

THE PACIFIC JOURNAL OF
COMMUNITY DEVELOPMENT

VOLUME 4, EDITION 1, 2018

WHANAKE



Whanake: The Pacific Journal of
Community Development

EDITOR IN CHIEF

Gavin Rennie



DEPUTY EDITOR

John Stansfield

ADVISORY BOARD

Gavin Rennie, Denise Bijoux, Wheturangi Walsh-Tapiata,
Love Chile

EDITORIAL BOARD

Sue Elliott, David Haigh, Helene Connor, Geoff Bridgman,
Anne Jennings, Peter Westoby, Aarif Rasheed

CONTACT

epress@unitec.ac.nz

Founded at Unitec Institute of Technology in 2015

Cover photograph: Dianna Fuemana

Whanake: The Pacific Journal of Community Development
is licensed under a Creative Commons Attribution-
NonCommercial 4.0 International License.

An ePress publication

epress@unitec.ac.nz

www.unitec.ac.nz/epress/

Unitec Institute of Technology
Private Bag 92025, Victoria Street West
Auckland 1142
New Zealand

Contents

ABOUT

About this journal
04

EDITORIAL

Gavin Rennie
05

ANNOUNCEMENTS

Upcoming conferences
and events
70

OTHER

Publishing at *Whanake*:
Submission guidelines
73
Call for papers
74

ARTICLES

36
Epistemology and community-worker education: Questioning
the knowledge we value / valuing the knowledge we question

Morris Beckford

45
Intergenerational transmission of communication
– a Tongan perspective

'Aulola Fuka-Lino

55
Unfinished business / New Zealand-born dreams /
Whakapapa / Some modern poetry from Western Samoa

Muamua Sofi Strickson-Pua

64
Community development: Hope for Uganda

Peter Matthewson

About

EDITOR IN CHIEF

Gavin Rennie

DEPUTY EDITOR

John Stansfield

Unitec Institute of Technology

ADVISORY BOARD

Denise Bijoux

Inspiring Communities

Wheturangi Walsh-Tapiata,

Te Wānanga o Aotearoa

Love Chile, Auckland University of

Technology

EDITORIAL BOARD

Sue Elliott

Private practitioner and researcher

David Haigh

Unitec Institute of Technology

Helene Connor

University of Auckland

Geoff Bridgman

Unitec Institute of Technology

Anne Jennings

University of Notre-Dame, Broome

Peter Westoby

Queensland University of Technology

Aarif Rasheed

Barrister, Mediator, Arbitrator, Auckland

Whanake: The Pacific Journal of Community

Development is a bi-annual ejournal for practitioners and academics who love community development. The journal mission is to serve as a crucible of democracy, where people come together to share their dreams and plan their common futures. It has refereed papers of 3000-6000 words, reviews, practice notes from the field, and opinion pieces. The journal provides space for posing questions, documenting emerging trends in research and practice, and sharing case studies and biographies.

Community development journals exist in the UK, USA and Australia. We see this as a journal for Aotearoa New Zealand and the wider Pacific. As such it reflects cultural diversity and is about the WE, not the I.

Editorial

Whanake comes to you a little later than we had intended. We live in hope that the wait was worth it!

A major portion of this edition centres around the complex process of developing international standards, described by one correspondent as 'terribly sweet but kind of slow, like running through treacle.' The International Association for Community Development (IACD) has painstakingly consulted and negotiated the first set of internationally agreed standards for community development practice. In the document, which is in this edition in full, you will see the first iteration entitled 'Towards shared international standards for community development (CD) practice'. This 'final' iteration (for now!) is the outcome of a global collaboration amongst community development practitioners and academics.

All global standards are an attempt to be the best expression of the stakeholders engaged at the time of their production, and can be no more. The standards outlined here represent hundreds of hours of voluntary effort by friends and colleagues around the world, and yet, we will grow them further as we test them in our practice and our research over coming years.

We are deeply indebted to every contributor and to the leadership team who have driven what has been at times a fraught and difficult process – we have faith, however, in the maxim that good process leads to out outcomes. All IACD members were invited to participate and many did. CD practitioners in the field, standards experts, community development students and teachers have listened and learned with each other and done so with extraordinary goodwill and humility. CD academics have also had round tables in their respective schools and tussled with the ideas.

The standards were formally adopted on 7 June 2018 (New Zealand time) and will be formally launched at the IACD and community work conference later this month in Dublin. We look forward to these being tested in the field, the classroom and in the colourful debates which typify our craft. We also look forward to engaging with you further as the standards develop.

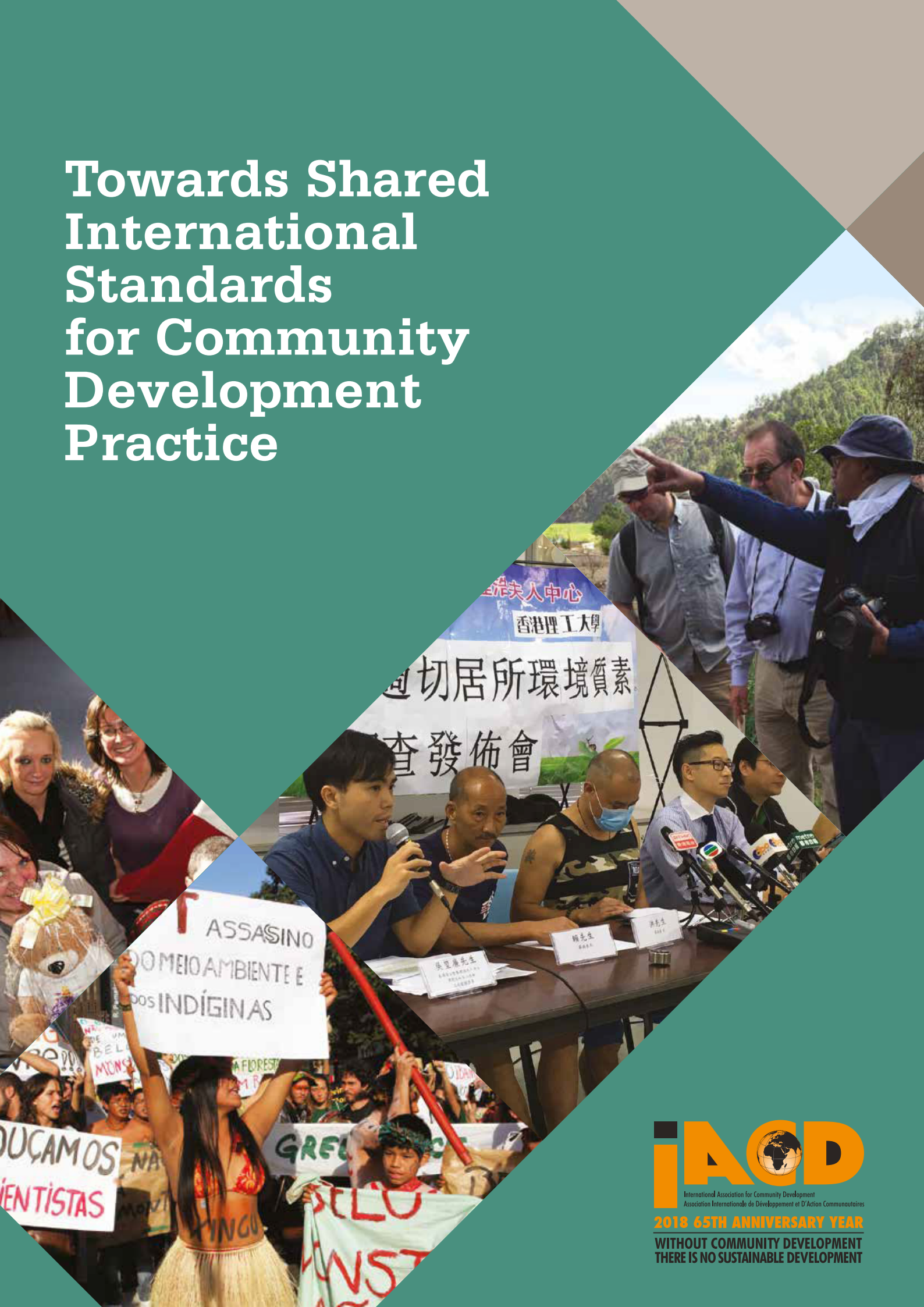
Moving from things international to a regional Pacific focus, we have a first for *Whanake* in that we are publishing poems by Mua Strickson Pua, a Pacific leader in Aotearoa New Zealand. Mua wears many hats – Presbyterian minister, social worker, educator, community activist, poet. He has put huge energy and commitment into all these fields of work and we hope we share in it by reading and reflecting on what he has written.

Your feedback is invited and welcomed. Please tell us how you are seeing what is being done with and through *Whanake* and we endeavour to bask in your praise and grow with your challenges.

The next issue of *Whanake* is being formed and papers are sought from CD practitioners, and as ever, our brief is open – full papers, and practice pieces alike. There are two papers already planned for this issue on the subject of volunteering in the Pacific context, so further papers on this subject are also most welcome.

Gavin Rennie
Editor in Chief
June 2018

Towards Shared International Standards for Community Development Practice



International Association for Community Development
Association Internationale de Développement et d'Action Communautaires

2018 65TH ANNIVERSARY YEAR

**WITHOUT COMMUNITY DEVELOPMENT
THERE IS NO SUSTAINABLE DEVELOPMENT**



FOREWORD

This paper provides the basis for shared international standards for community development practice. It presents the key themes and areas common across community development practice wherever that practice might take place across the world. It identifies the purpose of professional community development practice, the values that should underpin practice and the key methods used by the practitioner.





In October 2016, the International Association for Community Development (IACD) wrote to all members of the association to inform them that following the adoption of IACD's new definition of community development at the 2016 Annual General Meeting, the IACD Training and Professional Development Committee was initiating work to produce guidance for members around community development practice. The IACD Board agreed to work with the Community Learning and Development Standards Council Scotland¹ (CLDSC) to take this project forward. The CLDSC was IACD's partner in organising our 2014 international community development conference in Glasgow and is the specialist agency in Scotland working in this area, with a track record in the production of community development standards going back three decades.² A joint task group was set up to produce a draft guidance paper and in November 2016, we circulated to members an initial discussion paper highlighting examples of existing work that was already going on in some countries to produce national community development standards.

The task group met on several occasions to then prepare a member consultation paper called Draft Guidance Towards Common International Standards for Community Development, which was sent to all IACD members for a four-month consultation which ended on 31st March 2018. This explained the background to this project and why IACD felt it would be helpful to the various stakeholders involved in community development – communities, practitioners, trainers, employers, funders, policy advisers and others – to be able to present a shared international understanding as to what was meant by community development practice. In other words, what it is all about. We saw these International Standards as a starting point for members and others working in different countries to apply and adapt to their different working contexts.

1. Community Learning and Development
2. CLDSC is the body in Scotland responsible for setting standards and for endorsing professional training. This work was originally carried out by the Scottish Community Education Council and transferred to CLDSC.





We received responses to the Draft Guidance consultation from members around the world, from China and South Africa, to Canada, Australia and Portugal, from the USA and New Zealand, to the UK, Kenya and beyond. This was a truly global effort and we express enormous thanks to members for both their supportive responses and their critique. A few of the submissions were from individuals, but the majority came in from national/regional networks and clearly reflected much time in their preparation. Most of the feedback related to the specific wording of particular sentences and paragraphs in the Draft Guidance and proposals that we amend, delete or add to these, but generally there was strong support for what was being proposed. The majority of responses were strongly in favour of this initiative by IACD. However, we did receive several from members concerned that in publishing such Guidance and the association's earlier adoption of its definition, IACD was in effect excluding unpaid practitioners and community activists from our understanding as to what community development is all about and worse, falling into the trap of others in creating a closed profession. These are important criticisms and we seek to address these concerns in a way which underlines our strong commitment to being an open organisation. Indeed, it has never been our intention to be otherwise.

IACD has always been inclusive about whom we see as being a community development practitioner – while being clear that this is something different from being a civic leader, activist or involved citizen. Community development practitioners can be and often are unpaid and whilst IACD is not a trades union, we would underline our long experience that doing community development work can be complex and challenging. So generally, we do wish to see practitioners remunerated for this work and 'employed' with good terms and conditions.

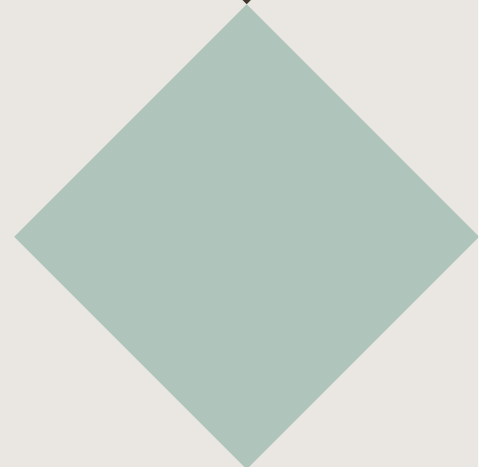


We are also keen to see that all community development practitioners have access to high quality pre and in service professional training opportunities and strongly urge education and training providers to recognise and accredit prior experiential learning and provide wider access for people from indigenous and working-class communities who have been community leaders and activists. There are, we believe, around a thousand undergraduate courses around the world that offer community development (See Global Mapping Survey below). And promoting high standards in the preparation these courses provide for community development practice is in the interests of both community development practitioners and communities.



In the IACD definition, we talk about community development being both a practice-based profession AND an academic discipline. To do this often complicated, challenging, sometimes dangerous and certainly muddy work, practitioners need an understanding of political, social and ecological sciences to give them wider insights into the inter-connected realities of people's lives, of the social, political, cultural, economic and environmental contexts within which people live and of how to achieve change that empowers people. Practitioners need skills in communication, in how to be effective educators and organisers, in how to access resources, in how to be empathetic. And underlying all of this, practitioners need to commit to what we see as universal values of social and environmental justice and democratic participation.

We have elsewhere commented upon a trend in some countries whereby community development education and training courses provided by Higher Education institutions are becoming over theoretical³. There is a need for a sensible balance covering the canon of scholarship in our field AND the practical skills training and experience to do the job. To be truly transformative, community development practice needs our heads, hands and hearts, with our practice underpinned by an organised body of knowledge that is in turn informed by practice and research.



3. <http://www.iacdglobal.org/2017/09/18/are-we-now-ready-for-an-international-forum-for-professional-community-development-educators/>



In publishing **Shared International Standards for Community Development Practice**, we recognise the need to clarify what we mean by the term 'profession'.

One of the responses to the Draft Guidance highlights this and we quote it here...*"While there is no definition of professionalism in the standards of practice document, by implication (references to working alongside professionalised cognate disciplines, such as social work; the health disciplines; urban planning; and architecture, and the need for setting up standards of practice), it would seem that the term professional, as used in the document, refers to people with expert knowledge and skills who are employed as community development workers operating within set standards of practice, which are monitored by a professional organisation. There are, of course, other uses of the term professional, such as in reference to a person acting respectfully, sensitively and competently, and in the case of community development, within terms of reference set by communities, rather than as an outside expert. However, this approach to understanding the meaning of professionalism is not articulated in the document"*.

This point is well made and in responding to it, we emphasise that IACD uses the term in both senses. This is why at IACD we have adopted the notion of community development being an **'empowering profession'** to underpin the nature of the relationship between the practitioner and the people we work with (who may also be our employer). People power and empowerment are central to the ways in which community development practitioners and agencies should work. We must acknowledge that not all community development practice has been good at this. Some indeed has been damaging, further disempowering vulnerable communities and it is for this reason that we are clear as an association as to the type of community development we would hope to see members and others adopting and promoting.

But we also recognise the several interests who, in reality, need to have a voice in supporting and improving our practice, from our peers, paid and unpaid, employers and funders, national and regional professional occupational standards endorsement agencies (where they exist) and the communities with whom we work.



We are clear that where they exist, it is for national bodies, comprising these many stakeholder voices, to have the responsibility for agreeing national standards, for monitoring and supporting practice and for endorsing pre and in-service community development education and training courses. IACD's role is to encourage the networking and the sharing of ideas and approaches between these national bodies, encouraging as we always seek to do, creative international Communities of Practice. Such national bodies and national standards are however to be currently found in only a handful of countries – one such being Scotland, where IACD is currently based.

We present this report from the IACD Training and Professional Development Committee to members and the wider field around the world as a guide for practitioners, communities, education and training providers, employers, regional and national CD associations and to national governments, in order to improve the quality, visibility and accountability of community development practice and the quality of the initial and continuing professional development to support that practice.

Paul Lachapelle

*President, International Association
for Community Development*

John Stansfield

*Chair IACD Training and Professional
Development Committee*





BACKGROUND

In 2016, the IACD Board and AGM adopted the following global definition of community development for the association:

“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.”

Since then a number of national CD associations have also adopted this definition or are considering doing so. This indicates a growing consensus amongst members that the IACD definition resonates with the realities of practice and thus helps provide a common understanding of what that practice is about.

The IACD definition builds upon the very broad understanding of community development adopted by the U.N. in the 1950s when IACD was founded and which we still endorse as a general statement of intent i.e. as “a process where community members come together to take collective action and generate solutions to common problems.” Since the 1950s when the U.N. first started adopting the term, it also described community development as being a “process of providing technical assistance programmes and of inter-agency co-ordination.....by which an undeveloped area develops or is developed”. From the very early days the U.N, national governments and others, including IACD, have understood community development to mean the linked processes of collective action by communities with the provision of technical or other forms of assistance to such communities.

In early 2018, we published a special issue of the IACD magazine *Practice Insights*, to celebrate our 65th anniversary⁴. In that we traced through the many people and influences that have shaped our movement over the past six decades. Many people had a hand in shaping our thinking and practice. As we said in the editorial “*Over the past six decades tens of thousands of community development practitioners have dedicated their expertise to empowering communities to take action collectively to improve the lives of people and to care for the planet. Their work has supported some of the most vulnerable people across the world to have not simply a voice, but also the means to take action*”.

In the *Practice Insights* 65th anniversary issue, we saw that community development had always been a politically contested practice, with both conservatives and radicals adopting the term, sometimes for very different ends. Community development practitioners and the thousands of research papers, toolkits and publications about community development demonstrated and continue to demonstrate the wealth of critical reflection in our field, always the sign of a healthy profession. It has been those practitioners and others who also shaped our thinking about our underlying values, recognising that community development is neither a politically nor values neutral process. We have made clear public statements as to what we see those values as being. And it is those core values that remain central to IACD’s 2016 definition and which underpin this document.

IACD’s decision to publish its own statement defining and explaining community development resulted from research (the 2015 IACD mapping study of CD training programmes around the world) which indicated that community development was indeed being interpreted very widely and loosely by different training providers, employers and practitioners in different countries. We identified several hundred graduate level training programmes which include community development as part of an undergraduate course⁵. Some we discovered were specialist community development degrees; others link community development with disciplines such as health, economic development, social work, rural development or international development (to name a few!). Our research did not look in detail at what these degrees taught nor tried to assess their quality, but the fact they exist and are marketed as providing education and training to enable students to enter a career in community development, indicates that practice is taking place in many countries across the developing and developed world and that there is a market demand for practitioners.

4. Practice Insights 9. Special 65th Birthday Issue. January 2018.

5. <http://www.iacdglobal.org/practice-exchange/mapping-study/>





IACD, therefore, as the international professional association, believed that it was important to encourage practitioners, paid and unpaid, to adopt a shared understanding of the purpose of community development, built upon shared values. Our intention here being to support high standards of practice based upon an agreed collective view of what it is, as much as professional being equated with being qualified. Agreeing the IACD definition of community development would then be the starting point for designing and promoting shared international standards for community development practice and for the education and training of practitioners.

At a time when there are increasing challenges as well new employment and practice opportunities for community development across the world, the most significant being the U.N. Sustainable Development Goals (SDG) and their implementation nationally and locally, it is essential for our profession to take stock and to reassess whether the community development professional learning opportunities that currently exist are up to the challenge. The adoption of the SDGs by the U.N. in 2016 presents a huge opportunity for community development practitioners to demonstrate how to enable communities to build their capacities to engage in the SDG agenda, whether that be strengthening the resilience of communities to deal with climate change, health promotion, poverty reduction or lifelong learning.



BUILDING UPON NATIONAL STANDARDS

In recent years a number of national community development associations and agencies have produced what are generally called national standards or 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 professional development of the workforce by promoting good practice, bringing together the skills, knowledge and values that underpin the work. In some countries these national standards have a 'peer led' monitoring function, including practitioner, management, 'user' and training provider interests and expertise in its oversight of practice. The intent is to develop a set of agreed standards that reflect a shared understanding of the purpose, processes and key roles of community development that can support all practitioners.

While most of the current standards are based in the practice and scholarship (and the assumptions) of societies in the global North, the fact that different national CD networks and agencies in several countries have produced them is a tremendous starting point and we believe that these approaches could be adopted/adapted around the world and indeed this is beginning to happen, with for example movements in that direction in South Africa and New Zealand.

Over the past three decades or more great work has been led in different countries by practitioners, trainers and employers to agree the competences required for practice and thereby what knowledge, skills and values practitioners should have and the training they need.





These national standards provide a starting point upon which to build through a process of challenge, change and enrichment (examples of standards can be found below).⁶ What we are calling ‘Shared International Standards for Community Development Practice’ have been informed significantly by the work emerging in recent years from countries such as Ireland, the UK, South Africa and New Zealand.

Community development practice is more than community work

In the themes, key areas and statements about practice section below, we describe what IACD sees community development practice as being. This practice is carried out by people in different roles and contexts, including people explicitly called professional community workers (and people taking on essentially the same role but with a different job title), together with professionals in other occupations ranging from social work, adult education, youth work, health disciplines, environmental education, local economic development, to urban planning, regeneration, architecture and more *who seek to apply community development values and adopt community development methods.*

We propose to refer to them all as “community development practitioners”, and to use this as an overarching term that includes also “community workers”. We are using the term ‘community development practitioner’ to include people employed (paid and unpaid) in the occupational field of work and other professionals in allied sectors who are applying community development values and using community development methods.

Community development practice also encompasses a range of occupational settings and levels from development roles working with communities, through to managerial and strategic community planning roles.



6. <http://cldstandardscouncil.org.uk/>
<http://www.ohcc-ccso.ca/en/courses/community-development-for-health-promoters/module-one-concepts-values-and-principles/values->
<http://ctb.ku.edu/en/table-of-contents/analyze/choose-and-adapt-community-interventions/ethical-issues/main>
[cdctn.org/photos/custom/3.%20Code%20of%20Ethics.pdf](http://www.cdctn.org/photos/custom/3.%20Code%20of%20Ethics.pdf)
<http://www.iedconline.org/web-pages/inside-iedc/iedc-code-of-ethics/>
<http://www.comm-dev.org/about/principles-of-good-practice>
<http://cldstandardscouncil.org.uk/resources/national-occupational-standards/>



All of these practitioners play a vital part in promoting participative democracy, sustainable development, rights, economic opportunity, equality, and social justice, through the organisation, education, and empowerment of people within communities. And we hope to see these Standards being helpful for all.

Let us look in more detail at the IACD definition again

“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.”

This definition can be seen as embodying a set of underpinning values, a purpose and a set of methods for work.

A. Underpinning values

Within the definition are both explicit and implicit statements about the values and ethos that should underpin practice; these can be expressed as:

Commitment to rights, solidarity, democracy, equality, environmental and social justice.

This value statement positions professional practice as working according to ethical standards applied in various contexts, working with people and organisations with different agendas.

B. The purpose

Within the definition is a statement about the purpose of community development:

To work with communities to achieve participative democracy, sustainable development, rights, economic opportunity, equality and social justice.

This high-level purpose statement can be used as a template against which to measure both the journey and the destination.





C. The central methods and processes

Within the definition there is a clear statement of the methods and processes adopted by community development practitioners:

“(the) organisation, education and empowerment of people within their communities...”.

Community development methods of organisation and education are distinguished by their focus on and concern with how participants can be enabled to empower themselves, and by the linking together of organisation and education, of action and learning. This process is based on dialogue between participants and the community development practitioner, in her/his role as organiser/educator; it needs to be based on the development of mutual respect, trust and learning. We acknowledge here the tensions in community development practice, the importance of dealing with uncertainty and contradiction, of challenging the status quo and what one respondent in our consultation has called the application of ‘competent solidarity’.

But who are the participants?

D. Participants

The IACD definition refers to **people within their communities, whether these are of locality, identity or interest**. The inference here is that the primary groups of people the community development practitioner will be working with are those within communities; and clearly this is at the heart of community development. But a community doesn’t exist in a bubble; it constantly interacts with a wide variety of government agencies, non-governmental organisations, businesses, service providers and decision-makers, politicians and the wider civil society.

This highlights the two-way direction in which community development practitioners must work: both with people within their communities and with a wide range of agencies and organisations that may lie outside those communities e.g. government, local authorities, non-governmental organisations, private sector, international and national donors and other funders etc. So, the organisational and educational work that the practitioner engages in also relates to influencing those external agencies to work in more empowering ways with communities.



We have identified eight themes that are common across practice in community development. These are:

- Putting values into practice
- Engaging with communities
- Ensuring participatory planning
- Organising for change
- Learning for change
- Promoting diversity and inclusion
- Building leadership and infrastructure
- Developing and improving policy and practice

Figure 1. Themes common across community development practice around the world.



This figure is illustrative only and not intended to imply some sort of artificial linear process whereby one follows the other. The muddy realities are that there will be a continuous feedback loop between each of these themes as the community development practitioner works with people in communities and with the many agencies and organisations that impact upon those communities.





We then identified key areas related to each of these themes for community development practice carried out by people whatever their occupation. Following from this, we have developed standard statements for each of the key areas about what practice should demonstrate.

This detail is set out in the following sections.

As already noted, professional community development practice encompasses a range of occupational settings. Within particular roles, practitioners will be focused more on some themes and work areas than others and may not have the opportunity or the need to practice in ways that relate to all of the standard statements. All community development practitioners should nonetheless have an awareness of all the themes, work areas and standard statements so that they know how their practice relates to and impacts upon wider processes of change.

The strategies and tactics that communities choose to adopt (and that are most likely to enable them to achieve positive change) vary greatly, under the influence of different political, economic, environmental, social and cultural contexts. The role of community development practitioners in relation to these choices is to enable communities to develop their understanding of these contexts and their implications, and to deliberate together to reach their own decisions about their aims and how they seek to achieve them; it is not to decide for communities what strategies and tactics they should adopt, although community development practitioners should be using their educational and organisational expertise to share with the people they are working with new ideas and opportunities. Practitioners need to know when to adopt both directive and non-directive interventions.

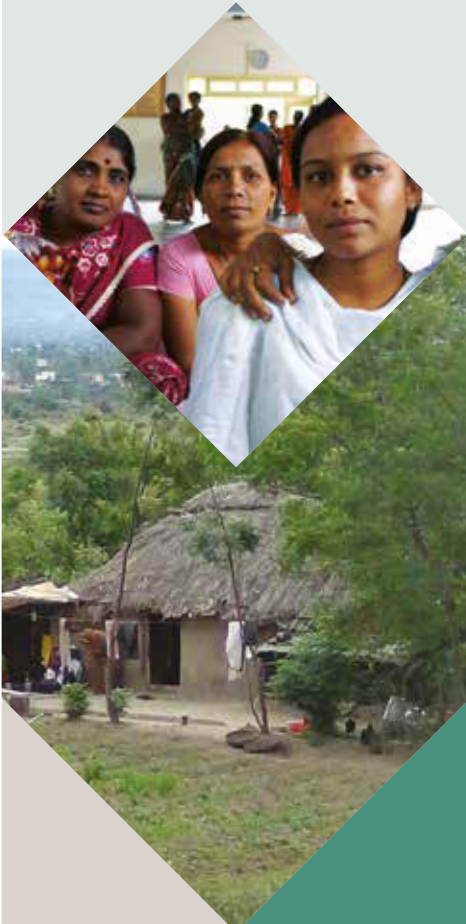




The themes, key areas and statements about practice provide guidelines for community development practice; they are not intended to imply preference for one type of strategy or tactic over another.

TABLE 1:
Themes and
Key Areas

THEMES	KEY PRACTICE AREAS
Values into practice	Understand the values, processes and outcomes of community development, and apply these to practice in all the other key areas.
Engaging with communities	Understand and engage with communities, building and maintaining relationships with individuals and groups
Participatory planning	Develop and support collaborative working and community participation
Organising for change	Enable communities to take collective action, increase their influence and if appropriate their ability to access, manage and control resources and services.
Learning for change	Support people and organisations to learn together and to raise understanding, confidence and the skills needed for social change.
Diversity and inclusion	Design and deliver practices, policies, structures and programmes that recognise and respect diversity and promote inclusion.
Leadership and infrastructure	Facilitate and support organisational development and infrastructure for community development, promoting and providing empowering leadership.
Developing and improving policy and practice	Develop, evaluate and inform practice and policy for community development, using participatory evaluation to inform and improve strategic and operational practice.



Themes, Key Areas and Statements about Practice

THEME 1: Values into practice

This theme focuses on understanding of the values that underpin community development practice in all contexts, the processes on which it is based and the outcomes that result from it; and the application of this understanding in the practitioner's own context.

Community Development Practice KEY AREA 1:

Understand the values, processes and outcomes of community development, and apply these to practice in all of the other key areas.

In this Key Area, community development practitioners working in a range of disciplines should demonstrate that they:

- a. Understand the values, processes and outcomes of community development within their own context and role.
- b. Know how to develop themselves as a community development practitioner.
- c. Know how to support and promote community development within the practice of their own and other organisations.



THEME 2: Engaging with communities

This theme focuses on getting to know the communities the practitioner works with, understanding the issues that impact on them and developing the relationships that provide the basis for working for positive change.

Community Development Practice KEY AREA 2:

Understand and engage with communities, building and maintaining relationships with individuals and groups

In this Key Area, community development practitioners working in a range of disciplines should demonstrate that they:

- a. Understand the social, political, economic, cultural and environmental factors impacting on local communities, particularly marginalised groups.
- b. Understand how to get to know a community, identifying assets, needs, informal networks, interests, motivations, power dynamics, barriers to participation and opportunities, and how to make use of research skills in doing this
- c. Know how to seek out and engage with all sections of the community, listen and communicate effectively in person and through media accessible to them.
- d. Understand, respect and recognise the work, values, capabilities and objectives of groups involving all sections of the community, and build relationships based on mutual trust.
- e. Know how to work with communities and others to identify opportunities to develop participation and inclusion and how to overcome barriers to these.
- f. Know how to work with communities towards collective agreement, recognising where there are conflicts of interest and using effective ways of resolving these.



THEME 3: Participatory planning

This theme focuses on developing community participation and empowering partnerships and supporting communities and agencies to develop the skills to sustain these.

Community Development Practice KEY AREA 3:

Understand Develop and support collaborative working and community participation

In this Key Area, community development practitioners working in a range of disciplines should demonstrate that they know how to:

- a. Assist communities to understand local, national and global political processes and where power and influence lie.
- b. Enable communities to understand and utilise both existing research information and the application of research methods in their own setting.
- c. Initiate and participate in partnership and collaborative working for the empowerment of communities, acknowledging and addressing conflicts of interest.
- d. Promote relationships between communities, public bodies, non-governmental organisations and other agencies for the empowerment of communities and in pursuit of their interests.
- e. Influence public bodies and other decision-makers and service providers to build effective and empowering relationships with communities
- f. Work with communities and agencies to identify needs, opportunities, rights and responsibilities, acknowledging and addressing conflicts of interest
- g. Break down barriers to community participation and enable community representatives to play active roles in strategic planning, decision making and action.



THEME 4: Organising for change

This theme focuses on enabling communities to take collective action and to develop the skills needed for this; and on developing a context where their collective action is sustained and supported as a positive force for change.

Community Development Practice **KEY AREA 4:**

Enable communities to take collective action, increase their influence, access resources and participate in managing and delivering services.

In this Key Area, community development practitioners working in a range of disciplines should demonstrate that they know how to:

- a. Enable people to work together, identify what they want to achieve, and develop groups and activities.
- b. Support communities to organise to bring about positive change.
- c. Support people to effectively manage and address conflict, within and between communities or community groups.
- d. Influence decision makers to recognise the potential benefits of collective action by communities and build relationships with them.
- e. Support communities to engage in participatory budgeting and the management and ownership of land, resources and services.
- f. Support communities to access resources, funds and technical aid to realise their activities.



THEME 5: Learning for change

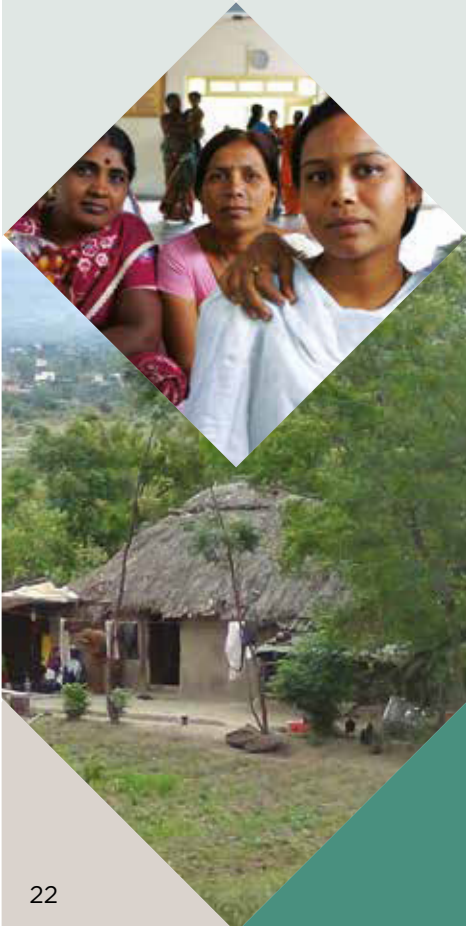
This theme focuses on facilitating the learning of people in communities and practitioners working with them in support of their priorities for change and development.

Community Development Practice KEY AREA 5:

Support people and organisations to learn together for social change

In this Key Area, community development practitioners working in a range of disciplines should demonstrate that they know how to:

- a. Use people's experiences, knowledge and skills as the starting point of participatory activities and methods for then identifying and meeting learning needs of participants and practitioners.
- b. Develop learning opportunities and activities to meet expressed needs in dialogue with individuals and groups on the development of their communities.
- c. Use effective communication skills such as active/ empathetic listening, and also written and visual communication, social media, film and print media and ICT - to support collective learning and community action.
- d. Promote change that reflects the values and aims of community development through community learning.
- e. Support partnering governmental, non-governmental and private sector organisations to identify the learning needs of their staff in relation to community development.



THEME 6: Diversity and inclusion

This theme focuses on recognising diversity and supporting inclusion as core aspects of practice.

Community Development Practice KEY AREA 6:

Design and deliver practices, policies, structures and programmes that recognise and respect diversity and promote inclusion.

In this Key Area, community development practitioners working in a range of disciplines should demonstrate that they:

- a. Understand how social, political, economic, cultural and environmental factors impact on different sections of the community, particularly marginalised groups.
- b. Work in inclusive ways across diverse and marginalised communities, ensuring that methods of engagement with communities promote inclusion and respect diversity.
- c. Know how to support groups to develop the skills and confidence to involve marginalised communities.
- d. Know how to challenge discrimination by agencies working in communities and by community groups, and support people who are excluded, marginalised or discriminated against to participate fully and actively in activities and groups.
- e. Know how to demonstrate cultural humility, creating spaces that are safe for people with different world views and perspectives, including indigenous ways of knowing and doing, to participate fully.
- f. Know how to support agencies and communities to adopt inclusive practices and respect diversity.
- g. Know how to develop and advocate for socially inclusive policies, programmes and practices.



THEME 7: Leadership and infrastructure

This theme focuses on developing empowering leadership in and with communities and developing the infrastructure for community development and sustainable social change.

Community Development Practice KEY AREA 7:

Facilitate and support organisational development and infrastructure for community development, promoting and providing empowering leadership

In this Key Area, community development practitioners working in a range of disciplines should demonstrate that they:

- a. Support groups to review their own practices and policies and external opportunities and threats.
- b. Support groups to plan for their future sustainability, and to develop strategic and business plans to achieve their aims and objectives.
- c. Support the development of capacities for accountable and democratic leadership within communities.
- d. Know how to influence and advise on organisational structures, culture, policies, practices and behaviours to support community development within own and partner organisations.
- e. Understand the political context and the opportunities, challenges and risks arising from it; and support communities and partners to do so and to decide on strategies in that context.
- f. Nurture and encourage local community leaders to adopt democratic, participative and inclusive styles of leadership for working with communities and in partnerships that seek to involve communities
- g. Support and influence organisations to develop work systems that promote effective community development practice.



THEME 8: Developing and improving policy and practice

This theme focuses on using evidence from participatory evaluation, and from analysis of relevant external factors, to inform and develop policy and practice.

Community Development Practice KEY AREA 8:

Develop, evaluate and inform practice and policy for community development, using participatory evaluation to inform strategic and operational practice.

In this Key Area, community development practitioners working in a range of disciplines should demonstrate that they know how to:

- a. Review and evaluate community development activities and practice using participatory methods.
- b. Support community groups to use monitoring and evaluation to reflect on progress, learn from experience, evidence impact and inform future action.
- c. Gather and use evidence from own practice and from communities worked with to inform and influence the development of policy and practice.
- d. Analyse the impact of social, political, economic, cultural and environmental change on community development practice in own context.
- e. Support practitioners and community groups to use participatory monitoring and evaluation of community development activities to reflect on and develop practice and to demonstrate the achievement of outcomes with communities.
- f. Assess the evidence from evaluations of community development activities and analysis of the wider social, political, economic and environmental context to inform the development of policy and practice.
- g. Incorporate critical reflection processes into our work, in order to identify and apply learnings, and continually improve our practice.
- h. Prepare accountability and evaluation reports for one's agency, funders and other stakeholders, including impact measures.



CONCLUSION AND NEXT STEPS

Working towards a shared set of International Standards was always the logical next step in developing a shared definition of community development. Just as the definition gains growing support for its adoption and use, we hope that these International Standards will also.

In the opening sections of this paper, we stated that we see these International Standards as a starting point for community development practitioners working in different countries to apply and adapt to their different working contexts – socially, economically, culturally and politically. We recognise that these contexts vary considerably, and so the Standards are not intended to be prescriptive. IACD is not a regulator of practice and there is no obligation or requirement on practitioners or organisations to adopt these standards. However, in developing these standards, our intention is to offer them as a guide for practitioners, education and training providers, employers, regional and national CD associations and to national governments, to be used to enhance the quality of community development practice and the quality of professional development programmes and opportunities. These shared international standards also offer an opportunity for enhancing international collaboration and exchange in community development teaching and practice globally.

More than anything, we hope that as shared international standards, they will support a growing global understanding and inter-connectedness of practice among those engaged and involved with community development.

How might the International Standards be used?

While the Standards can be used as a guide to help collectively identify the destination (outcomes) and shape the journey (process) they can also be used to critically reflect on both the journey and the destination. In other words, they can be used to plan, implement and review action and support learning from the process.

As such, they can be used by all community development practitioners in many ways –

- to build shared awareness and understanding of what community development is,
- to promote the values upon which community development is based,
- to enhance practice,
- to inform theory and policy
- to shape academic and practice-based learning.



We hope that they will be embraced by community development practitioners and used in a complementary manner in countries where national standards and frameworks already exist, and as a guiding resource in those countries where no national standards have been developed.

As part of our consultation process on the draft Standards, we asked for specific ideas on how the Standards might be used. We have included these ideas below:

- To generate discussion on the purpose, values and key areas of community development in global and local contexts, within and between communities and between different agencies and organisations
- To develop resources that help to demonstrate how different contexts impact on shared areas of practice within different countries/communities
- To support international networking and sharing of practice examples and experiences
- To build shared understanding within communities and within organisations about the key purpose and values of community development
- To support discussions around participatory planning and community ownership that build collective action and empowerment
- To inform the design of pre and in-service education and training of community development practitioners
- To develop reflective practice self-assessment learning tools
- To support the development of stories from the 'field' sharing examples of how the Standards are being used to support practice development – perhaps around each of the Key Areas – international examples around common/shared themes
- To develop international resources for inclusion in programmes of education and training – drawing out the contestations and sensitivities associated with practice
- To inform the IACD Global Community Development Exchange (GCDEX) repository of teaching and learning resources
- To provide a 'common base' upon which to develop international research and scholarship exploring aspects of community development practice





To support shared learning we encourage you to share how you are using these Standards. As a first step to building live “*Communities of Practice*” IACD will be hosting an open forum on the Standards on its website and, through GCDEX, we shall be creating a special section where members can share how they are using the Standards and any resources they develop relating to them. It is also our intention to support the establishment of an international forum for community development educators.

In the 1970s and 80s, IACD ran *the Community Development Training Clearing House*. This has long closed and with the wider proliferation (and in some cases loss) of under-graduate and graduate programmes around the world claiming to offer some level of community development education and training, such a role is now well beyond our current means. Over the coming years, however, the IACD Training and Professional Development Committee will work with partners to design and accredit courses, including online programmes and continuing professional development modules, aimed at community development practitioners from different countries, and including an accredited element to our Practice Exchange short course study visit programmes.

If you are interested in participating in this work and in joining the IACD International Standards “*Community of Practice*”, please contact the IACD Training and Professional Development Committee Chair John Stansfield jstansfield@unitec.ac.nz

This report was prepared for IACD by Colin Ross, Anna Clarke, Charlie McConnell, Paul Lachapelle and John Stansfield. IACD wishes to acknowledge the considerable support received from the Community Learning and Development Standards Council Scotland.



About IACD

IACD is the only global network for professional community development practitioners. We support development agencies and practitioners to build the capacity of communities to realise greater social and economic equality, environmental protection and political democracy.

What do we do?

IACD links people to each other. We facilitate learning and practice exchange, both virtually and face-to-face. We work with partners to deliver regional, national and international events, study visits and conferences. We document the work that our members are doing around the world by collecting case studies, tools and materials on community development, and sharing these through our website, publications and ebulletins. We carry out research projects, drawing on international experience.

IACD aims to give its members a voice at the global level, advocating for community development principles and practice in international forums and consultations. IACD has consultative status with the UN and its agencies.

Contributing articles

Our international *Practice Insights* publications are issued three times a year, each one focusing on a particular theme of relevance to community development. If you would like further information or to contribute to future editions, please contact charlie.mcconnell@iacdglobal.org Alternatively, IACD members are welcome at any time to contribute news items, research, case studies or other materials to our members' Facebook site and to the IACD website.

Join us

For full details and to join, go to www.iacdglobal.org/join-us.

Benefits of membership include:

- Daily Facebook News posts about community and international development;
- Access to the Global Community Development Exchange resource bank on the IACD website;
- Opportunities to participate in Practice Exchange study visits;
- Discounted rates at IACD conferences;
- Discounted subscriptions to the *Community Development Journal*;
- Opportunities to share your work and experiences with a global audience, through our website, Facebook sites and other publications;
- Members also have the opportunity to nominate to serve on the IACD Board of Directors.

www.iacdglobal.org

IACD's Practice Insights magazine

sharing practice and research about community development from around the world.



Back issues are available here: www.iacdglobal.org/category/resources/magazine/

Epistemology and community-worker
education: Questioning the knowledge we
value / valuing the knowledge we question

Epistemology and community-worker education: Questioning
the knowledge we value / valuing the knowledge we
question is licensed under a Creative Commons Attribution-
NonCommercial 4.0 International License.



This publication may be cited as: Beckford, M. (2018).
Epistemology and community-worker education: Questioning
the knowledge we value / valuing the knowledge we
question, *Whanake: The Pacific Journal of Community
Development*, 4(1), 36–44.

Founded at Unitec Institute of Technology in 2015

An ePress publication

epress@unitec.ac.nz
www.unitec.ac.nz/epress/

Unitec Institute of Technology
Private Bag 92025, Victoria Street West
Auckland 1142
New Zealand

Epistemology and community-worker education: Questioning the knowledge we value / valuing the knowledge we question

MORRIS BECKFORD

Abstract

An appreciation and respect of how knowledge is created, classified and perpetuated is integral to community-work praxis. As community workers, ensuring that we have an epistemological foundation that guides our practice in a way that focuses on the systemic challenges and oppressions of those we serve is central to how we engage with communities. What we are taught, formally and informally, is grounded in the epistemic foundations of those who teach us. We in turn use that knowledge in our everyday engagement with the communities and individuals we serve. These epistemologies can and will cause harm if we are not careful to ensure that those we teach are taught the skills to engage with others in a way that does not eliminate or diminish their ways of knowing and creating knowledge.

Introduction

Much of what I know about the practice of helping others comes from my grandmother. She believed in a Christian God. For her, that meant total and absolute adherence to the Ten Commandments, being good to everyone – even the ones you could probably justify being tossed down a stairwell – and living a life free of fear. We lived in a small community where there was not much electricity and after Wednesday Night Meeting at church, my grandmother would accompany a group of women home, in the dark, and then

make her own way home. On occasion I would accompany her. One particular trip stands out.

The last stop before returning home was about a 20-minute walk from our house. On our way back, when she blew out the zinc kerosene lamp, I grew alarmed and asked her why she was blowing it out when it was so dark. She told me that there was nothing to be afraid of because God was with us. I pondered for a moment and asked her why she needed to take “these people” home if they believed in the same God. She told me that we all had a responsibility to take care of each other and to be good to one another, judgement free.

Although I am quite sure she had no idea, and perhaps would not have cared much, about epistemology, she, like many in her church, believed in what Koch (2005, pp. 1-23) refers to as the exclusivity of text, the Bible, in the creation of truth. The foundation of what my grandmother knew and understood to be true drove how she interacted with the people and systems around her. A large part of recognizing the empowering value of what others know and the ways others come to know (Bernal, 2002; Hunter, 2002) is a valuing of those differing epistemologies. My aim here is to call upon community-work practitioners to resist a hierarchy of knowledge in which the ‘learned’ practitioners are the only ones able to know. The term community work is used generically to refer to people who work with communities.

Central to community-work praxis is an epistemological foundation that shows an acceptance of, and appreciation for, the differing ways that community members, and communities, come to know. This appreciation and acceptance creates space for an understanding that there is inherent value in not only what community members know but in how they come to know. When community workers position this knowledge in a space that does not delegitimize it, a space is created for better engaging with community. Since what is taught, formally and informally, is grounded in the epistemic foundations of the educator (Bernal, 2002; Sinclair, 1999; Hunter, 2002), community workers then must also be careful not to intentionally or unintentionally engage in delegitimizing praxis gained from those who teach them.

What is epistemology?

Broadly speaking, epistemology is the branch of philosophy to do with questions of what we know as humans and how we come to know (Anastas, 2002; Williams, 2001; Hunter, 2002). Our epistemic foundations generally fall into one of two categories – objectivism or subjectivism. Objectivism looks at observations as the way of gaining knowledge and suggests that what we consider to be truthful and meaningful can only be defined through those observations (Crotty, 1998; Levers, 2013).

Subjectivists, on the other hand, argue that what we know or come to know is “always filtered through the lenses of language, gender, social class, race and ethnicity” (Denzin & Lincoln, 2005, p. 21). This approach suggests that “unaffected and universal knowledge of an external reality is not possible

beyond individual reflections and interpretations” (Levers, 2013, p. 3). For example, a classification of a neighbourhood as ‘bad’ is achieved through particular lenses. ‘Bad’ also means something. ‘Bad’ may mean gun violence or substance abuse, for example. It means something negative, and such an understanding comes from a perception or a reality that is filtered through a particular lens.

Problematizing the foundations of how we come to know

We come to know in different ways. Generally though, an educator’s epistemological framework provides the lens through which every lesson is taught. A framework highlighting the supremacy and infallibility of Western thought and thought processes – of who can know and who is capable of knowing, what is valuable knowledge and how that knowledge is seen as valued – continues to govern everything community workers do as practitioners. Sinclair (2004), in looking at Aboriginal social-work education and its implications for practice, highlights the intellectual colonization that can occur when education is used as a tool of oppression and assimilation. The removal of Aboriginal children from their families, for example, destroying the fabric of generations of Aboriginal families (Sinclair, 2004; Smith, 1999; Fast & Montgomery, 2016; Blackstock, 2016) has roots in an epistemological framework that normalizes White Western educational thought and institutions as normalcy. Arguably, we are now experiencing a similar challenge with the removal of children from Black families in many Western countries.

Community-work educators who engage in the process of knowledge making from a Critical Race Theory (CRT) lens, for example, create spaces where there is acknowledgement of the centrality of systemic racism and perpetuated knowledge that demands the analysis of race at that level. Such an epistemic framework rejects ideas like colour-blindness, neutrality, meritocracy and objectivity. It positions the experiences of the oppressed at the core of contextual and historical analysis; it sees racism as a core contributor to the manifestation of pockets of disadvantaged and advantaged groups; it insists on the validity of the experiences of peoples of colour in knowledge making; and it works towards the end of racial oppression and subjugation (Aylward, 1999; Dixson & Rousseau, 2006; Ladson-Billings, 2006; Ladson-Billings & Tate, 2006; Abrams & Moio, 2009). While there are inherent dangers to espousing a single ideological approach to community work and community-work education, having a foundation that does not ignore the ways of knowing of peoples historically perceived as less than human creates a space for community workers to work with communities in an equitable context.

A problematic alternative to this is a Eurocentric epistemology. A cornerstone of a Eurocentric epistemology, which drives our capitalist mentality, is meritocracy. The capitalist mentality of our meritocratic system perpetuates the notion that all individuals get what they deserve based on hard work and merit (Bernal, 2002). Such a view leads to belief systems that people of all races, genders, abilities, sexualities and so on ought to be able

to engage with systems in the same way. A community worker who works with communities from this perspective will believe that all people are able to thrive and survive if they are just empowered do better, and want better. The strategies used will be limited in their ability to support communities with complex needs. It is not until practitioners engage with and respect other ways and others' ways of knowing that they can engage with communities from an equitable space.

Practitioners' consciousness must be raised to ensure that working with communities is done positively. Cappiccie et al. (2012) raised the consciousness of their Bachelor of Social Work students by facilitating dialog about the ways in which Disney perpetuates micro-aggressive stereotypes in its animation films. In looking at *The Lion King*, for example, they note the way Disney played on the audience's fondness for royalty and the fear that those on the margins – the hyenas – would take over and destroy everything. We know that only certain bodies are characterized as royalty while others are perpetually relegated to the margins, like the hyenas, where they are feared. We need only look at the experiences of many African Americans who moved or tried to move into 'white' communities in the 1950s and '60s to see how these stereotypes have taken root. Using an approach that does not lend credence to the existence and challenges of racism, for example, renders these discussions meaningless and leaves the consciousness of practitioners in a less-than-optimal space.

Questioning the knowledge we value / Valuing the knowledge we question

The historical underpinnings of social work as a profession are not dissimilar to my grandmother's sentiments, and have at their base principles of community development and practice. In the nineteenth century social work and social workers focused on helping the 'poor' through the lens of 'deserving and undeserving poor', where people were classified according to the social worker's own moral code. Those deserving of help were people who found themselves in poverty through unfortunate circumstances – loss of a job, loss of a spouse and so on. They were not the people to walk into poor houses, where those existed, seeking assistance. Implicit in the 'deserving poor' was a 'fallen' class identity. They experienced a change in circumstances, not in 'proper behaviour'. They were clean and neat people with a modicum of respectability. The underserving poor were those people classified as lazy and dirty (Stokes, 2016).

Just how the social-work profession came to classify people as underserving or deserving was tied directly to what social workers classified as knowledge and how practitioners went about creating, normalizing and perpetuating that knowledge. Such perceptions of the ways people come to know often get wrapped up in ideals and begin to colour the ways practitioners engage with communities. As Hunter (2002) notes, the story for Blacks and other peoples of colour "reads something like this: Blacks do not

do well because they think of themselves as victims and are lazy [never mind the 300-plus years of unpaid labour of colour that built much of the British empire]; many Latinos (and some other immigrants) do not succeed because they refuse to assimilate and learn English..." (p. 126). Such an epistemological foundation views race and ethnicity as ephemeral obstacles to progress. Community workers who embrace this mentality in any form run the risk of perpetuating mythological stereotypes of the very people and communities they want to help. Their work, in essence, will focus more on the individual and less on the oppressive systems we know wreak havoc on the lives of peoples of colour (Anderson, 2016; Bernal, 2002).

Though not focused on traditional community work or community-development work, Bernal's (2002) excerpt from Angela's (a Chicano college student) story is fitting here:

I have to say that my high school was pretty discriminatory because I feel that I wasn't tracked into a College program and I think I had the potential to be. Except because I was from the other side of the tracks, no one really took the time to inspire me... I had a high school English teacher who had asked us to write an essay. And I had written it about the death of my sister. And when she gave it back to me she gave me a D. And she said it was all wrong. And I just couldn't get how she was, first of all, insensitive and then second of all, criticizing me on an experience she didn't have and that only I could write about. And so that's when I think I started to feel the discrimination, almost in the way, I guess in the experiences of what you talk about or what you don't talk about in school. And what's academic and what's not academic (p. 105).

Colonial domination of what is acknowledged and respected as knowledge continues to govern our systems, making it ever harder for peoples with different and non-conforming experiences to be appreciated as having the capacity to gain and create knowledge. My aim here is not to characterize Angela's experience as irrefutable knowledge; rather it is merely to acknowledge it as knowledge that can be interrogated, appreciated and problematized where necessary, not dismissed. Community-work practitioners will engage with similar types of knowledges. When practitioners dismiss this knowledge, they disregard the ways the knowledge was gained and become indifferent to those who hold it. Interrogating and problematizing certain knowledges begins to show a certain level of knowledge valuing.

Colonization of other ways of knowing is a characteristic of Eurocentric epistemologies that inherently devalue the ways of knowing of the colonized. Smith (1999) argues that it was, ironically, during the enlightenment that the worst kind of imperialism took place. Systems of oppressions were canonized with the positioning of Western ways of knowing as the dominant method of gaining knowledge. Aboriginal lands were 'discovered', people, plants, animals and land were tagged, pacified, eliminated where warranted, categorized and claimed. After this, Western ideologies turned to the colonization of the systems of knowledge through the systemic theft of African, Asian, Aboriginal and other ways of knowing as new Western 'discoveries'. It was not until late in high school that I was taught, in a single class, that there were kingdoms in Africa and there was such a thing as Black royalty. Until then all I knew was

that Blackness started at slavery.

Community workers must understand that community members who do not fit with prevailing ideologies of learnedness do have knowledge that can be useful in the fight against systems of oppression. Such an understanding will position practitioners in a manner that will aid in helping communities to engage in effective community development. Community leaders like Saul Alinsky believed in the need for the people to take an active role in tossing off the veil of their oppressors. He believed that oppressed people had a responsibility and a right to do what needed to be done to get at the rights that are often kept from them. It is only with an epistemology that recognizes that anyone can come to know, and that anyone has a right to know and to create knowledge, that we are able to challenge systems of oppression. Experiences of racism and sexism and homophobia and xenophobia, and so on, by people who do not have a voice, must be respected and treated as real and legitimate knowledge in order for community workers to engage with those people in a meaningful way.

Concluding with implications for practice

A community worker's epistemic foundations have a profound effect on the practice of community work. The work of engaging and developing communities is a challenging one. My grandmother's ways of helping people were inherently respectful. She believed that anyone could learn how "to fish". At times, small victories are often accomplished after much hard work of pulling together multiple competing priorities. Practitioners engage in this work with bodies that are not traditionally positioned as bodies that are capable of knowing. And they certainly are not often positioned as those capable of generating usable knowledge. Positioning the knowledge of those we serve as inferior to our own learnedness can be dangerous when we are faced with situations that require contextual knowledge. My grandmother, for example, knew her community well enough to walk at night by herself. Although she believed in God, she also knew her neighbours and knew where not to travel by herself during the night. There have been times when I have leaned, considerably, on the knowledge of community members who had greater understanding of the political workings of their communities.

A practitioner's understanding of epistemology, of who can know, what they can know and how they go about knowing impacts what we choose to perpetuate. Community workers will choose approaches that fit with their own epistemic foundations. If they believe in a feminist approach then they will practice from a feminist perspective and explore not just those pieces of our world having to do with ideals of masculinity or femininity, they will instead explore our whole world from that perspective. If they use a CRT lens they will do the same with a focus on the centrality of race. They must look at what we mean by community work and community work education from their epistemic lens, and clearly identify what it is supposed to be as a practice, so that they can provide the approach necessary as practitioners.

There are many places and spaces where community's challenges

come together to form an often impenetrable trap of oppression. Community workers must work with community to gain a better understanding of the issues at these intersections. In order to do this, practitioners will need to engage in praxis that values the ways that communities come to know. An appreciation of how a community's different and differing ways of knowing must be appreciated. Such an appreciation helps workers to understand that economically maligned communities did not just magically appear, already impoverished. Reflexive workers recognize that there are historical reasons for such levels of poverty, often having to do with marginalization, exclusion, greed, fear and a myriad of other prevailing forces of oppression. This appreciation, for example, leads practitioners to a greater recognition of the exclusionary tactics used by White middle-class Americans to keep Blacks from coming into their neighbourhoods, which forced them to gather in often overpriced ghettos that bred many of the issues Blacks face today (Anderson, 2016). Practitioners ought to be careful to not engage in the continuation of ideologies that perpetuate systems of oppression.

References

- Anastas, J. W. (2002). *Keynote Address: Fourteenth National Assembly on Doctoral Research in Social Work*. New York: New York University College of Social Work. Retrieved from: https://kb.osu.edu/dspace/bitstream/handle/1811/36954/14_Anastas_paper_.pdf
- Anderson, C. (2016). *White rage: The unspoken truth of our racial divide*. New York: Bloomsbury Publishing.
- Aylward, C. (1999). *Canadian critical race theory: Racism and the law*. Halifax, Canada: Fernwood Publishing.
- Bernal, D. D. (2002). Critical race theory, Latino critical theory, and critical raced-gendered epistemologies: Recognizing students of colour as holders and creators of knowledge. *Qualitative Inquiry*, 8(1), 105-126.
- Blackstock, C. (2016). The occasional evil of angels. In S. Hicks, & J. Stokes (Eds.), *Social work in Canada* (4th edition) (pp. 54-63). Toronto, Canada: Thompson Educational Publishing.
- Cappiccie, A., Chadha, J., Nin Lin, M., & Snyder, F. (2012). Using critical race theory to analyze how Disney constructs diversity: A construct for the Baccalaureate Human Behavior in the Social Environment curriculum. *The Journal of Teaching in Social Work*, 32(1), 46-61. doi:10.1080/08841233.2012.640252
- Crotty, M. (1998). *The foundation of social research: Meaning and perspective in the research process*. Thousand Oaks, CA: Sage.
- Levers, M. D. (2013). Philosophical paradigms, grounded theory, and perspectives on emergence. *Sage Open*, October-December (1-6). First published online December 17, 2013, <https://doi.org/10.1177/2158244013517243>
- Dixson, A. D. & Rousseau, C. K. (2006). Introduction. In A. Dixson et al. (Eds), *Critical race theory in education: All God's children got a song* (pp. 1-8). New York: Routledge.
- Fast, E., Montgomery, H. M. Social work and indigenous peoples: Social justice and self-determination. In S. Hicks, & J. Stokes (Eds), *Social work in Canada* (4th edition) (pp. 272-305). Toronto, Canada: Thompson Educational Publishing.
- Hunter, M. (2002). Rethinking epistemology, methodology, and racism: Or, is White sociology really dead? *Race and Society*, 5(2), 119-138.
- Koch, A. M. (2005). *Knowledge and social construction*. Toronto, Canada: Lexington Books.
- Ladson-Billings, G. & Tate IV, W. F. (2006). Toward a critical race theory of education. In A. Dixson et al. (Eds), *Critical race theory in education: All God's children got a song* (pp. 11-30). New York: Routledge.

Sinclair, R. (2004). Aboriginal social work education in Canada: Decolonizing pedagogy for the seventh generation. *First Peoples Child and Family Review*, 1(1), 49-61.

Smith, L. T. (1999). *Decolonising methodologies: Research and indigenous peoples*. London, UK: Zed Books.

Stokes, J. (2016). Toward a history of social work: The emergency of a profession. In S. Hicks, & J. Stokes (Eds.), *Social work in Canada* (4th edition) (pp. 32-73). Toronto, Canada: Thompson Educational Publishing.

Williams, M. (2001). *Problems of knowledge: A critical introduction to epistemology*. Oxford, UK: Oxford University Press.

Morris Beckford has worked in the non-profit sector doing community work for over 15 years and is currently the Director of Community Health and Wellness for a community health organization in Toronto. He is a co-founder of Branded: Youth Entrepreneurship Conference, which engages Black and newcomer youth entrepreneurs in Toronto. He is currently working on his PhD at York University's School of Social Work where his research focuses on leadership in non-profit organizations. His research interests also include race, ethnicity, anti-Black racism, community development, community engagement, diversity, community program evaluation and quality improvement in community programs.

Intergenerational transmission of
communication – a Tongan perspective

Intergenerational transmission of communication – a
Tongan perspective is licensed under a Creative Commons
Attribution-NonCommercial 4.0 International License.



This publication may be cited as: Fuka-Lino, A. (2018).
Intergenerational transmission of communication – a Tongan
perspective, *Whanake: The Pacific Journal of Community
Development*, 4(1), 45-54.

Founded at Unitec Institute of Technology in 2015

An ePress publication

epress@unitec.ac.nz
www.unitec.ac.nz/epress/

Unitec Institute of Technology
Private Bag 92025, Victoria Street West
Auckland 1142
New Zealand

Intergenerational transmission of communication – a Tongan perspective

'AULOLA FUKA-LINO

Abstract

Positive youth development requires good information to improve outcomes for service provision and delivery. This article discusses Tongan concepts that are central to effective intergenerational communication between parents, caregivers, people and at-risk Tongan youth. The concepts *fevahevahe'aki* (sharing), *fakafekau'aki* (connecting) and *tauhi vā* (looking after relationships) emerged out of qualitative research exploring communication with at-risk youth in South Auckland, New Zealand. These concepts are fundamental to reviving what, once normal practice, has become slowly diluted by globalisation. It is argued that communication is culturally constructed and that it is important to consider the cultural interplay of how communication is perceived, practised and understood in order to contribute positively to the development of young people.

Background

The escalation of death by suicide among Pacific people in 2010 and 2011 was most distressing for Pacific communities. Data showed there had been 30 deaths by suicide of Pacific people during this period (Ministry of Health, 2012; Youthline, 2013). An especially alarming aspect of this was how many were Tongan, and the youthful nature of this group aged 15-24 years (Counties Manukau District Health Board, 2012). A rapid community response was

orchestrated in a partnership between Pacific communities and the three Auckland District Health Boards (DHB) to establish the best way to intervene and to support Pacific communities. At a Tongan community *fono* (meeting) in 2011, the *talanoa* (discussions) focused on what could be done to address youth suicide and what services were available to support youth and their families. As noted, the term 'communication' was bandied about, as were words such as "we must communicate" (Tongan Youth Trust, 2011). The idea that communication issue(s) and/or barriers were a key factor in suicide and vulnerability amongst Tongan youth (Fuka-Lino, 2015) was clearly accepted.

Research on communication and Pacific youth vulnerability, more specifically Tongan, has not been adequately undertaken. However, Pacific researchers recognise and have documented various components of communication and Pacific youth vulnerability. Tiatia (2003) discovered that a lack of communication due to inability to speak English was a risk factor, and could lead to suicidal ideation and attempts amongst New Zealand-born Samoan youth. Puna (2013) highlighted how remaining culturally connected and having healthy communication contributes to positive wellbeing and having a balanced life for New Zealand-born Cook Island youth. The breakdown of parent-child relationships and communication has been identified as increasing the vulnerability of Tongan youth to suicide in Aotearoa New Zealand (Sinisa, 2013).

Cultural identity is important to Pacific youth and is central to their understanding of communication and sense of belonging (Anae, 1997). Many reports indicate that poor communication is a core issue for vulnerable Pacific youth. For example, according to Pacific health professionals and research academics speaking on a *Tagata Pasifika* documentary, communication is one of the major issues in relation to at-risk youth (Tagata Pasifika, 2010; 2013). Dr Siale Foliaki, a Tongan consultant psychiatrist, has also stated that the two fundamental signs to look out for in at-risk children are consistent aggression and inattention, often caused by parents' lack of communication. Foliaki highlighted that, gone unchecked, these influences often had dire consequences (Rees, 2003). What seems to be lacking to date in research on communication is literature based on Tongan understanding of youth communication. This area of research remains underdeveloped, especially in regard to cultural and intergenerational constructs and conceptualisations.

Context – a Tongan worldview

Tala 'o e fonua encapsulates and accounts for a Tongan worldview that centres on three notions: the sacredness within all things; the priority of people and family; and communication and relationships as fundamental to how people live and relate to one another. *Tala 'o e fonua*, made up of four words, translates to mean the following: *tala* is defined as to tell (Churchward, 1959, p. 446); *'o* is a preposition in this context meaning 'of'; *'e* is an article which represents 'the'; and *fonua* means 'land, country or territory' (p. 186). The term *tala 'o e fonua* translates as 'to tell the story of the land'.

Tongan communication practices are influenced by the Tongan worldview,

which locates values, beliefs and behaviours within the Tongan social system that underpins it and which is hierarchical, rankings being ascribed by birth. As in many cultures, there are narratives connecting people to their creation story through lineage to ancestors. There are different versions of why, where and how Tongan culture came about before the advent of Christianity. While the church plays a pivotal role today in facilitating social order and establishing what is expected to be *mo'oni* (truth) and *totonu* (right), long-time religious rituals associated with key life events are central to the *anga faka-Tonga*. Within a Tongan worldview there is sacredness in how things are related to each other. For example, the sacredness of people's relationships with the Gods transfers to the sacredness of the relationship between people and the monarchy, commoners and nobles. Tu'itahi describes this sacred relationship with these words:

Maintaining a sustainable, harmonious and balanced relationship with nature and one's fellow human beings, both at the individual and collective levels, illustrates the spiritual dimension of fonua. Since the introduction of monotheistic religion, Tongans re-conceptualized the spiritual dimension of fonua to include God, the creator of the universe. (Tu'itahi, 2009, p. 14)

The Tongan world is community and people focused, where the motivation is for the good of all, with lesser attention on the individual. It functions on a belief in the relationship between the parts of mind, body and soul as represented in the *fonua* concept (Tu'itahi, 2005). The chronicle of knowledge which is embedded in the Tongan worldview does not pertain to or focus on an individual but centres on sharing and mutual exchange for the benefit of the whole. Therefore, a Tongan worldview is based on knowledge that is transmitted through lineages and from ancestors to the next generation. It has strong roots within the *nofo 'a kainga Tonga* (the dwelling together of Tongan families) and how the Tongan society is socially constructed as in the *anga faka-Tonga* (Tongan way of life). The *anga faka-Tonga* highlights and gives meaning to the place of communication.

Relationships and social organisation are essential to the Tongan worldview, including ideals of what is sacred and not sacred. For example, there is sacredness in the relationship between a brother and sister, and this sets how they behave and communicate with one another and within the family. Mafile'o (2005) proposes that "Tongans are entwined within a matrix of multiple and complex inter-relationships, which govern the operation of inter-relationships and which in turn constitute well-being within a Tongan worldview perspective" (p. 135).

Meaning of communication

In any profession that deals with people there must be great investment in ensuring that there is a heavy communication element present that promotes shared narratives, experiences, and the opportunity to connect and build understanding. However, a considerable amount of literature assumes a

universal understanding of communication. DeVito (2003) proposes that communication means the arousal of common meanings with resulting actions between communicator and interpreter through the use of language or other signs and symbols. Furthermore, communication, here, is about sharing of information, ideas, hopes, attitudes, values, beliefs, dreams, fears, frustrations and the meaning of life (DeVito, 2003). Similarly, Chandler and Munday (2011) suggest it is the process used to send and interpret messages so they can be understood. From a social-work perspective, communication refers to “the capacity of an individual or group to pass on his feelings and ideas to another individual or group” (Day, 1972, p. 121). In contrast, Knapp, Hall and Horgan (2013) illustrate that communication is transmitted through behaviour and elements of speech rather than through the words themselves. For example, non-verbal elements include pitch, speed, tone and volume of voice, gestures and facial expressions, body posture, stance and proximity to the listener, eye movements and contact, and dress appearance.

In Tongan, the literal translation of communication is captured in three terms: *fetu’utaki*, *fetohi’aki* and *fehokotaki* (Churchward, 1959, p. 609). *Fetohi’aki* is “to write to or correspond with each other” (Churchward, 1959, p. 178). *Fetu’utaki* refers “to be joined together, to be connected or related to one another and to communicate...” (Churchward, 1959, p. 181). *Fehokotaki* means to be “in contact with or connected with, or communication with each other, to make mental contact with one another...” (Churchward, 1959, p. 156). The difference between the universal understanding of communication and Tongan forms of communication is that the Tongan places greater emphasis on the importance of connecting rather than a one-way process.

Intergenerational conflict and communication

Scholars highlight that there are many types of challenges young Pacific people face in this current climate, especially those who are of migrant parents and have moved to Western, modern and cosmopolitan societies such as New Zealand, Australia and the United States of America (see Morton, 1996; 1998; Morton-Lee, 2003; Anae, 1998; Hansen, 2004). These include tensions between the expectations of adhering to cultural norms within the home and the experience of applying these behaviours outside of the home. For example, Tupuola (1996) suggests that crossing between borders (home and school) often entails feeling tormented, confused, frustrated and alone. Communication between generations becomes a major factor in conflict where changes in technology have affected the way different generations communicate with each other.

Living in two worlds can be a reality that Pacific youths face, as they struggle to merge and make meaning of the values, beliefs and practices that they learn at home and at the same time connect with the social, educational and environments they find themselves in (Fairbairn-Dunlop & Makisi, 2003). One of the common challenges Pacific youths face is conflict with their parents and elders. This can lead a lack of understanding, and miscommunication between parents and children; and often relates back

to traditional values that Pacific parents have and their expectations of their children.

Cultural transmission of communication

This complexity of culture and communication is also interpreted variously due to differing cultural traditions. A study by Fuka-Lino (2015) noted that open communication and sharing of information is fundamental to a Tongan youth's upbringing, and that this also influences how they position themselves and view the world around them, and to their sense of meaning and connection to their world and their culture. These cultural links gave prominence to relationships and traditions that were essential in a Tongan youth's understanding of communication practices. Therefore, communication for Tongan youth is socially constructed within the Tongan world. Cultural concepts such as *fevahevahe'aki* (sharing information), *fakafekau'aki* (connecting with) and *tauhi vā* (relationship) were protective factors in strengthening and sustaining healthy and effective communication.

***Fevahevahe'aki* (sharing)**

Fevahevahe'aki is known to Tongans as a concept that is centred on communal sharing, and means to divide out to one another. The value and practice of *fevahevahe'aki* moves beyond simply sharing. It epitomises 'ofa (love, compassion and affection) with a 'selfless' giving and/or sacrifice (Mafile'o, 2005). 'Ofa is the catalyst of *fevahevahe'aki* within the communication process, especially with youth who are marginalised and oppressed in their own realities because they feel a sense of disconnection and have minimal trust in their environments (Fuka-Lino, 2015). Demonstrating 'ofa within the communication relationship ignites an emotional connection regardless of the spoken words.

Fevahevahe'aki also centres on delivering *fatongia* (responsibilities). For example, one may not wish to share something, however, because of one's responsibilities whether it is to the family and/or social structure, one is obliged to share. The association between *fevahevahe'aki* and *fatongia* constitutes that sharing and/or gifting within communication can relate to rank in the *nofo 'a kāinga*. Therefore, within a Tongan worldview, sharing that is attached to rank signifies acceptance of one's place in the *kainga* (position within the family) as well as submitting to those of higher rank.

***Fakafekau'aki* (connecting)**

Connections and connecting to people is paramount to the understanding of communication for Tongan youth. Having a sense of connection means more than just a physical presence or knowing each other. Connecting encapsulates a position and association of who you are and where you come from.

Fakafekau'aki, from a Tongan worldview, means connecting with or 'to bring into relationship with each other' (Churchward, 1953, p. 33). Mafile'o (2005) highlights *fakafekau'aki* as a process that establishes associations, connections and belonging to each other. For Tongan youth, *fakafekau'aki* creates a sense

of *maheni* (familiarity) and *fe'ilongaki* (knowing each other's identity and place) (Fehoko, 2015; Fuka-Lino, 2015).

The concept of *fakafekau'aki* can be examined in two parts. Firstly, *faka* is the prefix that denotes the making of something. Secondly, the word *fekau'aki* can be broken down into three parts: *fe* (prefix), *kau* (root word, in this context means inclusiveness or belonging) and *'aki* (suffix). *Fekau'aki* then implies that a relationship already exists – for example, the *fekau'aki* between a mother and son can represent all the things that physically, emotionally and psychologically illustrate the connection and bond a mother and son have, this suggesting that *fekau'aki* is socially and culturally developed and nurtured. Although they may seem very much connected, it is explained that, without the word *'faka'* included in the beginning, a disconnection is implied. When *faka* is placed in front of *fekau'aki* to produce *fakafekau'aki*, it signals that a third-party element is involved, and facilitates the connection. For example, a mother will have her own position and views, yet this may differ to those of the son – the *faka* brings together the two views. *Fakafekau'aki*, then, is the action that helps people to embrace, respect and accept difference (Fuka-Lino, 2015).

According to Fuka-Lino (2015) *fakafekau'aki* in communication extends from valuing the act of sharing to a system that absorbs, filters and processes differences to reach a level of acceptance. In sum, Tongan youth in the study carried out by Fuka-Lino (2015) emphasised the benefits not only to themselves, but to the other person engaged in the conversation. In my view, Tongan youth's construction of communication embodies a holistic perspective involving elements that were integral to their relationships and their interpretations of these (Seiuli, 2013).

***Tauhi vā* (looking after the relational space)**

The process of *tauhi vā* (building and maintaining respectful relationships) is fundamental to connections in relation to activities, actions and ways of knowing. As described earlier, respectful relationships signify a sacred association that has an intent, purpose and obligation, and which indicates how practice, behaviours and attitudes should be shaped – and are very much centred on the ability to relate to and communicate with one another.

Tauhi vā is significant to the practice and understanding of communication for Tongan youth. They claimed that building trust and feeling safe with the person they communicated with was essential to their wellbeing (Fuka-Lino, 2015). Mafile'o (2005) described *tauhi vā* as being pertinent to the wellbeing of Tongans – *tauhi vā* underpinning the expectation to maintain social harmony within the *nofo 'a kāinga* (dwelling within the family and/or community). Tongan youth were mindful of and valued how the other party was going to treat them because the sharing came from their inner and most private feelings. They felt the need to be reassured that whoever they invited into their space was going to value and respect them for who they are. Relational connection allowed them to measure and authenticate their faith, belief and hope in the person(s) they were communicating with, and to ensure there was a safe space for them to open up and share. Similarly, Seiuli (2013) argues that dishonouring the relational space contributes to the breakdown of the communication relationship in a Tongan context.

Tauhi vā gives importance to looking after something or someone, and

the focus for these youths was to nurture, sustain and maintain a connection with the person they were communicating with (Fuka-Lino, 2015). Their views were similar but not limited to that recorded by Mafile'o (2005) that involved discussion of *fetokoni'aki* (mutual helpfulness) as a reciprocal practice. For example, if I come to your family member's funeral, in return you will *tauhi vā* by attending mine. For some, the practice of *tauhi vā* is measure by wealth in terms of money, fine mats and boxes of corned beef that are donated to the person or family. However, the essence of *tauhi vā* here moves further than *fetokoni'aki*, and is animated by a heart-felt obligation that ties the bonds together within the communication relationship. An element within this obligation is contained in a notion of *mo'ua* which exemplifies 'to be indebted' to something or someone (Churchward, 1959, p. 369). *Mo'ua* within *tauhi vā* is more than an act of reciprocity, it is an obligation to sustain good harmony within relationships and within the practice which enhances wellbeing. These ideas reinforce the work of Tiatia (2012) where young New Zealand-born Samoan people are shown to value social connections and relationships. Furthermore, this is recognised by Tu'itahi (2005) where he refers to the importance of harmony within the family dwelling, and its role in general wellbeing.

Tongan youth refer to valuing relationships within their communication. In order for them to share their sensitivities, there must be an element known in the *tauhi vā* as *mo'ua*, or a bond that binds them to a person. In this context the other person will feel indebted to the relationship and develop a sense of loyalty, which will in turn reinforce the youth's sense of security to open up and share. Having this bond allows the youth to feel safe and have confidence in sharing information that maybe sensitive or unpleasant (Fuka-Lino, 2015). This reinforces and builds a sense of self-assurance and self-belief, which can contribute to youth resiliency (Resnick, 2000).

Conclusion

In conclusion, cultural knowledge and practices are valued by Tongan youth in Aotearoa New Zealand in the construction of their communication practices. Particularly, the concepts of *fevahevahe'aki*, *fakafekau'aki* and *tauhi vā* are vital in the process of communication for Tongan youth. They exist as ontological markers in building trust and creating bonds essential for communication, development and building resilience.

Fevahevahe'aki, *fakafekau'aki* and *tauhi vā* are important because they explain how the cultural interplay in Tongan communication is essential to fostering a sense of harmony and contributes to maintaining respect and appreciation of the other person. Most importantly, these concepts indicate important principles and practices for effective ways to communicate with vulnerable Tongan youth.

References

- Anae, M. (1997). Towards a New Zealand-born Samoan identity – some reflection on labels. *Pacific Health Dialog*, 4(2), 128-137.
- Anae, M. (1998). *Fofoa-i-vao-ese: The identity journeys of New Zealand-born Samoans*. (Unpublished PhD dissertation). University of Auckland, New Zealand.
- Chandler, D., & Mundlay, R. (2011). *A dictionary of media and communication*. Oxford, UK: Oxford University Press.
- Churchward, M. (1959). *Dictionary: Tongan-English, English-Tongan*. Nuku'alofa, Tonga: Tongan Government Printing Press.
- Counties Manukau District Health Board. (2012). *Serious and sentinel event report*. Auckland, New Zealand: Author. Retrieved from <http://www.countiesmanukau.health.nz>
- Day, P. (1972). *Communication in social work*. Oxford, UK: Pergamon Press.
- DeVito, J. (2003). *Human communication: The basic course*. London, UK: Allyn and Bacon.
- Fairbairn-Dunlop, P., & Makisi, G. (2003). *Making our place: Growing up PI in New Zealand*. Palmerston North, New Zealand: Dunmore Press.
- Fehoko, E. (2015). Social space and cultural identity: The Faikava as a supplementary site for maintaining Tongan identity in Zealand. *New Zealand Sociology*, 30(1). Retrieved from <https://www.questia.com/library/journal/1P3-3776211191/social-space-and-cultural-identity-the-faikava-as>
- Fuka-Lino, A. (2015). *Fofola e fala kae alea e kāinga: Exploring the issue of communication amongst Tongan youth in Aotearoa, New Zealand*. (Unpublished master's thesis). Auckland University of Technology, Auckland, New Zealand.
- Hansen, M. (2004). *The loss and transformation of the Tongan culture and its effects on Tongan American families in Utah*. Paper presented at the meeting of the McNair Summer Symposium, Utah.
- Johansson-Fua, S., Manu, S., Takapautolo, T., & Taufe'ulungaki, A. (2007). *Sustainable livelihood and education in the Pacific project – Tongan pilot report*. Nuku'alofa, Tonga: Tonga Ministry of Education and New Zealand Aid Programme
- Knapp, M., Hall, J., & Horgan, T. (2013). *Nonverbal communication in human interaction*. Boston, MA: Wadsworth, Cengage Learning.
- Mafile'o, T. (2005). *Tongan metaphors of social work practice: Hangē ha pā kuo fa'u*. (Unpublished PhD thesis). Massey University, Palmerston North, New Zealand.
- McIntyre, L. (2008). *Tongan mother's contributions to their young children's education in New Zealand: Lukuluku 'a e kau fa'e Tonga ki he ako 'enau fanau iiki 'i Nu'u Sila*. (Unpublished PhD thesis). Massey University, Palmerston North, New Zealand.
- Ministry of Health. (2012). *Suicide Facts: Deaths and intentional self-harm hospitalisations 2012*. Wellington, New Zealand: Author. Retrieved from <http://www.health.govt.nz/publication/suicide-facts-deaths-and-intentionalself-harm-hospitalisations-2012>
- Morton, H. (1996). *Becoming Tongan: An ethnography of childhood*. Honolulu, HI: University of Hawaii Press.
- Morton, H. (1998). Creating their own culture: Diasporic Tongans. *The Contemporary Pacific*, 10(1), 1-30.
- Morton-Lee, H. (2003). *Tongan overseas: Between two shores*. Honolulu, HI: University of Hawaii Press.
- Puna, E. (2013). *New Zealand-born Cook Islands youth views towards a positive mental well-being and suicide prevention*. (Unpublished Master's thesis). University of Auckland, New Zealand.
- Rees, P. (2003). Pacific youth at risk to silent killer: Cultural-based solutions, the answer? *Islands Business*. Retrieved from <http://www.islandsbusiness.com/2013/2/politics/pacific-youth-at-risk-to-silent-killer/>
- Resnick, M. (2000). Protective factors, resiliency, and healthy youth development. *Adolescent medicine: State of the Art Reviewers*, 11(1), 157-164.
- Seiuli, B. (2013). Counselling psychology from a Samoan perspective. *New Zealand Journal of Psychology*, 42(2), 42-50.
- Sinisa, V. (2013). *The reflections by Tongan parents or caregivers on various factors that may have contributed to the suicide of their child*. (Unpublished Master's thesis). University of Auckland, New Zealand.
- Tagata Pasifika. (2010, August 20). *Problem of suicide among Pacific communities* [Video file]. Retrieved from <http://www.youtube.com/watch?v=xn6A3kLrH-g>
- Tagata Pasifika. (2013, July 15). *Tongans have the highest suicide deaths among New Zealand's Pacific communities* [Video file]. Retrieved from <https://www.youtube.com/watch?v=hKjbeVKPzUo>
- Tiatia, J. (2003). *Reasons to live: New Zealand-born Samoan young people's responses to suicidal behaviours*. (Unpublished PhD thesis). University of Auckland, New Zealand.
- Tiatia, J. (2012). Commentary on 'cultural diversity across the Pacific': Samoan cultural constructs of emotion, New Zealand born-Samoan youth suicidal behaviours, and culturally competent human services. *Journal of Pacific Rim Psychology*, 1-5.
- Tu'itahi, S. (2009). *Health promotion for Pacific peoples*. Paper presented at collaboration between Pasifika at Massey, Hauora, the Health Promotion Forum of New Zealand, and the Hawkes Bay Pacific Health Studies, April, 27.
- Tu'itahi, S. (2005). *Langa fonua: In search of success*. (Unpublished Master's thesis). Massey University, Albany, Auckland, New Zealand.
- Tupuola, S. (1996). *Samoan traditional values and the changes*. Wellington, New Zealand: Victoria University of Wellington.
- Vaiioleti, T. (2011). *Talanoa, manulua, and founa ako: Frameworks for using enduring Tongan educational ideas for education in Aotearoa/New Zealand*. (Unpublished PhD thesis). University of Waikato, Waikato, New Zealand.
- Youthline (2013). *Youthline Auckland annual report*. Auckland, New Zealand: Author. Retrieved from <http://www.youthline.govt.nz>

'Aulola Fuka-Lino is a Senior Lecturer in the Social Practice Pathway at Unitec Institute of Technology and has been in the social-work education space for five years. Prior to this she was in the mental health field for 13 years. She is a registered social worker with a Master of Arts in Youth Development. Her research interests are in the areas of youth development, suicide prevention, Pacific research methodologies, cultural supervision models of practice and gender issues. 'Aulola is currently a PhD candidate at AUT University, her research exploring constructs of deliberate self-harm from a Tongan female perspective.

Unfinished business
New Zealand-born dreams
Whakapapa
Some modern poetry from Western Samoa

Unfinished business / New Zealand-born dreams / Whakapapa
/ Some modern poetry from Western Samoa is licensed
under a Creative Commons Attribution-NonCommercial 4.0
International License.



This publication may be cited as: (2018). Strickson-Pua,
M. Unfinished Business. *Whanake: The Pacific Journal of
Community Development*, 4(1), 55–63.

Founded at Unitec Institute of Technology in 2015

An ePress publication

epress@unitec.ac.nz
www.unitec.ac.nz/epress/

Unitec Institute of Technology
Private Bag 92025, Victoria Street West
Auckland 1142
New Zealand

Unfinished business
New Zealand-born dreams
Whakapapa
Some modern poetry
from Western Samoa

MUAMUA SOFI STRICKSON-PUA

UNFINISHED BUSINESS, 2002
by Rev. Mua Strickson-Pua

FOLAFOLAGA
Declaration verse 1

Prime Minister Helen Clark
expressed these words
*"On behalf of the New Zealand Government,
I wish to offer today a formal apology
to the people of Samoa
for the injustices
arising from the New Zealand
administration of Samoa
in its earlier years,
and to express sorrow
and regret for those injustices."*
Apia Samoa 2002.

Whilst noble were her intentions
New Zealand Samoa historical relations
sadly also speaks of colonisation
racism inequality and injustice
selected history of Palagi New Zealand.

MEAMONI
Reality verse 2

Today on Waiheke island
a first generation New Zealand
born Samoan Chinese
grandfather reflects
stirred on by his Mokopuna
third generation Aotearoa Ngati Hamoa Saina
Cantonese Irish French Palagi English
Whakapapa Gafa
Cheden Ah Yek Strickson-Pua [15yrs]

is "doing" his Dawn Raids assignment
to him it is about collecting data
just doing another assignment
yet for me we lived that reality
which is my story your family history
a chapter of urban Pacific Tala Fa'asolopito
Great grandpa Pua Sofi
was Chairman of Samoan Advisory Council
one of the many community leaders
whose task and role to Tautua
our various Pacific nations' communities
in those difficult times when the government
of the day practised racism against our people
state-funded state-run *Dawn Raids*
of terror fed by ignorance and injustice
scapegoating a vulnerable part of society
for economic downturn and electioneering
knowing they would be powerless
but Moko Cheden your ancestors
were people of Fa'atuatua Faith
were people with a Fa'asamoa, a culture
were migrant ethnic working-class proletariats
already engaging with the host society
becoming worthy New Zealand citizens
who believed
in the Egalitarian Ethos
Tupuga were very proud
of their Labour Party membership
inner-city Auckland was back then
a red mark on the electoral map
an ethnic working-class ghetto
but as a child what an amazing place
at the factory mum worked Palagi

Maori, Indian, Chinese, Dalmatians,
 English, Scots, Dutch, Cook Islanders,
 Niueans, Tongans, Tokelau, Fijians, Catholics
 this was your Great grandmother Vaitulu
 Pua's girlfriends our extended Aiga
 we assumed this was normal the way of the
 world
 at Beresford Street Primary School our ethnic
 profile was brown working class
 at Grey Lynn Park Richmond Bulldogs Rugby
 League Club developing future stars
 at Karangahape Road Thursday late-night
 shopping everybody was there
 at our Aiga Lotu Pacific Islanders Church
 Newton parish the name said it all Praise Atua
 we loved growing up with our families, friends
 and communities
 Ponsonby, Grey Lynn, Herne Bay and
 Kingsland
 our hood.

FA'AMA SHAME DAWN RAIDS
verse 3

You
 line up over there
 with those others
 watching Palagis walking pass
 your in a line with brown people
 Police are asking for passports
 wanting legal identifications
 a slow anger is ignited
 the community meeting with Police
 and Immigration officials at PIC Newton
 fuelled the shock and denials
 telling media that this was not happening

they were telling lies
 while we lived the reality
 Moko Cheden to say we were annoyed
 would be an understatement
 our communities were now being
 targeted by huge Police presence
 with mobile jails to take our people away
 and for some to be deported quickly
 it was not safe to be a brown citizen
 walking around in public without
 identification
 and knowing you would have to answer Police
 questions
 court by media really made the blood boil the
 racial stereotypes and slurs really?
 Moko Cheden our hood was literally on lock-
 down
 knocks at the door with Policemen and dogs
 charging through the homes
 people dragged off to Police stations spending
 hours in the cells to be released
 then this case scenario would be repeated the
 next day again and again
 so yes our people got angry
 yes we did feel discriminated against
 we felt disappointed with Palagis
 who could not understand
 why we felt betrayed and violated
 yet your great grandparents
 challenged us about Faith and Justice
 Moko Cheden I don't want you
 to just collect data for another assignment.

FA'ATUATUAGA HOPE AROHA
verse 4

Moko Cheden
 you challenge
 and inspire me
 to be a better Papa
 it is about relationships
 then we can do the story
 becoming our history
 reclaiming our family
 but Aotearoa society
 Helen Clark's right
 there is a lot of
Unfinished business....

NEW ZEALAND BORN DREAMS
 THREE GENERATIONS OF DREAMS
 by Moko Che, Dad Feleti & Papa Mua

TOLU TUPULAGA
3RD GENERATION

Fast flying shooting star
 changes through the past
 goes onto the future
 never stops forever, Alofa.

Cheden Sofi AhYek Strickson-Pua
6yrs, Grandson & Son

LUA TUPULAGA
2ND GENERATION

With these eyes I have seen the past
 with this mind I see the future
 with these feet I create stability
 with these hands I create change.

Feleti Sofi Strickson-Pua
27yrs, Father & Son

TASI TUPULAGA
1ST GENERATION

Dreams open the door
 freeing our searching spirit
 allowing us to fulfill
 a life of Alofa.

Muamua Sofi Strickson-Pua
54yrs, Grandfather Papa & Father

WHAKAPAPA
by Mokos Wilco, Jayda, Mayer
and poet editor Papa Mua

Verse 1
Wilco, 5yrs

My name is Wilco
Whakapapa is being family
we are doing poetry
Jayda is my cousin
Mayer is my sister
Whakapapa is good for you...

Verse 2
Jayda, 8yrs

Jayda is my name
Whakapapa is peace and family
doing poetry at Home street
with my cousins Wilco and Mayer
we are family
I am Fijian Maori Pakeha
Jayda Elle Pocock
Whakapapa...

Verse 3
Mayer, 11yrs

Dremayer
but everyone knows
me as Mayer
Whakapapa Ah Yek to Strickson-Pua
art to poetry at Home street

spending quality time with family
cool cousin
funny brother
they are never dull
I am a part of this family
this heritage this history
my Whakapapa...

Verse 4
Papa Mua, 59yrs

Muamua Sofi Strickson-Pua
Aiga Purcell Maleala Upolu Samoa
Aiga Pua PapaSataua Savaii Samoa
Aiga Laiman Canton China
Aukalani Tamaki Makaurau
Auckland New Zealand Aotearoa
recording Whakapapa creating Fatusolo
living the "Art of Aiga"
being Aiga Whanau Family
blessed by Atua's Alofa
our Whakapapa....

SOME MODERN POETRY
FROM WESTERN SAMOA
edited by poet Rev. Mua Strickson-Pua

Absolve me
from any charges
of unintentional
plagiarism.

Tate Simi
1992, 'A deeper song'

I scurrilously
respond thinking
there's a poem
here.

Mua Strickson-Pua
2017, 'Homage'

Is good to have me
think of me
for there no one to
think of me but me
my wife and kids.

Eti Sa'aga
1974, 'Me, the labourer'

He is our kin conned into believing
a new era existed in this foreign land
borrowed ideas and westernised views
have created mud pools of confusion
but salved by visions of easy money.

Tautalatasi Malifa
1974, 'Brown pakeha'

Someone's tearing
the leaves away
that hide my nudity
someone's exposing
my heart
to the sun.

Momoe Malietoa Von Reiche
1979, 'My privacy'

Mama and papa grew
poorer and poorer
and my kidnappers grew
richer and richer
I grew whiter and whiter.

Ruperake Petaia
1980, 'Kidnapped'

There are no islands in the sun
only my perceptive daughter asking
'Hey, dad, how come you're a Mister?'

Albert Wendt
1974, 'No islands in the sun just misters'

Sua presentation
A symbol
A mingle of cultures
A mess of ideologies
A lost reality

Fepai Kolia
1982, 'Lost reality'

Notes

Miti: Samoan dream

Tolu: Samoan number three

Tupulaga: Samoan generation, young people, inter-generational

Lua: Samoan number two

Tasi: Samoan number one

Alofa: Samoan love

Tala: story, account of events

Tupulaga poeментарy, intergenerational *tala*, narrative poetry-as-research, provides us with findings, rediscovered and reclaimed possibilities, and new conclusions and reconnections. Our Samoan dictionary provides *toe fai* for reconstruct, while the Tongan dictionary gives *fa'ufa'u fou* for reconstruct, yet the Maori dictionary notes *hanga hou[tia]* for reconstruct. This, from my perspective, highlights the potential contribution of our peoples, our region, our languages, and our old-new literature at this stage and time. I have been traversing the roles of Ngati Hamoa Saina Cantonese Irish French gafa whakapapa creative poet editor to social scientist from Te Moananui a Kiwa or, as previously noted by Professor Albert Wendt, *Fa'a Pasifika*, the Pacific Way, but may I also extend this to include the Pacific Wave metaphor and imagery. [Apologies to Albert: I have chosen the Tongan spelling to show my commitment to the latest regional generic Pacific identification which will be reclaimed reshaped and reconstructed by our future *tupulagas*.] Through *tupulaga* poeментарy we are attempting to capture a moment, an *aiga* doing poetry and covering an important *tikanga fa'avae*. We are also able to reintroduce students, teachers, lecturers, practitioners, and our Samoan communities to other Pasifika nations, *'oloa taua*, treasures, *taonga*, to iconic Samoan pioneer poets who are worthy of our attentions and affections.

Some modern poetry from Western Samoa – after which this collection is named, and from which the 1970s poem-fragments gathered here come – was published by Mana Publications in, Fiji, 1974.

Mua Strickson-Pua is an Aotearoa-born Samoan Chinese poet, short story writer, artist, story-teller, comedian, freestyle rapper, social commentator and ordained Presbyterian PIC minister. Aiga Pua from PapaSataua Savaii, and Purcell from Malaela, Upolu, Samoa. He is married to Linda, father to Ejay and Feleti (of Nesian Mystik fame), Papa to Reuben, Wilco, Jayda, Chloe, Dremayer, Cheden and Jane Filemu. His first collection of poetry, *Matua*, was published by Pohutukawa Press in 2006. *Matua* is the first installment of Strickson-Pua's 'New Zealand born' trilogy to be followed by *Fiapoko: Confessions of a Brown Bourgeoisie* later in 2018, and *Fofoga Samoa 2: New Zealand born calling*.

Community development:
Hope for Uganda

Community development: Hope for Uganda is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.



This publication may be cited as: Matthewson, P. (2018). Community development: Hope for Uganda, *Whanake: The Pacific Journal of Community Development*, 4(1), 64–69.

Founded at Unitec Institute of Technology in 2015

An ePress publication

epress@unitec.ac.nz
www.unitec.ac.nz/epress/

Unitec Institute of Technology
Private Bag 92025, Victoria Street West
Auckland 1142
New Zealand

Community development: Hope for Uganda

PETER MATTHEWSON

In January 2018 I was privileged to visit Uganda, hosted by Tony Ssembatya who is a board member for the International Association for Community Development (IACD). Tony is from Uganda, but currently works for UN Women in New York, undertaking reviews of countries' constitutions for the implementation of gender-rights policies. He is also completing a PhD at Leipzig University, Germany, in the area of citizenship and statelessness. In Uganda Tony has established an educational foundation, spearheading pre-school and primary school education for children from the poorest of the poor families in the city of Jinja.

Over three weeks we travelled through the north and west of the country, seeing the amazing wildlife in its natural habitat in the Murchison Falls and Queen Elizabeth National Parks.

As we journeyed we discussed some of the traumatic history of those parts of the country over the last 50 years. We were also able to visit some inspiring community development initiatives.

As an example of that history, from the late 1990s into the 2000s the Lord's Resistance Army (LRA), led by the psychotic Joseph Kony, swept through Northern Uganda, recruiting child soldiers and raping, pillaging and murdering as it went. People fled and were re-housed by the government into temporary villages with simple thatch-roofed houses. However, corrupt politicians embezzled money that had been provided by the UN



Peter Matthewson and Tony Ssembatya.



Village in northern Uganda.



for building them proper housing. People remained living in what was intended to be simple transitional housing.

Unlike much of the Western world, in Uganda there is no welfare system or government funding of social services. Of necessity, community development must include economic development and wealth creation, as well as wealth distribution. Environmental sustainability is a vital aspect of these initiatives. We were privileged to visit a number of examples:

- Caritas, based in Kampala (<https://caritaskampala.org/>), is actively promoting sustainable agricultural development programmes, particularly facing climate change head on, as well as health, women's, and peace and justice initiatives.
- The Kabarole Research and Resource Center (KRC) (<http://krcuganda.org/>), headed by IACD board member Julius Mwangi, is based in Fort Portal in Southwestern Uganda. It is particularly focused on sustainable livelihood development and food security, and facing the challenges of climate change. Energy-saving stoves are a particularly interesting innovation of this organisation. KRC is also actively engaged in working with refugees (as is common among some developing countries, Uganda hosts significant numbers of refugees from surrounding countries, including Burundi and South Sudan); conflict resolution and peace building; civic education and engagement; and working with HIV/AIDS-affected people.
- Social enterprise is also significant. An example is McBern Tours and Travel (<http://mcberntours.com/>), an inclusive tour company that has been established to generate funding for the McBern Foundation (<http://mcberntours.com/elderlycare/>), which provides support for elderly people who are often neglected in Uganda.

Religion plays a very significant part in life in Uganda. According to the 2014 census approximately 40 percent of the population is Catholic, 32 percent Anglican and 14 percent Muslim. However, the fastest-growing religion is Pentecostal Christianity (now 11 percent), generally referred to as 'born again'. The banners across the front of taxis (minibuses which function like buses) often inform the religion of the driver rather than where the taxi is going. A memorable experience in Jinja was waking in the early hours of the morning to the sound of the call to prayer from the loudspeakers on the local mosque, as is common in Muslim communities. However, this was followed by some loud and rousing music, then by lengthy Pentecostal-style preaching. Apparently these different religions are now competing for the morning attention of local people. No chance of a sleep-in there!

A highlight of our visit was meeting Catholic Cardinal



The Caritas office.



A sustainable development poster from the Caritas office.



A Ugandan family using a more sustainable stove they had developed.

Emmanuel Wamala, now 92. He is a truly humble and gracious man who has served the people of Uganda throughout the troubled last 50 years in his country. His experiences include being detained and escorted by soldiers during the overthrow of Idi Amin, and some years later being held hostage by an aggrieved former Amin loyalist armed with hand grenades. He graciously gave us all signed copies of a book about his life and family history.

In 2011 Tony established the Kirabo Doors of Hope Foundation (www.kirbodoorsofhope.org) in his home town of Jinja. The focus of this centre is to provide proper nutrition and education to rural children from families living below the poverty line. It empowers many rural young mothers aged between 18 and 30. The centre enables them to acquire basic self-sustainability skills, and provides income-generating programmes through agriculture, and a community-building initiative aimed at generating a sense of belonging. The centre currently supports 300 children and 280 young mothers. The project is managed by an administrator, and a qualified social worker works with these children and families. These two positions are currently voluntary, and funding is desperately needed for these dedicated workers to be paid a liveable income for their work. The facilities are also in significant need of renovation and expansion due to increased numbers of children being supported.

An interesting feature of life in Uganda is that it is quite normal and common to see men expressing the affection of friendship by holding hands or other physical touch. I think it is lovely, and emotionally healthy, something our touch-starved, British-derived culture could learn from.

However the reality for rainbow communities in Uganda is a totally different story, and it is not good news. It was very inspiring and humbling to meet with Umulugele Richard Lusimbo. Richard is head of knowledge mobilisation for Sexual Minorities Uganda – SMUG (<http://sexualminoritiesuganda.com/>) – and is a leading advocate and activist for LGBTQI communities there. Prior to the 2000s the situation for sexual minorities in Uganda was similar to that in New Zealand before decriminalisation in 1986: under law inherited from Britain male homosexual activity was illegal, but the law was not particularly enforced. However instead of making progress, in the 2000s things got worse. In the context of the total collapse of state institutions following the Amin regime and subsequent military coups, conservative Christian groups have provided valuable social, health and educational initiatives. This, however, gave them political influence, leading to the introduction of more repressive laws. In 2000, female homosexual activity was also criminalised alongside male homosexuality. Then the Uganda Anti-Homosexuality Act, 2014 (previously referred to as the “Kill the Gays Bill” in the Western media, due to death-penalty



The Kabarole Research and Resource Center.



McBern Tours and Travel.



Meeting Cardinal Emmanuel Wamala.



The Kirabo Doors of Hope Foundation.



clauses included in the original Bill), introduced severe penalties including prison sentences for groups and individuals advocating LGBTQI rights. Richard played a pivotal role in successfully challenging the extremely oppressive laws introduced in the Constitutional Court, however rainbow community people still face regular harassment and intimidation. At least in Uganda they have the support and advocacy of Richard's organisation, unlike in other African countries. Richard also proudly showed us the Ubuntu Prize he was awarded from the University of Pretoria Centre for Human Rights, where he completed his masters, as the student who most demonstrated the spirit of *ubuntu* – a term meaning “a universal bond of sharing that connects all humanity.”

Overall, I had the most amazing time. Huge gratitude to Tony and all of his *amaka* (whanau) and friends for their amazing welcome and inclusion. I know the time I had was hugely enriched by being hosted and guided through the country by them – far better than any standard tourist package, let alone trying to find my own way.

The country has spectacularly beautiful landscapes, and it was breath-taking to see wildlife in its natural habitat. Yet I was acutely aware that this country has suffered immense trauma over the last 100 or more years, from colonisation to military coups and despotic tyrannical regimes, and most recently the LRA's mass violence. Our journey through various parts of the country was often accompanied by fascinating but sad conversations about events that had happened in those places.

Even now, although the country has achieved some measure of political stability, more so than some of its neighbours, life is harsh for most of its people. It is sickening to see children who appear no older than three begging in the streets. Disabled people have an especially tough life, and are often dependent on very crude mobility aids. Yet, despite the hardship, there is the most amazing spirit of fun and laughter that is totally infectious.

It was an immense privilege to make friends with so many genuine people who are fully committed to serving their country and its people in various ways, and making a real difference. I know these friendships will last a lifetime. I totally love Uganda and trust I will be able to return before too long and visit other parts of this amazing continent.



Transitional villages in an area affected by the LRA.



Richard Lusimbo with his Ubuntu Prize.

Peter Matthewson is a Lecturer in the Department of Social Practice at Unitec. He has previous social work practice experience in a range of statutory, mental health and non-governmental organisations. He maintains active engagement with an international community of social-justice organisations and the challenges they face.

Upcoming conferences and events

COMMUNITY DEVELOPMENT PRACTICE EXCHANGE 2018 - BALI, INDONESIA



Sustaining Indigenous Wisdom and Cultures

The International Association for Community Development (IACD) is excited to partner with Five Pillar Foundation and Real Indonesia to deliver a special practice exchange in Bali. This is a unique opportunity to participate in an inspiring learning event with other community developers from around the world, together with local practitioners and activists and to visit community development projects in and around Ubud and West Bali.

**Price includes accommodation in a traditional Balinese family compound, transport within Bali, all activities and guides, most meals, facilitated intercultural dialogue with Balinese communities.*

Payments will be processed in AUD and will be subject to currency fluctuations. IACD members will receive 5% off.

For more information and to book visit
www.realindonesiatravel.com/onlinestore/cdpe



Places are now open for our 2018 Practice Exchange study trip to Bali, Indonesia. Please see website below for the full itinerary and registration details. www.realindonesiatravel.com/onlinestore/cdpe



PEOPLE, PLACE AND POWER

24-26 June 2019
Dundee, Scotland

SAVE the DATE

The **2019 World Community Development Conference** is to be held in the **City of Dundee, Scotland** in an exciting collaboration between the International Association for Community Development, Dundee City Council and the University of Dundee. We are delighted to host this conference to bring practitioners, academics and students together from all parts of the globe.

For over a decade Dundee City Council provided administrative and professional assistance to IACD and the city has a long and proud tradition of supporting community development.

Registration desk will open on Sunday, 23 June 2019 with an International Reception. The conference will take place **24 to 26 June 2019** with an optional practice exchange on 27 and 28 June 2019.

The conference venue is the **Dalhousie Building** at the heart of the **University of Dundee's campus**.

The themes **"People"**, **"Place"** and **"Power"** have been chosen to reflect the contemporary challenges facing society and to provide the context within which community development practitioners, activists and academics can explore their responses to these issues.

The themes have particular relevance in the City of Dundee where polymath Patrick Geddes founded the modern town planning movement and the global sustainable development movement. Patrick Geddes was intrinsically involved in thinking about the relationship between people, place and power.

Today's world may be very different, but the challenges of creating sustainable communities and delivering a quality of life which is based on social and environmental justice are even more relevant now than they were 150 years ago.

www.iacdglobal.org
info@iacdglobal.org
[#WCDC2019](https://twitter.com/WCDC2019)
[@WCDC2019](https://twitter.com/WCDC2019)



Publishing in Whanake: submission guidelines

Whanake accepts submissions in the form of papers for peer review, opinion pieces, practice notes from the field, case studies, biographies, articles on emerging trends and research as well as reviews of books, plays, films, poems, songs and contemporary culture with a community development theme.

As an international journal, *Whanake* is using English as a standard language. Submissions will be published primarily in English.

Please note that submission is possible only by e-mail. All submissions should be in Microsoft Word format. All submissions should follow the APA style guide, 6th edition, for citations and referencing. A guide is available here: <http://libguides.unitec.ac.nz/apareferencing>

Contact: epress@unitec.ac.nz

FONT

Arial, 12 point

TABLES

Send tables or figures in word or excel format

IMAGES

Images should be sent separately in .jpg format with their file names as the relevant figure #, along with a separate Microsoft Word document that lists the figures and codes them back to the .jpg file. In the submission document write 'Insert Figure #'

SUBMISSION LENGTH

Refereed papers:
3000 to 6000 words

Opinion pieces:
Provocations which challenge practice and/or theory

Practice reflections:
2000 to 4000 words

Practice notes:
500 to 600 words

Case studies and biographies:
1000 to 1500 words

Articles on emerging trends and research:
Up to two pages

Reviews (books, plays, films, poems, songs or contemporary culture):
One page or less

Call for submissions

Whanake: The Pacific Journal of Community Development invites submissions for the December 2018 issue (Volume 4, Issue 2). The deadline for submissions for refereed papers is 15 September 2018.

All submissions must adhere to the submission guidelines.
Please send submissions and correspondence to epress@unitec.ac.nz.

New submission category

Practice reflections are peer-reviewed works which reflect upon and discuss community development practice, and incorporate community development theory as well as contemporary and historical practice. They may take the form of an essay or a discussion and may be styled as a blog entry to encourage participation from readers and build a knowledge community. Submissions should be between 2000 and 4000 words and include a brief statement about the context of the work so that is accessible to an international audience.

Call for guest editor/s

Whanake is seeking expressions of interest from community development professionals in editing future issues of the journal. To increase the scope and reach of its content and the community, *Whanake* is inviting the input of guest editors or co-editorships for one issue per year. Guest editor/s could work with in collaboration with the existing editors if this is desirable to the interested parties. NB: Copyediting, proofreading and layout is provide by the ePress team. Contact: epress@unitec.ac.nz.