due to COVID, having some fun was going to be vital. Everybody knows that COVID has depleted us energy-wise. Everyone is tired. But there’s still this need to connect and continue developing our thinking. So, the question is, how to do this work in a way that isn’t adding more strain? We figured we can do this work through fun. That’s a very CD approach. Our work doesn’t, and shouldn’t always be rigid, professional level, academic

all-the-time. We're all people, and I think the fun events were key to making the Festival different, and probably making it work too.

Tina: Absolutely Tim, they worked so well. How did you come up with those three topics for the keynote speaker/panel events? **Tim:** The three topics really came out of a long yarn with the Festival Planning Working Group. Simply, 'what do we want to hear about?', 'what's going on in our world...our CD practice world, but also the external world?' and 'what could be helpful to consider with our network?'

With the Session One topic "Dialogue with 'Them'", one of us came into our meeting having just had a (not so) hilarious conversation with someone in line at the coffee shop. The thought was, how do we even talk with people who are so different from us, with such different values? The so-called "Trumpers", the "Anti-vaxers", you know, "them". Adam Kahane⁴ and Dave Andrews⁵ did a great job of talking about dialogue in conflict. Dave was coming from his extensive international development practice perspective and working with fundamentalists of all kinds. Adam was coming from his background working with governments, companies and civil-society organisations worldwide, facilitating breakthroughs on some of their most important and complex challenges. Tomas Passeggi from CDQ wove it all beautifully together into a community development frame.

Tina: It was a helpful session based on Kahane's most recent book *Facilitating Breakthrough: how to remove obstacles, bridge differences and move forward together*. Tomas' interview with Adam highlighted the range of skills and preparation work needed to bring us together. There will always be differences between us, so finding ways to work creatively is key. Adam helpfully pointed out that people must want to come together in the first place, defining collaboration as the "work" we do together. We do not have to agree with everything someone believes to move forward together, we just need to be clear on what issues we hope to collaborate on. He commented that as facilitators, this is where we start - to help people agree that they want to come together in the first place.

Adam's helpful definition of facilitation is to enable people to connect and contribute equitably, while removing the obstacles that get in the way of power, love and justice. In Kahane's (2009) work, he explained how people who want to affect change need to employ two core strategies: power and love. *Power* is the drive toward self-realization that manifests as the contributions participants make to their collaborative work and to their situation (Kahane, 2021:144). *Love* is the drive towards unity that in a collaboration manifests as connections among the participants and between them and their situation. Love is the universal drive not to simply connect but to make whole that which has become, or appears to be, fragmented. In other words, quoting Protestant theologian Paul Tillich, "the drive towards the unity of the separated" (Kahane, 2021:148). The subject matter of Kahane's 2021 publication is the addition of justice to this framework, as opposed to injustice, which is one person's power to oppress another. *Justice* is the form or structure that enables power and love manifesting as equity within the group and, through their work, in the situation (Kahane, 2021:144).

Dave Andrews' contribution to the session was also significant to our learning. Drawing from over 40 years of experience as a community worker in aid and development in Australia and Asia, he has published 20 books on community work.⁶ We wanted Dave as a contributor to this session because he 'walks the talk'. For example, this is epitomized in his acts of non-violent resistance through sit-ins at Australia's Parliament House, protesting our federal government's treatment of asylum seekers. Or, through the significant conversations Dave leads with groups of people who are grappling with the realities and challenges associated with multi-faith communities in deep conflict.

Dave posited that two qualities are needed for the community development practitioner - to take an intentionally appreciative approach to the 'good' things in 'other' groups and communities; and a critically reflective approach about the 'bad' things that are inside our own groups or communities. He called this 'critical reflection' as opposed to 'critical projection'. Dave's framework involved what Adam Kahane calls the three 'Ds.' Help people to *Download* their frustration, or in other words, put aside our own value base temporarily to understand the other's perspective. *Debate* some of our responses to their issues. And finally, move to *Dialogue*, but be aware that this is hard to do in a crowd or a crowded setting (where conflict is often situated). So, it's important to generate dialogical processes with smaller groups, perhaps with hospitality in mind and over cups of tea.

The session moved to a practical application of Kahane's (2021) model of *Transformative Facilitation* with five questions:

1. *How do we see our situation?* (Advocating and Inquiring);
2. *How do we define success?* (Concluding and Advancing);
3. *How do we get from here to there?* (Mapping and Discovering);
4. *How do we decide who does what?* (Directing and Accompanying); and
5. *How do we understand our role?* (Standing Outside and Inside my role).

We applied these questions by drawing on a real situation from Dave's international community work context when we discussed the nuances of a challenging and complex case study. Dave summarised by emphasising a kind of *incremental change thinking process*, especially when the thought of compromise in conflict could feel galling. He said, "You can't have peace without justice, but you can't work for justice with 'others' in peace over the long haul without accepting some degree of injustice to start with". Thus, he said, "collaborating with the enemy inevitably involves a willingness to compromise;" but in "collaborating with the enemy," we should never compromise our commitment as community workers to "do no harm." We could tell from the session that Dave's vision for "building a better world" (Andrews, 2017) is not utopian, but rather a practical realisable ideal he has lived out in his courageous work for justice in high-conflict settings, his practice an exemplifier for us all.

Tim: *Tina, you were the team leader for Session 2 topic "CD Trivia". How'd it go?*

Tina: My first thoughts were, how will I generate the questions and who could I get to help me facilitate that would be funny? People in our network helped supply trivia questions based on themes (e.g. *Human Rights/Protest songs; CD History; Who Am I?; Social Enterprises, Co-operatives and Mutuals; Women and CD; Neighbourhood and Community Centres*). Tim Burns, a local CD practitioner who always makes me laugh, happily agreed to co-host the evening.

We had a suggestion for a non-competitive Trivia (just to be different), but we felt that was a bit too 'out of the box;' we wanted prizes! Though the suggestion did inspire us to come up with a non-competitive "Wild" question for each round - a question we posed that had no right or wrong answer. Using the digital platform *Slido*, people put forward a funny answer to the question and in real time everyone could see those answers. For example, one Wild question was, "When accused of not doing enough during the bushfires, Scott Morrison said, 'I don't hold a hose, mate!'. What would ScoMo say if he was accused of not doing enough Community Development?" And another was, "If at the next F2F CD conference we have to keep 1.5m apart, what would you do or wear to prevent colleagues from hugging you?" As you can imagine, the answers were very funny. **Tim:** Yep, it was very cool. **Tina:** Also, that 'being on the fly' a bit, worked for this session.

Tim: That's one of the overall lessons for the whole Festival that I'd like to highlight. While it was all quite planned, there was a lot of "trusting the process". There's always an element of doing things a bit on the fly, but it's important to also have a process or framework in place. Just like with good CD practice in the moment, we needed to be responsive to people and what was happening; a preparedness to go with the flow.

Tina: *The Session Three topic "CD in Times of Crisis" was with Emeritus Professor Sue Kenny⁷. Why did the Festival working group choose this topic Tim?*

Tim: It was in the middle of COVID when the working group met and we were feeling not in crisis individually, but looking around in society, the world and CD itself, we saw a lot of crises. We were saying 'this is a lot of change', some of it good, a lot of it bad. We wondered, 'what could we do to navigate it better?' We were very fortunate to have Peter Westoby from CDQ with strong links to Sue Kenny, who delivered several provocations to the gathered Circles, stimulating our thinking about how we might respond as a sector.

Tina: Sue commenced with four stories from her research on community development and different types of crises - Albania, after the collapse of communism in 1994; Aceh, post-tsunami in 2004; the Wye River Bushfires in 2015; and the township of Colac (Vic) response to COVID-19 in 2020. In each case, communities stepped up, mobilised quickly and "took control".

Drawing from Dorothea Hilhorst's (2013) definition of "crisis" being a period which is a profound disturbance from the normal, Sue posited that there are typically five

types of responses in times of crisis. The first two are the 'good news' ones, "communities taking control" as per her stories; and various forms of "neighbourliness" where neighbours spontaneously support and help each other. Then there are the not so good responses; the third response is "fracturing" or communities engaging in 'othering', blaming and dobbing in neighbours.⁸ Sue highlighted that Adam Kahane's talk on conflict at our first Festival event would be helpful in these circumstances. "Helplessness" is the fourth typical response, which perniciously opens pathways for authoritarian responses, including those found within a protectionist state. The fifth, a "libertarian" response, is seen as individuals taking a stance of needing special consideration or in the name of "freedom" not wanting to act collectively to benefit the wider community/society. Sue argued that these not-so-helpful responses undermine community solidarity and a community's ability to step up and take control.

The most important factors to enable community development, Sue reasoned, include pre-existing conditions, such as the degree of social capital and trust a community has as well as a belief in their own agency, or that acting positively is going to be worthwhile. Moreover, resisting a mantra of 'victim' or a deficit discourse is also crucial. Sue concluded with sobering statistics about the current number of displaced people being 82.4 million across the globe due to crises, with the prediction of that number rising to 250 million in the next ten years. Preparing communities for inevitable new crises is what community development practitioners and educators need to be doing now. She urged that we need to be having discussions about the typical unhelpful responses to crises that occur (so we can be prepared from them), as well as doing those myriad activities that importantly increase the degree of social capital and agency communities have for community development.

Tim: *With the Session Four topic "Choose Your Own Adventure", we wanted to give the Circles the opportunity to do something fun and collegial of their own choosing. What did your Circle end up doing?*

Tina: Our Circle did two things, a 15 kilometre walk in Mapleton National Park, which was stunning, and we also supported our local Greens Party candidate at a Trivia night fundraiser. Clearly, we love Trivia! What did others do?

Tim: The Mackay Circle went op-shopping and dressed-up in their purchases for their "Filmies" contribution, which was all about the wonderful work happening in their region and how op-shopping is part of a circular economy. The Melbourne Circle were still in lock-down and couldn't meet F2F, so they had an evening of rich on-line discussion about politics. A North Brisbane Circle went barefoot lawn bowling. There were others too, but what was great about this session was that it was so open to interpretation and provided a space for people to gather that might not have happened otherwise. It gave people some prompts and a reason to get together and do something a little bit new or outside the box. It certainly seemed to strengthen connections, which is what we were hoping would happen.

Tina: *The Session Five topic, "Big Issues in CD - Online Communities and Identity", was the one on identity politics. So why did the planning group choose this topic Tim?*

Tim: This was also our attempt to look at what we're dealing with as a society and in our communities and *identity* became a strong theme. We're talking about LGBTIQ+ communities and First Nations communities and we're also seeing these communities in new ways because of technology. So how does technology impact community building in general and how can we be as inclusive as possible of communities that may still be on the fringes, especially now that they are more visible? It was great to have three First Nations persons sharing their perspectives - Professors Sandy O'Sullivan⁹ and Bronwyn Carlson¹⁰ and facilitating this session from CDQ, Emily McConochie.

Through their yarnning, Bronwyn and Sandy highlighted co-designed research projects they've both done, all with a central theme of representation and meaning for their communities. For example, Sandy's work on *Real Stories of Country Women* gave a voice and sense of agency to women farmers and women in farming communities affected by drought in Queensland.¹¹ Another of Sandy's action-research projects, *Creative Barkly: Sustaining the Arts and Creative Sector in Remote Australia*,¹² set out to understand how artistic and creative activities contribute to the cultural, social and economic development of those communities and in the Barkly region, Northern Territory.

When the discussion got onto LGBTIQ+ communities and First Nations communities, I think it raised a number of potential blind spots in our practice about how people who identify in particular ways can be further marginalised or excluded. We learned about a fantastic resource developed by Bronwyn, Sandy and others, *A guide to writing and speaking about Indigenous People in Australia*.¹³ For people committed to inclusion and who value Aboriginal and Torres Strait Islander peoples' perspectives and knowledges, this is a really helpful two-page guide. What did you get out of the session Tina?

Tina: It was wonderful to hear Bronwyn and Sandy riffing-off each other. For the break-out room group I was in, we found their provocations somewhat challenging, especially around our own power and privilege with our identities being more in the mainstream - which is fair enough. The discussion about the importance of allies and ally-ship was really helpful; how important it is for ally-ship to be not contingent on what the ally wants, but rather on what the person they are connected with needs and wants. Bronwyn called ally-ship "*work*" something meaningful and significant to marginalised communities. Sandy's recent Twitter posts¹⁴ highlighted key factors that are crucial to understanding the value of allies to any group/people/individual requiring support from the broader community. For example, listening (because 'we' are often in the conversations marginalised people are excluded from), but importantly, not speaking *for* people. Rather, we should be challenging racism, transphobic and homophobic comments while pointing to the voice of people we are allied to. Sandy did suggest that the term ally-ship can be seen as problematic in the sense that it is relational and subjective, but importantly it is bound by listening, responding, action and reflection; and we (allies) *doing* things, especially when it's hard.

Another key learning for me was that so many First Nations activists are leading the way using social media

platforms. Bronwyn shared the story of the *Dakota Access* oil pipeline and the grassroots opposition to the construction of the pipeline on the homelands of Native American First Nations peoples. People were required to check into the water protectors' camp and because of police brutality (captured and shared on social media) and heavy surveillance of individuals checking into the camp, a call-out mobilised millions of people across the globe to also check in on-line, thus stymieing the ability of authorities to track individuals. This is what Bronwyn named as a "*shared recognition about protecting Country*" that First Nations people understand the world over. Bronwyn explained: "*We understand colonial authority and the pain (that is generated), as well as a shared recognition of joy, love and hope*".

Bronwyn's other provocation was significant; there's really no excuse for us to remain ignorant about the many issues facing communities of identity and there are plenty of responses to those issues being curated through digital cultural "*middens*." Sandy and Bronwyn encouraged us to follow some: Black Rainbow;¹⁵ IndigenousX;¹⁶ *Deathscapes: Mapping Race and Violence in Settler States*;¹⁷ and on Facebook: *Blackfulla Revolution*.

Tim, it was inspirational to have Sandy and Bronwyn talk so forthrightly about the benefits of utilising digital technologies as well as hearing and seeing what's being achieved for communities through their global networks.

Tim: This is an important lesson for us Tina. The whole CD sector can take this key message out of this time of crisis and change and be ready to adapt; to be inclusive of other approaches. Maybe not leave behind tradition, but be ready to embrace new opportunities, and that for me is 'on-line'. With different groups of people, with access being so available, we have this opportunity to prioritise that and adapt our thinking and our practice. If we don't, then we're at risk of falling behind or losing some traction. **Tina:** Or perhaps becoming too parochial, or old-fashioned. This has been the gift of COVID hasn't it? It's forced us to embrace technology and learn a bunch of new skills.

Tina: *The final Session Six topic, "Filmies", finished off the six-week program brilliantly. you and Dan Allport, also from CDQ, ran it beautifully with suave decorum. How'd it go Tim?*

Tim: It was our version of the Oscars with the Circles creating a 3-5 minute video on any topic. We had over 40 minutes of films made, watched them as a large group on-line, and shared our reactions. It was a great opportunity to see people's personalities and humour. Importantly, it also gave community groups an opportunity to share their stories and their community building activities, foregrounding those voices you don't always hear. Surprisingly, there was a lot of theory embedded in the films and points of challenge too through satire. This session certainly met the brief of being fun.

Tina: *To conclude Tim, would we do it again?*

Tim: There's a lot of value in this hub and spoke model F2F Circles gathered for on-line provocations, dialogue and thinking. But I think a one day event would work better. Having the multiple days as we did this time was good because it gave us flexibility with speakers' availability,

but with a slightly different approach there may be greater value from that whole day of quality time together. Both social connections and deeper reflections would be more possible, as opposed to having a long day at work and then logging on for another two hours when we're tired.

Tina: That's a really helpful thought Tim. One of our longer-term CDQ Coordinating group members, Maggie Shambrook, also gave us valuable feedback.

"Building in the circle structure was fabulous and reflective of practice. It wouldn't have been nearly as much learning or fun if we'd participated on our own. Our circle had opportunities to break bread with colleagues in each other's homes and share insights and questions. These gatherings were very enjoyable. Of course, I appreciate that for some, participation as an individual was necessary or even preferred perhaps. I think the speakers were beneficial in providing new insights and perspectives. And I was very appreciative of the fun built into the program with the CD Trivia and the Filmies evenings. I genuinely value the behind-the-scenes effort that went into making this happen over an extended period. Our enhanced use of technology was great and certainly built our confidence to do more of this kind of engagement; particularly when we can engage with colleagues in other parts of Queensland, Australia and internationally. However, my preference is for F2F connection where this is possible. With deep gratitude. Maggie"

Perhaps the Festival was seen as the event we were having when not having the real (F2F) event. But as this reflection demonstrates, the *Community Development Festival* has become a bona fide and successful model for engaging in our work. We do hope there will be many more of them in the future. —

practice and politics of being indigenous on social media, Palgrave Macmillan: Cham, Switzerland.

- Hilhorst, D 2013, *Disaster, Conflict and Society in Crisis: Everyday politics of crisis response* (ed.), Routledge: Abingdon, UK.
- Kahane, A 2009, *Power and Love: A theory and practice of social change*, Berrett-Koehler Publishers, Oakland: California.
- Kahane, A 2021, *Facilitating Breakthrough: how to remove obstacles, bridge differences and move forward together*, Berrett-Koehler Publishers, Oakland: California.
- Kenny, S 2020, 'Covid-19 and community development', *Community Development Journal*, Vol. 55, No. 4, pp. 699-703.
- Kenny, S, Ife, J & Westoby (eds.), P 2021, *Populism, Democracy and Community Development*, Policy Press: Bristol, UK.
- Lathouras, A 2017, 'Our strength is in our connectedness', *New Community*, Vol. 15, No. 1-2, Iss. 57-58, pp. 9-16.
- O'Sullivan, S 2020, 'Killing the Indigene: interrogating the support of First Nations' diversity in the modern university', in Crimmins, G (ed.), *Strategies for Supporting Inclusion and Diversity in the Academy: Higher education, aspiration and inequality*, Palgrave Macmillan: Cham, Switzerland, pp.69-83.
- O'Sullivan, S 2019, 'A lived experience of Aboriginal Knowledges and perspectives: how cultural wisdom saved my life', in Higgs, J (ed.) *Practice Wisdom: Values and Interpretations*, Leiden: Boston, pp. 107-112.

Endnotes

1. Athena 'Tina' Lathouras, is a Senior Lecturer in Social Work at the University of the Sunshine Coast, Australia. She teaches courses in community development and social action; and critical social policy analysis. She engages in participatory action research projects exploring community development and citizen-led social movements that work for social justice and human rights.
2. Tim Capuano has an academic background in International Relations and Social Science (Development) and is an Assistant Manager at Cardno International Development. He has been involved with Community Development Queensland in various capacities since 2019 and is working to bring a stronger community development and community-led approach to Australia's aid and development programs.
3. See Lathouras (2017) published in *New Community*, discussing the conference, their processes, and benefits to our network.
4. Adam Kahane is the Director of ReosPartners an international social enterprise. <https://reospartners.com/reos-management/adam-kahane/>
5. Dave Andrews: <http://www.daveandrews.com.au/>
6. See a few most helpful in the reference list.
7. <https://www.deakin.edu.au/about-deakin/people/sue-kenny>
8. For more on fear and anger and how it is amplified during times of crises, see Sue and Peter's recent publication with Jim Ife on *Populism, Democracy and CD*.
9. Professor Sandy O'Sullivan is a Wiradjuri Transgender/non-binary person and a Research Fellow in the Department of Indigenous Studies at Macquarie University and The Centre for Global Indigenous Futures.
10. Professor Bronwyn Carlson is an Aboriginal woman who lives on D'harawal Country in NSW Australia. She is the Head of Department of Indigenous Studies at Macquarie University.
11. <https://realstoriesofcountrywomen.net.au/> & https://www.youtube.com/channel/UC8ltSkDiaNGO1hRMMcduq_w
12. <https://creativebarkly.org/>
13. https://research-management.mq.edu.au/ws/portalfiles/portal/161911416/Publisher_version.pdf
14. <https://mobile.twitter.com/sandyosullivan/status/1432379109080027140>
15. <https://blackrainbow.org.au/>
16. <https://indigenoux.com.au/>
17. <https://www.deathscapes.org/>

If readers wish to access the Festival Zoom recordings, please visit: www.cdq.org

References

- Andrews, D 2015, *The Jihad Of Jesus: The Sacred Nonviolent Struggle For Justice*, Wipf & Stock, Eugene, Oregon.
- Andrews, D 2017, *Building a Better World: developing communities of hope in times of despair, Special 20th Anniversary Edition*, Morning Star Publishing, Northcote, Victoria.
- Andrews, D 2019, *Living Community: An Introductory Course in Community Work*, Tafina: Armidale.
- Carlson, B 2016, *The Politics of Identity: Who counts as Aboriginal today?*, Aboriginal Studies Press: Canberra.
- Carlson, B & Berglund, J (eds.) 2021, *Indigenous Peoples Rise Up: The global ascendancy of social media activism*, Rutgers University Press: New Brunswick.
- Carlson, B & Frazer, R 2021, *Indigenous Digital Life: the*