

Sustainably Yours:

COMMUNITY DEVELOPMENT AND A SUSTAINABLY JUST FUTURE



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COMMUNITY DEVELOPMENT AND A SUSTAINABLY JUST FUTURE

By John Stansfield and Amber Frankland-Hutchinson

The 2017 International Association for Community Development (IACD) and Aotearoa Community Development Association's (ACDA) joint Community Development Conference was held in Tāmaki Makaurau Auckland from 15-17 February. We were hosted by Unitec Institute of Technology, between their beautiful marae at the Mt Albert campus and the Social Practice department at the Waitakere campus.

The conference brought together community development practitioners from across the world to discuss the application of the UN's recently-established Sustainable Development Goals. We discussed, debated and in the spirit of building community shared not just our research but also organised workshops, a film festival and social outings during the conference.

Planning came hot on the heels of the inaugural ACDA conference in 2015 and the subsequent launch of *Whanake: The Pacific Journal of Community Development*, with its inaugural issue published by ePress on May 1, 2015. Contemporaneously, IACD were preparing to collaborate with the US-based Community Development Society (CDS) in Kentucky. Meetings were held in Kentucky then to explore the importance of the emerging United Nations Agenda 2030 (Agenda 2030). Of particular importance to community development practitioners was the UN's transition from eight Millennium Development Goals (MDGs) to the 17 Sustainable Development Goals (SDGs), which came into effect in September 2015.

Championed by the ACDA, IACD included Agenda 2030 as one of the principal planks of its new strategic plan. In recognition of this, IACD and CDS called a joint conference on sustainable development. This was held in Minneapolis St Paul in mid-2016. Immediately preceding the conference, IACD also presented its solution for the community development expression of Agenda 2030 at a United Nations high-level political forum side-event in New York. This firmly set the scene for a joint conference focused on the application of these sustainable development goals. We agreed it was to be held in Auckland.

These proceedings are record of that very interesting and enjoyable event, which gave us a space to continue discussing the SDGs. We are grateful to those conference presenters who have developed full papers for the proceedings and for others from the same conference whose work will be appearing in subsequent issues of *Whanake*.

The conference commenced on day one with a powerful indigenous welcome at Unitec's marae, and was followed by field trips and workshops. On day two of the conference, attendees came together for a very full day of papers, posters and workshops followed by an agreeable cocktail function and conference dinner. The third day of the conference was every bit as full as the previous, with the conference closing with an awards ceremony that honoured some of the IACD and ACDA contemporary community development heroes.

These proceedings cannot possibly do justice to the rich contributions and discussions we enjoyed over the three days. They commence with five edited and quality-assured papers, selected from the conference. You'll notice that alongside some of the papers are icons from the SDGs, these indicate what goals are relevant to the papers. A quick overview of the SDGs is presented on pages 4-5, directly before the of the proceedings.

Anne Jennings from the University of Notre Dame in Western Australia, opens the papers with a global view of what the application of the SDGs might involve. Through a case study, her paper celebrates the stunning achievement of the marrying up of an environmental, economic and social development aspiration.

Two further case studies follow. Nicole Aaron draws on her experience in India and contrasts this with the very different context of New Zealand. She challenges us to examine the perils of top-down development and its role in the exacerbation of poverty amongst the most powerless.

Next, Professor James Calvin of Johns Hopkins University takes us through the challenges and successes of his team's global MBA programme, Innovation for Humanity, which has foundations that draw heavily on community development theory and practice. The innovative programme has seen students making a difference in contexts as different as Baltimore, Ethiopia, Denver and Ecuador.

Two papers wrap up the proceedings with a look closer to home. In a piece reflecting on her practice, Anne Purcell applies community development principals to the establishment of a parent-centred social enterprise in Glen Innes, Auckland.

And finally, from the South Island of New Zealand, Samuel Mann leads a team, which includes his daughter Phoebe, to develop the notion of a 'sustainable transformation mindset'. The team argues that this type of sustainability lends itself as a core skill for professional community development, and on this paper you will notice no SDG icons: A transformative mindset involves a holistic approach to sustainable development and as such, is a fitting paper to end on by discussing the SDGs as a whole.

The proceedings are followed by an overview of conference abstracts and brief bios of most of the presenters. You should be able to use this to follow up with attendees for further discussions on their areas of interest and expertise. The presenters include people from many lands, the young and the old, practitioners and academics and even politicians.

The conference themes of Sustainable Community Development and Agenda 2030 are now firmly established as driving an international movement. This will continue to be explored in *Whanake, Practice Insights*, the IACD magazine, and the IACD 2018 conference in Ireland next June. We look forward to continuing this journey together and to the many promising opportunities to learn and build the service of community development.

John Stansfield (Conference President) and Amber Frankland-Hutchinson
– Proceedings Editors



End poverty in all its forms everywhere



Achieve gender equality and empower all women and girls



End hunger, achieve food security and improved nutrition and promote sustainable agriculture



Ensure availability and sustainable management of water and sanitation for all



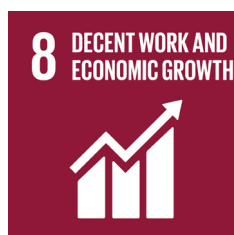
Ensure healthy lives and promote well-being for all at all ages



Ensure access to affordable, reliable, sustainable and modern energy for all



Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all



Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all



Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation



Conserve and sustainably use the oceans, seas and marine resources for sustainable development



Reduce inequality within and among countries



Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss



Make cities and human settlements inclusive, safe, resilient and sustainable



Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels



Ensure sustainable consumption and production patterns



Strengthen the means of implementation and revitalize the global partnership for sustainable development



Take urgent action to combat climate change and its impacts

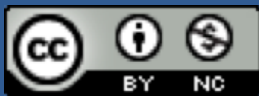
ACDA and IACD support the Sustainable Development Goals.

[Source: All icons supplied by the UN](#)

COMMUNITY DEVELOPMENT – THE ‘MISSING INGREDIENT’ IN STRIVING FOR SUSTAINABILITY

ANNE JENNINGS

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ABSTRACT

This paper will commence with a global view of the content and requirements of the 2030 Agenda's Sustainable Development Goals (SDGs). The need for unprecedented approaches worldwide to stimulate social, environmental and economic change is covered, based on the areas including the exceptional number of people living in extreme poverty and those living without electricity and with water scarcity, plus the unparalleled damage to our ecosystem. It will then proceed with a short examination of differing views on the SDGs and move on to examine where non-government organisations (NGOs) could be involved, through education and practice, using 'bottom-up' community development approaches. This is advocated for, given many United Nations (UN) processes target national governments and businesses, using 'top-down' methodologies. The importance of education to the UN is addressed and then the paper will move on the involvement with the UN, in particular in relation to the SDGs, by the International Association for Community Development (IACD). It will culminate by supporting the IACD's submission to the UN, which pointed out that "without community development there is no sustainable development". Finally, the need for professional development for community development practitioners in many areas, including SDGs, is covered and seen as one way forward for community workers, both paid and unpaid, across the globe.

INTRODUCTION

This paper will commence with a global view of the content and requirements of the United Nations 2030 Agenda's Sustainable Development Goals (SDGs). The need for unprecedented approaches worldwide to stimulate social, environmental and economic change is covered, based on many areas including the exceptional number of people living in extreme poverty and those living without electricity and experiencing water scarcity, plus the unparalleled damage to our ecosystem.

It will then proceed with a short examination of differing views on the SDGs and move on to examine where non-government organisations (NGOs) could be involved, through education and practice, using 'bottom-up' community development approaches. This is advocated for, given United Nations (UN) processes highlighted in this paper target national governments and businesses, using 'top-down' methodologies. The importance of education to the UN is addressed and then the paper will move on to involvement with the UN, in particular in relation to the SDGs, by the International Association for Community Development (IACD).

The paper will culminate by supporting the IACD's submission to the UN, which pointed out that "without community development there is no sustainable development". Finally, the need for professional development for community development practitioners in many areas, including SDGs, is covered and seen as one way forward for community workers, both paid and unpaid, across the globe.

UNITED NATIONS 2030 AGENDA – SUSTAINABLE DEVELOPMENT GOALS

The publication *Transforming our World: The 2030 Agenda for Sustainable Development* (UN General Assembly, 2015d) (hereafter referred to as the 2030 Agenda) is, according to the United Nations (UN), "a plan of action for people, planet and prosperity", that "seeks to strengthen universal peace in larger freedom", whilst "recogniz[ing] that eradicating poverty in all its forms and dimensions, including extreme poverty, is the greatest global challenge and an indispensable requirement for sustainable development" (UN, 2015d, p. 3).

The 2030 Agenda comprises 17 Sustainable Development Goals (SDGs) (see Figure 1), incorporating 169 targets. It has been described as "a bold new global



agenda to end poverty by 2030 and pursue a sustainable future” (UN, 2015, p. 3). It was unanimously adopted by the 193 Member States of the United Nations on the 25th of September 2015, for commencement on the 1st of January 2016. The SDGs are designed to build on the previous Millennium Development Goals (MDGs) and “to complete what they did not achieve” (UN, 2015, p. 3). Of note are the extensive consultations that led to the establishment of the SDGs being far more wide-ranging than those for the MDGs, particularly when considering it is no longer a question of halving poverty but eliminating it (Stewart, 2015). The SDGs and targets have, according to the United Nations, been developed to “stimulate action of the next 15 years in areas of critical importance for humanity and the planet (2015d, p. 3).

The need for unprecedented approaches worldwide to stimulate social, environmental and economic change is understandable, given that *The Sustainable Development Goals Report 2016* (UN, 2016b) found that approximately one in eight people live in extreme poverty; nearly 800 million people suffer from hunger; 1.1 billion people are living without electricity; and water scarcity affects more than 2 billion people. Further, the report noted that (paraphrased):

- In 2013, 59 million primary school aged children were out of school, and during the same period 757 million adults were unable to read and write.
- An average of 83,000 people died and 211 million were affected each year by natural disasters from 2000 to 2013.
- Over 23,000 ecosystem species face extinction across the globe.
- In 2004 13% of human trafficking worldwide comprised of children, in 2011 this had risen to 34%. (UN, 2016c)

Given the degree and complexity of these and other substantial issues facing the world today, the 2030 Agenda is a significant attempt to galvanise actions “for people, planet and prosperity” (UN, 2015, p. 3.). The 2030 Agenda’s Sustainability Goals are as follows:

GOAL 1	End poverty in all its forms everywhere
GOAL 2	End hunger, achieve food security and improved nutrition and promote sustainable agriculture
GOAL 3	Ensure healthy lives and promote well-being for all at all ages
GOAL 4	Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
GOAL 5	Achieve gender equality and empower all women and girls
GOAL 6	Ensure availability and sustainable management of water and sanitation for all
GOAL 7	Ensure access to affordable, reliable, sustainable and modern energy for all
GOAL 8	Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all
GOAL 9	Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation
GOAL 10	Reduce inequality within and among countries
GOAL 11	Make cities and human settlements inclusive, safe, resilient and sustainable
GOAL 12	Ensure sustainable consumption and production patterns
GOAL 13	Take urgent action to combat climate change and its impacts
GOAL 14	Conserve and sustainably use the oceans, seas and marine resources for sustainable development
GOAL 15	Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss
GOAL 16	Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels
GOAL 17	Strengthen the means of implementation and revitalize the Global Partnership for Sustainable Development (UN, 2015d)

Figure 1. 2030 Agenda Sustainable Development Goals. United Nations, 2015.

In common with the MDGs, the SDGs are a declaration of aspirations, framed within a voluntary agreement, rather than a binding accord (Pogge & Sengupta, 2016). The United Nations position on the voluntary nature of the agreement is that, although not legally binding, governments are expected to take ownership and establish national frameworks for the achievement of outcomes pertaining to the 17 Goals (UN, n.d.). Consequently, member countries have the primary responsibility to follow up and review their progress implementing the goals. It should be noted that documentation on SDGs mainly addresses engagement at senior governmental and corporate levels, supporting a 'top-down' approach to policy, planning and proposed action for social, economic and environmental planetary change.

A RANGE OF VIEWS RELATING TO THE 2030 AGENDA SDGS

Voluntary intergovernmental agreements like the 2030 Agenda have, according to Pogge & Sengupta (2016), the potential to increase political leaders' outlooks beyond their usual national concerns to "think imaginatively about that future cosmopolis whose foundations are now being shaped in this early stage of globalization" (2016, p. 83). According to Gabriele Koehler (2016), a Senior Research Associate at the United Nations Research Institute for Social Development, the new UN 2030 Agenda at first glance impresses with many robust themes. By emphasising and progressing human rights, gender equity and women's empowerment it moves

... beyond its political predecessor, the Millennium Development Goals (MDGs), [as] the 2030 Agenda is conceptualised as universal, in the sense of being applicable to all countries. This implies that the decades-old dichotomy of "developed" versus "under-developed" or "developing" countries is cast aside. (Koehler, 2016, p. 149)

Further, it was noted, "the most visible innovation... is that the Agenda has succeeded in marrying the goals around economic and/or social development with that of the environment. One tends to forget," she notes, "that the joining up of 'development' and 'sustainability' is a stunning achievement" (2016, p. 149).

When examining the notion of global justice within the changing context of international law and the SDGs, Cimadamore (2016) found that structural differences between states and international systems not only present ways to "explain limitations" but also provide opportunities in the "quest of poverty eradication and global justice" (2016, p. 131). His research concluded that "the political and legal responsibilities emerging from the universal policy agenda of the SDGs (to be implemented according to rights and obligations of states under international law) could pave the way towards global (social) justice" (2010, p. 131).

There is a view, however, that "We won't 'end poverty in all its forms everywhere' without an agreement on who is to do what" (Pogge & Sengupta, 2016, p. 83). Overall, as Leckman & Khoshnood postulate:

In adopting the 2030 Agenda for Sustainable Development, the United Nations (UN, 2015) did something unprecedented: it brought the world community together, in broad strokes, to focus on wide-ranging, long-term goals.... Just as the 2030 Agenda aims to ensure that "no one will be left behind" (UN, 2015, p. 3), it also leaves no one free from responsibility. Far from a conversation about what the Global North can do for the Global South, it highlights our interdependence and what we can do for each other on issues that affect us all. Everything that one sector does will affect every other sphere and ultimately the quality and character of human life on this planet. (2015, p. 236)

However, whether, and to what extent, uniting the goals of economic, social and ecological objectives can be transformative has been called to question by some analysts who have identified omissions and contradictions that question whether social and climate justice goals could override economic rationale. This, and other similar inquiries and challenges, have emerged from a range of people and organisations, including social commentators, practitioners, academics, not-for-profit and for-profit organisations. Examples of this questioning, at both global and national levels, follow to illustrate this perspective.

When exploring the 17 goals and 169 targets agreed by 193 countries and endorsed at the UN General Assembly, Steward (2015) noted that "[i]n many respects this is a remarkable achievement" (p. 288).

Nevertheless he identified three areas of potential problems as being “ownership and commitment”, the “palpable silence on the economy”, and “a lack of true integration of sustainability with the development agenda which may well mean continued poor performance on sustainability” (p. 288). When examining the SDGs through a human rights lens, Frey and MacNaughton (2016) found that the Goals have not addressed full employment and decent work, consistent with the International Labour Organization and international human rights legal obligations of the UN member countries. Hence, they concluded, “the new 2030 development agenda sadly aligns with market-based economic growth strategies rather than the realization of the human rights to full employment and decent work for all.” (2016, p. 1)

Whilst some critique of the 2030 Agenda focuses on country/government’s actions to support the SDGs, others, for instance Deacon, probe:

In terms of global social governance I ask what do the goals and targets say about how trans-national processes and policies of redistribution, social regulation and social rights are to be enhanced and more concretely what recommendations are there on how the institutions of global social governance are to be strengthened. (2016, p. 80)

Deacon concluded that the Agenda “has nothing to say on global taxation, nothing to challenge worrying international trade developments, and nothing on social rights” (p. 80).

In relation to the ‘who is to do what’ question posited by Pogge & Sengupta (2016, p. 83), it has been previously noted that governments are expected to take ownership and establish national frameworks for the achievement of outcomes pertaining to the 17 Goals.

This expectation at the higher level is understandable, however it begs the question where do the local/regional organisations and community-based networks fit within the predominately ‘top-down’ (Ife, 2010; Ife, 2013) methodologies? Does the current global approach to SDGs recognise that, “Bottom-Up [community development] work can make an immense contribution to the alleviation of poverty” (Kelly & Sewell, 1988, p. 114)? As Ife clearly articulates, when addressing the “ecological crisis”, “[c]ommunity [development] work is potentially one of the most effective ways to develop a more sustainable society” (2002, p. 23). The next section will commence exploring this further.

WHERE DO NGOS FIT WITHIN SGD AGENDA?

The United Nations, in its efforts to be more comprehensive when addressing the new global goals, is working with governments and involving business, civil society and citizens when working to attain the desired outcomes of the 17 SDGs. They recognise that “[s]uccessful implementation will require all players to champion this agenda” (The Global Impact, n.d.(a), para 1). To this end Global Compact Local Networks have been formed at the national level with the corporate/business sector. These networks are designed to “advance corporate sustainability at the grassroots level” and to “help companies understand what responsible business means within different national, cultural and language contexts and facilitate outreach, learning, policy, dialogue, collective action and partnerships” (The Global Impact, n.d.(b), para 3). A local example is the Global Compact Network Australia, which is touted as a “business-led, but multi-stakeholder initiative” that involves “some of Australia’s largest and most well-known companies, as well as a number of small and medium-sized businesses, business and professional associations, non-profits and universities” (Global Compact Network Australia, n.d., para 1). Investigation has found membership comprises 58 corporate/businesses, three business associations, six universities and nine non-profit organisations. While those nine organisations are respected entities, they are generally national or global organisations, whose major role involves service provision, and do not necessarily include small, bottom-up, local people-activated, grassroots community development.

Further, as noted, the UN places the responsibility on governments when it comes to undertaking the role of involvement and initiating policy and programmes that implement the 17 SDGs. Once again I will use an example from my country, Australia. One has to question commitment when the Commonwealth Government and the Department of Foreign Affairs and Trade’s take on the SDGs is:

The 2030 Agenda helps Australia in advocating for a strong focus on economic growth and development in the Indo-Pacific region, and in promoting investment priorities including gender equality, governance

and strengthening tax systems. It is also well aligned with Australia's foreign, security and trade interests especially in promoting regional stability, security and economic prosperity. The 2030 Agenda is non-binding but has unprecedented buy-in as a result of consultation and negotiations involving all 193 UN member states, the private sector and civil society. Australia actively participated in international discussions to design the SDGs and supported the involvement of all development actors, including civil society organisations, the private sector, philanthropic organisations and academia. (DFAT, n.d., para 6)

Whilst concerned about what appears to be an emphasis on corporate/business being the leader in sustainable development, this exploration does recognise the UN's involvement with non-government organisations (NGOs). Wadlow's research found "[t]here is growing interest in the role of non-governmental organizations (NGOs) within the United Nations system in the making and the implementation of policies at the international level" (2012, p. 1). He takes a historical view that recognises the importance of NGOs when in 1945 lobbying by NGOs resulted in the Commission of Human Rights. This event culminated in the drafting of the UN Charter, where "representatives from 42 NGOs pressed for the inclusion of human rights provisions in the Charter and the establishment of a commission on human rights. From the beginning, the NGOs have been the life-blood of the Commission" (Wadlow, 2012, p. 1).

Interestingly John Kim, NGO Representative to the UN for the U.S. Fellowship of Reconciliation and the International Fellowship of Reconciliation, in reviewing Wadlow's article, questions his "rather optimistic, broad conclusion that 'NGOs and government diplomats at the U.N. are working ever more closely together to deal with the world challenges which face us all'" (2012, p. 2). While recognising that the number of NGOs associated with the UN has grown significantly over the last sixty years, Kim points out that:

NGOs have been more active at the U.N. on issues dealing with women/girls, poverty, environment, health, human rights, etc. However on important issues of war and peace, both the Security Council and General Assembly usually hold their meeting behind closed doors – never asking the NGO community's inputs in their formal meetings. (2012, p. 2)

Not to take anything away from Kim's germane point, however, a subtle theme that emerges from his quote is the diverse range of education and skill development required by those engaged in a wide variety of work (paid or unpaid) with NGOs, in areas relating to the SDGs. The next section will briefly cover the UN's involvement in education, and examine ways this approach can be relevant to NGOs.

SUSTAINABLE DEVELOPMENT GOAL NO. 4: EDUCATION

The UN, through the United Nations Educational, Scientific and Cultural Organization (UNESCO), strongly promotes:

...education [as it] transforms lives and is at the heart of UNESCO's mission to build peace, eradicate poverty and drive sustainable development.

UNESCO believes that education is a human right for all throughout life and that access must be matched by quality. The Organization is the only United Nations agency with a mandate to cover all aspects of education. It has been entrusted to lead the Global Education 2030 Agenda through Sustainable Development Goal 4. (UNESCO, n.d., para 1&2)

Supporting this view, the report *Education for People and Planet: Creating Sustainable Futures for all 2016*, the *Global Education Monitoring Report*, explores complex correlations between education and other aspects of sustainable development. It found that "[e]ducation will not deliver its full potential to catapult the world forward unless participation rates dramatically improve, learning becomes a lifelong pursuit and education systems fully embrace sustainable development" (2016a, p. 8). Further, the Report calls for strengthened multisector partnerships as "sector-specific approaches are insufficient to meet the interdependent challenges of sustainable development" (2016a, p. 31). The partnerships referred to include:

Local and national government authorities, civil society, academics, the scientific community, the private sector and global multi-stakeholder organizations [who] have substantial roles in financing, implementing and ensuring mutual accountability of the new agenda, which is expected to be driven by national governments. (2016a, p. 32)

The Monitoring Report clearly states “[f]or education to be transformative in support of the new sustainable development agenda, ‘education as usual’ will not suffice” (2016a, p. 34). This is supported by Hunting & Tilbury (2006) who articulate that “[t]raditional problem solving techniques analyse and ‘deconstruct’ situations to make them appear simpler than they really are. This means that the ‘solution’ is also too simple and when implemented, falls apart” (p. 31). They call for systems thinking to better understand complex situations, within and external to participants/organisations, that can lead to long-term, successful change for sustainability. Overall Hunting and Tilbury (2006) identified Six Insights to inspire people to look at sustainability through lenses that embrace new ways of thinking. They are:

Insight 1: Adopt a clear, shared vision for the future

Insight 2: Build teams, not just champions

Insight 3: Use critical thinking and reflection

Insight 4: Go beyond stakeholder engagement

Insight 5: Adopt a systematic approach, and

Insight 6: Move beyond expecting a linear path to change

These approaches reflect ways NGOs and others could collectively work towards the common goal of sustainability.

The *Education for People and Planet* report affords authority to technical, vocational, tertiary and adult education as one component of SDG 4, Education (2016a, pp. 42-43); although mainly national ‘top-down’ systems are again assigned the role. Consequently there appears to be a deficit of ‘bottom-up’ approaches from the local and regional level that have the ability to add strength and value to the equation, using methodologies like the ‘Insights’ mentioned above.

When examining the global ecological predicament, Ife proposes the ‘bottom-up’ approach – initiate change – with community development being identified as the “missing ingredient” (2013, pp. 20-22). He recommends this approach as a feasible alternative to the current neo-liberal social, economic and environmental policies and practices that are major contributors to the current dilemma. A key to Ife’s appreciative understanding of community development is that it encompasses the three viewpoints of ecological, social justice and post-Enlightenment perspectives (fully examined in his book *Community Development in an Uncertain World: Vision, Analysis and Practice*). “At the heart of community development,” he explains, “is the idea of change from below” (2016, p. 138). Given this assessment, the next section will commence to address ways to move forward, linking the UN SDGs, education, and community development.

SDGS, EDUCATION AND COMMUNITY DEVELOPMENT

The UN, particularly through UNESCO, has been involved in a wide variety of fields, including education, since its inception in 1945. This includes establishing and resourcing the Educational Clearing House, which regularly published documents and reports relating to educational topics. In 1954 UNESCO produced a special subject bibliography, *Education for Community Development: A Selected Bibliography*. The importance placed on community development is evidenced in the publication being the fourth in the series of special subjects relating to work and education, prepared annually since 1950 (UNESCO & UN, 1954).

In the preface to the bibliography, UNESCO defined its understanding of community development as being:

a generic term covering the various processes by which local communities can raise their standards of living. This process may include, separately or together, the organization or establishment of services for social welfare, health protection, education, improvement of agriculture, development of small-scale industries, housing, local government, co-operatives etc. (1954, p. 1)

The accepted definition also covered the organisation of all-inclusive programmes for social change based on local self-help, possibly assisted from outside, but resolutely based on the existing and emerging needs expressed by local constituencies. Thus, according to UNESCO, the place of fundamental education in community development can be clearly seen. The term ‘fundamental education’ was seen as ways to assist people “to understand the problems of their immediate environment and their rights and duties as citizens and individuals, and to participate more effectively in the economic and social progress of their community” (1954, p.1). Overall, it was concluded,

... an appropriate first stage [is] community development through which a conscious effort is made to awaken the minds of people to the realization of their individual and communal potentialities and to assist them to gain the elementary knowledge and skills requisite for the progress implicit in community development. (1954, p. 1)

It was recognised, however, that “after this ‘fundamental’ educational purpose of awakening minds, fostering habits and imparting basic knowledge has been attained, there will still be much educational work to be done” (1954, p. 2).

Interestingly the 1950s definitions of community development basically remain the same today, with the added emphasis on later identified and/or emerging issues, including ecology and sustainability; diversity and inclusiveness and organic change (Ife, 2010). This has culminated with the understanding that the community development process is postmodern. Ife recognises that community development is placed uneasily with modernity, whose characteristics include certainty, uniformity, predictability and hierarchical organisation. He explains that community development “is more compatible with postmodern understandings, which not only accept difference, chaos and unpredictability but also welcome and encourage them”, and “is also very compatible with the emphasis...on wisdom and change from below” (Ife, 2010, p. 47). With this appreciation of community development, from UN to local understandings, the next section will move forward with the International Association for Community Development’s suggestions for involvement in SDGs.

NGOS – IACD’S SUPPORT AND RECOMMENDATIONS FOR SDGS IMPLEMENTATION

Within the current UN system, NGOs (many using community development practices) are positioned within the operating framework of the Department of Economic and Social Affairs (DESA), NGO Branch, which hosts the Economic and Social Council (ECOSOC). This Council serves as the central forum for discussing and formulating UN policy recommendations on international economic and social issues.

It is through Article 71 of the UN Charter that consultations with NGOs can be undertaken, specifically by the ECOSOC Committee on NGOs. This Committee is responsible to the UN Secretariat for supporting consultative relationships and providing UN consultative status to approved NGOs (UN DESA NGO Branch, n.d.). Further, those affiliations can be formed with international, regional, sub-regional and national NGOs, non-profit organisations and/or voluntary organisations, under the following three categories:

General consultative status is reserved for large international NGOs whose area of work covers most of the issues on the agenda of ECOSOC and its subsidiary bodies. These tend to be fairly large, established international NGOs with a broad geographical reach. Special consultative status is granted to NGOs which have a special competence in, and are concerned specifically with, only a few of the fields of activity covered by ECOSOC. These NGOs tend to be smaller and more recently established. Organizations that apply for consultative status but do not fit any of the other categories are usually included in a Roster. These NGOs tend to have a rather narrow and/or technical focus. (UN DESA NGO Branch, n.d., p. 1)

The International Association for Community Development (IACD), the host of the 2017 International Community Development Conference in New Zealand, holds ‘General Consultative Status’ with the UN, as well as with the International Labour Organisation. Notably the IACD is the only global network for professional community development practitioners. Importantly, in the words of recently-elected president, Paul Lachapelle:

Like many of you, I believe the IACD should serve as a driving force to raise awareness across the community development profession in the period ahead about the relevance of the Sustainable Development Goals in our work – to truly advance the notion that without community development there is no sustainable development. (IACD, 2016, para 2)

Both sustainable development and community development have been examined throughout this paper, however a further minor review of definitions of community development is provided to confirm or assist peoples’ understanding. The definition adopted by the IACD is:

Community development is a practice-based profession and an academic discipline that promotes participative democracy, sustainable development, rights, economic opportunity, equality, and social justice, through the organisation, education, and empowerment of people within their communities, whether these be of locality, identity, or interest, in urban and rural settings. (IACD, n.d., para 2)

Others provide additional insights into community development, emphasising different aspects of theory and on-ground practice. Kenny’s description includes identifying “community development as a method for empowering communities to take collective control and responsibility for their own development” (2011, p. 8). Ife notes the “increasing interest in development at the community level [is] potentially providing a more viable and sustainable basis for the meeting of human need and for interaction with the environment” (2013, p. 2). Ingamells adds to the equation by pointing out that “[c]ommunity development is embedded in many disciplines of practice from agriculture and environment through nursing, rehabilitation, engineering and planning, education, sports, recreation and the arts” (2010, p. 1). Finally, Weeks, Hoatson & Dixon expand on those points by explaining that:

Community practitioners have to be, in current management jargon, multi-taskers!...they will be most effective if they build sustainable relationships, establish empowering processes, build capacity for negotiation and the exercise of influence, and broker new relationships across taken-for-granted boundaries. (2003, p. 28)

As noted previously, the IACD is an agency with ‘General Consultative Status’ with the UN. The organisation draws its membership from across the world; made up of people and/or organisations working in, or supporting, community development. The organisation itself is a volunteer-led, not-for-profit, non-government

organisation, that promotes community development across international policies and programmes, with aims to network and support practitioners and to encourage information and practice exchange. The IACD, along with regional and national community development associations, provides a much-needed infrastructure resource for global networking and collaboration (IACD, n.d.).

As can be seen from Figure 2, IACD involves people and agencies covering an impressive range of expertise and fields of activity across the globe.

<p>ECONOMIC & SOCIAL:</p> <ul style="list-style-type: none"> • Crime prevention • Culture • Education • Energy • Environment • Extreme poverty • Food • Human rights • Minority rights • Peace and security • Social development 	<p>SUSTAINABLE DEVELOPMENT:</p> <ul style="list-style-type: none"> • Capacity-building • Climate change • Education • Energy • Gender equality • Health • Poverty • Sustainable development in a globalizing world
<p>SOCIAL DEVELOPMENT:</p> <ul style="list-style-type: none"> • Cooperative • Poverty • Social policy • Youth 	<p>PEACE AND DEVELOPMENT IN AFRICA:</p> <ul style="list-style-type: none"> • Development in Africa • Peace in Africa <p>CONFLICT RESOLUTION IN AFRICA:</p> <ul style="list-style-type: none"> • Conflicts resolution

Figure 2. IACD activity listing with the United Nations. Source: United Nations, no date.

In its role of Consultative Status at the UN, the IACD prepared and adopted the Position Statement Community Development and the UN Sustainable Development Goals (SDGs) (IACD, 2016). The purpose of the statement is to assist governments, non-government organisations, plus the business and scientific sectors, to “understand that without prior and ongoing community development work, that assists citizens at a local level, together with communities of identity, to participate as active and informed partners in their implementation, the goals will be far harder to reach” (IACD, 2016). Further, the proponents of the paper believe that the community development world, including the IACD, can make an important contribution to the SDGs.

When addressing the SDGs in the position statement, the IACD noted the 17 Goals address issues across the dimensions of social, environmental, and economic development, as well as a call for people to work in partnership. It was noted that:

For those working in community development, it will be the social development goals around which most will be more familiar and have years of experience. Fewer community development practitioners and agencies will have experience in dealing with the environmental development goals or the economic development goals. And fewer will have had in depth experience of dealing with all three dimensions of sustainable development. This will need to become a higher priority. (IACD, 2016, p. 5)

Community development practitioners and academics are encouraged to read the position paper, as it covers many relevant areas within the community development sphere, including addressing challenges of poverty; hunger and nutritional problems; inaccessible education; gender inequality; and less access to affordable and sustainable energy and clean water and sanitation. Understanding the relationship between those issues, it explains, requires a common, and critical, community development approach. It also includes covering structural and social class inequalities. Enlighteningly, it also recognises that, whilst the poor are victims, in many situations they can become active players in designing and developing solutions. This, I submit, is where community development, bottom-up approaches, can contribute significantly to the SDGs.

There are eight major contributions captured within the IACD Community Development and the UN Sustainable Development Goals (SDGs) position paper, culminating with Number 8 – which clearly identifies “without community development there is not sustainable development” (2016, p. 10). The statement recognises that, at first, some of the SDGs appear to lie outside of the remit of community development; however on closer examination the community development approach can contribute as much via community education and organisation, as it can within the more obvious social goals. Thus:

Across all of the SDGs there is a need to support and mobilise the most vulnerable communities, who are at the brunt end of climate change and socio-economic inequality. If communities are not educated and organised to play their part then the challenges will not be met. Governments, non-governmental organisations, scientists and the private sector cannot do this alone. It needs citizen action. (2016, p. 11)

Finally the IACD statement concludes that the scale of global challenge clearly establishes the need for community development practitioners and managers will require continuing professional development to enable them to contribute to this important agenda. In addition, community development teachers, and students in training to become practitioners, will require more knowledge and understanding of the importance of the SDGs. The IACD, to assist with this purpose, has recently launched the Global Community Development Exchange (GCDEX) of teaching and learning resources, to assist community development practitioners, teachers and students to fully contribute to the SDGs. This should prove to be a valuable contribution to advancing professional development within the community development sector. The project has been undertaken in partnership with the New Zealand Community Development Association (ACDA), and involves the electronic lodging of community development learning resources, to be shared across membership of both organisations. These organisations are to be congratulated in collaborating to instigate this project, which is hopefully the start of many new ways to assist community development practitioners with their professional development in many areas, including the SDGs.

CONCLUSION

The United Nations, since its inception in 1945, has included non-government organisations and community development approaches to social change in their operations. The current world ecological predicament, involving momentous social, economic and environmental issues, now sees the initial UN Millennium Development Goals expanded into the 2015 Sustainable Development Goals. From a 'bottom-up' community development perspective the international and national approaches to the SDGs lead non-government organisations and community development practitioners to question if there is a role for them in assisting to fulfil the SDGs. This paper clearly articulates the importance of the community development approaches, advocated for by the International Association for Community Development. This includes recognising that, when addressing structural and social class inequalities, the poor who are victims can become active contributors in designing and developing solutions. This is tangible 'bottom-up' community development. In addition, the IACD's view that what's required is professional development opportunities for community development practitioners, is supported. Especially given the complexity of social, economic and environmental issues that need to be addressed within the multifaceted agenda of the SDGs. Consequently these methods are seen as first steps to anticipated broader community development approaches that aim to reduce and alleviate the social and ecological crisis facing the world today.

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During her time in the field Anne has worked for commonwealth, state and local government, for the community and non-government organisations (NGOs), and also as a consultant.

She is now Course Coordinator and Lecturer for the Diploma of Community Development at The University of Notre Dame Australia, Broome Campus (Broome is on the coast in the sub-tropical far north west corner of Australia). In common with most people working in community development Anne has also held various voluntary management positions with NGOs, and worked with others in a pro-bono capacity.

In addition Anne has been involved in the family farming enterprise and previously represented Western Australia on the national Australian Women in Agriculture group. Over the years she has also been involved in landcare and catchment management – which she sees as exemplary examples of local community development in action.

Yes, community development is both her profession and personal passion.

Image credit: Author

TOP-DOWN, BOTTOM-UP: SUCCESSSES AND FAILURES OF DEVELOPMENT IN NEW ZEALAND AND INDIA

NICOLE AARON

South Alive



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ABSTRACT

This paper presents two case studies, one from India and one from New Zealand, to draw comparisons between top-down and bottom-up approaches to development. In doing so, it is demonstrated that approaches such as the Sustainable Development Goals may in some contexts lead to top-down initiatives and are not always tools of empowerment in certain communities. Rather, community-led development, where the power is with the people, may have more success in presenting an opportunity for successful and sustainable change. This research is based on fifteen months of qualitative research in rural South India, including forty-five interviews and three focus groups. The New Zealand context is based on the first twelve months of working with a community-led development organisation in Southland, and five focus groups with volunteers from the organisation.

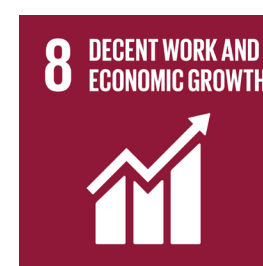
INTRODUCTION

Whilst it is largely recognised amongst scholars of development studies that a top-down approach to development is not an adequate approach to sustainable change, bottom-up approaches to development continue to be a rarity, particularly in poverty-stricken areas. This results in people who are at the forefront of their own development having little agency to control outcomes, and can result in either a lack of results entirely or, perhaps more detrimentally, finances and time from government and other agencies being funnelled into inadequate projects. Subsequently, an increased focus on community-led development is becoming more widespread, especially in Western countries, and some middle-class cities of developing countries such as India (e.g. Bangalore).

Community-led development is a term used to describe projects that actively engage beneficiaries in design, implementation and management. Under this framework, community members have control over their projects and any decisions that are made, including financial investment (Mansuri & Rao, 2004). The community has a lot to gain from this model of development, which is based around switching power hierarchies so that the beneficiaries have the agency to express their opinions and are empowered with capabilities to take development outreach into their own hands. In doing so, financial investment ideally becomes more project based, and is allocated in relation to the needs of the community. Ideally, such an approach will improve the way that poverty programmes are targeted, hold the government more accountable, improve the accessibility of public resources, build capabilities and empower residents to initiate their own development projects (Mansuri & Rao, 2004). Successful community development includes:

...a shared vision owned by the community; community readiness; intentionality and a focus on outcomes; long-term and adaptable funding arrangements; a focus on community capacity-building; skilled leadership and facilitation; processes for addressing power imbalances; a focus on relationships; appropriate scale; continuous learning and adaptation. (Ball & Thornley, 2015, p. 2)

In this paper, I will present two different contexts of development, one from India, and one from New Zealand, to contrast the ways in which development varies when a community is empowered to take a lead in its future, compared to what happens when a community is told what will be good for its future. I



will argue that top-down approaches that disempower communities continue to promote a global neo-liberal agenda of what 'success' and 'development' embody, without ever addressing contextual issues, or talking to local people about what they think would work best. However, community-led development (CLD) continues to dominate middle-class societies (even within India), and remains inaccessible to some communities that have been at the forefront of years of neo-liberal development goals. Using a case study from India, I will demonstrate how this top-down approach has left a group of women in a worse-off position, and more poverty stricken than they were before the onset of development projects.

The Indian case study in this paper is based on fifteen months of qualitative research (including interviews with beneficiaries, government and NGO staff, and focus groups with the two), which was undertaken for my PhD research between 2011 and 2013, with a group of poor rural women known as devadasis. The New Zealand context is based on my current position as a Community Development Coordinator in South Invercargill, New Zealand for an organisation called South Alive, where I, and four others, carried out focus groups with South Alive volunteers in May 2016.

CASE STUDY 1: DEVADASIS IN SOUTHERN INDIA

Devadasis are Hindu, Dalit women, who have a matrilineal practice of dedicating their daughters to a local goddess named Yellamma. Through this dedication, daughters take on the role of eldest son, making them financially responsible for their family. Most devadasis are very poor, living in rural areas and working as agricultural labourers or sex workers, in order to be able to support their families. In 1984 the Karnataka State Government made the practice of dedicating daughters to the goddess a criminal offence, with women facing up to five years' imprisonment or fines of 5000 Indian rupees (approximately \$100 NZD).

Although devadasis remain poor, the state of Karnataka is rich in natural resources and an information technology hub, making it more developed than many of India's states. Karnataka has the ninth largest population in the country, and is situated on the west coast of South India. With Bangalore as the state capital in the south, Karnataka is now a world leader in information technology, accounting for 40% of India's software exports (UNDP, 2005). However, significant hunger, and lack of infrastructure and opportunity remain a problem in the state, with inland North Karnataka, where devadasis live, suffering from severe poverty in both urban and rural areas (Mehta & Shah, 2003). While poverty varies widely across the state, it is concentrated in these inland agro-climatic regions (the "Northern Dry Zone") (Murgai et al., 2003).

In a growing economy with more mobile phones than toilets, the Millennium Development Goals (MDGs) have mapped out what kind of 'progress' India should be making, and how it should achieve these specific goals. In this environment of mixed features, development organisations and the state have both looked towards the MDGs, and now the Sustainable Development Goals (SDGs), as a solution to helping women like devadasis out of poverty. Consequently, devadasis are directed towards thinking about development in terms of these goals. However, in focus group discussions, it became more evident that, while devadasis have particular ideas about development, they also feel that many of the aspirations of development organisations are not working in this context, because the organisations are limited by financial constraints and, subsequently, are more focused on their own ideas, rather than the desires of their beneficiaries (Aaron, 2015).

The following focus group exchange between a devadasi named Jayashree and an NGO staff member demonstrates this dynamic more clearly.

NGO staff: Now you tell us about your problems and the help that you need.

Jayashree: I have worked all my life but now in my older age I have no energy to do manual labour and earn for my children. So if someone gives me work to do at home, I will do it. If they increase the devadasi pension it will be good for all of us.

NGO: So you need a buffalo?

Although Jayashree never mentions a buffalo, but rather suggests that she has no energy for manual labour in her old age, the idea of needing a buffalo is imposed upon her. Prior to this exchange, Jayashree had already shared with the group the difficulties she is facing in the village trying to find work, and why rearing buffalo is not financially beneficial for her:

We are from the villages. In this Karnataka there is not much work in the fields to graze the animals. There is also not much water. So even if I plan to rear cattle and sell milk to support my family, it becomes very difficult.

Despite having previously explained why buffalo rearing is not economically viable in her village (lack of agricultural work and lack of water), NGO staff still offer to give her a buffalo. The conversation then continues:

Jayashree: Give me a buffalo and also give me an hour's work to do from home. I will do that after I take care of the buffalo.

NGO staff: So you will rear a buffalo and also you are ready to do some work after taking training either to make papads, pickle [or] some such thing, right?

Jayashree: Yes, I am ready.

Although devadasis are aware that rearing buffalo is difficult and not always economically viable, they will take any kind of support that the NGO is willing to give them. Therefore, while they might prefer something else, such as more lobbying for pension increase, they will gladly take a buffalo in the meantime. However, NGOs do not give buffalo away free – they come with a loan. In order to sustain themselves through farm labour, women need to have their own buffalo so that they can sell the milk, and many women do speak of the profits of selling milk.

In focus groups with both devadasis and NGO staff, devadasis were quick to let the organisations know how they feel about the current situation. The following two quotes display some of these sentiments:

You told us to stop being devadasis and so we did. To bring a good name to you, we sat at home. Now we eat by doing some manual labour, so you must support us [financially and materially].

– (Durgavva, focus group participant).

Those who claim to help us do not provide any help at all. – (Mallamma, focus group participant).

Devadasis are not lacking in people throwing various types of assistance at them, and they take advantage of this as much as possible by attending an array of meetings and functions held in the name of devadasis. The overarching theme is based around empowering devadasis to realise their own self-worth, which in the eyes of these interventions, typically means they will cease to practise sex work, seen by outsiders as 'dirty' and lacking respectability. Devadasis have been organised into self-help groups and given the skills to start their own micro-finance schemes. Under this framework, self-help groups are used solely as a meet-up to pay back loans, and not as a way for women to support each other. Loans are typically used for emergencies, or sometimes for the purchase of a buffalo, which is used for the sale of milk. The realities of the everyday lives of devadasis remain unchanged through such approaches, with most women remaining just as poor or in even worse-off situations than previously as a result of quitting sex work and having no alternative job opportunities besides agricultural labour.

TOP-DOWN APPROACHES TO 'EMPOWERMENT'

The Millennium Development Goals laid the foundations for the approach taken by the Indian Government and non-government actors seeking to help people out of poverty in India. Though the percentage of people who live below the poverty line in India is decreasing, the number of people who continue to go hungry every day is not, with persisting large numbers of malnourished and underweight children (GOI, 2011). These top-down approaches to development rarely consult local beneficiaries on their thoughts about these goals and, in the case of devadasis, such development approaches remain largely unsuccessful in helping the women out of poverty (Aaron, 2016).

At the forefront of these goals is the desire to empower individuals and communities, yet the Government of India report never defines empowerment, but has indicated that women entering the non-agricultural sector may achieve empowerment (GOI, 2011). However, in order for most rural women to enter the non-agricultural sector in the current rural economy, which is primarily restricted to agriculture, they would be forced

to completely uproot their families and move to urban sprawls in an attempt to enter into the formal labour market. Ines Smyth (2007) notes that “when the term *empowerment* is used, the emphasis is often on the idea of ‘processes’ leading to broader outcomes”, as the MDGs have done and SDGs continue to do by “quantifying as they do women’s empowerment in the specific and rather limited fields of education, waged employment, and participation in formal politics” (emphasis in original) (pp. 584-585). However, empowerment is more of an ongoing process than a long-term goal. Development programmes alone cannot empower women; it is the women themselves who must act as agents in enacting change (Smyth, 2007). Empowerment encompasses agency, resources, and achievements, and the interrelationship between the three. Naila Kabeer (2005) explains that agency is the process undertaken to make choices and put them into effect; agency is enacted through the use of resources; and achievements are the result of agency.

Looking beyond this traditional development model, which focuses on top-down approaches to empowerment, post-development theory suggests that practitioners need to spend more time getting to know how local knowledge systems operate and how communities understand their own circumstances. Earlier post-development theorists have used the “post-” in post-development to indicate a complete rejection of development, suggesting that local people have the agency to decide what progress means to them, and how to attain this without the assistance of outsiders from the West (Escobar, 1995). Progress in this regard is seen as highly Westernised and not applicable to non-Western contexts where development is practised. Andrew McGregor (2007) claims that “development has artificially naturalised an ideal state, modelled upon the ‘developed’ West, and promoted this state as universally desirable and achievable for all peoples and cultures” (p. 156). Therefore, post-development begins from the belief that development is too Eurocentric and imperialistic, because the goal of development is to attain a middle-class lifestyle for the majority of the world, and that this is not only unrealistic, but impossible (Pieterse, 1998; Ziai, 2004; Sidaway, 2007). Development initiatives are considered to be post-development when they attempt to deconstruct current development programmes and establishments in order to create space for new local, more-grassroots initiatives to flourish. This involves a complete decolonisation of previous understandings of development to empower people to enact their own thoughts and ideas (McGregor, 2007).

I would argue that community-led development is a practical application of post-development theory. Locals need the opportunity to get together in a relaxed environment and discuss their shared visions and goals. Amartya Sen (1999) argues that the community facing development needs to be directly involved in any changes that seek to develop and empower them. Similar to community-led development, post-development theory proposes that it is the people directly involved in change who must create their own goals and decide on the steps they will take to achieve these goals, as well as make decisions around how they will involve outsiders, what kind of resources they have and need, and how the community will be involved in the process (Ver Beek, 2002). The South Alive case study that follows will demonstrate that, similar to Odhiambo Anacleto’s (2002) argument, including the community in their own development results in a shared vision and demonstrates the ways in which such engagement leads to long-term, sustainable, beneficial changes in the community. Presently, researchers and development practitioners often speak on behalf of beneficiaries, presuming that they know the answers and have the best solutions to help people, forgetting that in fact they need the collaboration of local people in order to achieve any of these goals. After nearly thirty years of NGO influence in the lives of devadasis, the women have adopted a reform rhetoric, and now express what development practitioners and reformers have led them to believe will be better for them, with few if any of the development goals in place achieving success (Aaron, 2015, 2016; Ramberg, 2006, 2014).

This case study of devadasis demonstrates some examples of ways in which top-down development goals such as the MDGs and SDGs fail to meet the needs of the people they are targeting, largely because they fail to include the voices of the people at the forefront of any initiatives or projects aimed at achieving these goals. Therefore, while achieving the SDGs is not impossible, I argue that there must not only be a political will to do so, but community development experts to inspire communities and local community leaders to guide the process. This may be one of the fundamental points of difference between this model of development and the community-led model that is happening in South Invercargill.

CASE STUDY 2: SOUTH INVERCARGILL COMES ALIVE

“I started volunteering through sheer frustration because nothing was being done about South Invercargill.”
– South Alive Volunteer #2

South Invercargill is comprised of a lower socio-economic demographic. Many residents are either beneficiaries, or employed in seasonal labour, and most of Invercargill’s Māori and Pacific Island residents live in the south. An array of factors has contributed to a low sense of pride in South Invercargill, including school closures, redundancies, lack of council investment, absentee landlords and dilapidated housing. In 2011, residents of South Invercargill were feeling neglected by the local council, and frustrated about the ongoing stigma against the area from residents in other parts of Invercargill. There was a general dissatisfaction with the look and feel of South Invercargill, and an acknowledgement that other areas of the city were not neglected in the same way. However, there was also great scepticism about whether or not anything could be done, after previous top-down approaches by the council had failed. This quote below from South Alive Volunteer #1 explains:

My motivation [for attending the first meeting] was my dissatisfaction with what I saw in the South Invercargill area. I wanted to make a difference and I recognised that I couldn’t make a difference on my own, so fortunately there were other like-minded people who got together and we started to make a difference collectively.

Residents remained proud to live in South Invercargill and decided that they wanted to do something about the look and feel of the area, as well as the ongoing stigma against it. On February 14, 2012, the first steering group was formed to discuss how they would overcome this problem, with twenty-six people in attendance. South Alive Volunteer #5 describes a shared scepticism amongst much of the community during this time:

I was a bit sceptical because promises had been made for South Invercargill and nothing had ever happened. But the energy from that meeting just went on to another meeting and another meeting, and I just said, “Yep this is me.”

The steering group was organised by an individual, contracted by the local council, who had some familiarity with the area, as well as the local council and councillors. Soon afterwards, they held their first public meeting with the assistance of Peter Kenyon, from Bank of I.D.E.A.S. in Australia, where they identified what they wanted and prioritised projects. It has been argued that, “Those communities who seek to manage risk by calling upon experts in capacity building are represented as having ‘demonstrated’ an entrepreneurial attitude to improving their sustainability and therefore ought to be rewarded with government funding” (Herbert-Cheshire & Higgins, 2004, p. 292). This step is one of the fundamental differences between the work happening in India, and the work happening in New Zealand, and these initial stages gave residents the motivation and confidence to come together collectively and make South Invercargill a place that they feel proud to live, work and play in. South Alive Volunteer #1 talks about how South Alive has made a difference in the area, explaining:

That difference has progressed now by getting an enormous amount of buy-in from the residents who originally were extremely sceptical that we would actually be able to make a difference, so that’s pretty fair. But along the way we took quite a few runs on the board and polled all the residents periodically and almost annually to see a) if we’ve made a difference and b) has that been appreciated and approved. The answers came back loud and clear. Along the way we feel it’s gained quite a bit of momentum and built up an extremely close relationship with local community funders and more particularly with the City Council. Because the City Council recognised quite accurately that they couldn’t achieve on their own what we were able to achieve. Basically, we are using the bottom-up approach setting goals and ticking them off, but the council couldn’t recognise that they couldn’t do a top-down approach. You have to have to have buy-in from the community, and thankfully this happened.

With the assistance of a paid person who came with local council connections, residents gained the

confidence to begin lobbying their council to both make changes, and support them to make changes themselves. Without any funding, they decided that the easiest and most impactful project that they could get up and running was to start picking up rubbish around the local streets. They called the project “Operation Zero Rubbish”, and encouraged residents to ‘adopt’ streets in South Invercargill that they would keep tidy. This is a successful initiative under the Beautification team, which continues five years on. South Alive Volunteer #1 explains the how the Beautification team got started:

Back in the early days we organised public meetings in an area in which residents came along and basically told us what they wanted to see happen in the area in the way of improvements. Out of that we developed the need for some colour into the area from the colourless weed-covered suburbs. And that gradually took on a momentum and required a specific group to spearhead it, and one of the first projects that we did as an example was to liven up the traffic roundabouts at Tweed and Elles Roads and establish pop-up gardens and public spaces in South Invercargill. That’s how the Beautification group got started and got momentum and along the way picked up support from the Council and Parks. But it’s only happened because we were able to show that we could actually achieve something and add to the area. And we’re continuing to do that; we’ve got plans for the next couple of years and a lot of stuff comes down to availability of resources.

This streamlined a variety of other projects run by volunteers, including a community garden, planting fruit and nut trees, tidying up roundabouts, establishing a dog park in collaboration with Council, and facilitating the upgrade of the main street, which was carried out and paid for by Council. They also started a volunteer group that included council staff and councillors, to focus on dilapidated housing, as well as a group focused on the arts. In addition to all of these ongoing projects, South Alive now has established annual events, such as the South City Street Party and Children’s Day Trolley Derby. The group is now in the process of setting up a Night Food Market, the first of its kind in Invercargill.

The organisation is now well established, with a board of trustees and two staff members: a manager and community development coordinator. The vision of South Alive is: “South Invercargill is a vibrant and diverse community that takes the lead in its own future”; and the mission of South Alive is: “Empowered by our strengths as a community, we will build a place to live and work that engenders pride and inspires us.” From 2012 to 2015, South Alive carried out an annual survey, which found that levels of pride amongst residents increased from 35% to 82.4%. The organisation has now adjusted its annual survey to focus on wellbeing and happiness, a shift from measuring external pride, to internal pride; 2016 data is still being analysed at this stage.

Part of what has made South Alive successful has been the ability to maintain a strong community buy-in on all initiatives; the community is the voice of South Alive. This, in conjunction with strong support from local council and other community funders, has given the organisation the upper hand. They decide what they want to do, and then they apply for funding for specific community-led initiatives. Now acutely aware of its reliance on funding for both day-to-day operating costs as well as project costs, South Alive is establishing a social enterprise business to begin moving in the direction of self-sufficiency. South Alive is a successful example of how community-led development can work for the benefit of the people directly involved. However, in places that have been at the forefront of top-down approaches for decades, it may be that these types of opportunities have now been lost, as communities become completely reliant on outside help and guidance and lack the confidence to take initiative.

CAN TOP-DOWN APPROACHES EVER BECOME BOTTOM-UP?

Residents of South Invercargill are the agents of their own change. Many of them have seasonal jobs working in industries such as the meat works, which means that for some months of the year they are unemployed and represent a low socio-economic demographic. There is also a large percentage of elderly and beneficiaries living in South Invercargill. However, residents have not let these circumstances disempower them. Seasonal workers and beneficiaries are very active around the community now, and there is a multitude of activities for elderly people to participate in, including the South Alive Seniors’ Friendship Group, which meets once a week to have a cup of tea and catch up. Top-down approaches to development relate empowerment to employment (GOI, 2011), but South Invercargill residents have demonstrated that success comes from

the people themselves acting as agents of change (Smyth, 2007); the ability to simply make this choice is empowering (Kabeer, 2005).

Empowerment looks far beyond one's employment, embracing the relationship between the agency of the individual, the resources they have access to, and the achievements they are able to make as a result. While devadasis in Karnataka are often told what kind of resources they can access, and are extremely limited in this regard, residents of South Invercargill have had experts point out the resources around them, and encourage them to use them. This successful example of community-led development has arisen in a very specific context, over a sustained time period, with the support of the local council and local experts who continue to monitor the progress of the community. Mansuri and Rao (2004) suggest that "The naïve application of complex contextual concepts like participation, social capital, and empowerment is endemic among project implementers and contributes to poor design and implementation" (p. 1) if undertaken in the wrong context, without appropriate monitoring and evaluation systems.

Community-led development remains under-represented in Third World contexts, and I would argue, remains largely inaccessible to lower classes. One such community-led project does exist in Karnataka, called The Ugly Indian. The Ugly Indian is run by residents of Bangalore, who get together to paint up streetscapes and improve the look of their city. The group organises itself through Facebook on an English platform. Most devadasis are too poor for even the simplest of phones, and only speak Kannada, meaning that they will never have access to these types of projects. In addition, such contexts are now so heavily burdened by the top-down approaches of the MDGs and SDGs that beneficiaries have in many ways come to expect handouts (Aaron, 2015). I question then whether models such as South Alive will ever be possible in contexts such as that of devadasis, but I remain encouraged every day by the continued successes of South Invercargill.

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SOCIAL ENTREPRENEURSHIP AND EXPERIENTIAL LEARNING TO FOSTER INNOVATION FOR HUMANITY

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ABSTRACT

The Johns Hopkins University Carey Business School offers a cutting edge Global MBA programme. At inception eight years ago the first-year signature course, Innovation for Humanity (I4H), began to foster curriculum-driven experiential learning for graduate students about bottom-of-the-pyramid social entrepreneurship methods, by synthesising business approaches into tools into action, to focus on several of the 8 Millennium Development Goals, i.e. poverty reduction, health and nutrition, education, water, environment, sanitation and sustainability. The I4H course focus for the future considers multiple aspects of the 17 Sustainable Development Goals (SDGs) toward the year 2030. In parallel to the SDGs is the ongoing UN Global Compact that continues to develop deep insights and experience that aims to maximise business contributions for sustainable development as SDG-issue work. C. K. Prahalad states “although NGOs work tirelessly to promote local solutions and local entrepreneurship, the idea of large-scale entrepreneurship as a possible solution to poverty has not fully taken root” (2010, p. xxi).

As of February 2017, I4H teams have completed 123 in-country projects that offer sponsors a range of practical and applicable recommendations on doing business, with a number of the onsite projects conducted over multiple-year relationships. I4H teams work in Ecuador, Ethiopia, India, Kenya, Peru, Rwanda and the United States (Baltimore, Denver and Jemez Pueblo, New Mexico). The student teams work onsite for almost three weeks with a project sponsor to provide potential solutions and implementable recommendations to the sponsor. The overall social entrepreneurship experience is accomplished through a three-phase two-semester course that emphasises adapting business and community development principles to new cultures, managing and getting through uncertainty, and managing team dynamics and project sponsor relationships.

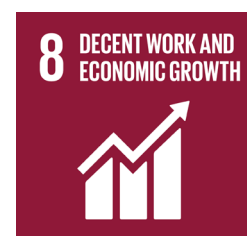
FOUNDATIONS: INNOVATION FOR HUMANITY

The purpose, intent and goal of the three-part Johns Hopkins Carey Business School Innovation for Humanity (I4H) course is to equip and prepare Global MBA students, who work in teams with a foundation that includes selective business and community development theories, knowledge and skills, for real-time practice towards problem-solving. The I4H course and practice is experiential learning that connects business solution-finding with aspects of applied community development. In doing so, it is necessary to briefly discuss the convergence, because of the many definitions of what is community development.

Three definitions of community development are synthesised as reference for this paper; the first reference is from the United Nations (UN, 1948). In brief, a main priority of the UN at its inception in 1945, and at present, is to explore possibilities, methods and ways to “achieve international cooperation in solving international problems of an economic, social, cultural, or humanitarian character or nature” (p.1). The 2030 Agenda for Sustainable Development Goals (SDGs) is the current opportunity, and the UN’s vision and efforts in the pursuit of community development contends:

Community development is a process designed to create conditions of economic and social progress for the whole community with its active participation and fullest possible reliance upon the community’s initiative. (United Nations, Quoted in Head, 1979:101)

The second reference is from Jnanabrata Bhattacharyya’s *Theorizing Community Development* (2004) in which he quotes James Christensen, Jerry Robinson, Paul Denise and Ian Harris (1989) regarding what community development is:



We believe that community development should be so defined as to encompass the wide spectrum of beliefs of those who practice it. The “field of community development” contains numerous approaches to community development with differing values, beliefs, goals, purposes, and methods – all of which are concerned with improvement of the communities. (p.9)

The third reference is derived from The Community Development Society, which states:

We view community development as a profession that integrates knowledge from many disciplines with theory, research, teaching and practice as important and interdependent functions that are vital in the public and private sectors. We believe the Society must be proactive by providing leadership to professionals and citizens across the spectrum of community development. In so doing, we believe the Society must be open and responsive to the needs of its members through provisions and services which enhance professional development. (CDS, 2017, para.1)

Our proposition is that Innovation for Humanity (I4H) is experiential education that seeks to tie and unite business skill practice with community development practice that is in keeping with the 2030 Agenda for Sustainable Development Goals (SDGs). As a signatory with the UN Global Compact, the business school, with an expressed purpose and focus of engaging in solution-finding with community partners, then seeks to contribute to deepening insights and experience with respect to maximising business contributions for sustainable development. Concerning Innovation for Humanity (I4H), C. K. Prahalad, in *The Fortune at the Bottom of the Pyramid* (2010), writes “although NGOs worked tirelessly to promote local solutions and local entrepreneurship, the idea of large-scale entrepreneurship as a possible solution to poverty has not taken root” (p. xxi). James Calvin in *The Lisbon Papers* (2012) writes “that community business entrepreneurship is integral to future sustainability of communities, regions and nations around the world as it helps to spur economic development” (p.76). Finally, Ted London writes in *The Base of the Pyramid Promise* (2016): “Company leaders, entrepreneurs, nonprofit managers, development professionals, and government officials all see great promise in investing in impact enterprise development in BoP markets” (p. 4).

BACKGROUND: FROM ENTREPRENEURSHIP TO SOCIAL ENTREPRENEURSHIP

Thus, this paper contextually presents a theory to learning to practice framework that is further augmented by the additive views of the Innovation for Humanity faculty whose research and practice areas span economics, leadership development, community development, public policy, sustainability, accounting and finance, and other social science expertise. What follows is a cohesive approach to social entrepreneurship skill achieved through experiential learning, that is then applied through Innovation for Humanity by conducting business in real-time practice to promote solutions and future sustainability of social enterprise business.

The Carey Business School approach recognises the depth and vastness of the clear social need, given that the potential bottom-of-the-pyramid (BoP) population totals some 4 billion or more people around the world. In a brief synoptic view, Adam Smith, in his influential economic treatise *The Wealth of Nations* (1777 [1776]), ushered in a world-changing idea that has ultimately led to the underlying principles of entrepreneurship in a changing and industrialising world: in recent years the advent of social entrepreneurship that continues to expand in cultures and societies around the world.

Along the pathway of time from entrepreneurship in business to social entrepreneurship, Jean-Baptiste Say, around the year 1803, added that the entrepreneur brings people together to build a productive item. Alfred Marshall, in his *Principles of Economics* (1890 [1890]), offered that a successful entrepreneur could demonstrate good leadership skills along with foresight and a willingness to take a risk to act on foresight. Max Weber (1905 [1905]) articulated that social culture was a driving force of entrepreneurship because of risk taking by entrepreneurs. In the mid-twentieth century, the economist Joseph Schumpeter (1942 [1942]) went on to argue persuasively that innovation is the critical dimension of economic change that includes entrepreneurial activities and market power. Furthermore, this is in addition to the entrepreneur demonstrating innovation, foresight and creativity. Later in the twentieth century, Mark Casson (1995) added that the demand for entrepreneurship rises from the demand for change. As faculty we make the assertion that it’s a key driver

in social entrepreneurship goals, interests and efforts to change outcomes for people and communities. Other seminal entrepreneurship thinkers, including Israel Kirzner (1997), have said the role of the entrepreneur in society may be of importance for the renewal and rationalisation of markets. Peter F. Drucker (2006) characterised entrepreneurial strategies as purposeful innovation and entrepreneurial management, and as purposeful systemic discipline. Drucker further discussed and provided perspective on the role of social entrepreneurship for business and society.

Again, this paper and presentation is about a defined and purposeful pedagogical approach in I4H that generates social entrepreneurial activity through structured experiential learning. In doing so, the practice promotes practical innovative opportunity for Global MBA students. Thus, I4H enables carefully selected and prepared teams under the supervision of I4H faculty, along with guidance from project sponsors, to engage in business solution finding and making propositions to those project sponsors in countries and regions of the world. The regions and countries have, to date, been Africa, India, South America and areas in the United States, where people in those communities exist and live on between one to two dollars a day or are living in conditions where water, health and other life fundamentals are lacking and in short supply.

Concerning Innovation for Humanity (I4H), C. K. Prahalad writes “although NGOs worked tirelessly to promote local solutions and local entrepreneurship, the idea of large-scale entrepreneurship as a possible solution to poverty has not taken root” (p. xxi). The critical principle and idea is that business that focuses on producing outcomes and is sustainable promotes inclusion and participation in local economies.

Thus, the claim we make as faculty and practitioners, who are actively pursuing evidence for clarity that can substantiate our assumptions and expectations, is that what is happening in our approach to the course Innovation for Humanity (I4H) is enabling of full-time graduate business students who participate in an experiential learning process that engenders “business with humanity in mind” (Carey Business School, 2010). Furthermore, the experiential learning through I4H when applied emphasises applied knowledge that supports recommendations that are developed for a community-based sponsor to address a community business or social business problem to be resolved. Toward this goal, a colleague and thought leader Ted London, at the William Davidson Institute at the Ross School of Business, University of Michigan, in discussing *Impact Enterprise for the Base of the Pyramid* (2016), offers: “The ideas are powerful: Creating enterprises with impact. Using the power of market-based approaches to address social issues. Alleviating poverty through enterprise. Creating value with the base of the pyramid” (p.9). Which again is the four billion or so people who live and participate in informal markets.

INTRODUCING I4H AT THE CAREY BUSINESS SCHOOL

At the Carey Business School the experiential course seeks to convey a holistic purpose to doing business in a way that community and society needs are taken into consideration and addressed in conducting business as more than profit making for business in society. The experiential business teachings emphasise a strong focus on the impact and accountability of business to society. The first full-time class in the Global MBA programme began in the fall of 2010.

The Global MBA is a two-year, 52 credit programme. Class size averages 70-85 students in two cohort groups. International graduate students comprise about 52% of the class and the regions of origin are Asia, Europe, the Middle East, Africa, and Central and South America. The gender participation mix is 44% female to 56% male. Externally and internally, the signature course, Innovation for Humanity (I4H) is a major differentiator from other business schools and attracts students who are passionate about engaging social entrepreneurs, NGOs, government agencies and other groups working in communities where business skills can be brought to bear on solution-finding to better society.

The Innovation for Humanity Course (I4H)

In the I4H course, students travel to developing nations and regions to tackle real-life, on-the-ground challenges using the skills mastered in the classroom. In late 2015, Professor James Calvin assumed I4H course leadership from Professor Dipankar Chakravarti, the founding director and originator of the course, course objectives, and implementation of the programme. Along with the core I4H faculty, the re-invention and renewal of I4H remains anchored to its original foundation. This three-credit course provides a broad learning experience focused on the challenges of building sustainable impactful businesses in emerging global marketplaces. The course

aims to create an appreciation of visioning entrepreneurial opportunities in critical sectors of human need in these complex, resource-constrained markets that are plagued by fragmented infrastructure. Students learn first-hand how businesses serving these needs contribute to community development and 'do well by doing good.' 'Doing well by doing good' refers to GMBA business students beginning to shift their perspective on experiencing a new area of the world that is different from the experience of many students. GMBA students are challenged to view work and reward beyond simply making a profit, while gaining new understanding about some of the challenges and opportunities of practical issues and realities of community development work. We attribute the gradual shifting in attitudes to students being introduced to community development principles that are infused throughout phase-one learning and interaction, in class modules and sessions.

The course and fieldwork has three phases. Initially the course draws upon the substantive disciplinary and field knowledge and the qualitative/quantitative analysis skills acquired in the first semester of the Global MBA programme. A pass/fail linked and aligned course, Organizational Problem Solving, runs concurrently with I4H to expose students in teams to capacity-building practice involving general consulting skills that are applicable to their I4H project. The first phase of the course builds capability for student members to work in teams of three to six people who together contextualise and address a specific entrepreneurial business challenge in an emerging market. This classroom phase is during the fall semester in Baltimore, and uses Bottom of the Pyramid (BoP) foundation cases, other case readings, guest speakers and independent research to prepare the students for in-country work during phase two. With Baltimore's close proximity to Washington DC, visits to project-country embassies are scheduled so that students can learn about historical and contemporary governance, population, politics, and business culture and economics in their prospective country assignments. Early in fall semester I4H teams are assigned to a country group and project sponsor. The project sponsor can be the founder of a nonprofit or NGO, a school or university, a childcare facility, a health clinic, or a social business startup, or government agency. Project sponsors can also be the leader or manager of a community-based organisation, government agency, corporate social responsibility office or unit, or grass-roots organisation. I4H sponsors provide a workspace for their project team, and they engage project teams in all three I4H phases and beyond after project completion. Immediately after introduction to the sponsor, teams begin to structure a specific entrepreneurial problem-solving task and plan (project). Students define the project deliverables in conjunction with the sponsor, to meet sponsor expectations and needs in concert with course learning objectives. In addition, a country-market sector report is developed collaboratively and addresses particular areas and sectors related to specific projects, such as health conditions, legal aspects, economic environment and educational systems.

In the second onsite phase, student teams travel to a country site to implement the approved work plan by having daily interaction with the project sponsor. In addition to working onsite in the community with the sponsor project, I4H teams are expected to make two or more field site visitations that aid in teams identifying applicable and actionable project deliverables, principally for the entrepreneur and for course instructors to provide feedback to the team. This phase takes place during the January intersession. Students are challenged with adapting to culture change, and reacting to situations in an uncertain environment.

Following the onsite phase, students return to Baltimore for the final project activity. In this third and final phase of the course, student teams focus on pulling together the entire I4H experience so that the learning is reflected in the final presentation and project report. Students use the feedback and insights from their sponsor and Faculty Site Directors (FSD) to develop the final project report. The presentation and the written report are the final graded course deliverables. The finished report is shared with the sponsoring entrepreneur.

The following describes the learning objectives of the course and how they are accomplished in understanding the role of social entrepreneurs:

1. In I4H the experiential learning involves national, team, and individual cultures; overcoming the impact of language barriers; and exploring how to mitigate issues specific to NGOs, government organisations, private enterprises, and quasi-government organisations.
2. Reviewing I4H cases along with other instructive cases to identify and recognise ways to overcome challenges and pitfalls associated with BoP and unfamiliar environments, social business, and social entrepreneurship consulting.
3. Understanding the role of social entrepreneurs in community development: Developing a focused,

country-market-sector assessment for the site, project sector, and specific entrepreneurial problem by building a relationship with a project sponsor.

4. Building an empathetic understanding of the priorities and constraints of relevant constituencies: Working in a multicultural environment using multidisciplinary tools to meet bottom-of-the-pyramid and/or a client social entrepreneur's needs.
5. Using technology as a tool to facilitate global, socially responsible, and relevant business interactions: Working and communicating with clients and partners in distant locations to develop actionable project plans.
6. Students working together in teams focus on social entrepreneurship and bottom-of-the-pyramid, sponsor-given projects that require practice to apply appropriate qualitative and quantitative project-supporting methodologies in unfamiliar and economically constrained environments. I4H teams conduct research, and develop and write a project work plan in consultation with their I4H project sponsor under the supervision of I4H faculty. A well-developed project work plan is integrative and articulates a plan of action and approach for execution onsite that is intended to result in one or more practical recommendations. Each I4H team will present their project work plan and receive feedback from the faculty.

ELEMENTS OF A SUCCESSFUL PROGRAMME

In order for the I4H programme to be successful by meeting primary goals, a high level of coordination must take place because of the many moving parts. What follows below are critical factors to be addressed and met. On another level, there is a significant amount of nuance required in navigating an I4H programme from start to conclusion on an annual basis.

Country Site Selection

Careful attention is focused on selecting countries that are welcoming, along with an interest in becoming partners who are willing to allow student teams to be of assistance in achieving sponsor goals in a given community. The countries should have a developing economy and a significant proportion of the population living in poverty. Often a local university participates in a partnership arrangement by facilitating introductions to potential sponsors. Also, a large metropolitan area is selected, where multiple sponsors and projects can be conducted from one location for logistical purposes, and where there is reliable air service. To date we have conducted projects in Ecuador, Peru, Rwanda, Kenya, Ethiopia, India and the United States.

Project Sponsor Selection

Projects must have a humanitarian, agricultural, community building or social economic aspect(s) and must not be associated with a for-profit organisation (a distinction from corporate social responsibility). Many projects have been in hospitals, clinics, educational foundations and local entrepreneurial businesses such as handmade crafts, public-service broadcast stations, growing, processing, sustainability, and distribution of foods, water, to name a few. Many projects involve health, wellness, improving quality of life with safer heating and lighting, better sanitation and job creation. Projects that could be conducted at a distance are rejected because they do not meet the I4H test. For example, examining financials or writing a business plan does not suffice or qualify as a project that would involve onsite experiences.

Project Sponsors

Fernando Tamayo is a social entrepreneur who graduated from the University of Melbourne. In summer 2015, Fernando was identified by a country-based partner and after being introduced, and by mutual agreement, he became an I4H project sponsor based in Lima, Peru. Fernando is the co-founder of Yaqua, a Peruvian social enterprise working to address issues of access to clean, potable drinking water in rural areas of Peru. Yaqua sells self-branded bottled water, and it leverages 100 percent of profits to fund water infrastructure projects. Yaqua's previous water infrastructure projects to date have been in the Iquitos and Huancavelica regions of Peru. In 2016, the I4H project team provided marketing, staffing and networking recommendations that enabled Yaqua to develop a strategic partnership with Red de Energia (RDE), an international power

transmission company in Lima. RDE has tied up with Yaqua to address clean, potable drinking water in rural areas of Peru. RDE is also an I4H project sponsor.

I4H project sponsors are identified and carefully selected after establishing feasibility, mutual agreement and expressed commitment to partnership. Sponsors, as well as strategic partners, are brought to understand that they also play a role in the success of the programme. The primary responsibility of the sponsor is to be available to engage with I4H teams both in phase one and phase two of the I4H course. Once teams are assigned to the project, introduction to the sponsor takes place. Sponsors communicate their vision of the project to the students. The students form a project objective. Routine communication by phone, email, and Skype occurs so that students can gather data and information to prepare for time in-country. They are continually refining the project objective and understanding of the organisation. A work plan is constructed which may include who to interview at the organisation, field trips, primary data to collect, and processes and procedures to observe. The sponsor or organisation member must also be present onsite to give introductions to key personnel who may provide more details during the interview, arrange tours of the facilities and organise trips to off-site locations. The site must be able to accommodate four to five students with a work area, have internet connections and safe and sanitary amenities, and be located in an area where students can purchase food and drink.

Faculty Site Directors & Programme Staff

Faculty site directors (FSDs) are carefully selected members of the full-time faculty. FSDs must have the broad knowledge and skills, experience and temperament to lead and monitor I4H projects involving sponsors and students. FSDs provide feedback and encouragement to students, without direct involvement in the project. They ensure that the sponsors are available and are providing project team members with pertinent information in a timely manner. Faculty site directors are responsible for meeting with sponsors to set expectations and approve project ideas. FSDs are available to the students in weekly meetings during phase one and 24/7 while in country. It is not unusual for faculty to visit one or more teams during the workday to observe interactions within team, and team relationships with sponsors. The FSD monitors teams for potential conflicts and communication gaps. While in country the FSD will often also do some prospecting for potential sponsors and projects for the next year. The FSDs meet daily with the teams to monitor progress and challenges. The Assistant Director for International Programs is a core member of the academic team.

I4H Team Composition

Upon arrival at the Carey Business School, Global MBA (GMBA) students participate in an orientation as well as complete a form to prioritise their country of choice, and discipline preference such as health, environment, community development or general business. Additional information such as undergraduate major, previous university, work experience/position, country of origin, gender, and former employers is collected. Every effort is made to assign GMBA students to either their first or second country preference. Within the country, teams are then formed to match up business sector and work experience. Team diversity is essential in order to achieve the course objectives. The teams are diversified according to ethnicity, gender, work experience and business discipline. In addition, to meet the criteria of working in a challenging and unfamiliar culture, students will not be assigned to their country of origin or to a country where they have had any significant work experience.

I4H PROJECT EXAMPLES AND OUTCOMES

A brief snapshot of some of the 123 Innovation for Humanity projects completed to date follows below.

India – LVPEI

LV Prasad Eye Institute is the preeminent comprehensive eye care facility in India. The organisation has a central location in Hyderabad, India. This not-for-profit institution has a commitment to deliver high-quality vision care for all socio-economic backgrounds. Many primary and secondary facilities are located throughout the region. The organisation utilises a cross-subsidy financial model to maintain sustainability. In addition to eye care, LVPEI also provides rehabilitation for blindness, basic research, stem cell research, continuing education



Figure 1. LVPEI team visiting a secondary eye clinic, 2015. Source: Johns Hopkins Carey Business School

spanning from optical technicians through medical ophthalmologist fellows, and an eye bank.

In 2014/15 the student project objective was to evaluate the quality of service and to optimise the patient flow process. The Hyderabad facility was doubling the size of the hospital to increase capacity of patients to be served. The three-person team conducted a multi-language survey onsite to collect responses

to department-specific questionnaires. The survey identified that a major problem was the waiting times. In addition, the team was provided detailed information about patient arrival times, entry to service times, and service times by procedure. The main procedures were cataract surgery, glaucoma clinic and cornea clinic. Each clinic consisted of several processes. The team modelled the processes and patient flow and used a simulation model to predict optimal patient flow. A major finding was that the new facility still under construction could not meet the demand. The model located the bottleneck. With this information, sensitivity analysis could then be used to perform 'what if' analysis and then optimise the model. LVPEI was greatly impressed with the timely report and it was not too late to revise the clinic layout to accommodate additional stations to meet patient demand in the glaucoma clinic.

Although the project focused on the quality and operational aspects of the clinics, the students soon realised identifying and treating eye problems had a far-reaching effect. When interviewing the patients, they rapidly learned of the long and complicated travel arrangements that had to be made to arrive at the Hyderabad facility for treatment. They also realised that, due to the patients' poor eyesight, another member of the family had to travel with them. The family member could be losing at least one day's pay. Poor eyesight is more than an inconvenience and has a far-reaching impact on the family and community.

This project also provided an opportunity for the team to visit primary and secondary eye care facilities in the rural areas. Ryan Ross, one of the students, commented:

"The most substantial impression that was left with me following the Innovation for Humanity project with LVPEI was the impact that an organisation can not only have on a community but also on the entire region...The takeaway here is that an organisation can use business tactics such as the cross-subsidy model used by LVPEI to create a thriving business that is able to employ professionals, provide services to those that can afford to pay and most importantly give back to the portion of the community that is unable to afford the services" (Innovation for Humanity, 2015).

Leah Brescia, another student on the LVPEI team, commented:

"...a humbling experience was speaking with Dr. Rao, who founded the organization. His vision and passion was illuminated as he spoke of the desire to keep expanding the network and growing the reach" (Innovation for Humanity, 2015).

Wei Zhao's insightful comments were:

"We visited one secondary center and two primary centers on a memorable field trip. We saw optometrists working in primary centers in the middle of a local market of a small town. We saw non-paying patients and saw their happy faces. LVPEI did all this 'so that all may see', and we saw indeed" (Innovation for Humanity, 2015).

Rwanda – Azizi Life

Azizi Life is a social enterprise located in Rwanda, an economically rising country where tourism is growing, as well as new digital industry. The mission of Azizi Life is "To participate in local initiatives for the development of Rwandan communities, working towards physical and spiritual wholeness for all" (Azizi Life, 2017, n.p.). Azizi Life partners with local artisans to promote and support development in the District of Muhanga. One division, Azizi Life Limited, works with more than 300 artisans to produce crafts and sell them globally. The I4H team was charged with assisting Azizi Life with improving their business while providing positive social impact for the local community. The team produced three deliverables;

1. Create a financial model to evaluate different revenue streams for tourist projects,
2. develop creative revenue streams based on advertising on tourist maps and materials,
3. evaluate how the local communities can benefit from increased tourism in the region.

From both the preparative research and first-hand experience, the team proposed new types of activities to satisfy the expectations of different customers. They suggested full-day and partial day packages for the Experience Day activity. In addition, they delineated new market segmented activities such as the Athletic Experience, including hiking, picnics and other physical outdoor engagements;



Figure 2. Azizi Life artisans, 2013. Source: Johns Hopkins Carey Business School

Agricultural Experience where tourists would learn about the native produce, cook in the authentic manner and fetch water; the Acoustic Experience where tourists would actively engage in learning songs and dances to perform with the villagers. This option could include crafting instruments and learning the history and culture of the villages.

In order to implement and grow the new tourist options, the students recommended a robust marketing plan to

include partnering relationships with the high-end hotels and travel agencies, increased online presence, print advertising to include a poster at the airport to brand the organisation, and hiring a marketing intern.

The team commented on the lack of resources in the organisation as well as the local village populations, who lacked the amenities that they take for granted such as clean running water and electricity. The GMBA students appreciated the opportunity – in their words:

"Through the successful completion of this course, a Carey graduate distinguishes themselves from other MBA graduates by having more hands-on experience in applying classroom knowledge to real world

problems, adapting to different cultural environments, recognizing the benefits and importance of social impact and fostering a collaborative team dynamic (Innovation for Humanity, 2013).”

“Being immersed in Rwandan culture also contributed to this unique learning experience. We experienced and learned how to overcome many of the struggles of doing business in a foreign country, such as language barriers. Additional obstacles that we encountered were more specific to doing business in an emerging market. We were faced by many challenges that we never had to think about before like, transportation issues and internet access. Above all else our team learned the importance of being flexible and adaptable” (Innovation for Humanity, 2013).

Peru – Red de Energia Leadership Academy for Urban Farmers



Figure 3. Students at Villa Maria del Triunfo district in Lima. Source: Johns Hopkins Carey Business School

Red de Energia Del Peru has a corporate social responsibility initiative with an urban farming community in Villa Maria del Triunfo. The community consisted of 100 urban farmers, mostly women between the ages of 35 to 70 years. The farmers experience issues of poor communication, low levels of trust, and lack of respect for each other; therefore working together to form one vision for success was a challenge. The I4H team was charged with empowering the farmers to be more successful. The team spent time with the farmers to understand the

situation, family values, and importance and enjoyment experienced from working in the gardens. It was found that farmers lacked the opportunities to learn from each other and to share resources for the benefit of the whole.

The team identified areas for improvement among the farmers such as communication, negotiation, conflict resolution and consensus building. The team constructed a programme, which they called an academy, for the farmers to learn skills so they could form a vision on which all could agree. A complete and robust programme of 12 workshops commenced, with 13 farmers participating in the leadership academy. Incentives for participation and completion of the programme were gardening tools and organic fertiliser. The farmers were enlightened to the fact that by working together they could set a vision and collaborate to develop local markets for selling their produce, enhance their business skills, provide additional income for their families and build their community.

The GMBA students remarked that the experience was

“inspiring and motivating...It was a reminder that people are people and we all have common emotions, needs, and desires. While we speak many languages and have different cultural norms, we are all able to relate to each other on a personal level. By utilizing these connections, we can remember that everyone has more in common than you realize and that human connection is powerful” (Innovation for Humanity, 2013).

Ecuador - OMICSE

OMICSE translates to “Organization of indigenous women planting hope”.

In Ecuador, a student team was paired with a women’s group that was operating a flour mill. OMICSE was founded by a group of women as an attempt to mitigate the growing violence facing the indigenous women of Planchaloma, a village in the Cotopaxi region of Ecuador. The group had come to earn the community’s respect and significantly contributed to the sharp reduction in domestic violence.

A flour-grinding mill had been donated to the women and they were operating it with no understanding of the processes and costs associated with each activity. The equipment was old and often either required repair or was completed obsolete and not operational.

The team set out to

determine the financial status of the operations, calculate the price for flour, provide business bookkeeping training and enhance the marketing capabilities.

The students provided recommendations to turn an unprofitable operation into an operation that could generate profits. The team suggested selling the most profitable flours in the local markets and the possibility of negotiating with grocery chains to stock the flours. The results were accomplished by introducing bookkeeping logs; hiring a new worker; repairing the old roaster and optimising the use of the equipment; and determining the demand and pricing for the different types and qualities of flours.

The GMBA student comments included the following:

“This experience was extraordinarily impactful for me, both culturally and academically. Initially the financial issues seemed insurmountable, but as a team we were able to problem-solve creatively” (Innovation for Humanity, 2015).

ASSURANCE OF LEARNING

Early evidence to date that has been received from GMBA students during the first six years of Innovation for Humanity (I4H) indicates that I4H provides an intensive and always recalibrating experiential learning experience with real-time application. We are able to confirm that the I4H class is a major reason they select the Carey Business School’s Global MBA degree programme. Interviews for summer internships and positions after graduation often include conversation about the real-world impact of the I4H projects. The interviewees cite the experiences of actually applying the business acumen learned in the Carey MBA programme and, in particular, the projects conducted in an unfamiliar culture, having stretched their imaginations for business possibilities, critical thinking proficiency, communication skills in listening, writing and speaking for clarity amid cultural diversity, empathy for the underserved, and realisation of the importance of contributing to society versus a pure profit motivation. The impact of contributing to a humanitarian entrepreneurial endeavour leaves a lasting impression on the participants.

The course objectives are met when all three phases are navigated. This means students incorporate application of academic disciplines such as finance, decision-making, operations and marketing. I4h teams are expected to work together effectively by communicating within their teams, with their sponsors, and with their FSDs. Diverse teams learn to collaborate and practice negotiations in navigating unfamiliar territory. The projects require the students to apply creativity to solve complex problems in foreign cultures.



Figure 4. Flour mill grinder 2015. Source: Johns Hopkins Carey Business School



Figure 5. Grain roasting. Source: Johns Hopkins Carey Business School

Personal Reflections on Experiential Learning through I4H

Below are examples of personal experiences expressed by the students in conversation (Personal Correspondence):

“The Innovation for Humanity program is largely what made Johns Hopkins Carey Business School stand out as the right school for me to pursue my Global MBA.”

“One of the most touching and life altering things about the Innovation for Humanity course is that we were exposed to a part of the world that we have never seen before. It was eye-opening and humbling to work with the women in the Azizi Life village and it made us feel very fortunate for all that we have. More importantly, connecting with this community also illustrated the significance of social impact and inspired us to incorporate social impact into our personal lives and careers.”



Figure 6. Students at the market in Cotopaxi, 2015. Source: Johns Hopkins Carey Business School

“The nature of our project afforded us the opportunity to work closely with people at the ‘bottom of the pyramid’ and quickly put real faces and hearts to the stories of the types of people we had only ever read about.”

“Through this experience, I now recognize that regardless of how well traveled a person is, each culture is different and in order to be successful, it is crucial that visitors recognize, respect and adapt to those differences.”

“Prior to the Innovation for Humanity course, I viewed business as a way to make a profit for oneself or for a company. As a business student, my personal and professional goal was to make enough money for myself so that I can live a good life that I always dreamed of. However, this experience changed my thoughts and broadened my perspective.”

“Working side-by-side with members of the Muhanga community, I started to see business from different angles. Whereas I used to measure the success of a CEO by how much money they made, Azizi Life has demonstrated to me that true success is measured by how much of a difference a person makes and as a Carey MBA student, I hope that this is how my own success will be measured.”

“When visiting the village, the first thing that I noticed was how upbeat and positive the women were. Then we went inside their house and I realized that they had no access to electricity and no way to light up their house at night. They also had to walk half a mile just to get their water. Seeing how happy the women were with how little they had made me re-evaluate how I viewed the world. I used to measure a person’s success by how much they had but now I know that being happy is what counts.”

A CLOSING THOUGHT FOR GOING INTO THE FUTURE

Over the past several years an increasing number of business schools around the world now offer and provide social entrepreneurship and social innovation courses, and experiential opportunities to engage with people and communities. As MBA learners engage business schools to seek out such pathways, there is an

opportunity for universities to broaden the scope of social entrepreneurship and social innovation, as reported in Stanford Social Innovation Review (November 2016). At the Carey Business School, we are mindful of the need to refresh, innovate and update in order to make further educational advances toward sustaining impacts of learning and measurable outcomes derived through Innovation for Humanity.

A final reflection: after seven years of intense I4H effort, the primary objective and core goals remain, which are to bring together community development theory and knowledge into learning business “with humanity in mind.” Clearly the I4H faculty know that the coupling of business skill with community development skill is a frontier with great possibility, as we seek to strengthen and to advance experiential learning into more cohesive I4H practice that aligns with the 2013 Sustainable Development Goals. A firmer and more facile approach can emerge as I4H community-oriented practice can help facilitate project sponsor and citizen desires and needs, as evidenced by practical impacts that are centred in and owned by those communities.

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Additionally, he currently serves on several national boards and international journal editorial boards including the Heartland Center for Leadership Development, Academy of Management Learning & Education (AMLE), Society for Advancement of Management Journal (SAM AMJ), and the Journal of the Community Development Society (CDS).

Dr Calvin is the recipient of several national and international awards in business, education and leadership. He is a keynoter and presenter to associations, business, government, education and other groups across the United States and internationally in Australia, Cameroon, China, Canada, Colombia, Hong Kong, Kuwait, Mexico, New Zealand, Peru, Portugal, St Lucia, Scotland, and the United Kingdom.

James earned a BFA degree from the Rochester Institute of Technology. His MA and PhD (distinction), with concentration in phenomenology, culture and communication, are from New York University.

James R. Calvin, PhD is Professor and Faculty Director of the Leadership Development Program (LDP) for Multicultural and Multinational Leaders at the Carey Business School, Johns Hopkins University. In addition, he is Faculty Director for the Innovation for Humanity (I4H) course and onsite international projects.

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Dr Calvin's partnership work in community development and education has been with the Washington, DC based Institute for Educational Leadership (IEL), The Kettering Foundation, The Independent Sector, and the National Governors Association among other organisations.

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Prior to joining Carey full-time in 2009, she was Principal Investigator for 16 years on an NCI contract, and spent three years as Director of North America for a Dutch company offering drug discovery and development services. She has a PhD in biochemistry from West Virginia University and a MAS (Masters in Administrative Sciences) in Management from Johns Hopkins.

INVESTING IN THE WELLBEING OF THE WHOLE FAMILY FOR THE FUTURE HEI ORANGA NGAKAU, HEI PIKINGA WAIORA

ANNE PURCELL
Glen Innes Family Centre



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ABSTRACT

This paper is a reflection in practice of the development of a parent-centred social enterprise in Tāmaki. The social enterprise is an example of community-led economic development and interweaves connections between a local initiative and Sustainable-Development-Goal-focused creation of pathways to employment, sustainable communities, family wellbeing and partnership working.

INTRODUCTION

This paper outlines the development of a community social enterprise in the Tāmaki community of Auckland that is focused on empowering parents to access pathways to employment. The initiative is connecting threads across several Sustainable Development Goals. This includes access to decent employment, poverty reduction, creating sustainable cities and communities, good health and wellbeing and partnerships for sustainability, all interwoven at a micro-level within our locally-based social enterprise design. The social enterprise is operating as Insight Tāmaki, and is part of the Glen Innes Family Centre (GIFC). It is early days for Insight Tāmaki, set up in September 2016. This paper seeks to demonstrate the importance of knowing your local context and keeping the vision and purpose of the social enterprise central.

I seek to share our story through critical appreciation (Grant, 2013), learning and reflection on the social enterprise's early stages of development in Tāmaki. The social enterprise provides a community research service, employing parents within their immediate local community.

Whilst this report focuses on a short window of time, a single phase of creating a new social enterprise in the Tāmaki community, it is important to make clear that this opportunity comes out of a process that has put in place and nurtured positive conditions conducive for this social enterprise activity to launch at this time.

Insight Tāmaki has its home within GIFC, a social purpose organisation that has been engaged in social services delivery for over thirty-five years in Glen Innes and surrounding suburbs. Looking further back, according to Te Ara encyclopedia of New Zealand history, the Tāmaki community as a whole has a long history and foundation of enterprise connecting back to pre-European times. Tāmaki was identified as a flourishing area of significance for Māori regarding movement of people, production, trade and exchange (Te Ara, 2016).

It is out of the context of a grounded and engaged community organisation, and

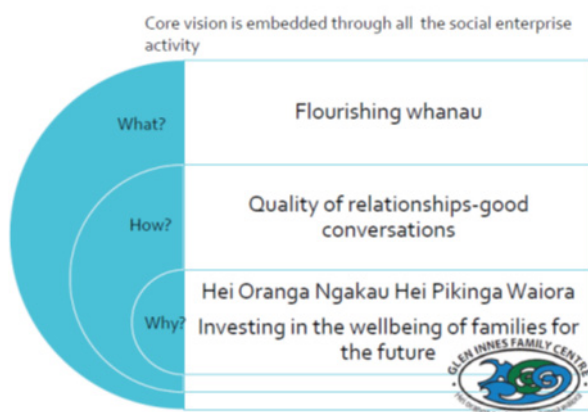
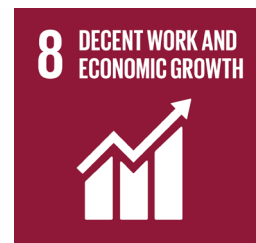


Figure 1. Tāmaki Social Enterprise Resource (2016).
Source: Author

a community steeped in a history of enterprising activity, that this initiative is located. Creating social enterprise activity is simultaneously new, and not new, (Dey & Steyeart, 2016). The social enterprise that is being set up is a good fit in this community. At its core, GIFC is seeking to develop social enterprise with a broad lens of creating opportunities



with local parents to support their families, to flourish and enhance their overall wellbeing. The connection between our core values and what we want to see in the community is summarised in Figure 1.

The phases of development that precede this paper involved working with Envision NZ, a social business with experience in resource rescue and waste minimisation across New Zealand. I worked as a consultant community development practitioner with Envision NZ as part of a small team to scope social enterprise opportunities in Tāmaki. A community research team emerged as a viable option with a good match between local need and skill set within the community.

The location of the community research team within GIFC is an initial step in contributing to the strategic plans of GIFC to develop social enterprise opportunities. Insight Tāmaki seeks to contribute to the overall mission focus of GIFC through all aspects of its trading activity. This paper seeks to take a little social enterprise story and amplify its message to others interested in developing social enterprise in other places. Dey and Steyeart (2010) highlight the importance of multiple narratives to enable us to grow a deeper understanding of social enterprise activity. We are keen to work with others to explore further how we can share our stories in ways that demonstrate how small initiatives connect with the global Sustainable Development Goals (SDGs).

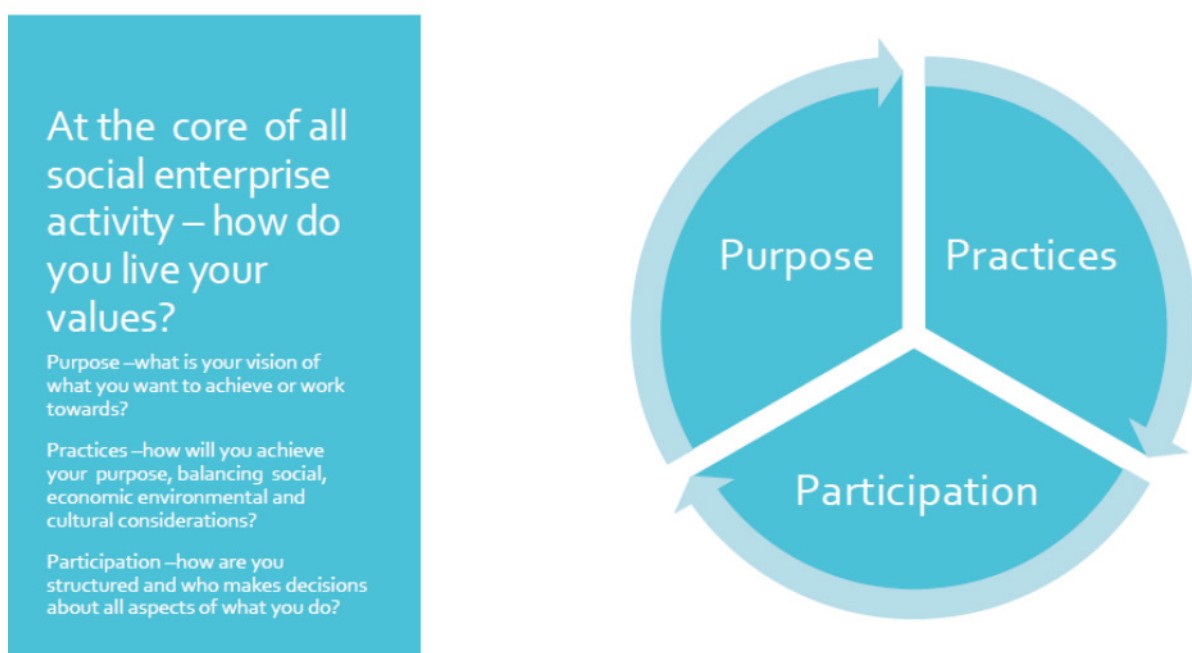


Figure 2. Tāmaki Social Enterprise Resource (2016). Source: Author

The social enterprise is embedded within local culture and context with a strong fit of vision, purpose, practices and participation as vehicles for enhancing the wellbeing of the whole family for the future. Also embedded are principles of practice that are driven to contribute to greater wellbeing, economic prosperity and sustainable communities. The social enterprise fits within the organisational vision and values of GIFC, see Figure 2. This fit will be explored through consideration of the social enterprise purpose, practices and participation derived from the FairShares model of social enterprise (FairShares, 2016). Reflection on all aspects of our ways of working at this stage of set up will help our understanding of ourselves as a social enterprise and inform our future development – this can be summed up by exploring how we are living our values in practice. How might we balance the potentially competing social, economic, cultural and environmental aspects of the community research work we undertake, as well as consideration of ownership and governance, are key questions for us. This reflection on our progress is through a lens of critical appreciation, seeking both to affirm and strengthen relationships, while simultaneously bringing into the open areas for learning and questions to further explore together (Grant, 2013). Overall, Tapsell and Woods (2010) highlight the importance of context and the need to create a unique form of governance that will fit that context. That is the exciting challenge that we are faced with as we grow this social enterprise.

As they highlight:

...in the governance of a social enterprise, it is people, people, people who take on that 'most important' mantle, especially so when exploring notions of governance for organizations which fall outside a traditional Western paradigm. (p. 146)

Overall, Tapsell and Woods (2010) also highlight the need to design a mode of governance that fits with the local context. In the case of a parent-centred social enterprise this means that the task of balancing the parenting role is heightened. In Tāmaki a more collective view of parenting and entrepreneurship means that some more individualised perspectives on social enterprise and market-based economics to achieve social goals are not the best fit. They say:

Where governance is concerned, it is increasingly recognized that context matters – while traditional governance methods have taken precedence, new conceptualizations of governance practice are starting to come to the fore. This includes an increasing recognition that the contextual environment upon which an entity resides heavily impacts what governance requirements it will have, and that one size definitely does not fit all. (Overall, Tapsell, & Woods, 2010, p. 157)

Our context of being located within a local organisation, delivering a range of social services in an area of intensive regeneration will influence how our social enterprise will take shape. Our vision of being parent-centred and seeking to strengthen positive relationships in parenting is core.

CONTEXT

The communities of Glen Innes, Panmure and Point England are becoming increasingly known collectively as Tāmaki. This location in Central East Auckland is the place within which this social enterprise development has emerged. The community-research social enterprise that is developing is reflective of a current need for locally-led responses to community engagement. People in the area have expressed that they are fed up with outsiders coming into the community to engage with them about different issues (TIES, 2009). The process of regeneration necessitates good-quality community engagement; community-led development practice puts local people at the centre. Together we have an opportunity to co-create ways of working and listening that will enable design of a community that allows every family to flourish.

Statistics NZ (2013) reported that the population of Tāmaki is made up of 17,000 people (3700 families), a figure that is increasing. The ethnic diversity of the area includes 45.5% Pasifika peoples, 36% New Zealand European, 22.4% Māori along with a growing Asian population and other ethnicities. Income levels are lower than national averages, with 50% of the population earning less than \$20,000 per annum. The population is young, with over 25% of people under the age of 25 years. Tāmaki carries recognition outside the community of being an area of high deprivation, being identified on the deprivation index as being in the 10% most deprived wards in the country (Statistics NZ, 2013).

The map shows the outline of the Tāmaki area defined by Tāmaki Regeneration Company (TRC), an Auckland Council- and Government-owned organisation driving urban transformation of the area. This geographical area is in the process of undergoing significant regeneration, centrally focused on housing redevelopment as well as a wider focus on community wellbeing outcomes. The transfer of 2800 state homes from Housing New Zealand, to become part of TRC under the new entity of Tāmaki Housing Association (THA), took place in April 2016 (TRC, 2016). It is this transfer of houses to THA that forms the central focus of the initial contract that has been undertaken by Insight Tāmaki. In September and October 2016, Insight Tāmaki conducted a survey of 420 THA tenants, to find out if they were satisfied, and how services could be improved.

The process of change is uppermost on the minds of local people, the anxiety of many captured in these comments of a mum attending a community event.

"You can see change everywhere, in Glen Innes, I wonder if there is still going to be a place for us when all this building of new houses has finished." (Personal communication, 2016)



Map 1. Tāmaki area as defined by Tāmaki Regeneration Company.
Source: Tāmaki Regeneration Company

Recent community engagement in the area indicates that local people are experiencing significant levels of stress associated with the process of change and ongoing surrounding pressures on family life. However, not all feedback is negative. Community perspectives have been expressed, recorded and shared through a succession of local community action research, visioning processes and co-design processes (Liew, 2011; Tamaki Parents, 2015). These processes build a picture of life in Tāmaki, framed from the perspective of local people, highlighting the cultural and collective strengths of the area. The way that local people see their community presents the picture of a community that has huge vision, strengths and hopes alongside the surrounding pressures and challenges. A recurring theme is the ability to access a family-supporting income locally. This is a big issue for parents in the area who want to find a pathway to employment.

“Unemployment is probably the biggest thing. I can’t find a job that pays more than the minimum wage. I can only work school hours, which limits my employment options. My income only covers rent and food, which is not helping us get ahead.” (HEART Parenting, 2015, p. 23.)

A key question has been “How might social enterprise create opportunities for parents to access a family-supporting income and also support them in their parenting?” This question has been explored over the past two years as part of a process of critical appreciation and reflection in practice.

CRITICAL APPRECIATION – REFLECTION IN PRACTICE

The development of the social enterprise has been through a continual process of action and reflection. Overarching is a community appreciative inquiry (Grant, 2013) that combines appreciative inquiry and working from a strengths-based perspective, as well as critical questioning of practice, structures and systems. The development of the social enterprise has formed part of my postgraduate study in social enterprise with Waikato Management School. The support from GIFC to pursue this professional development opportunity has enabled me to walk alongside the project, engaging in critical appreciation processes with others as co-inquirers, participants and stakeholders. Accessing mentorship beyond the immediate environment has provided crucial support in the development of the social enterprise. The next section explores our starting point in understanding social enterprise within the Tāmaki context.

SOCIAL ENTERPRISE IN TĀMAKI

The following definitions of social enterprise have provided a starting point for our thinking about social enterprise in Tāmaki. There is no one agreed way of approaching social enterprise, opening up a space for

us to develop our own shared understandings that fit with the local context in Tāmaki. Grant and Dart (2014) explore social enterprise as a socially-constructed concept that holds different meanings for different people and will evolve and change over time. Like other aspects of experience in the Tāmaki community, it is vital that we find ways to understand our diversity around how we might approach social enterprise activity. This way of thinking about social enterprise contributes to Insight Tāmaki being a social enterprise under construction. It needs to become what it will be through engagement and participation of its many stakeholders. The following series of definitions provides a starting point for discussion.

A social enterprise is led by an economic, social cultural or environmental mission consistent with a public or community benefit; they trade to fulfil their mission, derive a substantial portion of their income from trade, and reinvest the majority of their profit/surplus in the fulfilment of their mission. (Barraket & Anderson, 2010, p. 3)

This way of describing social enterprise highlights the importance of trading to support a mission focus and the reinvestment of income back into that mission focus or social purpose. Social enterprises can also be viewed as hybrid organisations that combine aspects of public charity and private business (Envision NZ, 2015).

As an approach, social enterprise “refers to a broad range of activities for integrating economic and social goals in the pursuit of community wellbeing” (Gray et al., 2003, p.152). As a community-led development practitioner focused on family/whānau wellbeing and positive parenting I hold a broad lens regarding social enterprise activity. This wide-encompassing view of social enterprise enables me to take a social-enterprise approach to all aspects of my work within the community as part of wider social, economic, cultural and environmental opportunities and challenges.

These differing but complementary ways of defining social enterprise illustrate that social enterprise carries different understandings and nuances. Each iteration of social enterprise will have its own unique characteristics, and its construction will shift and change over time, holding different meanings for all involved. Whilst each of these definitions brings a useful lens from which to consider social enterprise activity, there is another component that is vital to consider. Social Enterprise Europe brings to the fore the elements of participation, ownership and decision making into their definition of, and perspective on, social enterprise (FairShares, 2016).

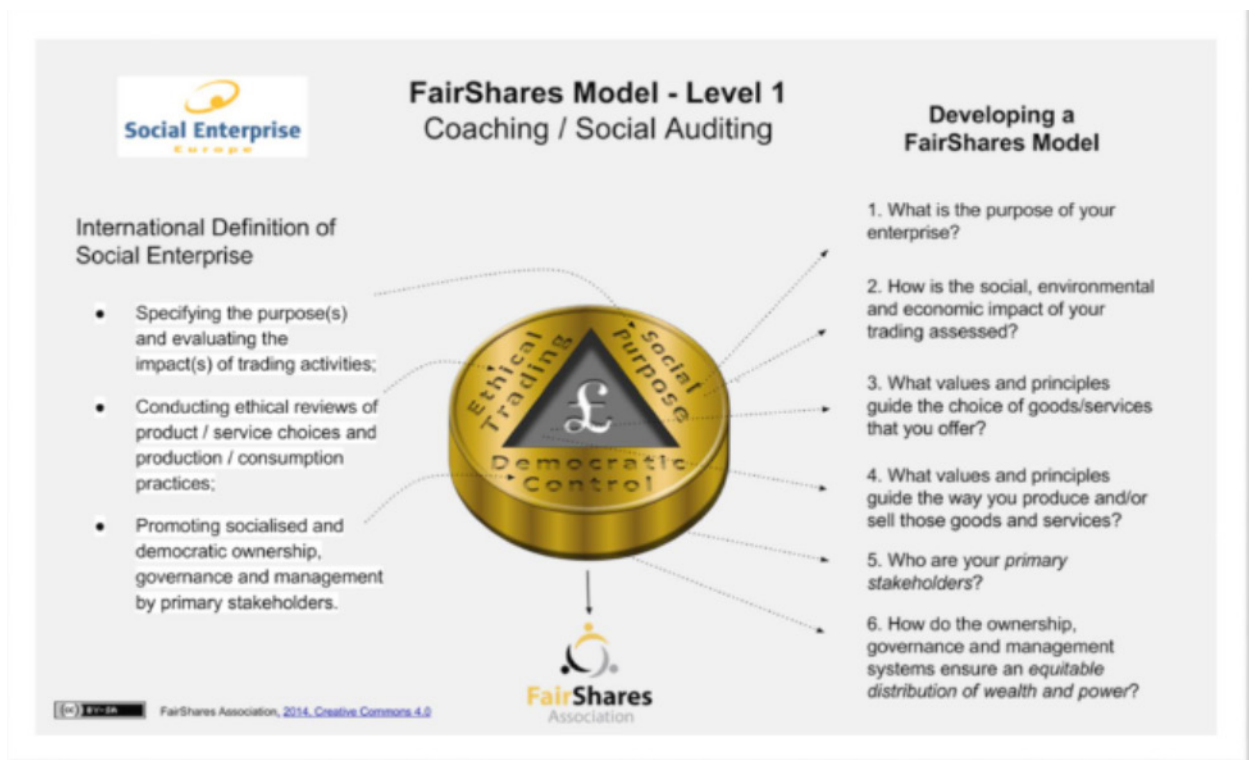


Figure 3. Source: FairShares (2014), CC-BY-SA 4.0.

This way of approaching social enterprise, shared by Social Enterprise Europe (Figure 3), has enabled me to clarify the combined importance of purpose, ethical practices and participative decision-making. The commitment to giving equal weight to decision-making processes has significant importance as we explore parent-led, place-based approaches to parenting and social enterprise activity in Tāmaki. This way of viewing social enterprise weaves in ownership and decision-making, as an integral aspect of what it means to be a social enterprise.

Engaging in social enterprise activity creates an opportunity for building on existing strengths within the community. There is growing community interest from individuals and organisations about how we can create local opportunities that will generate social, economic, environmental and cultural wellbeing in Tāmaki. Kingi, Durie, Cunningham, Borman and Ellison-Loschmann (2014) explore the connections between whānau heritage, wealth, capabilities, connectedness, cohesion and resiliency. This encompassing approach to whānau wellbeing and flourishing can inform inter-connection between individual family wellbeing and a much broader place-based approach to being a flourishing enterprising community.

Creating a platform for social enterprise is a little like standing on a wobble board. There is continual balancing of the social, economic, cultural, spiritual and environmental factors. This balancing act is expressed by how we live our values, through our purpose, practices and participation, demonstrated in all aspects of the social enterprise. The interplay of the above factors create push and pull effects. The focus of being a parent/whānau-focused social enterprise adds another dimension to the balancing act.

SCOPING SOCIAL ENTERPRISE PROCESS

The process of scoping took place over six months, exploring social enterprise opportunities locally, in collaboration with a process initiated by TRC and led by Envision NZ. Eighteen ideas were generated, and five more in-depth proposals developed. The community research team was the first to receive startup funding (Figure 4).

Simultaneously, GIFC was supporting a community-led parent scholarship project, through Ministry for Social Development (MSD); social innovation funding that provided an opportunity to test out some of the components of running a social enterprise. This formed an incubation process that enabled learning and reflection processes to take place in a protected environment, learning and adapting the project through developmental evaluation. This project involved the creation of Whānau Awhina (parent leader) scholarships funded by Ministry of Social Development and provided an opportunity to test out some ways of potentially working as a social enterprise.

The Whānau Awhina project supported six local parent leaders to train and develop their skills in co-design with other parents. This ‘incubation’ initiative helped to demonstrate community readiness for this social enterprise opportunity. Five of the parents who joined Insight Tāmaki’s community research team have been engaged in co-design processes locally prior to joining the team, either with Auckland District Health Board, or MSD input. The Whānau Awhina project created an opportunity to test out an integrated model of social enterprise

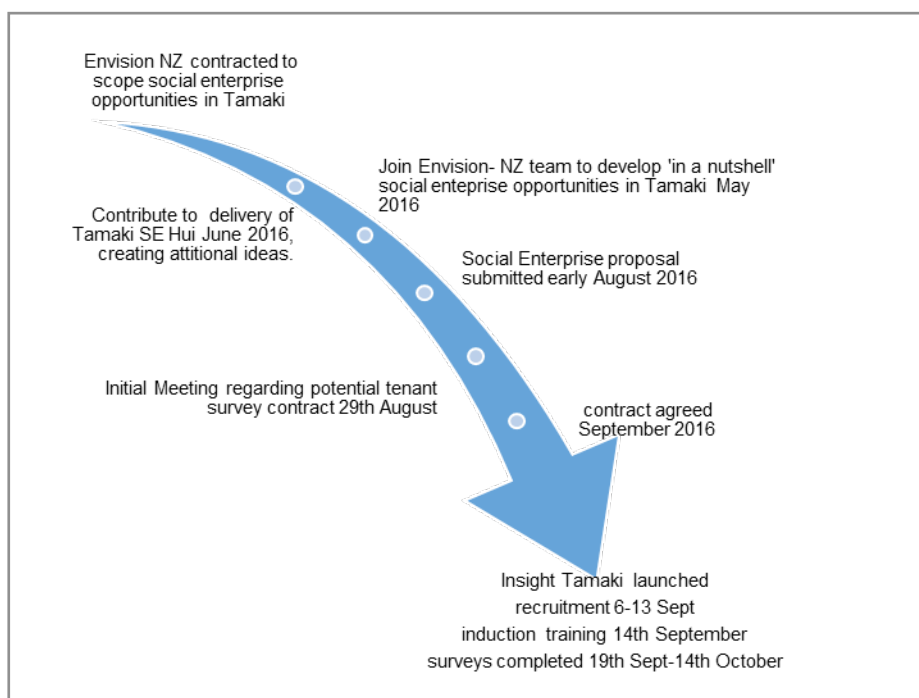


Figure 4. Insight Tamaki’s development journey (2014). Source: Author

developed by Fotheringham and Saunders (2014). This enabled an exploration of the importance of policy foundation, in this case driven from a parent-focused perspective. Wraparound support for parents, and access to informal support networks has been key. Building on these foundations, to create work opportunities that build skills to create a family-supporting income has become the next step. Learning from the Annie E. Casey Foundation (2013) indicated the importance of creating appropriate types of employment within communities that enable parents to continue with their parenting responsibilities alongside their personal development. Exploring growth and sustainability with our stakeholders is vitally important as we begin to explore how Insight Tāmaki might develop in the future.

When the opportunity to launch the social enterprise emerged we were able to move quickly, having already established some foundational principles for the social enterprise through our social innovation funding.

INSIGHT TĀMAKI BACKGROUND AND DESCRIPTION

The creation of this new social enterprise, Insight Tāmaki, is based on the guiding values and mission of GIFC: “Hei oranga ngakau hei pikanga waiora – investing in the wellbeing of all the family for the future.”

The purpose of Insight Tāmaki is to create a whānau/parent-centred social enterprise undertaking community research in Tāmaki. The need for local community researchers is partially to counter the impact of community research undertaken by ‘outsiders’, alongside the need for ongoing community engagement in an area of intensive regeneration. The social enterprise is intentional about creating pathways to employment with local Tāmaki parents. Local parents will shape the social enterprise within the context of GIFC. Any income generated from the social enterprise will be reinvested in the Tāmaki community through the development of positive parenting and whānau wellbeing opportunities created with local parents. I have approached this social enterprise initiative as a community development practitioner, continually looking to create opportunities for community engagement and whānau-centered approaches to parenting. This involves strong motivation to create mechanisms to build stronger collaboration within the Tāmaki community as well as connection and healthy relationships between parents and their children.

The vision and purpose of being a parent-centred social enterprise is also intended to connect with emerging knowledge about child development and family wellbeing. Simply put, when parents are doing well, children do well too. The Annie E. Casey Foundation is developing ways to advance two-generation approaches to support both parent and child together, both through positive education experiences coupled with access to opportunities for parents that enhance their strengths and skills as parents (Annie E. Casey Foundation, 2013). Centre on the Developing Child at Harvard University (2016) indicates the importance of reducing stress, improving core life skills and developing responsive relationships. These three areas are core to all our approach to parenting in Tāmaki. The development of Insight Tāmaki is grounded on ensuring these three components are embedded in how we achieve our purpose. Creating a whānau-focused workplace environment has potential to reduce stress, though fulfilling purposeful work in a positive team environment. Munoz, Farmer, Winterton and Barraket (2015) have explored social enterprise with a wellbeing focus. Acknowledging the wellbeing component of the community research team in practice adds another layer. The team reported feeling positive about being active, contributing and strengthening relationships. The opportunity to build core skills that relate back to family connections is also embedded in our social enterprise purpose.

This can be illustrated through the importance of the core community researcher skill of empathy interviewing. This skill area potentially translates very quickly into strengthening responsive relationships in the home. Again, simply put, our approach is about developing positive parenting strategies in action, through the nature of the work being undertaken by local parents.

A family-supporting income is one component of a more holistic approach to strengthening relationships and creating a positive, purposeful work environment that enhances family wellbeing. The social enterprise is about more than creating jobs. Working with parents in a way that seeks to support them to reduce stress in their lives, develop leadership practices and strengthen core life skills and healthy relationships thus enables the social enterprise to become part of the parenting approach itself. The whānau-centred work practices translate effectively between home and workplace. Approaching the project from a life-as-inquiry perspective (Marshall, 1999) means that we can shift seamlessly between sense-making in different aspects of our lives and applying learning across these areas. We are able to build in our whānau-centred approach by reflecting in practice (O’Sullivan, 2011) keeping tuned in with what is working for parents and where we can improve our

practices, and trying out different strategies both at work and in our home environments.

This outline is the beginning of discovering the fullness of our purpose; to invest in the wellbeing of the family for the future. Our purpose is embedded in all aspects of our social enterprise practices.

STAKEHOLDERS

The key stakeholders for the social enterprise are local Tāmaki parents and whānau, as well as GIFC staff and board. Our initial investors, mentors and supporters include Envision NZ, Tāmaki Regeneration Company, and umbrella research contract holders Kudos and Nexus. This initiative connects with a much wider platform of community organisations and collective approaches to social transformation in the local community and beyond.

SETTING UP INSIGHT TĀMAKI

The set up process involved recruitment and employment of a local team of Tāmaki residents to conduct a random sample customer satisfaction survey of 420 THA tenants within a five-week timeframe. Start up was supported by seed funding/social investment and the opportunity to undertake an initial contract to conduct tenant surveys.

The survey team was recruited from existing staff at GIFC, mostly parent leaders who have been involved in community research opportunities, as well as a wider group of people from the Tāmaki community with experience of conducting community surveys and door-to-door community engagement. The roles were advertised locally through Facebook and word of mouth. Open training opportunities were offered for interested locals with experience of conducting interviews to come along and find out more.

A supervisor was appointed to liaise with GIFC management and administration, the umbrella research company and TRC, to ensure smooth running of the project and co-ordination of the survey team. The surveys were completed within a four-week timeframe, ahead of schedule.

There have been valuable learnings from this initial experience that will shape how we would undertake future work. Going forward we will be continue to explore how we can:



Image 1. Insight Tāmaki. Source: Author's own

- Be sustainable, accessing a broad range of community engagement activities for diverse organisations and repeat contracts to provide continuity of employment.
- Develop work practices that empower parents and enhance parenting skills.
- Creating a model of governance that reflects our kaupapa of being parent-led.

The team is in the process of exploring how we organise to respond to a new contract and new team leader design. We are creating new opportunities for parents to shape ways of engaging with other local parents within the community to grow healthy relationships in parenting.

MAKING SENSE OF CONNECTIONS AND COMPLEXITY

The development of this small first step in social enterprise within one organisation across a short timeframe gives some insight into the complexity within which this initiative sits. I have drawn on work by Choi and Majumdar (2014) to identify four inter-related components that have shaped how Insight Tāmaki has emerged

at this time in the Tāmaki context. This cluster model also highlights the importance of the space between each of the four components as the active zone where the emerging social enterprise activity developed (Choi & Majumdar, 2014, Figure 5). This model identifies some of the components that have contributed to the creation of Insight Tāmaki, from a different framing to the linear timeline outlining of the development process shared previously. These components include:

- A local organisation ready to step into developing local social enterprise opportunities to fulfil its social purpose.
- A wider context of engagement in collective entrepreneurship within the Tāmaki community, being modelled through different ‘whole of community’ initiatives, with local Tāmaki residents driving them forward.
- Closely connected with this is the market orientation that could potentially develop around a social solidarity economy.
- Finally, the presence of social innovation funding, social enterprise investment and support helping to create the conditions to do things differently.

The cluster model adapted from Choi and Mujundar (2014) helps to demonstrate the complexity of the contributing factors to setting up social enterprise activity. The local organisation needed to be ready to put on the korowai (cloak) of social enterprise as part of the organisational identity.

This is a vital part of the social enterprise construction, to generate identity associated with social impact and trading activity. The korowai has powerful associations with mana and respect as well as warmth and creativity. This image links Insight Tāmaki back to GIFC vision and values. The social enterprise needs to live the values to model how the organisation values and the social enterprise are part of the same vision. The collective approach to entrepreneurship that is developing in Tāmaki, along with the social innovation funding accessed to incubate the parent-led approach have all contributed together to create a good set of circumstances for start-up. This can only really be appreciated by looking back at the journey. This tells us that we need to be attentive to what is emerging in the community as we go forward.

Alongside the cluster model has been an integrated model of social enterprise developed by Fotheringham & Saunders (2014). This model (Figure 6) below has provided a valuable tool in exploring and building up foundations of practice from a strong values base.

The nature of the work in being responsive to local need, both for parents and within the regeneration context, demonstrates how each component builds on the next. Vital to the development of Insight Tāmaki

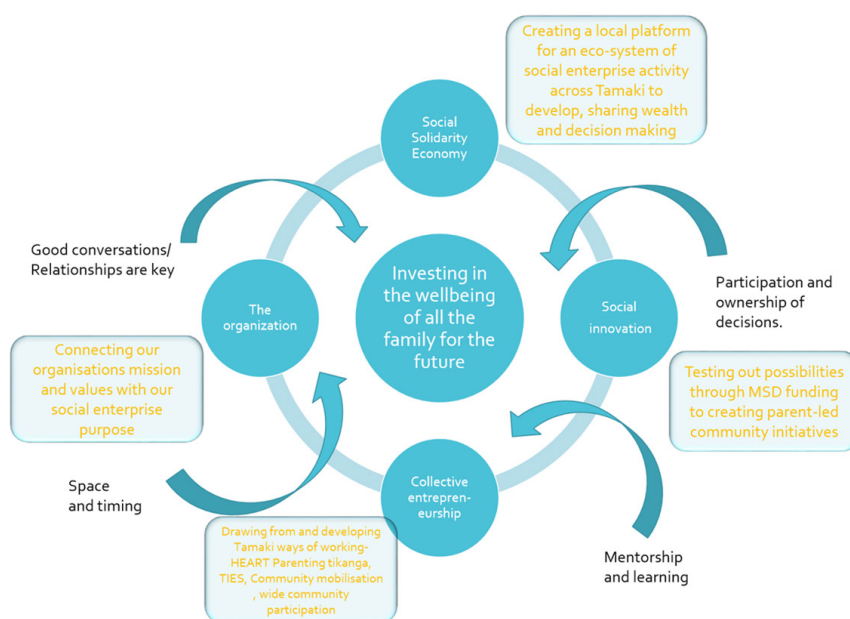


Figure 5. Insight Tamaki context: Making sense of the emerging model of social enterprise. Adapted from Choi and Mujundar (2014). Source: Author.

has been understanding that parents engaging in the social enterprise will need access to social support surrounding their employment. We have talked about this as having in place both scaffolding, to create pathways to employment, and also cushioning of support when surrounding pressures impact on the parent and their family.

Finally, the FairShares model of social enterprise has enabled us to keep central, questions of how local parents can shape the direction of the social enterprise purpose, practices and decision-making

going forward. Overall, Tapsell and Woods (2010) indicate the importance of having a different paradigm of governance that works for people in the local context. Our model must be responsive to the local cultural values around collective parenting and community practices. This means exploring some of the accepted norms of governance and creating new opportunities for local-led decision-making as the social enterprise becomes more established within the local organisation.

MEASURING IMPACTS

The impact measures put forward in the original social enterprise opportunity proposal included the following: number of extra jobs created, training and developing competence in community research skills, measurement against the Tāmaki Inclusive Engagement Strategy framework and customer satisfaction with the quality of the community research undertaken. These impact measures provide a starting point from which we will begin to



Figure 6. Building foundations model. Source: Fotheringham & Saunders (2014).

develop measures against our social purpose. We will need to build in our way of measuring impact against our purpose, and do this with a high level of participation from our stakeholders.

Creating a pathway to employment

The tenant survey created a new employment opportunity for 15 local people, totalling over 800 work hours in a four-week period. This included five young adults and ten local parents, with support from a team supervisor and GIFC staff members. The key challenge now is to secure some ongoing work, manage workflow and build team capacity. We will need to explore how GIFC will accommodate increased team numbers and fluctuating work patterns.

Training in community research skills

Success of training – social investment in developing competence in community research skills.

The recruitment of the community researchers focused on people with some experience in community research. Local people have previously been recruited as part of a range of different community initiatives to undertake community action research. These opportunities have provided training and skill building, but have generally been on a voluntary basis. We were able to assemble a team with a diversity of experience. The key opportunity for learning was through different team members working together on the ground. The teams modelled in practice empathy interviewing skills, and encouraged one another through affirmation and constructive feedback. The high response rate from local tenants, and early completion, are both success indicators. The team engaged in reflection in practice exercises, to deepen our insights as a team regarding what we were noticing in the community. These insights have been shared with both the umbrella research company and also with TRC managers seeking to improve work practices and tenant experiences of living in social housing.

Our ways of working

We have also indicated that we will measure our impact using the Tāmaki Inclusive Engagement Strategy (TIES) ways of working. The TIES principles, along with the HEART Parenting tikanga will form a basis for how we learn from our experiences of these first steps before and as we undertake further community research work. This process will be driven by the team, particularly focusing on being a parent-centred social enterprise. This has been modelled by focusing on our team strengths, adapting practices through a careful listening process and enabling opportunities for local parents to step up in leadership practices. New opportunities are emerging for parents linked with their Insight Tāmaki work roles, in related community engagement activities.

Customer satisfaction

The feedback from staff team members, tenants, TRC and the GIFC about what the Insight Tāmaki team achieved and how they undertook the task has been very positive. Additional feedback, from tenant phone calls and feedback to other organisations and community members, indicates that the team did a really good job. The 'local to local' component has been key. The level of empathy, and people from the local community conducting the tenant surveys, really changed the dynamics. At one house a conversation with a man really shifted when I spotted his 'Just for Dads' t-shirt and he spotted the GIFC logo on my jacket. Suddenly he was smiling, engaged and positive. These little insights tell us that the personal connections within the community make such a difference. One survey team member commented on how the work was a way of enabling them to understand their community better. They are also keen to share their insights that were not captured within the survey format with TRC and GIFC.

EMERGING ISSUES

I have identified four key questions to shape our discussion going forward:

- How might we share learning from this start-up process that would support others looking at social enterprise opportunities in Tāmaki?
- How might we measure our impact as a social enterprise against our purpose, practices and participation within Insight Tāmaki as a parent-centred social enterprise?
- How might we find a way of creating a social enterprise of parent-led ownership, management and governance within GIFC?
- How might we become sustainable as a community-research-focused social enterprise in Tāmaki?

THE WAY FORWARD

The creation of this parent-centred social enterprise is a visible expression of how parents can thrive through generating family-supporting incomes within the Tāmaki community. This potential is in the very early stages of development, but the experience has enabled a group of skilled local parents to put themselves on the radar, both in Tāmaki and also beyond. We go forward holding the vision of investing in the wellbeing of families for the future and a collective approach to raising children as our core values. A collective approach to social entrepreneurship makes sense in this community and we continue to seek ways in which to work with others to develop opportunities for local families to flourish. The beginning stages of the social enterprise have unfolded quite differently to how we set out as a proposal. Our set-up process happened quickly when an opportunity emerged that meant we could get operational with an initial survey contract. The timing coincided with the end of the incubation funding and ability to move fast to recruit a local team quickly was key. GIFC has great community connections and brought together a wider group of adaptable, responsive and skilled team members to conduct the community research. The capacity of a local organisation to mobilise quickly, set up and get operational in a short timeframe is a significant strength of the good news story contained within this paper. We are reflecting in practice together and learning about how we can improve for the future.

This is a social enterprise in construction, having planned and dug our foundations. We have a strong sense of purpose and connection with GIFC and the Tāmaki community. We have quickly put up a tent on the site. Now we agree together some of the processes and practices that will enable us to ensure our foundations are sound and continue the process of construction together, building a sustainable form of social enterprise

that fits in the Tāmaki community.

Our story seeks to amplify the importance of being tuned in to local context and having the right fit of social enterprise. Going forward, there is scope for further research focused on the links with the sustainable development goals. My personal interest is in the potential for social enterprise development that explores wellbeing impact measures. Stress has a significant impact on positive parenting practices in this community and I am keen that we build our story to demonstrate how positive, purposeful employment, with access to peer support can enhance wellbeing and healthy relationships in parenting. Creating pathways to employment that enable local parents to generate a family-supporting income will remain core. Our vision will always be: Hei oranga ngakau, hei pikanga waiora – investing in the wellbeing of the whole family for the future.

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Anne Purcell is a community-led development practitioner in Auckland, New Zealand. A colleague recently described Anne as having ‘community development in her DNA’. Her passion is working across disciplines, weaving together strands of connection through ‘in between spaces’ and enterprising activity. Anne has worked in community development in wide-ranging settings; in the UK, Ireland and Aotearoa New Zealand. She has transitioned across public health, education and community organisations as a health improvement specialist and community-led development worker seeking ways to work that work for people. She is currently working together with others to explore ways to grow parent-led initiatives in Tāmaki focused on wellbeing and healthy relationships.

Anne is based in Auckland at Glen Innes Family Centre, a local community organisation with a big vision: Hei oranga ngakau, hei pikinga waiora-Investing in the wellbeing of the whole family for the future.

It’s been a whirlwind past six months for Anne with the completion of study at Waikato Management School alongside the launch of a parent-centred social enterprise in the Tāmaki community at Glen Innes Family Centre. Anne’s family moved to New Zealand nine years ago from the North West of England. It has been in Tamaki that

Anne has found strong personal connection and belonging in New Zealand in the reciprocity of relationships and a collective approach to parenting that resonates with her Celtic roots in Ireland. The weaving together of her experience from education, health and community settings is informing a whole-of-community approach to positive relationships in parenting.

A TRANSFORMATION MINDSET AS THE BASIS FOR SUSTAINABLE COMMUNITY DEVELOPMENT

SAMUEL MANN

**with Phoebe Eden-Mann, Lesley Smith, Glenys Ker, Phil
Osborne and Philip Alexander Crawford**

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ABSTRACT

This paper raises the question of the implications of Community Development in accepting sustainable development as an underlying philosophy. We develop a sustainable transformation mindset that can be used to guide community development initiatives. We then briefly explore the role of work-based professional practice education in a “Capable value set”. In examining education based on this approach we find the learning community-based and transformative – both for the learner and the community. As an example, we then suggest how it could be applied by using it as a lens for sustainable iwi development.

INTRODUCTION

This paper raises the question of the implications of Community Development in accepting sustainable development as an underlying philosophy. We develop a sustainable transformation mindset that can be used to guide community development initiatives. We then briefly explore the role of work-based professional practice education in a “Capable value set”. In examining education based on this approach we find that the community-based learning is transformative – both for the learner and the community. As an example, we then suggest how it could be applied by using as a lens in addressing development aspirations for indigenous communities.

Community Development is defined by the United Nations as “a process where community members come together to take collective action and generate solutions to common problems” (UN n.d. after Frank & Smith, 1999, p.3). The International Association for Community Development describes Community Development as “a practice-based profession and an academic discipline that promotes participative democracy, sustainable development, rights, economic opportunity, equality and social justice, through the organisation, education and empowerment of people within their communities, whether these be of locality, identity or interest, in urban and rural settings” (IACD, n.d., para. 4).

Community wellbeing (economic, social, environmental and cultural) often evolves from this type of collective action being taken at a grassroots level. Community Development ranges from small initiatives within a small group to large initiatives that involve the broader community. Community Development is increasingly adopting a sustainable stance, the “simple principle that humans are part of the natural world and that by destroying nature we are destroying ourselves” (Haigh, 2016, p. 25). This paper explores the implications of that stance.

Adopting a goal of sustainability provides a challenge for any discipline. While there are specific goals identified, such as the Sustainable Development Goals (SDGs), it can be difficult to relate these to daily practice within Community Development. It is best considered as more of a mindset than a set of individual targets.

The goal of aligning Community Development with sustainability can then be considered, in terms of Community Development practitioners as sustainable practitioners. That “every graduate may think and act as sustainable practitioner” (Mann, 2011, p.13) is one of the core three strategic objectives of Otago Polytechnic. A key vehicle for doing this is the sustainable lens, which then adds to the occupational or professional lens – what do you see (and think) as a sustainable practitioner?

Frequently we hear remarks along the lines of “we’ve sorted the recycling” with the strong implication that “we’re done”, or at least “we can’t think of anything else to do”. Acting as a sustainable practitioner, however, means addressing both reducing my footprint (reducing harm) and increasing my handprint (actions towards sustainability). There are similar terms: McDonough et al. (2003, p. 435) described “doing more” , while Senge described a “regenerative society” (2008, p. 356).

This mindset, or commitment to this potential to do good, Cruess and Cruess (2008, p. 580) argued, “forms the basis of a social contract between [a profession] and society”. Unfortunately, this is not an absolute position. Steib (2008), for example, argued that ethical consideration should be limited to a narrow view of the assigned work task: “The primary goal of professionalism is competent creation” (p. 227). Miller and Voas (2008), however, respond by citing Cicero’s creed concerning public safety, concluding that “we’re called to create competently, but our responsibilities go beyond that ...a true professional must always consider the public good” (p. 17).

We define a transformation mindset as a way of thinking that leads to transformational acts resulting in socio-ecological restoration. This transformational focus comes from Leach et al. (2012) who argued that “what is now needed is nothing short of major transformation – not only in our policies and technologies, but in our modes of innovation themselves – to enable us to navigate turbulence and meet SDGs” (p. 1).

In terms of Dryzek’s (2013) environmental discourses, we deliberately position a transformation mindset between Sustainability and Green Radicalism. Dryzek describes two dimensions: prosaic/imaginative and reformist/radical. “Prosaic” responses involve action, but without any commitment to political or social change whereas “imaginative” seeks to rethink relationships between humans and the environment, and build a different kind of society. “Reformist” involves slight adjustments to current systems, whereas “radical” involves widespread, major change and development of new systems. Combining these dimensions, Dryzek describes Problem Solving and Survivalism which involve improvements or changes while maintaining current societal systems/habits, Sustainability, which involves systemic change and Green Radicalism which involves a fundamentally different and ecocentric worldview and lifestyle.

The sustainability journey can be described as a “wicked problem” (Morris & Martin, 2009, p. 1). This means it involves complexity, uncertainty, multiple stakeholders and perspectives, competing values, lack of end points and ambiguous terminology. It means dealing with a mess that is different from the problems for which our current tools and disciplines were designed. As individuals and disciplines we are ill-equipped to cope with the messy complexity we now face. Adomssent et al. (2007) saw sustainable development from a holistic perspective; it can be understood simultaneously as a concept, a goal and as a process or strategy. The concept speaks to the reconciliation of social justice, ecological integrity, and the wellbeing of all living systems on the planet. The goal is to create an ecologically and socially just world within the means of nature without compromising future generations. Sustainability refers to the process or strategy of transformation toward a sustainable future. In the next section we describe a sustainability-based transformation mindset.

TRANSFORMATION MINDSET

Figure 1 presents a sustainability-based transformation mindset. This is expanded in the sections below.

The mindset can be considered with a device recognisable to those familiar with software engineering’s Agile Manifesto – a list of values and attributes arranged so that each is defined in part by an opposing value (Beck et al., 2001). The Agile Manifesto structure finishes with “that is, while we value the items on the right, we value those on the left more” (n.p). These things on the right then are not inherently wrong – we could find people attempting

If we wish to transform ourselves and society, we need to embrace:

1. **Socio-ecological restoration** over economic justification
2. **Transformative system change** over small steps to keep business as usual
3. **Holistic perspectives** over narrow focus
4. **Equity and diversity** over homogeneity
5. **Respectful, collaborative responsibility** over selfish othering
6. **Action in the face of fear** over paralysis or wilful ignorance
7. **Values change** over behaviour modification
8. **Empowering engagement** over imposed solutions
9. **Living positive futures** over bleak predictions
10. **Humility and desire to learn** over fixed knowledge sets.

sustainability doing those things, but we argue that the things on the left are better. Hence, for example Item 7, “values change over behaviour modification” (n.p.) can be read as ‘we value things that modify behaviours, but value change (and hence behaviour) is stronger’. Most of these items also carry more than one message. Item 7, for example again, also

Figure 1: Transformation Mindset. Source: Author

speaks to the problem of change by appealing to inappropriate values such as promoting “green” actions because it is cheaper rather than because it is the right thing to do (otherwise, what happens when green turns out to be more expensive?).

This mindset is a revisit of the approach described by Sterling (2009) who represented characteristics of sustainability suitable for a curriculum in this manner, arguing,

it is not a matter of abandoning the right hand side, even if this were possible...but developing an ecological sensibility, an understanding of interconnectivity, and an ability to design and act integratively requires attention to the more systemic set of approaches represented by the left hand side of the diagram. (p. 82)

While Sterling's list describes attributes of thought required for sustainability, it must be read in context; the following list, developed by the authors goes beyond these precursors to describe the resulting transformation and can be read independently.

We explore each of the points and provide thoughts as to what they mean to us. While each item can be considered separately, they are not exclusive and tensions between the items provide much of the challenge.

1. Socio-ecological restoration over economic justification

This item makes clear that the point of sustainability is socio-ecological restoration. Economic development or reasoning is not dismissed but should be seen as a means to achieve benefits in social, cultural and environmental aspects – a vehicle for sustainability, not a goal in itself (this aligns with Daly's Strong Sustainability, 1996).

The combined socio-ecological wording is a deliberate modification of Olsson et al.'s (2004) "social-ecological" to bring it in line with constructs such as "socio-economic". It represents an acknowledgment that humankind and the environment are inseparably intertwined. Sustainability is not just about single factors such as efficiency gains, and the problem is not just about carbon or energy. How can we help reverse biodiversity loss? massive global inequities? or even local problems such as why logs are transported on the road instead of the adjacent train track? Nor is it just about "the environment" – the systems in question are as much social as they are biophysical.

The restoration element is both an acknowledgment of the current path of degradation and a commitment to repair, not just stabilise or maintain in a degraded state.

2. Transformative system change over small steps to keep business as usual

It is widely argued that making small improvements, while maintaining the status quo, is unlikely to result in required changes for a sustainable future (Placet et al., 2005).

Transformation is used here to move the focus beyond the comfortable perception that global environmental challenges can be met through marginal lifestyle changes. Small changes are necessary but insufficient – we live at a time when we need urgent and ambitious changes (Thøgersen, 2009). Instead of solely working on small things and hoping that they add up to a change (themselves or with 'spill over'), we need to focus on things that multiply to create positive system change.

Schendler (2009) argues that we all need to be change agents. This is more than making changes for oneself. Schendler maintains that our challenges will not be solved merely by motivated individuals addressing their own footprint. While necessary, these actions are also insufficient, even if "every single one maxes out their opportunities" (p. 39). Even more important than one's own footprint, "what matters more is ensuring that everyone on the planet is also doing what you do" (p. 40). As Robinson (2009) argues, we "need skills in effectively and persuasively presenting the proposed changes, sometimes in difficult circumstances if the change goes against the ingrained culture of the organisation" (p.130).

While looking for system changes, we need to be careful not to put too much reliance on "miracle cures". Waiting for technology to deliver efficiency gains through behaviour change, or even not having to change behaviour, is what Krumdieck (2015) refers to as a green myth. It's the miracle just around the corner so we can carry on business as usual. Kentaro Toyama (2015) has a similar concept in his "geek heresy", that we think that throwing technology at problems is going to solve them, but his summary is technology exemplifies underlying human forces. If we are continuing to consume, and that's the primary human force, then throwing technology at it is not going to solve that problem.

3. Holistic perspectives over narrow focus

This item refers to bigger-picture thinking. This bigger picture applies to time, space, disciplinary boundaries, species boundaries, approaches to inquiry and so on.

Sustainability requires a systems approach. People need to have awareness that their actions will have impacts. These impacts may be intended and unintended, across scales: temporal, spatial, social, and have positive and negative effects. People need to understand forms of relationships (hierarchies, partnerships, feedback) and that humans form part of a complex web. Systemic thinking emphasises patterns, trends and feedback loops. Stagl (2007) describes social-ecological systems as co-evolving systems. She contends that this co-evolution can be seen in co-evolution of the environment and governance; in co-evolution of technology and governance; and in co-evolution of human behaviour and culture.

Svanström et al. (2008) argue for systemic thinking as a means to cope with complexity and finding balance between different dimensions. Davies (2009) argues that a learning society must be able to think systematically: focusing on “understanding the interactions between human and ecological systems, and restructuring human systems to be more sustainable” (p. 220). In writing about disciplines, Koutsouris (2009, p. 17) calls for an “abolishment of the artificial divisions” that separately consider environment, economy and society. Van Dam-Mieras (2006 p. 15) refers to a “fragmented reality” – a sustainable mindset must cross disciplinary boundaries. Bammer (2005) calls for a new specialisation: Integration and Implementation Sciences, perhaps reflecting the push for increased cross-disciplinarity, not just in a new discipline, but in all disciplines. The three pillars Bammer describes are systems thinking and complexity science, participatory methods, and knowledge management.

Sustainability can be described as ethics extended in space and time. This wider ethics calls for solidarity with the entire Earth, ecological sustainability, lifestyles of sufficiency, and a more participatory politics. The underlying force of sustainability as a concept is intergenerational equity but this is largely overlooked – our time spans of concern are almost always far too short.

4. Equity and diversity over homogeneity

Sustainability can be described as ethics extended in space and time. For Fagan (2009, p.1), the ethical imperative is the basis of sustainability:

To live a particular lifestyle that, knowingly, impacts detrimentally on a neighbour – be that an individual living in the next house – or a country in the next region, cannot, arguably, be tolerated. To know of poverty in the economically developing world and not use that knowledge to act to relieve it, could be considered unethical. This position holds profound implications for politicians, schools and universities.

The Transformation Mindset values diversity. This applies to societies, biologies and voices.

Diverse systems are resilient systems. The call for diversity can be seen to be in tension with the need to transform to sustainability at scale. But it does not mean a homogenous one-size-fits-all solution. Pita Tipene, a leader in Ngati Hine describes this well (2016, n.p.): “I think that we’re all seeking to be a global community and to be truly global we need to both cultivate, strengthen and enhance the small villages that we have throughout the world. To retain that uniqueness and unity through diversity as a key.”

5. Respectful, collaborative responsibility over selfish othering

Rather than shifting responsibility onto others, we need to accept responsibility and address the issues together.

Knowles et al. (2013) have described how the rational, economic man approach – appealing to people’s wallets – is actually disabling the altruistic mindset. They say we need to be justifying actions by a collective ‘we need to be doing this because it’s what we need to be doing’. Similarly, Aimers & Walker (2016) argue that we need to move beyond this selfish individualistic approach to one of empathy and valuing social capital.

Oxfam (in Parker et al., 2004) described a “global citizen” (p. 68) who is, amongst other things “aware of the wider world and has a sense of his or her own role as a world citizen”, “outraged by social injustice” (p. 68) and takes responsibility for his or her actions. Using “outraged”, takes value-based and action-focused further than other such statements. This is, of course a value statement, their “citizens” are not passive but can be described as having a “sense of identity and self-esteem...a belief that people can make a difference” (p. 69). They back these attitudinal statements with skills in critical thinking; an ability to argue effectively; an ability to challenge injustice and inequalities; and cooperation and conflict resolution. This is well aligned with the nature of Community Development, where Raeburn (as cited in Haigh, 2016, p. 27) finds “projects like this can change the face of society. What they need are people at all levels, be they professionals, politicians, bureaucrats, or residents to work together to fulfil common aims.”

6. Action in the face of fear over paralysis or wilful ignorance

In the face of wicked ambiguity we still need to take considered action rather than suffer paralysis or passively wait for miracle cures. We should also avoid action linked to wilful ignorance (or denial).

Most, if not all, problems of sustainability can be described as trying to address “wicked problems”: intergenerational time scales, complex systems – that are not amenable to the short-term, positivist approach of most interventions. The world is beset with wicked problems, but as Read (2014, n.p.) describes, “the wickedness of problems is no excuse for standing by”. Instead we need to learn to live in a complex world of interdependent systems with high uncertainties and multiple legitimate interests. These complex and evolving systems require a new way of thinking about risk, uncertainty, ambiguity and ignorance (Stagl, 2007). These systems require that we can think simultaneously of drivers and impacts of our actions across scales and barriers of space, time, culture, species and disciplinary boundaries.

This item also addresses the nature of the sustainable practitioner as a professional framework – it is an activist agenda. Widener (2014, n.p.) described the “hyphenated activist”:

...the professor-activist, the lawyer-activist, the farmer-activist, the grandparent-activist, the student-activist. A lot of people are doing both, and they're doing both because these problems are coming closer to where they live, work, study and play. At that point, when you take a position on something, you have a multiple presence – you are what you are and you're an activist, or advocate. Not against, but advocating for. For communities, for environment, advocates for – not against.

7. Values change over behaviour modification

In order to make meaningful long-term changes, there needs to be a shift in values, rather than just addressing harmful behaviours. Intervention that achieves behaviour change without corresponding values is likely to not be as effective due to dissonance felt by the individual.

Sterling (2009) describes the importance of critical reflexivity – or deep questioning of assumptions. This reflexivity, or self-reflection is crucial to the transformation mindset – we need people to care. “First you have to care,” argues Attkisson (2008 p. 16) as the first step towards sustainability. We need to embed sustainability itself as a core cultural value of the system.

Kermath (2007) describes sustainability as a pursuit of an ideal and describes how sustainability is guided by values that include: civility, conviviality, dignity, equity, fairness, freedom, frugality, justice, happiness, humility, patience, peace, privacy, resolution, sharing, solidarity, spirituality, tolerance, virtue, and wellness; inspires, cultivates, and nurtures accountability, adaptability, affection, benevolence, civic duty, compassion, cooperation, creativity, empathy, habits of mind, literacy (across a range of disciplines and skill sets), love, objectivity, passion, philanthropy, resiliency, respect, responsibility, reciprocity, self-determination, service, stewardship, transparency, and trust; (this list goes on for several pages).

Scott's 'Work Ready Plus' initiative aims to produce graduates who possess a range of work capabilities – but more than this, as indicated by the “plus”. The “plus” includes being sustainability literate and “being clear on where one stands on the tacit assumptions driving the 21st century agenda, assumptions like: growth is good; consumption is happiness; ICT is always the answer; globalisation is great” (Scott, 2016, n.p.).

As an example of this critical questioning, Knowles et al. (2013) argue that work to develop computing for sustainability has been hampered by an ecological modernisation agenda – the optimistic thought that greening IT will save the world. They argue that “computing seeks sustainability wins that can be found within the dominant ideology of our technological era” (p. 310) but rarely goes beyond “encouraging unfettered consumerism and shallow forms of socialisation” (p. 311). Knowles et al. would rather a radical agenda that explores alternatives to “an inherently unsustainable digital economy, or challenging the instrumentalisation of the sustainability problem” (p. 311). They conclude that computing has “unwittingly narrowed its solution space” (p. 312), and that even greater opportunities for research might be discovered by going beyond the traditional energy-efficiency-focused persuasive technology “to embrace more contemporary, more holistic, and more radical understandings of sustainability” (p. 312).

A values basis can be the basis for successful business. Wishbone Design Studio (Latham & McIvor, 2016), for example, produces children's bikes. On Willard's sustainability maturity model (2004), Wishbone is

operating at the highest level, a values basis where “sustainability-based thinking, perspectives, and behaviours are integrated into everyday operating procedures and the culture of the organization” (p. 31). Wishbone is values-led, entirely based on a framework of sustainability and quality. Wishbone’s primary product is a bike that lasts from ages one to five, and then can be passed on to the next young rider. The role of values infuses the business and the relationship with customers “because we declared our values early on – sustainability and quality – we were attracting customers of that same ilk, the pressure on us was not to drop standards, but to raise them” (Latham & McIvor, 2016).

8. Empowering engagement over imposed solutions

The nature of unsustainability means that by definition the problems aren’t amenable to the experimental/intervention paradigm that we generally work under. Morris and Martin (2009) suggest that the answer may lie in the difference between a difficulty and a mess. Difficulties are problems which usually have a well-defined and clear boundary, involving few participants, short timescales and clear priorities, with limited wider implications. Messes are typified by more human-oriented issues where values, beliefs, power structures and habit play a major part. There is no well-defined problem or solution, timescales may be long, and at best we can only seek to improve the situation as seen by the wide range of people involved.

By empowering individuals and groups, and ensuring that they are engaged, any actions that are taken are likely to be more successful than if ‘outside experts’ impose solutions. Working with, rather than about, is vital. Ensuring that solutions are case specific and appropriate, rather than a ‘catch all’.

Darnton et al. (2005) highlighted an attribute of change agency: the audience for a change intervention should not be regarded as a passive target. Instead, our change agents should be learning how to facilitate partnership approaches and instead of understanding changing behaviour as a single event, it should be viewed as an ongoing process. Seeking and reflecting on feedback is important. Thus actions should be: collaborative; participatory; equitable; open; trusting and supporting of ownership. Building self-reliance should be a goal.

9. Living positive futures over bleak predictions

While doom and gloom predictions can help jumpstart action, there needs to be more of a positive outlook in order to motivate and capture change. We take an optimistic frame. It is easy to become negative about sustainability. To do so, however, is to miss the point. The focus of sustainability is on the solutions, not the problems. Sustainability is the solution to living beyond planetary boundaries and a finite number of resources.

Orr (1992) argues that “the study of environmental problems is an exercise in despair unless it is regarded as only a preface to the study, design, and implementation of solutions” (p. 94). Schendler (2009) makes an important distinction. He says it is vital that we do not see the challenge (in particular climate change) as the end of the world. Instead we can see “an opportunity on the scale of the Enlightenment or the Renaissance, a rare chance to radically change the face of society forever” (Schendler, 2009, p. 46).

Senge (2006) similarly describes the problem, concluding that while we might make the planet uninhabitable, “humanity has the potential to affect a post-industrial renaissance of unimaginable beauty and value. It is the best and worst of futures that face us” (p. 7).

This is not to deny the problem. Rather, we would argue for demonstrating positive alternatives: transition towns, or co-housing initiatives, for example. Scott (2016) argues that the problem with the green movement is that “they assume, falsely, that change is achieved by brute logic. Change is not achieved by brute logic. It’s achieved by, in fact, listen, link, leverage and lead” (n.p.). In other words, by leading positive change.

10. Desire to learn over fixed knowledge sets

The desire to learn has several implications or variations: humility over wilful ignorance; curiosity over fixed cognitive maps; challenging assumptions over accepting status quo. This then, is a learning mindset in line with Senge’s (2008) argument that everything we do is a learning opportunity and Orr’s (1992) description of the role of an ecologically literate population. Such people, he argued are “able to distinguish health from its opposite and to live accordingly” (p.108). A mission of education is to give something that “will equip a person to live well in a place (p. 151). But we should never be fooled into thinking we know it all. Orr chastised universities, stating that environmental degradation is not the work of ignorant people, “rather, it is largely the

result of work by people with BA's, B.Sc.'s, LLB's, MBA's and PhD's" (p. 7). He struggles with the "belief that ignorance is a solvable problem" (p 151), and argues that "the relationship between knowledge and ignorance is not zero sum" (p. 151). Vitek and Jackson (2008) asked "since we're billions of times more ignorant than knowledgeable, why not go with our long suit and have an ignorance-based worldview?" (p. 1). They argued that a deterministic "knowledge-based worldview is both flawed and dangerous" (p. 15). Vitek and Jackson's ignorance is not blinkered or uninformed, rather it is humble. In this frame, Robert Root-Bernstein (2008) argues that science is not a search for solutions but a search for answerable questions – it must become acceptable to say "I don't know" (p. 233). He challenged educators to train students to raise answerable questions that no one has ever asked – and we're not going to achieve that by always getting them to answer questions to which we already have answers. The mindset, then, emphasises a curiosity and questioning – a desire for knowledge, but a firm belief that we can never know all the answers.

CASE STUDY

In this section we describe work-based professional practice education as an enabler of the transformation mindset and then the application of that approach to a programme in Community Development.

Otago Polytechnic has adopted a heutagogical-based teaching and learning strategy that has radical impact for education. Exemplifying this approach is the work-based learning approach of Capable NZ – Otago Polytechnic's school of professional practice. This school works with learners to recognise and extend learning in a professional work-based context at both undergraduate and post-graduate levels. At undergraduate levels Capable NZ works with learners to align their professional framework of practice (their professional identity) with graduate profiles. These learners would be expected to learn new areas, mostly to wrap their practice in theoretical context, but there are no formal classes. Instead the focus is on personal reflection.

The approach is considered in Figure 2 using the same Agile Manifesto device as Transformation Mindset.

Research underway by the authors into the experience of degree-level graduates of Capable NZ confirms that the learning journey is indeed transformative. This learner, for example, believed that it was a transformative process for her – and beyond that prescribed by the qualification graduate profile:

I think it was transformative. I think I have an increased self-awareness personally and professionally. I feel more grounded in who I am in my relationship – in my family life – I'm okay with who I am now – this is me and I suppose the transformative part of it for me was that I can recognise that my personality and my skills are unique to my way of being and I have an ability now to use them appropriately in the right context. I've seen some skills external to the formal part of the qualification – which I've gained more depth in and I like those parts of me. I think that's the transformative nature of the qualification.

Ongoing research by the authors aims to establish where Capable NZ learners sit in relation to the Transformation Mindset. In the following example, one of the current authors Phillip Alexander Crawford, describes his work with Ngati Hine using the Transformation Mindset to inform a process of community development through professional practice education. This demonstrates the integration of Community Development, professional practice education, and the Transformation Mindset (and in a further level of integration, Alexander Crawford's work is being undertaken as a Master of Professional Practice, is itself enabled by the Capable NZ process).

My journey (personal and that of my whānau) has been for many generations one of addressing inequality and trying to equalise power relationships in the societies and times we have each lived in. My whānau have helped lead treaty claims and battles for land retention. Seeing inequality and addressing it head on through collaboration (between Māori themselves, and Māori and mainstream) and a huge amount of fortitude. This wish to help bring power to others was also the main motivator for me to obtain my first qualification, a law degree. I practised law for 12 years and have forever after used the skills of advocacy, persuasion and critical thinking for what I have believed to be needed to address inequality.

Beyond financial resourcing, the largest difference I could make for people was to help provide a solution to this barrier through education. Knowledge is power and a lack of it means poverty: to know who they are and have their whakapapa and tikanga respected as a given. For many this is achieved through

At Capable NZ we have to come to value:

Processes of learning over focus on content

Facilitators as co-learners over facilitators as experts

Learner managed learning over facilitator delivered learning

Learner negotiated projects over facilitator defined projects

Assessment as a learning process over assessment as a summative process

Flexible learning opportunities over timetabled teaching times

That is, while we value the items on the right, we value the items on the left more.

Figure 2: Capable NZ value set. Source: Capable NZ

Matauranga Māori as a theory and as praxis. How can you be ready for study or for work if you are not life ready?

With my Bachelor of Applied Management (though a Capable NZ process) I took this hiko further, where I was able to critically reflect on my business, management and leadership experience and what this meant in my context. It has demonstrated to me that I know that another ingredient for Māori succeeding as Māori is to be financially safe. To do that, again education is a key. And the fight now rests in changing how the power (and funding) that rests within education supports tikanga Māori and kaupapa Māori.

This journey is not without its contradictions and conflicting paradigms. For example, there is huge pressure, and in many cases need, for economic development, but what are the consequences for our people, the whenua and wairua. Forestry may produce profits but has huge impacts on our environment. Equally, the education strategies that Māori are creating for themselves are at times creating conflicts with themselves over the benefits and costs. It is this piece of work I wish to critically examine in my Masters of Professional Practice. How does it look when a lens filtered by a framework of sustainability is applied to Māori-initiated educational strategy so as to align different paradigms? How does sustainability relate to Matauranga Māori?

Where the challenge sits is in the actual overriding strategy, co-design, implementation and review of the collaborative practice. And for that to be both an expression of real Treaty partnership and of a size that allows a step change for the collaboration and therefore for the learners. Added to this is the increasing wish for Māori and mainstream to have their initiatives exist within a sustainability lens. I have supported in various ways an attempt to work in this type of collaborative space where a mainstream regional Polytechnic (NorthTec) has worked with Māori to deliver Māori Pasifika Trades Training in Tai Tokerau. We have over the three years (2014-16) worked with varying degrees of success with 250 learners spread over 12 different qualifications and 10 regional locations. The collaboration has moved from involving one ITP to also include two ITOs and from six to nine iwi and hapu organisations sitting under the umbrella governance of Te Matarau Education Trust. The mahi has turned up many challenges, some of which have been solved and others still to be. Most recently the question has been asked at a governance level of how the strategy exists in a shared language so that collaboration can work together for effective and desirable change.

The underlying kaupapa of the mahi is that the collaborative partnership and its workings must be that of the principles of He Whakaputanga and Te Titiri o Waitangi. My understanding of how that works in practice has developed considerably, and is at the point that I see that I can capture the challenges – the shared learnings from those – and through new learning find sustainable solutions that allow for long term and effective Māori/mainstream partnerships.

This project is not just to list issues, solutions or critical factors that are argued as being needed for collaboration between Māori and mainstream to succeed. That is certainly part of the work and will help produce a guide in that space. It is however more than that. I wish to apply a theoretical sustainable framework to see how that can help maintain initiatives such as the Te Matarau and Ngatiwai collaboration. This is specifically using The Natural Step framework. This is specifically relevant for Māori, as internally there are potentially conflicting strategies in the education space that are at odds with this philosophy. One

of the voices in this area of strategic sustainable development is Goran Broman and we are gaining insight in finding methodologies in Broman's words; "...bring together those seemingly hard to match aspects – the short term with the long term, the small scale perspective with the big perspective, the self-interest profitability with ethics..." (Broman 2014, n.p.)

This Community Development process is being undertaken with a Capable NZ education mindset. The process can also be seen to have benefited from a transformation mindset at both a personal level, and in the the potential for a sustainably transformed community. The following list considers the Ngati Hine process in alignment with the Transformation Mindset:

- 1. Socio-ecological restoration:** the approach treats restoration of land and people as inseparable.
- 2. Transformative system change:** rather than just working with individual learners, the approach is to transform mainstream education.
- 3. Holistic perspectives:** kaupapa Māori is inherently a holistic perspective.
- 4. Equity and diversity:** the work is about rectifying injustices through recognition of what is special about the people and place.
- 5. Respectful, collaborative responsibility:** this is a community taking responsibility for its own people.
- 6. Action in the face of fear:** despite centuries of inequity, mixed messages and uncertainty about future funding, this approach is plotting a course and already engaging learners.
- 7. Values change:** the learning is by Māori, for Māori – it is not merely about acquiring some technical skills but rather about developing identity and personal knowledge to go with those vocational skills.
- 8. Empowering engagement:** from Capable NZ's perspective, this is not an imposition of a rigid education or research model – instead it is entirely responsive to the community's needs.
- 9. Living positive futures:** while the statistics of educational underachievement might be useful in securing funding, the primary driver for this work is the strengthening of iwi.
- 10. Humility and desire to learn:** this development is being undertaken as a professional practice masters with reflection and embedded contribution to community.

CONCLUSION

Attkisson (2008) has a twist on the "walking the talk" line; he refers to "thinking your talk" (p. 119). Transformation to a sustainable system is hard, but as leaders and change agents, we must reach for the transformation goal. This paper has explored the implications of accepting a transformation-based model of sustainable development as an underlying philosophy for Community Development.

We have developed a sustainable transformation mindset (Figure 1) that can be used to guide community development initiatives. As those charged with developing our communities we have an ethical responsibility to stretch our minds and ponder tough questions like these – even, or perhaps especially, when they seem to go against our short-term objectives or our most favoured approaches. If we are not willing to struggle with systems thinking and attempt to put its lessons to work, we can hardly expect others to do so.

We then briefly explore the role of work-based professional practice education in a "Capable value set" (Figure 2). This Transformation Mindset is not being seen as extra burden but rather to see transformation as the context. We finish with a description of a community development programme underway that is making use of the Transformation Mindset.

Leach et al. (2004) argued that "what is now needed is nothing short of major transformation – not only in our policies and technologies, but in our modes of innovation themselves – to enable us to navigate turbulence and meet SDGs" (p. 2). Schendler (2009) described the need to "find the biggest lever, then use it" (p. 141). We hope that the Transformation Mindset might help in finding that lever.

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Professor Samuel Mann teaches for Capable NZ – Otago Polytechnic’s school specialising in professional practice and work-based learning. Sam was responsible for the development of Education for Sustainability at Otago Polytechnic where they are committed to every graduate thinking and acting as a sustainable practitioner. Sam’s 2011 book *The Green Graduate*, subtitled *Educating Every Student as a Sustainable Practitioner*, sets out a framework for integrating sustainability into every course of study. His subsequent book *Sustainable Lens: A visual guide* explores the visual narrative of sustainability. This book proposes a “sustainable lens”: to act sustainably we need to first “see” sustainably.

Sam has a weekly [radio show and podcast](#) where he and a colleague have conversations with people from many different fields who are applying their skills to a sustainable future. In these conversations they try to find out what motivates their guest and what it means to see the world through a sustainable perspective; through their sustainable lens. This research archive now has more than 300 interviews. Recent work focuses on the development of a Transformation Mindset.

ABSTRACTS & BIOS

Conference Presentations

10,000 Fruit Trees Can't Be Wrong: A hand-Up rather than a hand-Out

SHANE NGATAI

Two years ago Rhode Street School in Hamilton, New Zealand, took up the opportunity to support 86-year-old Avis Leeson and her vision to create sustainable orchards in every school in the Waikato. To date they have distributed over 1500 apple, pear, plum and nectarine trees to over 200 early childhood education centres, primary, intermediate, secondary schools, and marae from Ōtara to Taumarunui. They plan to gift another 8500 over the next three to five years.

Shane Ngatai, the principal (and proud of it), along with several 'Eco Warrior' students, will present a dynamic and informative Q&A for those interested in duplicating, supporting and learning from their journey. The project's philosophy is simple: 'A Hand-Up not a Hand-Out'; teaching children how to create a sustainable and authentic learning context around food security, biodiversity and community partnerships.

Rhode Street School is a Green/Gold Enviroschool and values student voice to guide and lead their local curriculum, creating multiple and diverse opportunities for every student, teacher, and whānau to make a real difference to our environment.

Shane Ngatai is the Principal of Rhode Street School. As the leader of learning he is part of an awesome team of teachers, support staff, Board of Trustees, whānau, parents and most importantly, students, who all engage in strategies to raise student achievement with urgency and ensure that all students experience success as learners.

ABCD CoLabs: Innovative and sustainable approach to community building

**DEE BROOKS
MICHELLE**

Jeder Institute has developed a place-based framework for exploring how Asset-based Community Development (ABCD) and Participatory Leadership practices achieve real outcomes to support change in communities. ABCD is a powerful approach that builds on existing strengths and focuses on the resources already present in community. Combined with Participatory Leadership, the ABCD Co-Labs encourage community members to respond to challenges. Community members, in partnership with local organisations identify challenges and/or ideas for action, strengthen relationships and develop initiatives based on emergent ideas. The Co-Labs are based on an experiential learning ground with an intentional focus on citizen-led activity. They also encourage proactive decision-making to help people shift from ideas into actions. Through the labs, we find increased confidence in local community facilitators, broader consultation and participation in low-cost initiatives and cross-generational, place-based initiatives.

Dee Brooks, director of the Jeder Institute, is a passionate and highly energetic international community engagement and development trainer who also provides professional facilitation and keynote addresses for conferences, forums and events across the globe. Formerly a youth worker, Dee spent a decade delivering grassroots work with the Family Action Centre (FAC) at the University of Newcastle; Dee has trained and presented to thousands of people at hundreds of events and

workshops. Dee's background is in youth work, community research and community development and she is a firm believer in the power of tapping into the collective wisdom of a community to strengthen and build on what's already there. Dee provides Asset Based Community Development (ABCD) & Participatory Leadership (AoH) training for a range of organisations and government departments to assist them with community-inclusive strategic planning. She is also a founding member of The Unconference series of gatherings. Dee is a founding member and facilitator of the ABCD Asia Pacific Network, an ABCD trainer and consultant, an Art of Hosting trained facilitator, a Flow Game host and a DRUMBEAT facilitator. Dee is an International Faculty Member & Board Member of the ABCD Institute based at Northwestern University, Chicago, USA and a Steward of the international ABCD in Action Network.

Michelle Dunscombe is passionate about strengthening regional and rural communities, developing community leadership capacity, building community resilience and seeing communities play a lead role in emergency preparedness and recovery. Michelle focuses on strengths rather than deficiencies within communities and organisations. She believes we learn best when we share our stories and experiences and work collaboratively together to build strong, resilient communities. Her established areas of experience include Asset Based Community Development (ABCD), workshop facilitation, community engagement, disaster recovery and community leadership.

Achieving Gender Equality in Disaster Management: A case study of the integration of women into community groups in Indonesia

ASHLEY CARVALHO

The recent international commitment to the 2030 Sustainable Development Goals continues to recognise the need for the international development community to focus on achieving gender equality on a local and global scale. Continuous research showing that gender equality is key to achieving other developmental goals provides a great platform to improve the current policies and practices used around the world. This paper will focus on the role that women can play in management of a disaster. With a case study of Indonesia, a country very prone to natural disasters, the paper will explore the link that involving women in decision-making roles has in leading to an increase in overall community resilience in the face of future disasters. Furthermore, this paper will conclude that there is a great need for communities to recognise the invaluable role that women can play in building community sustainability during disaster preparation and response.

Ashley Carvalho is a student from the University of Notre Dame, Fremantle, Western Australia. She is in her fourth year of a Bachelor of Law/Arts degree and was on exchange in Indonesia at Parahyangan Catholic University from August - December 2016.

Capacity-building with Educational Leaders in Vietnam: The Social Work Education Enhancement Project

This presentation describes the leadership component of the Social Work Education Enhancement Project (SWEET), an international collaborative designed to increase capacity and improve the quality of undergraduate social work in Vietnam. This three-year project was developed and implemented in partnership with indigenous leaders in education affiliated with eight universities and key government ministries in Vietnam. Human and social capital development with university leaders were strengthened through three primary strategies: 1) an annual Leadership Academy, 2) assistance in development of strategic plans, and 3) ongoing consultation to facilitate collaborative communication between leaders, advance common strategic

LAURIE DRABBLE
HOA NGUYEN

plan objectives, and respond to emerging challenges and opportunities. The roles of the SWEEP team members changed from coordination to consultation over the course of the project as leadership for the project was transferred to a consortium of indigenous leaders in social work education. Core values of collaboration, a capacity building approach, and being responsive while holding to the core programme goals were critical to successfully empowering local leaders and achieving project aims. Challenges and lessons learned will be highlighted by two former members of the SWEEP team (from the US and Vietnam).

Laurie Drabble is a Professor at the San José State University (SJSU) School of Social Work. Dr Drabble coordinated the leadership component of the Social Work Education Enhancement Project (SWEEP), a collaborative project designed to develop social work education in Vietnam in partnership with eight universities and two government ministries. She is also involved in multiple projects to foster community-academic partnerships, including her current service as coordinator of the Institute for Community-Partnered Research at SJSU. Dr Drabble's primary research and practice interests focus on understanding and addressing alcohol and other drug problems among marginalised populations of women, including funded research exploring risk and protective factors related to alcohol and drug problems among sexual minority women. In addition to her research and teaching, she has over 25 years' experience in organisational development, strategic planning, leadership development and training in health and substance abuse fields. Prior to her academic career, she was executive director of the California Women's Commission on Alcohol and Drug Dependencies.

Hoa Nguyen is a Lecturer/Academic Leader in the Social Practice department, Unitec Institute of Technology. Before coming to Unitec, she worked as a coordinator for a USAID-funded project to help enhance social work education programmes in Vietnam. She received her PhD in Social Work and Master of Social Work at the University of Minnesota, USA. Nguyen completed her BA in English at Hanoi University. Her research interests include economic empowerment for battered women, children exposed to domestic violence, child welfare, and community development. Nguyen has published several articles about children exposed to domestic violence, microfinance, and social justice in the *Relational Child & Youth Care Practice* journal and the *Journal of Social Work Education*, among others.

**Civil Response to
Municipal
Governance:
Dynamics of
community
protests in South
Africa**

**SETHULEGO
MATEBESI**

Municipalities are known worldwide to be the institutions of public governance that are closest to citizens. In South Africa, the Constitution states that every South African has a right to basic municipal services such as water supply, sanitation and electricity. However, since 2004 South Africa has witnessed a sharp increase in community protests against the alleged lack of municipal service provision.

A trend that has become prevalent across South Africa is to target schools and educational institutions, barring children from attending school or vandalising school facilities during community protests. At times, between 5000 and 50,000 learners are affected for more than three months. Empirically, this study is based on a questionnaire from 1200 randomly selected respondents, as well as in-depth interviews with community forums and municipal managers. The findings reveal that although communities have a right to protest, there are concerns about the response of the state in terms of protecting children's right to access education. It is concluded that effective municipal-community engagement remains an important tool to curb violent community protests. Similarly, the state needs to formulate programmatic

interventions to secure children's education during periods of community protests.

Sethulego Matebesi is a Senior Lecturer and Acting Academic Head of the Department of Sociology at the University of the Free State (UFS), South Africa. He was part of the first cohort of recipients of the Vice-Rector's Prestige Scholarship Programme and is currently part of the Andrew Mellon Foundation Programme for the next generation of professors at UFS. Sethulego's research interests lie in the area of social movements – specifically the dynamics of community protests in South Africa. His other research interests include participatory local governance and community development. His most recent book is *Civil strife against local governance: The dynamics of community protests in contemporary South Africa* (2017 – Barbara Budrich). His recent research – funded by the National Research Foundation in South Africa – focuses on the role of community trusts in protests in mining towns. Since 2009, he has also been serving as a political analyst for the South African Broadcasting Corporation and various local and national radio stations.

Community Development Approach to Address Housing Crises in Mental Health: Homelessness amongst tangata whaiora in Auckland

SHOICHI ISOGAI

'Home' is a place that provides privacy, security and connection for many people. Nevertheless, there is a lack of acknowledgement and emergence of a homelessness crisis amongst tangata whaiora (mental health service users, including Māori) in Auckland, Aotearoa New Zealand. This paper presents findings from an exploratory study of how mental health social workers perceive the issue of homelessness in mental health in urban Auckland. Semi-structured, in-depth, and one-to-one interviews were conducted with social workers in mental health services in urban Auckland. The data were analysed thematically. The study shows that 'iterative homelessness' is prevalent amongst tangata whaiora in Auckland, and the cyclical nature of this challenge prevents their recovery. The research shows that mental-health-related stigma and discrimination amongst families/whānau, landlords and/or flatmates leads to a sequence of homelessness amongst tangata whaiora in Auckland. Human-rights-based community development approaches in the form of a multi-agency public awareness campaign and/or Taku Manawa/human rights workshop with other organisations such as New Zealand Coalition to End Homelessness; Like Minds, Like Mine; and/or the New Zealand Human Rights Commission, are essential to improve and manage public attitudes toward 'symptoms' of mental illness as well as to ensure the basic human right of housing for tangata whaiora in Auckland.

Shoichi Isogai (MSW) is a qualified community development worker at the Japanese Interagency Group (JIG), with several years in development and delivery of innovative, multi-agency and Japanese community-led development initiatives in Auckland. Previously, he was a professional leader at the Japanese Interdisciplinary Network Group in Auckland (JINGA).

Shoichi has a passion for both clinical social work (micro/individual change) and community development (macro/social change) practices to bring about a more humanitarian and a more just society in Aotearoa New Zealand. He is also passionate about designing, planning and implementing new and innovative, recovery-oriented, community-development-led and age/culturally-responsive health and mental health project initiatives, management and service development.

Shoichi's overarching aim is to be a socially just practitioner/social work lecturer who "respond(s) to significant challenges, value(s) the power of healing relationships and being fully human and fully professional" (Bland, Renouf & Tullgren, 2015, p. viii). Shoichi has a keen interest in homelessness in mental health and addiction (national

and international) outcome measurements, as well as comprehensive workforce development initiatives in mental health and addiction services, and culturally-appropriate, responsive and best-practice mental health promotion in Asian communities in Aotearoa New Zealand, and child poverty-reduction programmes.

**Community-
Led Economic
Development in the
United States:
How the Community
Capitals Framework
encourages
sustainable
approaches**

**GREG WISE
JANE WOLERY
PAUL LACHAPELLE**

The authors each provide leadership for University Extension CED programming in their states and work with peers across the United States to support applied research and best practices for sustainable community-led economic development. Each is currently involved in bringing a new model of community development to the communities they support, that holds the promise of broadening the conversation and introducing a more sustainable approach for local economic development efforts. Built on a contemporary foundation of asset-based and regional models of community engagement, the authors have endeavoured to introduce the Community Capitals Framework (CCF) into their approach in order to broaden the focus of economic development from narrow issues of jobs and income to foundational issues of quality of life. Indeed, the authors will posit that understanding the dynamics of built, financial, political, social, human, cultural and natural capitals is essential for sustainable solutions to emerge. A survey of US state extension programmes that utilise the CCF will be shared.

The authors will utilise the quality-assured presentation opportunity to set the stage for this conversation and then engage the audience in learning how this and other approaches can support a sustainable, community-led effort to address a healthy ecosystem, social wellbeing and vital economy.

Professor Greg Wise, University of Wisconsin–Extension, is director of the Center for Community & Economic Development Extension. He has been a community development specialist for 26 years and is also a board member of the International Association for Community Development. Greg is a past board member of the Community Development Society. He has given numerous professional presentations, written numerous publications and received numerous grants.

Jane Wolery has been serving the citizens of Teton County, Montana, USA, since 1998. Prior to that time, she was an extension agent for University of Wyoming in Sheridan County. Before becoming an extension agent, Wolery served five years as a 7-12 family and consumer science teacher and K-12 school counsellor in Hinsdale, Montana. She was raised on a farm north of Joplin, Montana, where she participated in 4-H and traveled 30 miles one-way to attend a K-12 school with 100 students. She appreciates rural living.

Wolery looks for opportunities that challenge her professionally, and enhance her ability to serve the people of Teton County and Montana. She is interested in helping people make healthy choices for their own bodies, for their families, for their finances and for their communities. Wolery's extension work is primarily in the areas of family consumer science, 4-H, and youth development and community development. The MSU Teton County Extension team currently includes Jamie Smith, Sharla Hinman and Brent Roeder. Jane's home team is made up of her husband of 20 years, Darren Beadle, and their two daughters, Delaynie and Bellamy.

Associate Professor Paul Lachapelle, Montana State University Extension, is Programme Leader for Community Development and a faculty member in the Department of Political Science. He is President of the International Association for Community Development; a past board member of the Community Development

Society and a member of the National Association of Community Development Extension Professionals. He has given numerous professional presentations, produced numerous publications (including in editor roles) and received numerous grants.

Community Mobilisation – an Approach to Achieve Agenda 2030?

Measuring community mobilisation to make change on complex health and social issues

CRISTY TREWARTHA

The Agenda 2030 goals are key to a sustainable world, but how do we achieve them? Community mobilisation (CM) is a long-term and strategic approach used to address complex health and social issues. CM highlights the central role of community members in addressing complex problems, and shifts the focus of decision-making and action from external organisations to community members, groups and local organisations to determine the best strategies to address their concerns. Community mobilisation has the potential to address a wide range of social norm, behaviour and systems change efforts, and is discussed in this presentation in the context of family-violence prevention in Aotearoa New Zealand.

Evidence of the effectiveness of community mobilisation is growing in the developing world, on HIV and violence prevention, and there is growing interest to use CM in the more developed world to address complex issues such as family violence. However, CM is difficult to measure, and there are few measurement tools available. This presentation shares the findings of a structured literature review to identify the key domains, or critical elements, of community mobilisation. These domains were used to develop a new tool to measure community mobilisation, the Community Mobilisation Questionnaire. This tool enables assessment of CM across communities and issues, rather than evaluation of specific initiatives.

Cristy Trewartha (BA, BCom, PGDip Arts, MPH) is a doctoral candidate in the School of Population Health at the University of Auckland. Her work for over 10 years has been on the prevention of family violence, as a practitioner, funder and researcher in non-government, central and local government, and public health organisations. Her work on the Campaign for Action on Family Violence led to greater exploration into sustainable community-based approaches, and to the development of the HEART Movement, a long-term community mobilisation initiative in Glen Innes, Auckland. Her doctoral project is focused on measuring community mobilisation using a tool she has developed, the Community Mobilisation Questionnaire.

Community Response to Climate-Induced Storm Hazards: Storm hazards vulnerability

SCOTT HARDY

Coastal storms and flooding are among the most destructive natural hazards worldwide. Climatic changes are predicted to worsen these hazards by producing increased precipitation and more frequent and severe storms. For some populations, the physical and economic impact of storm hazards are difficult to absorb due to a lack of institutional resources and large percentage of low-income home and business owners. Residents can be at risk due to environmental factors, such as proximity of housing to flood zones, as well as socio-demographic challenges like poverty. In response, applied research is needed to identify communities that are increasingly vulnerable to storm hazards, and to support municipalities and local residents with building resilience. This study accomplishes this by analysing the vulnerability of 42 communities in Northeast Ohio in the United States. Communities are categorised for vulnerability according to an index of five biophysical and five socio-demographic indicators. All indicators are combined to produce a vulnerability index, which is used to support climate mitigation strategies.

Dr Scott Hardy is an Extension Educator with the Ohio Sea Grant College Program based in Cleveland. He conducts applied research and develops education and outreach programmes on collaborative watershed management, coastal storm resiliency, community-based response to ecological change, and other issues facing Lake Erie and the broader Great Lakes Region. The results of his work help to inform decision-making among practitioners and policymakers, as well as educate local and regional stakeholders about issues impacting Lake Erie, its tributaries, and the surrounding watershed.

Prior to joining Ohio Sea Grant in 2015, Dr Hardy gained experience in a variety of different roles related to environmental management and community development. He completed a Bachelor of Science degree in Environmental Geography from Ohio University, a Master of Professional Studies in Natural Resources from Cornell University, and a PhD in Environment and Natural Resources from The Ohio State University. He also served as a US Peace Corps volunteer in Honduras, and later joined the faculty at McDaniel College in Westminster, MD, where he was Chair of the Environmental Studies Department. Most recently, Dr Hardy spent two years as Assistant Dean of Undergraduate Studies at Case Western Reserve University, before returning to his research and educational interests with Ohio Sea Grant. When not working he enjoys hiking, fishing, and exploring the great outdoors with family and friends. He lives in northeast Ohio with his wife and daughter, not far from the Lake Erie coast.

**Creating Breathing Spaces:
A 'whānau to whānau'
approach to healthy relationships in parenting**

ANNE PURCELL

Creating Breathing Spaces is part of a place-based approach to parenting and wellbeing in Tāmaki. The presentation proposed for the 2017 conference is focused on sharing the development of a specific Breathing Spaces project – a collaboration between Glen Innes Family Centre, St Mary's Church and Auckland District Health Board's Tāmaki Wellbeing Team. The project has been initiated by HEART Parenting, modelling a community-led way of approaching wellbeing and healthy relationships in parenting in the Tāmaki community. The project is engaging with a diverse group of Tāmaki woman, mostly Pasifika and Māori. Breathing Spaces is developing a 'reflection-in-practice' approach, creating a parent-led space for leaderful practices, time out and mindfulness in parenting. The project weaves together art, spirituality, connection, finding a voice, staking a place and sharing stories. Relationships and wellbeing are at the core, built on the shared principles of ako, alofa and acceptance.

Anne Purcell is a Community-Led Development practitioner in Auckland, New Zealand. A colleague recently described Anne as having 'community development in her DNA'. Her passion is working across disciplines, weaving together strands of connection through 'in between spaces' and enterprising activity. Anne has worked in community development in wide ranging settings; in the UK, Ireland and Aotearoa New Zealand. She has transitioned across public health, education and community organisations, as a health improvement specialist and community-led development worker seeking ways to work that work for people. She is currently working together with others to explore ways to grow parent-led initiatives in Tāmaki focused on wellbeing and healthy relationships.

Anne is based in Auckland at Glen Innes Family Centre, a local community organisation with a big vision: Hei oranga ngakau, hei pikinga waiora – Investing in the wellbeing of the whole family for the future. It's been a whirlwind past six months for Anne, with the completion of study at Waikato Management School alongside the launch of a parent-centred social enterprise in the Tāmaki community at Glen Innes Family Centre.

Cultivating Leadership at the Intersection of Community and Economic Development

BLAKE CHRISTENSEN

The Montana State University Extension Local Government Center (LGC) works at the intersection of building leadership infrastructure and empowering community-led economic development. By facilitating the development of greater leadership infrastructure in communities, including through leadership development programmes, collaborative strategic planning sessions, and good governance training, the LGC helps empower community leaders to more effectively take on greater development initiatives. In many communities, economic development is equated with a single strategy, such as industrial recruitment or tourism. A more comprehensive economic development initiative, however, recognises the multiple foundational layers crucial to supporting a successful economy. Foremost among these layers is superior leadership development. If communities are to create a high quality of life locally and compete successfully in new global, social, political, and economic realities, they must invest in the development of their people. Leadership development in a community improves trust and relationships, reduces conflict, leads to better decisions with greater chance of implementation, and supports and grows local economies.

This QA Oral Presentation will provide an interactive overview of effective leadership programming in Montana (USA), examples of work the LGC does in communities and with local development boards, and an opportunity for participants to explore the value of leadership infrastructure in their own economic development work.

As Associate Director of the Local Government Center, **Blake Christensen** provides training, facilitation, and technical assistance to local governments and organisations across the state of Montana. His current projects of emphasis include community leadership development, board training, community visioning, and organisational strategic planning. Prior to his current position, Blake served as associate general legal counsel for an international maritime company where he counselled executive leadership on legal liability and business transactions. He earned his bachelor's degree in political science from Brigham Young University and juris doctor degree from William & Mary Law School.

Depoliticising Grassroots? Insights from experiences of marginalised peoples' interface with development NGOs in South-Central Nepal

GANGA ACHARYA

We argue that in the context of neoliberal globalisation, development has become a weapon for promoting market imperatives to poor hinterlands and community organisations, promoted for the purpose of market-led development that impacts a struggle for justice. Drawing from a case study undertaken in one of the highly marginalised communities – Dalits from a village in South-Central Nepal – we unpack the micro-politics of marginalised communities while they participate in community development programmes. We elucidate the extent to which development interventions have contributed to overcoming the structural factors that marginalised dalits from the socio-economic, cultural and political mainstream. Particular attention is given to NGO-supported empowerment initiatives to assess whether they have achieved what they claim.

We explore these questions based on interviews and focus group discussions with community leaders and NGO executives, observations and documentation collected for my doctoral dissertation purposes. The findings informed that although various agencies have increasingly invested resources for development of marginalised peoples, equity and empowerment implications of such interventions are in question. Collaboration of marginalised peoples with NGOs provides opportunities for them to access development resources, networking, promoting identity and leadership development. However, such a partnership gradually leads to professionalisation of the community activism and valorises formal academic knowledge over indigenous wisdom. This process transforms community organisations from organising and

mobilising active citizenry in struggles for justice, to a service-providing agency. The ultimate outcomes are depoliticising grassroots activism and jeopardising its transformative edges.

Ganga Dutta Acharya, a Nepalese national, holds his graduate degree in Development Studies with a specialisation on Rural Livelihoods from the Institute of Social Studies, The Hague, Netherlands.

He is currently doing a PhD in rural community development at the University of Queensland (UQ), Australia, under an Australian Government Scholarship. As a young agricultural graduate, Ganga started his professional career under the Ministry of Agriculture, Government of Nepal, in 1995. Since then, he has been extensively engaged with the poor rural communities of Nepal and abroad in different capacities as a government official, NGO executive and consultant. Before commencing his PhD at the UQ in 2014, Ganga was working as Senior Agriculture Development Officer under the Ministry of Agriculture, Government of Nepal (2011-2013). Ganga worked as a national programme director of FIAN International (an international human rights organisation to advocate for the realisation of rights to adequate food) in Nepal for a year in 2010. He worked as Senior Team Leader – Livelihoods and Economic Rights, for Action Aid International Nepal (a human-rights-based development NGO) from 2005 to 2007. He briefly worked as an expatriate rural development expert in a rehabilitation project with conflict-affected communities of Kachin State, Myanmar, during 2001-2002. Ganga is also associated with number of development NGOs working with poor rural communities of Nepal, and has worked as an intermittent consultant expert throughout his professional career.

Empowering Communities Through the Use of Family Group Conferences?

ROBIN SEN
IRENE DE HAAN

In both New Zealand, and to a growing degree, the UK, Family Group Conferences (FGCs) have been developed as a mechanism for empowering previously marginalised community voices within families subject to statutory child welfare intervention, privileging family-based knowledge and decision making as a counter-balance to professional-led intervention in family life (UN Goals 10 & 16). In New Zealand, the development of FGCs has pursued a mandated model whereas in the UK the emphasis remains on voluntary participation. Drawing on a significant multi-method evaluation of an FGC service in England within a statutory child welfare setting, this paper compares and contrasts the New Zealand and UK models of FGC operation, considering the relative benefits and drawbacks of each in terms of family empowerment, participatory decision making and community engagement. It will conclude by highlighting what each model of FGC operation might learn from the other in respect of effectiveness, inclusion and participation moving forward.

Robin Sen was a child and family social worker practising in Scotland for several years before moving into teaching and research, initially in Scotland, and more recently at the University of Sheffield in the north of England. His teaching and research focus around building relationships in child and family social work, family support and practice with children in out-of-home care. He has recently been involved in one of the largest-ever UK studies of Family Group Conferencing in the UK.

Irene de Haan teaches social work at the University of Auckland. For 15 years she was manager of Homebuilders Family Services in Warkworth, a non-profit sector organisation providing home-based social work support, advocacy and counselling for children and young people. She has also worked as a Senior Advisor in the Office of the Chief Social Worker, where she undertook research projects and reviews

of child deaths and other significant events. She currently chairs regional family violence death review panels under the auspices of the Health, Quality and Safety Commission.

Evaluating the Impact of the Catalyst Model on Urban Community Development: A case study of the LIN Center for Community Development in Ho Chi Minh City, Vietnam

**CHAU DOAN-BAO
EVANGELIA
PAPOUTSAKI
GILES DODSON**

In communication for social change, a catalyst (individual/organisation) plays an important role in creating dialogue within the community, leading to collective actions and providing solutions for common problems. In urban communities of developing countries, this role is more essential because of the complexities in population and social issues. This research aimed to evaluate the impact of such a catalyst on urban community development in Ho Chi Minh City (HCMC), the biggest city of Vietnam, through the case study of LIN Center for Community Development (LIN). LIN works as a facilitator using the participatory communication approach to increase the capacity of its key stakeholders – local non-profit organisations (NPOs). Three key strategic areas of LIN's operations involve NPO network building, NPO capacity enhancing and NPO grant management. The research project employed the integrated model for measuring social change processes and their outcomes by Figueroa, Kincaid, Rani and Lewis (2002). Data was collected through ethnographic non-participant observation, in-depth semi-structured interviews with LIN staff and NPOs, and the analysis of secondary data. Early findings from this research indicate that LIN acts as a localised example of a catalyst for social change in the urban community development context, unique to HCMC. LIN provides leadership in building the NPO's networks as well as maintaining the community funds for NPOs in HCMC. It also generates activities that enhance NPO's capacity, especially in regards to improving their internal management and collaboration with donors and the wider community. In addition, LIN plays an important role in popularising two social norms, non-profit organisations and skilled volunteers, in HCMC. However, LIN's role as a catalyst for change also meets with many obstacles, based on differences in culture and contexts of stakeholders. As a result, the work of a social change catalyst still needs to be modified to engage more effectively the participation of stakeholders and create better impacts on urban community development in Vietnam.

Chau Doan-Bao is a masters candidate at the Communication Studies Department, Unitec Institute of Technology, Auckland, New Zealand. Her research focuses on communication for development and social change, popular culture, news literacy and community development. She is particularly interested in exploring the connection of development communication with intercultural communication in urban community development.

Dr Evangelia Papoutsaki is an Associate Professor of Communication Studies, Business and Enterprise Network, at Unitec Institute of Technology, New Zealand. She is Editor-in-Chief of Unitec ePress. Her professional background and academic interests are on communication for development and social change. She has extensive international and regional experience in major research projects. She is the co-founder of the Contemporary PNG Studies Journal, former Reviews Editor of the Pacific Journalism Review and has published three edited volumes on Pacific and PNG communication issues.

Giles Dodson is a senior lecturer at Unitec Institute of Technology, in Communication Studies within the Business and Enterprise Network. Giles' research is multidisciplinary, and explores issues in environmental and political communication, public engagement with science, policy and contemporary forms of governance. He

is the founder and past chair of the Unitec Early Career Research Forum, the Deputy Editor of Unitec's online publisher ePress, member of the Council of the Royal Society of New Zealand and member of the Royal Society Early Career Researcher Committee, executive board member of the Australia New Zealand Communication Association, member of the International Environmental Communication Association and of the Unitec Research Committee.

How Statelessness is Hampering Balanced Global Growth:

The need for state parties to revise their gender nationality laws

**ANTHONY
SSEMBATYA**

As of 2013, there were 12 million stateless persons according to UNHCR. Among these, 70 percent are women and girls. They face many abuses and risks due to their situation. In 2014, UN Women in partnership with UNHCR launched a Global Campaign code-named 'I BELONG'. This campaign is intended to highlight the struggle of stateless women and girls, among them indigenous, LGBTI and refugee women. My presentation will highlight the need for State Parties to the UN to revise their gender nationality laws, to enable women to pass on nationality to their children and spouses. This enables and facilitates a balanced development.

Tony Ssembatya Kimbowa was born in Uganda. He has a BA in Law from Makerere University, Uganda; an MA in Conflict Management from the Alice Salomon Hochschule Berlin, Germany; and a Post-graduate Diploma in International Relations from the Geneva School of Diplomacy, Switzerland. He is currently completing his PhD research in Global Peace and Security Studies at Leipzig University, Germany.

Tony works as a consultant for UN Women, New York and is a goodwill ambassador for Global Girl Child Education with [UNGEI United Nations Girls' Education Initiative](#). He is a [board member](#) of the International Association for Community Development (IACD), representing the IACD to the UN and sub-Saharan Africa. Tony is also founder of [Kirabo Doors of Hope Children's Centre](#) in Uganda. His research interests include post-conflict reconstruction, natural resource management, citizenship and statelessness, armed conflict and its impact on women and girls, and education in states emerging from war.

Inclusion of Indigenous Knowledge in Innovation Processes: Case studies of rural electrification in Cusco, Peru

URSULA HARMAN

One of the most important aspects of science, technology and innovation (STI) activities that have an inclusive orientation, is the integration of different kinds of knowledge. In a rural electrification project in the Cusco region, Peru, indigenous rural communities from the Andes have replaced the use of kerosene and lanterns with electrical batteries powered by waterwheels. The new technology component of the waterwheels was the result of an external engineering design based on explicit knowledge. This kind of knowledge is objective and easily expressed in explicit forms such as designs and plans. On the other hand, the knowledge of the new energy technology users is defined as tacit because it is subjective and experience-based, and hard to formalise and communicate in words, sentences or numbers. Three rural locations that participated in the same rural electrification project in Cusco were selected to identify what kinds of interactions facilitate a dialogue between these two kinds of knowledge. Under a participatory methodology, the users showed through drawings how they found solutions to problems while learning by doing, in using and interacting with the new technology. However, they saw themselves just as beneficiaries of new technologies, not as co-experts in the processes of creation and adaptation. This presentation discusses the importance of reinforcing their traditional reciprocity system with learning interactions to facilitate an inclusion of indigenous rural communities in the process of innovation, so that they can become protagonists of their own technological change.

Ursula Harman is a PhD candidate at the University of Queensland (UQ). She is a Sociologist and has a Master of Technology and Innovation Management from the Pontifical Catholic University of Peru (PUCP). Ursula has more than eight years of experience in the field of innovation for social change, working on projects with renewable energy technologies in rural communities of Peru, directing international programmes with students from Peru and the US, and coordinating the selection process of national and regional competitions for technological innovation. Her area of research is currently focused on the relevance of facilitating dialogue, learning processes and cross-sector collaboration in technology and innovation initiatives for a more inclusive development in contexts of poverty. Also, Ursula is regional director for South America of the International Association for Community Development (IACD) and contributes as a mentor in the Ekpapelek Mentors Programme to empower Latin-American professionals.

Increasing Community Resilience Through the Inclusion of Climate Change Modelling within Regional Hazard Mapping

BARNABY PACE

New Zealand local authority and resource management legislation states that communities be supplied with flood hazard information. The most effective way to disseminate this information is through the use of flood hazard mapping. In order to build future community and infrastructure resilience it is prudent to undertake predictive flood hazard modelling based on current progressive climate change patterns. The objective of this research is to undertake such modelling for New Zealand's fourth largest city, which is geographically divided by the Waikato River.

Based on the geology of the city, flood hazard mapping is critical both during an event and during 'peace time'. Flooding within the city already has a seasonal impact on local communities and critical city infrastructure, including water networks and transport corridors. As the city's population increases and further development is undertaken, continued sustainability and improved resilience is paramount. As such, future states, including environmental conditions, need to be factored into current decision making.

The predicted outcome of this modelling is the development of effective maps which can be used in the 10-year and 30-year city infrastructure and urban planning, factoring in community resilience.

Barnaby Pace has a background in psychology, cognitive science and risk management, holding two Masters degrees. He has 15 years' experience in safety psychology spanning health, education and local government sectors. He has published several books and peer-reviewed articles on risk and hazard management, and health and safety. Barnaby is currently employed as a risk manager for Hamilton City Council, where he has been for the past four years. He is also a Lecturer on risk management at the Southern Institute of Technology.

Innovation in Council-Community Relations: Far North Thrive Programme

KEN ROSS

There is strong awareness that the Far North District features badly in employment and income statistics, as well as in poverty, health and poor housing reports. The Council's consultation work for Community Planning, District Vision, and Long-Term Plan indicated that people were willing to work their way out of this situation. They didn't want a hand-out; they wanted support for a 'hand up'.

Following the 2013 Local Body Elections, the incoming Far North District Council decided to include Community Economic Development (CED) as a core component of its economic development activity for the district. The council hosted a two-day Resilient Economies Conference in Kaitiāia (June 2014) to introduce and explore aspects of CED and the process of 'localising' an economy.

A resolution from the conference prompted Council to partner with the Akina Foundation (AF), a keynote presenter at the conference, to create a social enterprise training programme, Far North Thrive Programme (FNTP), to encourage and support the establishment of social enterprises and create a climate of 'CED optimism and opportunity'.

Between April and July 2015, the AF/FNDC partnership team ran four two-day workshops for 24 social entrepreneurs, that culminated in an Expo Day in August 2015. The outcomes of FNTP were:

- Raising the interest in social enterprise across the district
- The partnership between FNDC, AF and participants
- 18 of the 24 participants have their social enterprise underway
- Ongoing support committed to these Thrive Programme participants
- The potential for the Thrive Programme to be transferable

Akina evaluated the FNTP and published their findings (*Thrive: Helping New Zealanders explore social enterprise ideas*). The council's internal review of the Thrive Programme took the form of a report to the Economic Development Committee. Learnings from the continuous improvement process and the success of the programme have been centred on ongoing support for the current social enterprise start-ups, and the potential for another programme in the future.

Ken Ross has worked in a Community Development role for Far North District Council for the last eleven years. Prior to joining FNDC Ken developed and tutored the Diploma in Sustainable Rural Development for NorthTec. Ken is a human ecologist by training and is passionate about the way people live gently and well, in their place(s). Other passions include sustainable land management, local food production and community control of local economies. Ken and his wife recently traveled to mid and northern Italy to study the flourishing Cooperative Movement there. Ken's FNDC role is dominated by community planning activity and assisting community groups work toward more resilient community structures and processes, and strong, sustainable futures. The Far North Thrive Programme FNDC partnered with Akina Foundation (which supported the creation of 21 social enterprises in the Far North), is part of a community-led programme FNDC and local communities are collaborating on to build more resilient, inclusive and locally-owned economies. Ken and his wife Sandy have two lifestyle blocks on the outskirts of Kerikeri, one is grazed and the other, where they live, consists of a comprehensive food forest with geese, ducks and chickens, plus regenerating land.

Manaaki Tangata, an Indigenous Response to Aotearoa's Homelessness Crisis

**HURIMOANA DENNIS
PETER
MATTHEWSON**

Aotearoa New Zealand currently faces a crisis in housing and homelessness that has been unprecedented in recent years. In contrast to the stereotypical picture of homelessness as affecting single adults with addictions and/or mental health difficulties, what has been revealed is entire families, including with parents who are working, living in very temporary accommodation in garages or even in cars. Government response in provision of public and/or social housing has been criticised as being totally inadequate.

In response to this crisis, in May 2016 the Te Puea Memorial Marae, Mangere, Auckland, opened its doors to homeless families to come and stay on the marae for the winter months. Along with accommodation and food, families and whānau were provided with intensive services to address other social and health needs. Over 62 families, including 77 adults and 104 children, were assisted over a three-month period. This initiative received substantial positive media attention.

In this presentation the team from Te Puea Marae will tell the story of their

experience in providing this service. Beyond this immediate crisis a question arises on the relationship between state responsibility for social services, and having room for community-based and especially indigenous responses. This question will also be explored.

Ko Rongowhakaata me Ngati Porou e oku turanga, ko Turanganui-a-kiwa me Te Tai Rawhiti e toku manawa. **Hurimoana Nui Dennis** is the Chairperson of Te Puea Memorial Marae and mangai for the Te Puea Memorial Marae: Manaaki Tangata Homeless programme. Well known for his mahi within police and the wider Māori Community, Huri has been instrumental in supporting and leading a range of community and agency initiatives designed to support the wellbeing, development and safety of Māori communities throughout the country. Hurimoana brings a wealth of knowledge and experience in the area of Community Leadership and Best Practice Engagement with Māori communities

Peter Matthewson is a Lecturer in the Department of Social Practice at Unitec. He has a wide range of social work practice experience in statutory, health and non-government organisations. He maintains an active interest in and commitment to human rights and social justice issues both locally and globally.

Māori Social Development: Rethinking sustainable housing solutions for whānau.

FIONA TE MOMO

Community development and Māori development theories continue to complement each other. Both theories reinforce the significance to implementing processes where the members come together to address the common problems emerging in communities. Through this unity collective action is embraced to generate solutions to community problems.

The housing crisis in Aotearoa New Zealand that dominated the media headlines in 2015 and 2016 is an example of a community problem. The images of homeless whānau living in cars displayed across television and the internet brought the social problems of those families living in poverty into the homes of all citizens. It led to government fast-tracking short-term social-housing policies that will leave whānau who were recipients with oppressing financial debts. The long-term impact on whānau from these social policies will be devastating, and will produce children growing up in life-long poverty. However, by rethinking Māori social development, and government working alongside whānau, hapū, and iwi, the solution to the problem of the housing crisis can be eased. This paper discusses ways Māori social development theory can provide practical tools to assist whānau to improve their housing situation and address the oppressive financial debts government has placed upon them.

Ko Ngāti Raukawa, Ngāti Porou, Ngāti Konohi ōku Iwi. Ko **Fiona Te Momo** ahau. Tēnā koutou, tēnā koutou, tēnā koutou katoa. Dr Te Momo is employed at Massey University Albany Campus as a Senior Lecturer. She relocated from the Department of Development Studies, School of Māori and Pacific Development at the University of Waikato in 2003 to take up a lecturing position in Māori Development and Social Services in the School of Social and Cultural Studies, Massey University. There she moved into the School of Health and Social Services in the Social Work/Social Policy Programmes, and then the School of Māori Arts, Knowledge, and Education in the College of Humanities and Social Science. The changes in the schools enabled her to explore and deconstruct the theories that underpin Māori development whilst simultaneously maintaining community connections as a Hapū Representative and Iwi Director. Her research continues to focus on building the capacity of Māori that represent whānau, hapū, and iwi to achieve hauora that in this instance refers to positive Māori social development. The values that underpin her research come

from the philosophies of tikanga Māori and community development. These methods enable Māori social development to be actioned.

MDG 2 and the SDG 4: Reflections

**MICHAEL
MANJALLOOR**

This article is based on the results of a research project conducted to examine the efficacy of the United Nations (UN) Millennium Development Goal 2 (MDG 2), that of universal primary education, for achieving poverty eradication. The research was carried out among the Dalits of Kerala, India, to understand the nature and causes of poverty. It revealed that (as the UN documents suggest) poverty is not a stand-alone phenomenon, and that eradicating poverty is much more complex than changing indicators; hence the findings of this research are relevant to the strategies of the UN's Sustainable Development Goal 4 (SDG 4), the follow-up of MDG 2.

Critical theory, which provided the framework for this study, argues that the role of education is emancipatory, which implies transforming social institutions and emancipation of the oppressed. Following the tradition of emancipatory research, this research used critical ethnography methods, critical theory and the Freirean theory of emancipation of the oppressed as a methodology.

The Dalits, the poorest community of Kerala, had achieved the targets of MDG 2 before its implementation, but remain enmeshed in poverty. My study showed that poverty in this community is a kaleidoscope of multiple deprivations, denial of opportunities, systematic exclusion, consistent oppression and heinous dehumanisation, which are manifested in the form of slavery, untouchability, unseeability, unapproachability and other forms of caste bigotry. Every country has had its own similar circumstances that have led to a level of poverty and deprivation which are not solely attributable to economic reasons. This research becomes relevant in this context to frame strategies to achieve the SDG 4 objectives.

Dr Michael Manjalloor is a social worker in New Zealand. He spent a greater part of his professional life as a lecturer, teacher and a principal in India and in the Maldives, closely understanding the lived experiences of the poor people. Dr Michael Manjalloor is an avid advocate for the emancipation of the oppressed people. His book *Seeds of Poverty* is an analysis of the oppression of Dalits, one of the poorest communities of India. He is an alumnus of AUT University New Zealand, where he completed his PhD in Community Development.

Measuring Outcomes Using the Balanced Scorecard

JAMES PRESCOTT

Evaluating the effectiveness of policy initiatives in the social services sector is inherently problematic from a quantitative measurement perspective. The difficulty is based on the complexity associated with determining the appropriate variables to measure and then how to objectively measure them. In the early 1980s a similar set of challenges was highlighted and addressed in relation to measuring business performance. The introduction of the 'balance scorecard' was an accounting initiative aimed at capturing and measuring customer satisfaction, internal processes, and employee development and growth. For the social services sector, faced with the increasing demand to measure outcomes, this model does not go far enough. The long-term impact of Non-Government Organisations (NGOs) continues to be unaddressed from an accountability perspective.

This paper aims to contribute to closing this gap in the literature by introducing a framework for measuring outcomes and linking them back to the investments, events, projects or interventions that preceded them. The proposed framework is an adaptation of the balanced scorecard model first introduced by Kaplan and Norton. The paper uses a case study of a social services initiative aimed at reducing domestic

violence in at-risk communities in New Zealand. Although this model has been developed from an accounting perspective, it draws on the specific practices, theories and intervention logic found in the social services and social development literature. The proposed framework is suggested here as a mechanism for better capturing the performance parameters that will support greater sustainability for NGOs in the social services sector. The modified model also provides a means for internalising an outcomes measurement approach that will allow for determining the effectiveness of government- and philanthropically-funded social services programmes delivered by NGOs and crown entities.

Dr James Prescott is a Senior Lecturer in Accounting and Finance at Unitec Institute of Technology. His accounting specialisations include financial accounting, business finance, risk management and management accounting. His research interests include small business sustainability, accounting for social services and Pacific research methodology. James is of Pacific Island descent and is involved with numerous community organisations. James has worked as a management accountant for the health board and was involved in the original Cartwright Taskforce looking at cervical screening. He continues to have governance and finance responsibilities with a number of NGOs in Auckland.

He is a member of the Social Policy Evaluation and Research Unit and on the NGO advisory panel to the Ministry of Social Development. He has recently been appointed to the PBRF panel for the 2018 funding round. Recently James was the funding and contracts director for one of the commissioning agencies for Whānau Ora, before returning to academia in 2015.

**Opportunities in Adversity:
A collaborative response to an adverse weather event**

**REBECCA WILLIAMS
MELANIE MCNATTY**

The purpose of this presentation is to share experiences of a combined community/local authority partnership response to the Dunedin Floods of June 2015. A substantial rain event flooded a number of areas in Dunedin with particularly devastating impact on the flat South Dunedin area. This presentation addresses the 'partnership' goal of the 2030 Agenda for Sustainable Development.

We offer a case study that outlines the events that took place, the actions undertaken and the lessons learned. As we, the presenters, were key players in the event, our methodological approach can be loosely described as ethnographic, in the sense that we have attempted to make sense of this event in relation to the entire social setting and described local relationships that impacted on the community and local authority response. But essentially this is a critical viewing of our own practice in the context of this event.

This case study has much to offer our understanding of emergency response in an urban flood event from a community/local authority perspective.

Rebecca Williams was the former Events and Community Development Manager at the Dunedin City Council, a role she held for eight years with a total of 15 years' experience in local government. Key projects she was involved in during this time included the development of the Social Wellbeing Strategy and involvement in the Housing Warrant of Fitness trials. During the Dunedin Floods of 2015, Rebecca held the role of Social Recovery Manager, looking after the Recovery Assistance Centre and coordinating the efforts of the helping agencies – learning many valuable lessons along the way.

Rebecca left the Dunedin City Council in March of 2016 to become the Tumuaki of Te Punaka Owheo, the newly established Māori centre at Otago Polytechnic. Rebecca remains passionate about community development and is actively involved

in a number of community organisations.

Melanie McNatty is currently the Practice Manager for Presbyterian Support Otago Family Works and leads the community work for the organisation, where she has worked for the past ten years in a variety of roles. Melanie was awarded a New Zealand Winston Churchill Fellowship for 2016 and has recently returned from looking at innovative community development projects in Canada, US, UK and Scotland. Melanie played a key role in the 2015 floods and also sits on the Mayoral Relief Funding committee.

Perceptions of Community Safety and White Fragility

GEOFF BRIDGMAN

Unitec Institute of Technology and Community Waitakere have recently completed a project looking at the contemporary issues affecting the perceptions of safety in West Auckland communities. A review of eight recent surveys or research reports between 2012 and 2016 into community safety in West Auckland show that the negative perceptions we have about the safety of our community and the people who are part of it have more impact than the actual amount of crime that is reported in our community. Responses to questionnaires from 159 people covering age-span, female and male gender, Pākehā/European/Kiwi, Māori, Pacific Island and Asian/other cultures, showed that despite a clear fall in reported crime rates in West Auckland, people generally believed that crime had increased and was worse than in the rest of Auckland. On a number of different measures, the Pākehā/European/Kiwi participants were significantly more concerned about personal safety and crime than the other cultures who did the questionnaire. The Pākehā/European/Kiwi participants were significantly more likely than the other cultures to want more police patrols and a 'get tough on crime' approach and were significantly less interested in a collaborative neighbour-to-neighbour community development approach. The data suggests that perceptions of safety in the community are influenced by culture and that one or more cultures are likely to be seen as the problem by the dominant culture. This raises the issue of the role white privilege (McIntosh, 1988) and, particularly, white fragility (DiAngelo, 2010) in addressing community safety. White fragility explores the challenges of over-reactive white sensitivity to suggestions that their position of privilege might impact on the wellbeing of other cultures.

Geoff Bridgman has always had his finger in various community development pies both as a researcher and as an activist. He has been National Chair of Supporting Families in Mental Illness and done significant research in Māori, Pacific Island and Deaf mental health. That work, plus roles as a founding member of Tenants' Protection and School Board Treasurer, has led to current roles in the Oakley Mental Health Research Foundation, the Coalition of Deaf Mental Health Professionals and Violence Free Communities, of which he is the chair. Geoff teaches and supervises research in the Social Practice Department at Unitec and is involved in several research projects including Community Safety in West Auckland, a national violence prevention project in intermediate schools, Deaf mental health consumer stories, the evaluation of the Our Amazing Place project in South Henderson, the evaluation of five years of ORS/SRS data for the Problem Gambling Foundation, and the evaluation of a community-based counselling and psychotherapy training programme.

**Placing People in Time:
Musing tales of character from the land where neo-liberalism wasn't**

DAVID KENKEL

This presentation explores early musings from my current PhD study on sustainability and the character of egalitarian community. Like many passionate studies, the providence is personal and intimately connected to my family's life. It involves a prophetic dream about ecological collapse given to a family member in 1938 and the enraged laughter of a 16-year-old at neo-liberalism's individualisation of responsibility for global eco-predicaments.

The study started with character, sustainability and relationship with place, and expanded to the speculative nature of people in the far future and the character and social mores of hunter-gatherer peoples in the far past.

A fascinating aspect of the study is that often when people are asked about better relationships with place they reply with answers about how we should treat each other and the importance of community. Tentative research conclusions and literature suggest kindness and connection are iterative emergent properties in both our aspirations and our histories.

The presentation will explore the beginning stories of character and community emerging from the study, and speculate about what they might mean for how today's communities face the coming eco-predicaments.

David Kenkel is of mixed European ancestry, born and raised in West Auckland on the land of Te Kawerau-a-Maki and pleased to still be resident close to where he grew up and where many of his extended family still live. David lives with his partner and is blessed with two children who are now 26 and 19. His family have been in the west of Auckland since 1949 when his father moved to a West Auckland gorse paddock that has since become a suburb. David is very involved in his local community – including being the Chair of Community Waitakere – an agency that advocates for social cohesion and connection.

David has a work history that includes nursing, work in residential mental health support work, community work, counselling, family therapy, family violence prevention and group facilitation. He has also been a gib-stopper and run a cafe. Since 2000, David has taught social practice/social work, and worked as a political and community advocate with UNICEF and the office of the Children's Commissioner to further children's rights, well-being and status in society.

In the early 2000s David had a startling epiphany sparked by sighting an education poster of bright, happy young people, proclaiming 'the future is in your hands' (while at that time also working with families whom neoliberal policies had stripped of much hope for the future). He became fascinated by how neo-liberal ideology operates in education to instruct character and aspiration and in 2006 completed a Masters thesis on neo-liberalism's effect on children's sense of self and future. Conclusions were bleak if capacities for collective action and care of the other are seen as important attributes of the self.

David is now working on a PhD that asks another question: What kind of self might we need to be – or kind of character might we need to have – to live in sustainable relation with place in the difficult future we know is coming? David is also of course interested in what will form that character. Initial results are both frightening and inspiring and link strongly to the ethos of care and connection that underpins good community development.

**Popular Education and Community Organising for Social and Ecological Sustainability and Human Rights in Uganda:
A case study of the Sustainability School Program**

PETER WESTOBY

During this presentation Peter Westoby will share two stories about his four-year research journey in Uganda on carbon-trading, oil extraction and 'different' kinds of community development. In this presentation he will address three components of this journey: 1) the deployment of corporate-led community development by Green Resources, a Norwegian-owned forestry multinational engaged in plantation and carbon trading – with a specific analysis of the impact of the corporate-led community development amongst plantation-affected villagers; 2) the work of an indigenous NGO and their programme called the Sustainability School (funded by the Rosa Luxemburg Foundation), a community-based learning and mobilisation process aiming to build a resilient people's movement resisting development-induced displacement; 3) the dilemmas in the research process as a Northern researcher, in partnership with an indigenous NGO and focused on activism.

Dr Peter Westoby is a Senior Lecturer in Community Development at the School of Social Sciences, University of Queensland, a Research Associate at the Centre for Development Support, University of Free State, South Africa, and a director/consultant with Community Praxis Cooperative, Brisbane.

His areas of community development practice and research include: dialogue theory–practice; peace, conflict and forced migration studies; energy and poverty issues; and green economy activity. Peter has worked in youth, community and organisation development for 28 years, within South Africa, Uganda, Vanuatu, PNG, the Philippines and Australia. He has published nine books, and more than 40 professional journal articles. Peter loves spending time walking outdoors, drinking good coffee, wine and whisky with friends, and exploring independent bookshops.

Pursuing Peace and Justice: Confronting oppression in Palestine

PETER MATTHEWSON

The United Nations Sustainable Development Goals include pursuing peace and justice, ending poverty, reducing inequalities, and sustainable cities and communities. Currently these goals are far from being realised for Palestinian peoples in the illegally occupied territories. Specific issues include loss of Palestinian land, destruction of Palestinian communities through the ongoing aggressive construction of Israeli settlements – a flagrant violation of international law, the construction of the separation barrier or 'apartheid wall' separating villages from their agricultural lands and livelihoods, detention of children in military facilities over very minor offences, house demolitions as punishment in the absence of due process of law, the freedom of movement impeded by harassment at checkpoints throughout the territories, and repeated bombardments of the Gaza Strip, resulting in the loss of thousands of civilian lives and rendering hundreds of thousands of people homeless or displaced.

In January 2016 Peter Matthewson, Massey University graduate and Lecturer in Social Practice at Unitec, Auckland, New Zealand, was privileged to participate in a fact-finding delegation to the West Bank, facilitated by a non-profit organisation loosely affiliated to the British Labour Party. This included briefings and direct observations of some of the specific issues listed. This presentation will share Peter's learnings from this delegation. It will be argued that true peace can only be built on a foundation of justice. For this to happen the state of Israel needs to be held to account by the international community for its behaviour towards Palestinian peoples.

Peter Matthewson is a Lecturer in the Department of Social Practice at Unitec Institute of Technology. He has a wide range of social work practice experience in statutory, health and non-government organisations. He maintains an active interest in and commitment to human rights and social justice issues both locally and globally.

Reflections on 30 Years of Community Development Practice: The inspirations and the possibilities and the contradictions and the shame

**JACKIE
MANSOURIAN**

In this presentation I share some reflections about what I have learned and continue to learn from my own practice as a community worker and from what I have observed and witnessed in the guise of community development. I have a list of 10 things that I have outlined below which I will present, based on my practice – those processes and relationships that have inspired me most and those that have challenged the core of my ongoing work. I believe that in dialogue these can provide a useful basis for collective learning. Yes, there are more things that have inspired me, but the contradictions have questioned the very essence of community development personally and politically. Each of these 10 elements will be presented with my own practice example/situation/context.

Seven elements of inspiration for my community development practice:

- The potential to work with communities and support their challenge of power that hurts them, that divides them, that violates them, that impoverishes them, that isolates them (and sometimes ‘them’ includes me, but sometimes it does not).
- To listen, to deeply listen and to facilitate all sorts of platforms where people’s voices and stories can be amplified and listened to and acknowledged by others.
- To have my assumptions and judgements challenged by people’s individual and shared lived experiences (that are so deeply different to mine) and to be encouraged and have the responsibility to challenge the assumptions and judgements by others.
- To promote mutuality and not individualism, especially in the context of neoliberal domination.
- To know how to stand alongside citizens and communities as they challenge relationships of power locally and globally, and to take the punishment when needed, but never to take their power.
- To bring along and put in the mix new ideas, new relationships, new ways of understanding and acting, new possibilities of resources – affirmation, curiosity and recognition for what strengths and resources already exist and what other ‘news’ could be useful.
- To be able to facilitate respectful relationships based on values of respect, social justice, equity, empathy – and to facilitate actions guided by and mirroring back these values.

Three elements of profound contradiction (and sometimes shame) of my community development practice:

- The way we can so easily perpetuate power over people and diminish people’s strengths and courage, whilst talking the language of power with community.
- I loathe the way short-term vision, cycles and timelines have dominated and corrupted relationships, processes, outcomes and change.
- I am ashamed of the way people’s voices, ideas, stories have been at best disregarded and at worst colonised by myself and the organisations I have worked for and have represented in communities.

Jackie Mansourian has been a community worker for over 30 years, in all sorts of places, mostly in non-government organisations both within Victoria, Australia for 20 years and in international development for 10 years, mostly during and post-conflict in Mozambique. Currently, she is working in local government in inner north Melbourne. She has taught community development in social work courses within universities and has also accompanied students from Australia to learn from long-

Samoan Multigenerational Households' Sustainable Support Systems: Perhaps the way forward is backwards

SELINA LEDOUX

term community development projects in India. She is also a social justice activist, and integrates community development processes and relations in activism.

Based on my Master's Research on Multi-generational Samoan Households in West Auckland New Zealand, this presentation reflects on stories of research participants living in families that have retained traditional Samoan values, though these are somewhat modified for successful adaptation to an urban Auckland setting.

The dramatic rise in life expectancy, the rising cost of elder care, the increasing need for child care, a lack of affordable housing, and unemployment, are creating challenges. Participant stories reveal culturally specific ways to meet growing challenges. This presentation suggests that perhaps the way forward is backwards.

Within these family units there has been ongoing support from stages of dependence through to independence, then as adults being depended upon through to depending on others in older years. These families survive life challenges and help ensure healthy lives and wellbeing for all ages (Agenda 2030 Goal 3) in sustainable ways that are permeated with values that underpin Samoan tradition and practices: service (tautua), respect (faáaloalo) and love (alofa).

Data presented have broad implications for a range of areas such as housing and housing design, social policy and design, social work practitioners, educators and health professionals.

Selina Ledoux is a Lecturer in the Department of Social Practice at Unitec Institute of Technology, in Auckland. She lectures in the Talanoa Pasifika course, Child Protection, Whānau/Family Dynamics and Risk Assessment. Her interests lie in Pasifika and child protection research. Selina has 17 years of statutory social work experience in several different roles. She lives in West Auckland with her husband, 10 children, son-in-law, grandchild, parents and special-needs brother. Selina is actively involved with her church community and is involved with Aganu'u Fa'asamoa classes.

Semantics and Political Correctness: Changing language changing practice

**SUSAN ELLIOTT
SANDY
THOMPSON**

This presentation reflects on the experience of one international human rights advocacy organisation (with a New Zealand affiliate) trying to get consensus on the language used to describe and discuss different aspects of the commercial sexual exploitation of children (CSEC). These are commonly termed child prostitution, sex tourism, child pornography or trafficking, and their use is increasingly becoming considered inappropriate. The presentation focuses on understanding what is most important in creating social change – politically correct language or responding to popular conceptions in order to encourage and support attitude and behaviour change.

Countering CSEC requires the cooperation and joint efforts of governments, communities, the media, NGOs such as ECPAT Child Alert, and tourism and travel operators. Using sex tourism as an example, the presentation will also consider why the issue of language means that there has been little progress in New Zealand in addressing the issues through global and local efforts.

Susan Elliott has worked in the refugee sector for more than 35 years as a teacher, researcher, consultant, facilitator, mentor, volunteer and ally. She has worked in New Zealand and the UK as a lecturer, and internationally as a consultant for UNHCR. Currently she works most of the time as an independent practitioner at various levels in the New Zealand refugee and human rights sector. She has a particular interest in rights-based community development and capacity building.

Sandy Thompson is a Senior Lecturer for the Graduate Diploma in Not-for-Profit Management at Unitec Institute of Technology. Her leadership experience has focused

mainly in the child and youth sector in both a voluntary and professional capacity. For the past decade Sandy has been coaching leaders and assisting a range of organisations to build their capacity both in New Zealand and in the wider Pacific. She is currently the chairperson for Child Alert ECPAT NZ (End Child Prostitution and Trafficking).

Supporting Women's Economic Development in Papua New Guinea

KATJA MIKHAILOVICH

This paper outlines results of a four-year research for development project with women subsistence farmers and their families in three areas of Papua New Guinea. The project aimed to improve the uptake and impact of training for women smallholder vegetable food crop producers by improving their skills and knowledge in the areas of agricultural production and financial literacy. The project utilised a participatory action research approach underpinned by processes of asset-based community development. The research explored how sociocultural and contextual issues influence the business and farming practices of women subsistence farmers and their families. Key aspects of the approach included: the development of local village community educators, the development of low-literacy education resources and brokered training in agricultural production and financial literacy.

The project resulted in the development of a gender-inclusive approach to farmer education, supporting farming families to explore issues of gender and culture within families, seeking to encourage more effective, sustainable and gender-equitable farming and business practices. The programme assists smallholder families to plan and make decisions together. It seeks opportunities for women to have access to their own income and promotes the wider benefits of women having a voice within the family and community.

Dr Katja Mikhailovich is a senior academic in the Faculty of Education, Science, Technology and Mathematics and the Australian Institute for Sustainable Communities at the University of Canberra, Australia. Prior to her university career Dr Mikhailovich worked in the community sector in a range of women's and youth services. Katja has extensive experience in the leadership and management of research and evaluation projects with a focus on participatory approaches, community partnerships and visual methods. Her research encompasses a range of significant social issues including adolescent risk behaviour, health-promoting schools, community perceptions of water, suicide prevention, and Aboriginal and Torres Strait Islander issues. For the last five years she has been involved in research for development projects supporting women smallholder subsistence farmers with economic development initiatives in Papua New Guinea.

Te Auaunga Awa: Building community through a stormwater infrastructure project – Auckland Council's Empowered Communities

This presentation is designed to provide an overview of Auckland Council's Empowered Communities Approach through reference to Te Auaunga Awa: Walmsley & Underwood Reserves Project. The \$25 million infrastructure project is located in Mt Roskill, Auckland and involves the renaturalisation of a section of Te Auaunga Awa (stream) and the enhancement of two reserves. Over the last three years, a cross-council team have worked together to apply a place-making approach to this infrastructure project and realise as many social outcomes as possible. Robust mana whenua and community engagement has contributed to the realisation of a number of stakeholder aspirations, notably, improvements to the design, enhanced water quality outcomes and the integration of a community fale. Additional social outcomes driven through the procurement process have included a youth employment initiative and the establishment of a native nursery social enterprise. This presentation will

Approach in action

AMY DONOVAN CHRISTINE OLSEN

highlight key aspects of the journey and the central role that community development practice has had in contributing to improved outcomes for this infrastructure project and changes to organisational practice.

Amy Donovan is a Specialist Advisor in the Community Empowerment Unit at Auckland Council. Amy completed a Post-Graduate Diploma in Community Psychology at the University of Waikato. Community psychology is characterised by an ecological approach in which social problems are seen as arising from the interaction between people and their environments. Amy previously worked in community development, crime prevention and health promotion roles in the non-governmental sector before moving into local government. Amy is passionate about the positive social change role of local government in assisting communities to realise their aspirations and promote wellbeing. She enjoys working with communities and stakeholders in ways that foster innovation, collaboration and respect. Amy welcomes the opportunity to share with you the successes and learnings from Te Auaunga Awa: Walmsley and Underwood Reserves Project.

Christine Olsen is the Manager of the Community Empowerment Unit at Auckland Council. Christine has been in this role since the inception of the unit a little over a year ago. Christine's background is in social work and she has held several roles in central government and the NGO sector. Christine has a Bachelor of Arts degree and a Diploma in Social Work. Christine is excited about the potential for social change that the Empowered Communities Approach can deliver and looks forward to sharing with you the experience of developing the Community Empowerment Unit and implementing the new empowered communities approach.

Test of an Insurance Approach to the Prevention of Violence

ANDREA O'HAGAN ELAINE DYER GEOFF BRIDGMAN MICHAEL MCCARTHY

The New Zealand Accident Compensation Corporation (ACC) pays compensation to everyone who is disabled temporarily or permanently by accidents. Accidents include intentional violence received from another person and the costs of such "accidents" run into billions of dollars. ACC is seeking to reduce its liability in this area by funding programmes that prevent violence. One such programme is Jade Speaks Up, a violence prevention programme targeted at 8-11-year-olds and which over a 6-week period teaches children how to keep themselves safe. ACC is funding a trial of this programme which will be delivered to nine intermediate level schools involving 1250 children and over 40 teachers. This paper describes the programme and the outcomes from the first school in which the programme has been delivered, and shows excerpts from the animated video that is centrepiece of the programme. The evaluation involves both experimental and control groups, pre- and post-tests, a six-month follow-up and a switch of the control group to the experimental condition at the beginning of the subsequent term. The evaluation includes two standardised tests of child wellbeing (the Center for Epidemiologic Studies' Depression Scale for Children, Weissman, Orvaschel, & Padian, 1980; and the Child Outcomes Rating Scale, Duncan, Miller & Sparks, 2003) and measures of learning, practice and programme engagement. Teachers as well as students are participants. Preliminary results show that children on the Jade Speaks Up programme make significant gains at post-test in the wellbeing tests compared to pre-test and compared to the control group and that the children overwhelmingly felt the programme was interesting, useful and fun. Teachers were also very positive about the programme.

Andrea O'Hagan is the Director of Positive Changes Coaching Services, Whakatane. Andrea began her career as a primary school teacher and later taught in kindergartens

& pre-schools. She was the NLP Brain Coach in secondary school for 3 & 1/2 years and for the last 10 years was a teaching fellow in the Arts and Language team within the Faculty of Education of the University of Waikato. During her nine year association with Violence Free Communities Andrea has co-developed the programmes Violence Free Begins with Me, Jade Speaks Up and Banishing Bullying. Anglea has also co-developed and facilitated programmes for the Aotearoa Peace Foundation for parents, teens, teachers and school mediators. Andrea also has a coaching business – Positive Changes – which offers education consultancy in schools and community education specialising in practical uses of neuro-linguistics and mental imaging to contribute to students' personal resilience and learning processes and to teachers' relational pedagogy.

Elaine Dyer is a woman who has made a major commitment to preventing violence in our communities. From her beginnings as a primary school teacher then counsellor with Youthline, and later her educational work in prisons, Elaine could see that there was a need in the community to teach the skills and talk about problems openly if we were going to make changes. While she was Training and Development Coordinator for the Alternatives to Violence Project (a Quaker-based project working in prisons and communities around the world) Elaine worked in a wide variety of countries; USA, South Africa, Kenya and Uganda, Hong Kong, Tonga, England and Australia. Over the last 14 years, Elaine was CEO of Violence Free Waitakere where she focused the work of preventing violence through many innovative projects designed to stop violence before it happens. Her recent work with Jade Speaks Up (www.jadespeaksup.co.nz) is being researched for its impact in primary/intermediate school settings. As well as working with this particular project, Elaine is a popular speaker at conferences and a freelance facilitator and trainer.

Dr Geoff Bridgman has always had finger in various community development pies both as a researcher and as an activist. He has been national Chair of Supporting Families in Mental Illness and done significant research in Māori, Pacific Island and Deaf mental health. That work plus roles as a founding member of Tenants' Protection and School Board Treasurer has led to current roles in the Oakley Mental Health Research Foundation, the Coalition of Deaf Mental Health professionals and Violence Free Communities, of which he is the Chair. Geoff teaches and supervises research in the Social Practice Department at Unitec and is involved in several research projects including Community Safety in West Auckland, a national violence prevention project in intermediate schools, Deaf mental health consumer stories, the evaluation of the Our Amazing Place project in South Henderson, the evaluation of five years of ORS/SRS data for the Problem Gambling Foundation and the evaluation of a community-based counselling and psychotherapy training programme.

Michael McCarthy started his working life as a primary school teacher before going on to a 21-year career with New Zealand Police. Experiencing a variety of frontline, investigative, training and supervisory roles, Mike spent the last three years as a Detective Senior Sergeant on the National Sexual Violence and Child Protection Team. Since August 2015 Mike has been the manager of ACC's Injury Prevention Violence Portfolio which has its focus on the early intervention and prevention of injuries arising from sexual violence, family violence and wilfully self-inflicted incidents.

The 6th Not-So-Great Extinction: Are homo sapiens on the extinction list?

KEVIN HESTER

We are now well into the non-linear stage of the 6th Great Extinction, having passed a multitude of tipping points. Aotearoa New Zealand will be one of the last habitable places on the planet as the biosphere unravels; how do we plan for mass global migration and prioritise access to New Zealand for our Polynesian neighbours?

Kevin Hester is an anti-imperialist environmental activist, born in Aotearoa New Zealand, to loving parents who were members of the Irish Republican diaspora.

Kevin has completed 16 ocean passages on small yachts, over half as skipper, which is where he became aware of the catastrophic effects of climate change on our acidifying oceans. Most of his waking hours are now spent on awareness of the non-linear paradigm shift that has occurred as we now descend into abrupt, exponential climate change. He speaks publicly on this pressing issue and blogs at KEVINHESTER.LIVE.

The Politics of Fruit

**JOHN STANSFIELD
AMBER
FRANKLAND
-HUTCHINSON
MICHAEL MAAHS**

The initial findings of a study into community and roadside fruit tree planting over 30 years. The researchers have interviewed participants, conducted a focus group, and reviewed written records including council minutes, reports and press cuttings. Participants have reported on the value of community planting projects as a tool for building neighbourhoods and enabling further action for sustainability. The key community development principles evident in successful projects are examined and discussed and the impact of political decision-making is mapped against changing governance structures. Lessons for future projects and communities are shared and some promising predictions about the potential of new technologies are introduced. The study includes the changing political landscape of an island community and its community development organisations.

John Stansfield is a Senior Lecturer in Community Development at Unitec Institute of Technology in Auckland, New Zealand. John has worked extensively in the NGO sector in advocacy and leadership positions and has campaigned on sustainable development issues for several decades. He is currently Chair of the International Association for Community Development, IACD, Education Subcommittee and is the President of the Aotearoa Community Development Association. He is Deputy Editor of *Whanake, The Pacific Journal of Community Development*. John holds a Master in International and Intercultural Management (MIIM, 1999), from SIT Vermont, USA, with a major in sustainable development; a Postgraduate Diploma in NGO Management and Leadership (NLM, 1997), from SIT, BRAC Bangladesh and a Bachelor of Social Work and Social Policy (BSW, 1983) from Massey University, Palmerston North, New Zealand.

Amber Frankland-Hutchinson recently graduated with a Bachelors Degree in Social Practice (Community Development) from Unitec Institute of Technology. She began working as the Executive Officer for the Aotearoa Community Development Association (ACDA) as her final work placement in July 2016, and is continuing to work in this capacity as well as in the role of Conference Coordinator for the joint IACD and ACDA Community Development Conference 2017. Amber is also a trained advocate for Auckland Action Against Poverty's (AAP) beneficiary service, raising awareness of and advocating for people to receive what they're entitled to under the Social Securities Act. At the beginning of her career, Amber has dreams of working with children and youth to amplify their voices in political decision-making and to utilise her skills within her iwi.

Michael Maahs has resided on Waiheke Island since 2010. Originally from Detroit, Michigan, USA, Michael spent a number of years in the states gaining a bachelor degree in Urban Planning and working for state government before settling on Waiheke. While in New Zealand Michael also attended the University of Auckland and graduated with a Master in Planning Practice with an emphasis on sustainability.

Michael's specialisation is in not-for-profit organisations and has worked in this sector in Auckland since 2010, as the national project manager at the Problem Gambling Foundation of New Zealand and now as the manager at the Waiheke Resources Trust. Michael lives with his family on the island and practices and supports sustainable initiatives on Waiheke.

The United Nations Sustainable Development Goals (SDGs): A framework for intersect-oral collaboration

JOHN STANSFIELD

After several years of negotiation and collaboration the United Nations Goals for Sustainable Development (SDGs), came into effect in January 2016. The 17 goals, which include issues such as ending poverty and hunger, reducing inequality, and a call for climate action, gender equity, quality education for all as well as health, housing, clean water and sanitation, provide a potential framework for participation and partnership. In force for the next 15 years, the goals are unlike any previous UN policy tool in that they are applicable to all Member States and include public and private sectors as well as civil society. States will report against progress towards the goals and the development of collaborations and partnerships to achieve them. This paper examines the development of the goals and the implications and opportunities for practice in the Social Work profession and draws on the author's experience in India and Aotearoa New Zealand. In this paper the author argues that social workers' experience with poverty and inequality can add a rich context and potential for leadership in an international effort for peace and social justice.

John Stansfield is a Senior Lecturer in Community Development at Unitec Institute of Technology in Auckland, New Zealand. John has worked extensively in the NGO sector in advocacy and leadership positions and has campaigned on sustainable development issues for several decades. He is currently Chair of the International Association for Community Development, IACD, Education Subcommittee and is the President of the Aotearoa Community Development Association. He is Deputy Editor of *Whanake, The Pacific Journal of Community Development*. John holds a Master in International and Intercultural Management (MIIM, 1999), from SIT Vermont, USA, with a major in sustainable development; a Postgraduate Diploma in NGO Management and Leadership (NLM, 1997), from SIT, BRAC Bangladesh and a Bachelor of Social Work and Social Policy (BSW, 1983) from Massey University, Palmerston North, New Zealand.

Tiriti-based practice: How senior health promoters work with Te Tiriti o Waitangi

HEATHER CAME

Indigenous health disparities are a significant challenge in terms of equity, often ignored by the global health promotion community. The New Zealand health promotion sector has a long-standing commitment to indigenous rights and working with Te Tiriti o Waitangi. Drawing on in-depth interviews with a cohort of senior Māori and tauiwi practitioners, this presentation explores how they interpret and apply Te Tiriti in their practice. Drawing on over 140 years of health promotion experience, the material gathered was rich, complex and inspiring. It reinforced Freire's notion that the descendants of the colonisers and the descendants of the colonised have different roles to play in the decolonisation journey. Participants shared colourful metaphors, to explain their learnings. They explored issues of power, leadership, spirit, motivation, discomfort and the tension in maintaining partnerships of the

kind agreed upon in Te Tiriti. The findings reinforced the relational nature of health promotion work and the importance of indigenous authority and control in such work with Māori communities. This study confirmed Tiriti-based practice is a vehicle to peace and justice in the health sector and beyond. It is also a pathway to address our obligations to the United Nations Declaration on the Rights of Indigenous Peoples.

Dr Heather Came is a seventh-generation Pākehā New Zealander who grew up on Ngātiwai land. She has worked for nearly 25 years in health promotion and public health and has a long involvement in social justice activism. Heather is a founding member and co-chair of STIR: Stop Institutional Racism, a Fellow of the Health Promotion Forum, Co-chair of the Auckland branch of the Public Health Association and an active member of Tāmaki Tiriti Workers. She currently embraces life as an activist scholar. She is a Senior Lecturer based in the Taupua Waiora Māori Health Research Centre within Auckland University of Technology

**Towards
Community
Action:
The AAS story**

**MARGOT
RAWSTHORNE**

This paper focuses on the conditions through which the UN Sustainability Goals can be supported through partnerships. From the earliest days of colonial government in Australia the State has actively engaged with civil society organisations to achieve its social goals. Community action on all of the UN Sustainability Goals will be shaped by planning and funding arrangements. This paper reports empirical research on a specific policy and programme approach to supporting community action in New South Wales, Australia known as the Area Assistance Scheme (AAS). Over its 40 year history the AAS was the catalyst to the flowering of community development across regions undergoing rapid social change and growth. The community sector in many parts of New South Wales is the legacy of the AAS. Whilst the AAS ceased in 2009 there are many lessons for current policy makers from the AAS in relation to supporting community action, democratic practices, participation and the use of power. What is clear from this research is that funding arrangements are not merely an instrumental element of the State's relationship with civil society. States interested in engaging citizens in finding solutions to the so-called 'wicked problems' facing developed nations such as Australia, and working towards the UN Sustainability Goals, can do so through embedding specific practices and processes in the funding relationship.

Margot Rawsthorne joined the Social Work and Policy Studies Program at Sydney University in February 2005. She teaches Community Development across the Social Work and Policy Studies programme (3rd year, 4th year and postgraduate). Her initial qualification was in sociology at Macquarie University. Following her completion of a PhD at Sydney University, Margot worked for state and local governments, as well as the non-government sector. Her research interests broadly relate to civil society and the impact of social policy on people's lived experiences. She is particularly interested in the experiences of social inequality, shaped by gender, location, age and sexuality.

For the past decade she has been actively involved in Glebe, a diverse, inner city community located on the northern border of the university. Glebe is home to a wide spectrum of people – young people; older people; Aboriginal and Torres Strait Islanders; recently arrived migrants; people living in social housing, private rentals and historic harbour-side mansions. This work has enabled her to practise, reflect on, teach and research community development practice.

Margot is raising two adolescent sons (one cricket mad, the other a drummer) with her lesbian partner of nearly 30 years. Celebrating diversity in all its forms threads through her personal and professional lives.

Transforming Global Climate Action Through Sustainable Community Development

HUSTON GIBSON

Seventeen new Sustainable Development Goals have been identified as part of UN Agenda 2030. Goal 11 focuses on sustainable cities and communities, Goal 13 on climate action. The UN Habitat World Cities Report 2016, *Urbanization and Development: Emerging Futures* states that half (54%) of the global population lives in an urbanised setting, and our cities collectively emit 70% of the global carbon dioxide. Thus, to address Agenda 2030 Goal 13 (climate action) in a meaningful way, a sustainable focus on our cities and communities is essential (Goal 11). Yet, in some locations, conversation about climate action is challenging. This presentation describes and compares how community practitioners in both urban and rural settings are addressing sustainability action in the US and Australia. Through face-to-face interviews, lessons learned about framing and communication strategies have been collected, paying particular attention to challenging situations with resistance to address or even acknowledge climate change. Findings suggest the importance of education, persistence, framing, and word choice, revealing some working to promote climate action intentionally avoid the nomenclature altogether. The long-term implications of this strategy in relation to Agenda 2030 and the *World Cities Report 2016* will be discussed, with particular relevance to community development practice.

Huston Gibson has a PhD in Planning and is currently an Associate Professor in the Department of Landscape Architecture and Regional & Community Planning at Kansas State University where he serves as the Director of the online Master of Science in Community Development Program. Huston has a passion for helping create sustainable, resilient, and livable communities; working with communities to help promote downtown viability, economic development, environmental conservation, ecological consciousness, social equity, land-use compatibility, housing options, public school quality, and neighborhood amenities. Most recently Dr Gibson's work has focused on how community development practitioners approach sustainability and climate action at the local level, in a comparative study between the USA and Australia, where he spent time in 2015 as a Visiting Academic at the University of Queensland and as an Urban Research Program International Visiting Fellow at Griffith, as well as collaborated with faculty at the Queensland University of Technology through a Kansas State University Oz to Oz Fellowship.

What Role Does the Church Have in Promoting SDGs?

DAVID MCNABB

What role does the church have in promoting the SDGs? This presentation will use the case study of The Community of St Luke, a local church attended by the presenters and explore the way it promotes SD Goal 16: Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels. The church has often been accused of being part of the problem but we will explore the ways in which it promotes peace, inclusivity and social justice. It does this through being an inclusive community; running programmes on progressive theology, interfaith development and restorative justice; and taking action on issues such as sexuality and gender injustice. We will also explore an emerging commitment to Te Tiriti o Waitangi.

David McNabb has been a Lecturer in the Department of Social Practice at Unitec for over seven years. The main qualification he teaches on is the Bachelor of Social Practice, but he also contributes to the Master in Social Practice. David was Head of Department for three years. He is the immediate past president of the Council for Social Work Education Aotearoa NZ and is its representative on the International

Association of Schools of Social Work board. David is doing a part-time PhD with the University of Melbourne on the topic of social work education.

Previously David worked with Mental Health Services at Auckland DHB for 11 years as the Social Work Professional Leader and as a practitioner. David has also worked in the child welfare sector and with the Aotearoa NZ Association of Social Workers. He began his work life as a community worker with Community Volunteers in Christchurch. David is a registered social worker and is also qualified in Christian theology. He is married. David offsets middle age with running marathons.

Working with COWS: Community development with older women

**MARGOT
RAWSTHORNE**

Australia, like all developed Western countries, is experiencing a demographic shift resulting in an increasing proportion of the population being over the age of 65 years. Contrary to stereotypes, the vast majority of older people live independently in communities. This paper explores the potential of social work practice informed by community development principles to enable socially disadvantaged older women to live in vibrant and supportive communities, in which they feel safe and are able to access the support services they need. It argues that participation in social action not only builds older women's wellbeing but also enables them to become (or continue to be) agents for social change in local communities. Adopting a community-based research methodology, the paper draws on a decade of community development practice with the Concerned Older Women's Group. This data suggests that community development practice based on participation, empowerment and social action founded on respectful relationships may accrue significant benefits to individuals and the broader community. This social work practice creates the social conditions to facilitate older women's capacity to work collectively to achieve social change, challenging ageist stereotypes.

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Practice Workshops

Colouring the Sector: Missing voices, wasted opportunities, redefining ways to include people of colour in non-profit leadership roles

**MORRIS
BECKFORD**

The non-profit sector is a powerhouse in both the United States and in Canada. The sector provides a considerable social safety net and helps to ensure that the unmet social, political and emotional needs of individuals often living in impoverished communities are catered to; but it also provides a significant opportunity to increase the number of leaders of colour to help with a number of the UN's goals: poverty, economic growth and gender equality. However, to move the needle we must first begin a conversation about the lack of diversity in the sector. In Canada, there are over 85,000 non-profit organisations with charitable status, employing over 2 million workers. The sector adds over 100 billion dollars to the GDP.

Although the majority of these organisations aim to help poor and underserved communities, staffing, especially at the leadership level, does not reflect the diverse nature of those communities. A recent study by Canada's HR Council for the Voluntary Sector on non-profit executive leaders showed that over 90% of non-profit leaders are white and only 2% are black. In the United States the figures are just as disturbing. Studies show that among foundations, only 8% of leaders are people of colour.

Morris Beckford has been actively involved in the education and social services sector for over 15 years. He is the Director of Community Health and Wellness at Access Alliance Multicultural Health and Community Services in Toronto, Ontario, Canada and a PhD candidate in Social Work at York University. Morris believes having physical spaces – the built environment – in communities where people can gather and help build their own health and wellbeing. He believes it is a key determinant of good health that both the public and private sector needs to nurture. To that end he has worked with numerous property-management companies and organisations to help revitalise decaying spaces. He believes that these gathering places can help to foster and facilitate difficult conversations about the state of our society, including the lack of diversity in many of the sectors across the country. In 2014 Morris presented in Scotland on vertical poverty and how leveraging key private sector relationships can help reduce poverty in high-rise communities. In 2015 he presented in Vancouver on community hubs and community engagement. Morris is a co-founder of B Magazine and the Branded Youth Marketing Conference.

Community-Led Economic Development in the United States: How the Community Capitals Framework encourages sustainable approaches

The authors each provide leadership for University Extension CED programming in their states and work with peers across the United States to support applied research and best practices for sustainable community-led economic development. Each is currently involved in bringing a new model of community development to the communities they support, that holds the promise of broadening the conversation and introducing a more sustainable approach for local economic development efforts. Built on a contemporary foundation of asset-based and regional models of community engagement, the authors have endeavoured to introduce the Community Capitals Framework (CCF) into their approach, in order to broaden the focus of economic development from narrow issues of jobs and income to foundational issues of quality of life. Indeed, the authors will posit that understanding the dynamics of built, financial, political, social, human, cultural, and natural capitals are essential for sustainable solutions to emerge. A survey of US state extension programmes that utilise the CCF will be shared.

GREG WISE
JANE WOLERY
PAUL LACHAPELLE

The authors will utilise the workshop to teach participants about the CCF and how it can be used as a guiding framework for holistic community development (participants will match community development issues with CCF elements for token prizes!). Workshop participants will then be engaged to sketch out how they can deploy this approach in support of a sustainable community-led effort to address a healthy ecosystem, social wellbeing and vital economy they are working on or planning for. Practising economic developers and applied scholars seeking to design a more sustainable approach to community and economic development are the target audience. Participants will be able to employ a new, more holistic, asset-based approach for engaging communities in the design of their own futures.

Professor Greg Wise, University of Wisconsin-Extension, is Director of the Center for Community & Economic Development Extension. He has been a community development specialist for 26 years and is also a board member of the International Association for Community Development. Greg is a past board member of the Community Development Society. He has given numerous professional presentations, written numerous publications and received numerous grants.

Jane Wolery has been serving the citizens of Teton County, Montana, USA, since 1998. Prior to that time, she was an extension agent for University of Wyoming in Sheridan County. Before becoming an extension agent, Wolery served five years as a 7-12 family and consumer science teacher and K-12 school counselor in Hinsdale, Montana. She was raised on a farm north of Joplin, Montana, where she participated in 4-H and travelled 30 miles one way to attend a K-12 school with 100 students. She appreciates rural living.

Wolery looks for opportunities that challenge her professionally and enhance her ability to serve the people of Teton County and Montana. She is interested in helping people make healthy choices for their own bodies, for their families, for their finances and for their communities. Wolery's extension work is primarily in the areas of family consumer science, 4-H and youth development, and community development. The MSU Teton County Extension team currently includes Jamie Smith, Sharla Hinman and Brent Roeder. Jane's home team is made up of her husband of 20 years, Darren Beadle, and their two daughters, Delaynie and Bellamy.

Associate Professor Paul Lachapelle, Montana State University Extension, is Program Leader for Community Development and a faculty member in the Department of Political Science. He is President of the International Association for Community Development; a past board member of the Community Development Society and a member of the National Association of Community Development Extension Professionals. He has given numerous professional presentations, produced numerous publications (including in editor roles) and received numerous grants.

**Courageous
Conversation
& Courageous
Leadership:
How can I be
relevant and
responsive
in a racially and**

No peace without justice, no strong institutions without racial equity: Courageous Conversations About Race (CCAR) is a protocol for achieving racial equity in education and beyond. Since 2012, Dr Matthew Farry and an active team of volunteer leaders have been using the CCAR Protocol in an Aotearoa New Zealand higher education context to achieve systemic racial equity transformation, so that staff and students of all racial and ethnic backgrounds can achieve at their highest levels and live their most empowered and powerful lives. The CCAR Protocol is an internationally-embraced approach for addressing structural racial inequities in a direct, compassionate and sustainable manner. The CCAR Protocol, aligned with Te Tiriti o Waitangi, provides

ethnically diverse environment?

**MATTHEW
FARRY**

leaders and employees with navigational tools that they can apply in their daily professional practices, leading to significant short-term impact and longstanding organisational change. As the South Pacific lead in this international programme, the Unitec team have won international awards for their work addressing SDGs 4 and 16. This workshop will explore the journey of the team and introduce participants to the CCAR Protocol. Participants can expect to learn how to create a safe environment for the critical conversations which must occur if we are to achieve racial equity in our institutions.

Dr Matthew Farry has worked extensively in the fields of migration, settlement, intercultural communication, anti-racism, and equity and diversity in organisational development as a leader, teacher and researcher. After receiving his doctorate in Cultural Anthropology from the University of Otago, Dunedin, he relocated to the Middle East. During his time there, he held the positions of Director of Communication at the American University of Culture and Education, Beirut, and Assistant Professor in the Division of Social Sciences and Education at the Lebanese American University, Beirut. Before joining Unitec Institute of Technology in 2009, Matthew worked as an Intercultural Advisor with the Office of Ethnic Affairs in the Department of Internal Affairs. In 2014, he received the International Racial Equity Leadership Award for his work with Courageous Conversations About Race. He is currently Head of Postgraduate, Te Miro Trans-disciplinary Network, and Director, Institute for Courageous Conversations About Race, Unitec Institute of Technology.

Creating an International Code of Ethics and Occupational Standards for Community Development Action

**CHARLIE
MCCONNELL
PAUL LACHAPPELLE
GREG WISE
JOHN STANSFIELD
GAVIN RENNIE**

In recent years a number of national community development associations and agencies have produced National Occupational Standards for Community Development. These describe what a person needs to do, know and understand to carry out good-quality community development practice, and assist in the development of the workforce by promoting good practice, bringing together the skills, knowledge and values that underpin the work.

In addition there has been a growing interest in producing Codes of Ethics for professional practice. Such Codes are being used to:

- Express the distinctiveness or identity of CD
- Articulate the shared value base that we have
- Challenge, examine and reflect on our practice
- Promote professional dialogue and understanding
- Provide accountability
- Offer reassurance and protection, for workers and the communities they work in
- Deal with tensions with other partners and define our limits in partnership work
- Support learning for new entrants and students.

At IACD's last international conference in the USA in 2016, the Board adopted its Global Definition of Community Development: "Community development is a practice-based profession and an academic discipline that promotes participative democracy, sustainable development, rights, economic opportunity, equality and social justice, through the organisation, education and empowerment of people within their communities, whether these be of locality, identity or interest, in urban and rural settings."

Our intention is to use this global definition as the starting point for devising and promoting international standards and codes of ethics for community development practice. At a time when there are increasing challenges and employment opportunities for community development practice across the world, the most significant being the Sustainable Development Goals (SDGs), it is essential for our profession to take stock

and to reassess whether the community development training that currently exists is based upon a robust set of standards and values that respond to those challenges and inform our thinking and practice.

This workshop forms a part of IACD's consultation process with its members and others attending this IACD partnered event. We wish to use the workshop to engage with practitioners and trainers to begin the process of developing IACD's Policy Statement on an International Code of Ethics and Occupational Standards, which we plan to publish in 2017.

In 2016, the Board of IACD, following member consultation, approved its 2016-20 Strategic Plan. This included the following strategic priority: To advocate for the discipline and the methods of community development. We would realise this by focusing upon the contribution CD can bring to the UN's Sustainable Development Goals (SDGs); publishing and promoting international standards for community development practice; and establishing and maintaining an international clearing house of information on community development training.

Charlie McConnell served on the IACD Board for two periods over eighteen years – as Publications Chair, Treasurer, Secretary General and President. As President, Charlie was instrumental in focusing the association's work on the Sustainable Development Goals, including the recent event at the United Nations High Level Political Forum, and in ensuring that the association was more proactive in defining the new global definition of community development. As Immediate Past President, Charlie remains an advisor to the Board until 2017.

Associate Professor Paul Lachapelle, Montana State University Extension, is Program Leader for Community Development and a faculty member in the Department of Political Science. He is President of the International Association for Community Development; a past board member of the Community Development Society and a member of the National Association of Community Development Extension Professionals. He has given numerous professional presentations, produced numerous publications (including in editor roles) and received numerous grants.

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Gavin Rennie is a Senior Lecturer at Unitec, Auckland, where he has taught for 25 years. Prior to teaching he worked as a community worker in Waitemata City, at the Methodist Central Mission and for eight years as Director of Friendship House, Manukau City. In the 1980s he was heavily involved in housing issues as Coordinator of The New Zealand Housing Network. He sees teaching community development as his primary contribution to community development these days, alongside being Editor in Chief of *Whanake*, New Zealand's new online community development journal.

Developing Memes in Response to Everyday Online Prejudice

JENNY RANKINE

This interactive workshop focuses on marginalising discourses underlying systemic inequities, and thus relates to Goals 10 and 16, as well as the conference theme of responding to conflict. It will enable participants to develop responses to everyday online prejudice – for example, against Māori, ethnic minorities, women, LGBTTT people and people with disabilities. It will also arm them and their organisations with strategies and tools for campaigns against marginalising discourses in their areas of work.

It will start with a brief presentation of research on how to respond to everyday racism, a campaign process against marginalising online discourses, and meme-creation tools. Participants will then brainstorm common prejudicial themes in their workplace or field. Using hardcopies of graphics as templates for online responses, they will develop responses focusing on the contradictions, cracks and double standards in these discourses, using humour when possible.

Jenny Rankine hails from Adelaide in Australia but has lived in Aotearoa for more than half her life, and identifies as Pākehā. She has worked as a voluntary feminist activist for more than 30 years, including as a writer and editor of the New Zealand feminist magazine *Broadsheet*. In 1990, she was a co-founder of the *Tāmaki Makaaurau Lesbian Newsletter* and its online daughter *Lesbian News Aotearoa*, to which she still contributes. Her paid work has included print journalism, public relations, editing, graphic design and social research into issues such as gambling, housing, violence, alcohol and media. She co-founded the Māori/Pākehā media studies research group Kupu Taea: Media and te Tiriti Project in 2003, which publicised alternatives to the 13 anti-Māori themes common in mass news media as well as in everyday Pākehā conversations. She is now wrestling with a PhD about how to disrupt online racism against Māori which builds on the work of Kupu Taea. She and her partner have 12 nieces and nephews, and she's the active aunty who's always up for another go on the rollercoaster. She lets out her competitive streak in the swimming pool, and relaxes by bushwalking.

Dialogue Practices Within Community Development: In conversation with Steinbeck

PETER WESTOBY

How do you understand the role and practices of dialogue within community development? And what has the philosopher Martin Buber and the critical literacy theorist Paulo Freire got to do with dialogue and community development? Drawing on a 'code' from the literary classic *Grapes of Wrath* (set in the Great Depression) by John Steinbeck, this workshop will consider some theory and practices of dialogue within community development. The workshop has been designed with an inter-play between group participation and facilitated input and will elicit a framework of theory and practice that helps practitioners understand micro- and meso-level dialogue practices within developmental work.

Dr Peter Westoby is a Senior Lecturer in Community Development at the School of Social Sciences, University of Queensland; a Research Associate at the Centre for Development Support, University of Free State, South Africa; and a Director/Consultant with Community Praxis Cooperative, Brisbane.

His areas of community development practice and research include: dialogue theory–practice; peace, conflict and forced migration studies; energy and poverty issues; and green economy activity. Peter has worked in youth, community and organisation development for 28 years, within South Africa, Uganda, Vanuatu, PNG, the Philippines and Australia. He has published nine books, and more than 40 professional journal articles. Peter loves spending time walking outdoors, drinking good coffee, wine, and whisky with friends, and exploring independent bookshops.

I Can, We Can: How individual change leads to community transformations

CORRINA MCGREGOR

The Kaitiaki of City Housing is a group of tenant leaders. Each one possesses considerable potential, though many have faced barriers to learning, such as a lack of access to quality education or learning disabilities. Through our kaitiaki leadership programme these tenant leaders have identified and exceeded learning goals and, through this, developed their leadership capability. Along this journey they have developed a supportive network, where they share their challenges and celebrate their successes. How do we know this? Because they told us. The kaitiaki are an integral part of the programme design, implementation and evaluation. We want to share their stories of positive change, and how they occurred, often in difficult circumstances. We also want to challenge traditional paradigms about the context for learning and offer our learnings about community action and development.

Through **Corrina McGregor's** kete of varied life and work skills is the theme of bringing out the best in people. This began in 1989, working in total quality management at Toyota New Zealand in Christchurch. She eventually worked in the Education and Training department, and then went on to help smaller manufacturers in roles such as Quality Assurance and Production Manager and Quality Control Systems Manager.

Corrina and family migrated northward in 1999 she found a new career working at an economic development agency – Enterprise Horowhenua. Her skill with people and experience gained her promotion to Māori Economic Development Manager – where working directly with community ignited her passion for 'flax roots' development. Corrina joined Housing New Zealand's Eastern Porirua Community Renewal Programme, working with social housing tenants. "Day one of working in a social housing environment for me was January 2003 at an office in Cannons Creek on the Eastern Porirua Community Renewal Programme... I worked with an amazing woman who opened my eyes to the world of community development."

Two years after Wellington City Council launched its housing upgrades, Corrina applied for a role to work for the City Housing Community Action Programme as Senior Advisor. "It's a joy to work in this team and alongside our amazing tenants, who teach us, trust us, and allow us to show them learning opportunities that impact their whole community."

"Every morning I get to wake up motivated and full of passion, in the best team I have ever worked in or been a part of. We all are privileged to work alongside these amazing people. They allow us to build trusting relationships with them and invite us to expose them to learning providers that will add more value to them and their communities. They inspire us to develop our own skills and we celebrate their best achievements."

In Situ: Constructing community development through Men's

The workshop will consider Men's Sheds' contribution to community development and sustainable disaster recovery at individual and community levels. Utilising power tools and blokes' stories and being practical, innovative and interactive, the workshop will appeal to a range of practitioners from the grassroots to policy makers. The workshop will be structured around the following takeaways:

Sheds – building the wellbeing of men and their communities

JOHN ROBINSON

- The conceptual base behind the Men's Shed movement
- A brief history of Men's Sheds in Aotearoa
- Community development deployed via Sheds
- When it hits the fan: Disaster preparedness and recovery, how Sheds can help
- Learnings from the journey – one small shed makes a big difference

It is also hoped, just quietly, that folk will leave with enough knowledge and enthusiasm to start supporting their local Shed and/or to act as catalysts for Shed development in their own localities.

John Robinson has been working in community social service settings for 30 of his 50 years. A qualified social worker and counsellor, he has coordinated the Linwood Men's Shed, a community workshop attached to a community cottage in East Christchurch for the last four years. This project developed from a qualitative needs analysis regarding men in the suburb of Linwood, conducted in 2012/2013. Alongside this work John is a wrinkly student at Massey University, a supervisor and group facilitator. John is interested in the links between men's wellbeing and their contribution to community initiatives in groups alongside other men. John suspects that robust, well-connected communities constituted of a variety of such outward-focused groups are better placed to respond to disaster.

South Kaipara Community Economic Development Scheme: What we've learnt

ERICA MCKENZIE IAN LEADER

For the best part of 1000 years, the South Kaipara in Northwest Auckland has been a place of trade, travel, food and wellbeing. In recognition of this tradition and to build on and align with related community and economic development initiatives, the community of South Kaipara established the South Kaipara Community Economic Development Scheme. SKCEDS, a three-year project funded by the Department of Internal Affairs, has sought to be innovative and holistic in nature; providing an alternative route towards greater self-sustainability that builds on the 'can do' attitude prevalent in South Kaipara.

This workshop will provide an insight into SKCEDS' working processes, successes and learnings. Of particular note and relevance to the conference are the cross-sector connections created and enhanced through SKCEDS' projects

Erica McKenzie has lived in Helensville South Kaipara for 35 years and has a background in education – having taught at Kaipara College for many years. She has been involved in numerous sporting, rural sector, and health and wellbeing initiatives in the South Kaipara. Erica is the Chair of the Helensville District Health Trust, which is the fund holder for the South Kaipara Community Economic Development Scheme (SKCEDS). Erica has been on the steering advisory groups for SKCEDS and the South Kaipara Broker Project.

Ian Leader has worked in community development and corporate citizenship for over 30 years. His fascination and focus lie with how people and organisations can work together to benefit each other and their wider communities. His company Local Works was established to pursue this agenda and assist locals make their communities great places to live, work, learn and play. Ian is the SKCEDS Development Officer.

Educating for Sustainable Community Development: An opportunity for

Building on the past two education workshops at the community development society (C DS) conference in Kentucky 2015 where we workshoped new ways for us to collaborate, and in the 2016 workshop on new CD education paradigms at the IACD/C DS conference in Minneapolis in 2016 where the global community development exchange GCDEX was launched, this workshop will explore the opportunities for global collaboration in the development of a new qualification for sustainable community

global collaboration

JOHN STANSFIELD
CHARLIE
MCCONNELL
GAVIN RENNIE

development. The 17 UN goals for sustainable development provide a structure and focus for the programme. An initial brief discussed by the IACD education committee proposes a global programme accredited by IACD who would have responsibility for the architecture and global content as well as quality management. The programme would be delivered locally by community development educators and organisations who would contribute both local content and facilitation using a blended learning approach. The workshop aims to identify key issues for examination and action, a process for collaboration, and a group of collaborators who will commit to producing a draft for the Association. This will be a highly interactive workshop and presents a unique opportunity for educators and practitioners alike to get in on the ground floor of another exciting global initiative by IACD.

John Stansfield is a Senior Lecturer in Community Development at Unitec Institute of Technology in Auckland, New Zealand. John has worked extensively in the NGO sector in advocacy and leadership positions and has campaigned on sustainable development issues for several decades. He is currently Chair of the International Association for Community Development, IACD, Education Subcommittee and is the President of the Aotearoa Community Development Association. He is Deputy Editor of *Whanake, The Pacific Journal of Community Development*. John holds a Master in International and Intercultural Management (MIIM, 1999), from SIT Vermont, USA, with a major in Sustainable Development; a Postgraduate Diploma in NGO Management and Leadership (NLM, 1997), from SIT, BRAC Bangladesh and a Bachelor of Social Work and Social Policy (BSW, 1983) from Massey University, Palmerston North, New Zealand.

Charlie McConnell served on the IACD Board for two periods over eighteen years – as Publications Chair, Treasurer, Secretary General and President. As President, Charlie was instrumental in focusing the association's work upon the Sustainable Development Goals, including the recent event at the United Nations High Level Political Forum, and, in ensuring that the association was more proactive in defining the new global definition of community development. As Immediate Past President, Charlie remains an advisor to the Board until 2017.

Gavin Rennie is a Senior lecturer at Unitec Auckland where he has taught for 25 years. Prior to teaching he worked as a community worker in Waitemata City, at the Methodist Central Mission, and for eight years as Director of Friendship House Manukau City. In the 1980s he was heavily involved in housing issues as Coordinator of The New Zealand Housing Network. He sees teaching community development as his primary contribution to community development these days, alongside being Editor in Chief of *Whanake: The Pacific Journal of Community Development*, New Zealand's new online community development journal.

What's the Empowered Communities Approach (ECA) all About – is it More Local Government Rhetoric or is it Real?

Auckland Council is changing its culture to embrace an empowered communities approach (ECA) across the whole of council. The purpose is to ensure all of Auckland's diverse communities have more influence and control over what matters to them. Key principles of treaty partnership, social inclusion, and equity and collaboration guide this new approach, which is both innovative and challenging.

The Community Empowerment Unit was set up in 2015 to lead this change for a more flexible and enabling practice across council and with communities. This session explores the theoretical and pragmatic bases for the change and its key components. They include an emphasis on meaningful engagement and partnering, responding

**KIM CONWAY
MATTHEW
APPLEYARD**

effectively to Māori aspirations, capacity-building and supporting community-led initiatives for local planning and place-making. A major part of this is looking at what makes it difficult for communities to work with council and embedding a 'yes we can' attitude, breaking down barriers across all parts of the organisation. Effective social investment at the local level will also be crucial to create sustainable communities. A formative and outcome evaluation is underway to inform the implementation and impacts of this transformative model. What we have learnt so far will be presented and discussed.

Kim Conway has an extensive background in health promotion, community development, community action research and local government. She is passionate about making a difference, through more equitable distribution of power and resources, and people working collaboratively to achieve great community wellbeing outcomes. She currently works as a Specialist Advisor – Research, Innovation and Best Practice in the Community Empowerment Unit at Auckland Council.

Matthew Appleyard is currently a Specialist Advisor – Research, Innovation and Best Practice at Auckland Council. His role is based in the practice team of the Community Empowerment Unit. Matthew holds post-graduate qualifications in Public Health and Māori Development. He has previously held senior population health roles in four Māori-led organisations and two District Health Boards. Matthew is a Director of Aporo Projects, a social service design and community engagement consultancy and is currently a trustee of ManAlive. Matthew's key interests include how the use of innovation and social impact models can improve community wellbeing and positively change how citizens experience local government.

**You Can't Take
the 'ED' out of
Community:
Community-driven
local economic
development
using a collective
impact framework**

COLIN BASS

Without community there is no business. Yet business is often not at the table of community development. This workshop will explore how to integrate business in the development goals of a community through innovative approaches to community-led economic development that align with collective impact theory developed at Stanford University. New Zealand case studies will be explored. Interactive exercises will be run. Attendees will leave with the key elements of a community-led economic development plan for a community of their choice.

Based at the top of the South Island, you will find **Colin Bass** most weekends mountain biking in the Richmond Ranges or out on the water enjoying one of the many beautiful beaches of Tasman Bay with his young family. Colin harbours a passion for helping people work better together by delivering powerful collaborative planning solutions. He's worked extensively in communities all round New Zealand and has a proven track record in local economic development. His catch cry, "You can't take the ED out of community", exemplifies the integrated approach he embraces in his work.

Colin founded Business Lab in 2000 with the vision of developing a strategic planning approach that simplifies this often complex task while making it more effective and enjoyable for those involved. Business Lab has been the lead facilitation provider for Marlborough's unique local economic development programme, Smart + Connected, and provides planning and support services to business communities throughout New Zealand from Auckland to Timaru.

Poster Presentations

A Child Rights Framework and Child-Centred Design: To add value and ensure impact for evidence and programmes, UNICEF champions research methodology with children at the heart

PRUDENCE STONE

Purpose: 1) Demonstrate the value and impact added by framing research and programme delivery in the best interests of the child. 2) Promote UNCROC and its relevance and overlap with SDGs. 3) Define the child-rights framework and child-centred approach in ways that make it simple to apply for researchers and community developers. 4) Promote UNICEF as a source of expertise in framework and design. Method: This poster will make a case study of “Our Voices. Our Rights”, UNICEF’s alternate report to New Zealand’s Fifth Periodic Review of UNCROC, to demonstrate the importance of engaging with children in research and policy review processes and the greater impact upon their rights and social outcomes this has had. Emphasis will be placed on:

- the process of by-youth-for-children research design and implementation, and UNICEF’s facilitation of this process
- the value added to government’s commitment to progress UNCROC in New Zealand
- the impact children were enabled to have upon global monitoring of New Zealand’s progress, UNICEF’s advocacy on their behalf, and public awareness raising about children’s views concerning their rights
- the results found inside the study, with particular emphasis placed on the results that overlap with SDGs 1, 3, 4 & 10

Implications of this work: Article 12 of UNCROC is that children have a right to say what they think should happen when adults are making decisions that affect them, and to have their opinions taken into account. As a champion for children and in the spirit of SDG 17, UNICEF hopes to engage with sectors involved in community and sustainable development, research and advocacy, to promote Article 12 and provide them with tools and resources to make implementation easy and impactful. The story of UNICEF’s alternative reporting role alongside government is a case study of the role we play in New Zealand towards SDG 16.

Dr Prudence Stone is the proud mother of two children and the Children’s Rights Advocacy Manager for UNICEF NZ. She has a PhD in Philosophy, specialising in political economy of information, cultural politics and symbolic interaction. She graduated from the New School for Social Research in New York in 2002. She returned to New Zealand and received a Post-Doctoral Research Fellowship from the Stout Research Centre for New Zealand Studies at Victoria University. Her independent research was on the colour black and its cultural significance for New Zealand’s national identity. Her book *Black Inc: One nation’s identity, a global politic*, was published in 2012. From 2009 to 2016 Prudence was the Executive Director of the Smokefree Coalition, leading the public health sector’s advocacy for greater tobacco control policy.

Linking Youth to Agricultural and Environmental Practices Using STEM Technologies: Building job

Good jobs that pay well in Indian Country are hard to come by because of the remote location of reservation land, but many Native Americans living on reservations want to stay close to home. This poster highlights the work that has been done over seven years on an Indian Reservation in Montana (USA) to teach Native American youth technology and life skills they can use in the future. Montana State University Extension professionals, tribal schools, and private industry professionals work together to teach youth how to build and program robots, use video cameras and video editing software to create their own films, build and fly drones and use GPS to map the land for information

skills in Indian Country

STEPHANIE DAVISON

about native and invasive plant species, use instruments to test water quality, and use computer-aided design (CAD) programs to design landscape elements. In addition, youth learn to solve problems, think critically, communicate effectively, and work together. The project is funded by a US Department of Agriculture grant that targets youth and families at risk, and is evaluated using pre- and post-tests, observations, and interviews. This work aligns with SDG goals 8 and 11 by building capacity and teaching youth job skills that will sustain them and their communities. The programme model is one that can be replicated in other rural communities.

Stephanie Davison is the principle investigator and evaluator on the project. She is also the Director of the Montana 4-H Center for Youth Development's citizenship, international, and sustainable communities programmes. Ms Davison has a Masters degree in Counseling and Human Development from Montana State University and is working on a PhD in International Development (ABD) from the University of Southern Mississippi. She has worked for Extension for 13 years.

The Negative Effect of the Housing Crisis on Decision-making: Using psychology to inform community development programmes

SHANNON TUMATAROA

The housing crisis has escalated the level of relative poverty in New Zealand and new psychological evidence suggests this may be negatively impacting decision-making. Research has shown financial hardship leads to more impulse-driven decision-making, resulting in health, social and financial choices that perpetuate a cycle of poverty. The aim of this research project is to understand and learn from this cognitive bias. In a preliminary study, we found that low-income individuals who completed a money management programme experienced an increase in self-control resilience after a month. It is this increase in resilience that is crucial for escaping the poverty cycle, especially in trying economic times like the current housing crisis. Importantly, the poor show no difference in trait self-control or risk-taking to the rich which suggests their decisions are more a product of their situation rather than personality 'deficits'. Our next aim is to isolate which programme attributes are driving these results and show the situations that are most prone to decision-error, so community development organisations can design their support accordingly. The results of this research will not only inform the design of policy frameworks that take into account people's cognitive biases, but will reduce the stigma associated with poverty.

While completing undergraduate study in Dunedin, **Shannon Tumataroa** spent her free time volunteering as a budget adviser. She found many families could not escape the poverty cycle because of debt to lower-tier lenders and was astounded at the unsolicited, targeted marketing practices of lenders to vulnerable communities. This motivated Shannon to research how financial hardship affects decision-making, as part of a PhD through the University of Otago. Shannon began researching in Dunedin then moved to Auckland to conduct field research with low income individuals and budgeting clients. While living in Auckland, Shannon volunteered with West Auckland Budgeting Service and was nominated as a District Rep for the New Zealand Federation of Family Budgeting Services. Shannon has had the opportunity to provide research support on a number of projects for Middlemore Hospital's research unit and spent time working in the not-for-profit community sector as a programme and funding coordinator for a dance therapy organisation. In 2016 her commitment to community development was recognised with a Freemasons Post-Graduate Scholarship. Shannon will finish her study mid-2017, after which she intends pursuing a career in social and economic development.

The SDGs and UNCROC Strengthen your Advocacy: Find the benefits to children's rights in achieving the SDGs

CHRIS RAE

Purpose: 1) Demonstrate the synergy between sustainable development and children's rights for advocates. 2) Promote capitalising upon this synergy as the most engaging framework for advocacy and public relations work for SDGs. 3) Promote UNICEF's advocacy inside New Zealand to targeted state agencies and corporate stakeholders on how to use both covenants as tools for policy development and improved business practice.

Method: This poster expands on the SDG compass with UNCROC's articles, to show how simply each goal is relevant to various articles and vice versa. SDGs 1, 3, 4, 10, 11 and 16 will be given textboxes each around the compass, to go deep into how they pertain to a variety of UNCROC articles, and elaborate on the current work UNICEF is doing in New Zealand to address each.

Implications of this work: As a champion for children and in the spirit of SDG 17, UNICEF NZ hopes to engage with sectors involved in community and sustainable development, research and advocacy, to provide them with effective advocacy tools and resources. UNICEF offers workshops for organisations and communities to go deeper into how to achieve both goals and articles pertaining to their work priorities. UNICEF also has direct advocacy relationships with ministers and members of parliament and knows first-hand the great efficacy in highlighting the overlap of SDGs with UNCROC.

Chris Rae is the Manager of the Corporate Partnerships Department, responsible for corporate strategic partnerships that support the development of children through programme development, CSR, philanthropy, innovation, communication and Children Rights and Business Principles.

Voices of the Pacific: SDGs in the Pacific

PEDRAM PIRNIA

The UNANZ Voices of the Pacific Project is designed to visualise, disseminate and interconnect the Sustainable Development Goals (SDGs) with the abstract contents of the Universal Declaration of Human Rights (UDHR) adopted in 1948. The layout of this exhibition will guide the visitors along a weaving path through a series of prints that will illustrate the challenges people are facing living on their way to achieving both the UDHR and the SDGs. This exhibition is portable as a pedagogical mobile resource, and is designed to be unpacked and exhibited in a myriad of venues around New Zealand including schools, museums, libraries and other institutional settings as well as parliament, to help carry the human rights message and to raise awareness and to educate especially the youth of the importance of the UDHR and the SDGs in visual form.

As a research initiative, the purpose of this photo project is to shed light on the SDGs and the UDHR. This project, through interacting seminars at each location, will give voice to the people at community level and will make communities think about the important question of the UDHR and the SDGs. Viewers will certainly respond to this exhibition uniquely, and it is the ambition of this exhibition to educate and spur contemplation and discussion about the role human rights have come to occupy in our contemporary moral, political and visual imaginary and how the UDHRs can be cultivated through the SDGs. This interactive exhibition will document and archive the present perspective on these important issues and open up a debate within each community about the future of human rights and the importance of achieving the SDGs within the given timeframe.

Pedram Pirnia has used his camera as a political tool over the years to highlight human rights issues. His photographic coverage includes five continents, and features work on poverty, women's rights, climate change, refugees, homelessness, and war. Pedram has photographed for the Canadian and the New Zealand Governments. Save the Children, New Zealand Volunteer Association, New Zealand Family Planning International, Canadian Geographic, and Victoria University of Wellington. Pedram is currently the SDG Officer for the United Nations Association of New Zealand.

Film Festival

A Day in Their Working World

MARY PERICH

I am providing a biopic which comprises an assemblage of student interviews, work experience and archival material from our Community Skills programme. The black-and-white footage and close editing creates a seamless series of student insights into a day in their working world. It is hoped that the relative lack of sophistication of individual cameos successfully captures the authenticity of students engaged in everyday tasks and use of black-and-white film simultaneously elevates the subject matter of the young workers while enabling the viewer to empathise with their labour. The recordings have been shot on iPads and edited in Movie Maker.

Mary Perich is a Lecturer in the Community Development Practice Pathway at Unitec Institute of Technology.

Kai in the Whau – Then and Now

**DAVIAN LORSON
GAIL
FOTHERINGHAM
EMILY HARRIS**

Sharing stories of the Whau area's history as a food basket and the current community-led movement back towards food localisation. Kai Whau is a programme funded by the Whau Local Board to support the development of community-led local food initiatives that connect and strengthen communities across the Whau Local Board area. *Kai in the Whau – Then and Now* is a short film that has been produced under the Kai Whau programme to share the stories of the Whau area's history as a food basket of the Auckland region, and the stories of community-led initiatives driving a shift back towards local production and distribution of food in the Whau.

The Kai Across the Whau project, now in its third year of operation, and was developed to increase local awareness, knowledge and connections to initiatives focused on food in one Local Board area located in Central West Auckland.

Davian Lorson has been immersed in the film and TV industry for 16 years now, both here in New Zealand and overseas. Much of this has been as a camera operator working for a variety of news, current affairs and factual programmes. For the last six years he has run his own video production company ([Rooftops](#)), based in West Auckland, through which he produced a number of films for Auckland Council, a collection of community and corporate groups, and for everything in between. He lives with his wonderful wife and four-year-old daughter in Glen Eden and is impassioned every day to learn how to grow the ideals and actions, of sustainability in his community.

Gail Fotheringham has been a community development practitioner for thirty years in both her native country of Scotland, and her adopted country of New Zealand for the last 11 years. As a specialist advisor in Auckland Council's Community Empowerment Unit Gail's current role takes her across the region to work alongside local communities and elected members to enable and support community-led outcomes; build capacity and capability; and increase diverse community input into council decision-making. This can include place-making projects, innovative approaches to community engagement in planning and increasing the devolving of resources to community organisations. Gail is passionate about increasing the influence local people have over decisions that impact on their quality of life and that are important to them. She relishes the opportunity to develop effective methods that build confidence and competence for council and community to work together for the best outcomes for everyone.

Emily Harris is a community project and event manager and has been working predominantly in West Auckland for the past four years. She is fortunate to work on

projects focused on two things she is passionate about: food and sustainability. Emily has coordinated the Kai Across the Whau project since its inception, and had the opportunity to support the fantastic work being done by Whau locals to increase access to locally-produced food and food knowledge in the area.

Our Waters in Common

TREVOR JAMES
CLAIRE WEBSTER
JESSICA DÍAZ
LUZ ZÚÑIGA

The film examines the amazing things that rivers provide us, the issues they face, and how communities and agencies are working together to improve them. The stories of so many good people in Tasman working to improve our rivers' health are warmly and poignantly portrayed. The main movie goal is to celebrate, motivate and engage people to take responsible action to maintain rivers, streams and wetlands

Director **Trevor James** is a Resource Scientist at Tasman District Council, and is responsible for monitoring and reporting on river water quality and aquatic ecology. He was motivated to produce a movie to get more action on the ground to protect more streams and wetlands.

Co-director **Claire Webster** is an Education and Partnerships Officer and part-time Water Quality Monitoring Officer for Tasman District Council. Helping create this movie brought both aspects of her work together in a very exciting and rewarding way.

Jessica Díaz and **Luz Zúñiga** of Maze Audiovisual (Filmmakers for everyone) are the videographers who produced the filmography and edited the documentary. Luz and Jessica share a common vision about the role and responsibility of media towards the communities they address.

Tongan Women Talking About Their Lives in Leadership in Aotearoa: The impact of gender and culture on leadership

SANDRA KAILAHI

“Mu’omu’a puke due” (To go in front holding back the branches – Tongan Proverb)

This film is based on an ongoing research project that investigates how a talanoa approach – an indigenous Tongan methodology – and a participatory visual methodology can work together in non-traditional documentary making. The research explores the relationship between gender and culture, and experiences with leadership, for Tongan women living in Aotearoa New Zealand. The film looks at the nature of any dynamic that may exist between their culture of origin (Tonga) and the cultural environment in which they now live, utilising the documentary form.

The project involves the use of reflexive video and written diaries, interviews and focus groups as data collection methods with a carefully selected cohort of Tongan women leaders who live and work in Aotearoa. This approach requires the participants to focus, reflect on and talk together (talanoa) about their perceptions of gender, culture and their experiences with leadership within an agreed timeframe.

The Tongan proverb above essentially explains the leadership journey of the leading author who includes her own voice in this process and reflects on her personal leadership journey as a Tongan–New Zealand woman.

Sandra Kailahi is masters candidate at Unitec in New Zealand and a researcher for the *PACMAS State of Media and Communication 2013 Report* and *The Gender of Money Project* (2014). Sandra has worked in mainstream and Pacific radio and television for over 25 years as a reporter, presenter and director. She has worked for Radio New Zealand, Tagata Pasifika and TVNZ. She is a founding member of the Pacific Islands Media Association (PIMA) and currently sits on the National Pacific Radio Trust. She is also the author of *Pasifika Women: Our Stories in New Zealand* (Reed Publishing, 2007).

Unitec Police Preparation Course

LINDA AUMUA

In 2003 the Police in Auckland identified that they needed to have an organisation that reflected the community in which it served. A new course was written and taught in Unitec's Foundation Studies Department in collaboration with Unitec's Pacific Centre for Learning, Teaching and Research. This presentation will explore the formation of the course, and discuss how the partnership between the New Zealand Police and Unitec has led to more Pasifika men and women joining the Police organisation in an attempt to meet their target of 7% Pasifika to reflect the community they serve. The presentation will also discuss how this has branched into supporting an Asian/ethnic people's course, and becoming more inclusive, enabling greater diversity within the Police. The presentation will also reveal the growth and extension of this partnership to deliver a national online programme, which is a compulsory part of recruitment for all prospective Police officers entering the New Zealand Police. The presentation will follow with a short documentary.

Linda Aumua is the former Director – Pacific Student and Community Engagement at Unitec Institute of Technology. She is now living and working in Fiji.

Yumi Kirapim Senis – Together Creating Change

VERENA THOMAS

The Yumi Kirapim Senis (Together Creating Change) initiative is a research and production project that captures the successes and challenges of local programmes to address gender-based violence (GBV) in Papua New Guinean communities. This includes a photographic exhibition alongside the documentary films that share photos and stories from community members who have survived, or worked to prevent, GBV. The six initiatives were chosen through a research mapping process in 17 provinces, and represent thematic and geographical variety as innovative responses to GBV in the country. These initiatives support the notion that contextualised understandings and experiences are key to designing further strategies and interventions against violence in PNG. They also capture the initiative of courageous individuals and local organisations on film, inspiring others to make a positive contribution to addressing GBV in PNG: breaking the silence contributes to breaking the negative stigma for survivors of GBV. Working alongside the implementation of the PNG national GBV strategy, the Yumi Kirapim Senis initiative presents an important example of linking grassroots initiative with national policy developments.

Verena Thomas is Vice Chancellor's Research Fellow in the School of Design, Creative Industries Faculty at Queensland University of Technology. Her research interests include communication and social change, communication for development, health communication, arts-based research approaches, visual methodologies and participatory design. She is the founding Director of the Centre for Social and Creative Media at the University of Goroka, Papua New Guinea, which she led from 2012 to 2016. Verena has led over 20 projects funded by donor agencies, government and non-government partners. She has extensive experience in research and media capacity-building in the Pacific region.

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