WORKING TOGETHER IN PLACE

LEARNING BY DOING CHAPTER 2

![Inspiring Communities logo]

A follow up to What we are Learning about Community-led Development

Citation

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ABOUT LEARNING BY DOING: COMMUNITY-LED CHANGE IN AOTEAROA NEW ZEALAND

Inspiring Communities' mission is creating change through effective community-led development (CLD). We are a small, virtual organisation committed to catalysing, promoting, and using the application of CLD principles to create flourishing Kiwi communities with healthy people, economies and environments.

Learning by Doing is our second major learning publication, created to share diverse examples, stories, ideas, and results from community-led activity around Aotearoa New Zealand. We would like to acknowledge and thank all those who have generously contributed their learning, wisdom and time to enable the creation of this publication.

This take-out of Learning by Doing features the second of the book's six chapters. Themes covered in other Learning by Doing chapters are:

- Community Building
- Leading in and Leaderful Communities
- Creating and Sustaining Momentum
- Noticing the Difference Community-led Development Makes.

To purchase a hard copy of the full publication, please go to http://inspiringcommunities.org.nz/tools-resources-inspiring-communities-publications/learning-doing. By purchasing a copy of Learning by Doing, you're helping Inspiring Communities support and strengthen community-led development in Aotearoa New Zealand. If you'd like to talk to one of the Inspiring Communities team about CLD training workshops for your community or organisation, please contact us on exchange@inspiringcommunities.org.nz.

We hope this Learning by Doing chapter supports and inspires you to use community-led development to make positive change in your community. As always, we welcome your feedback and to hear what you're seeing and noticing about community-led development too.

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Inspiring Communities Development Team
April 2013
www.inspiringcommunities.org.nz

Nā tō rourou, nā taku rourou
ka ora ai te iwi
With your food basket and my food basket
the people will thrive

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He tāngata! He tāngata! He tāngata e!

If the centre shoot of the flax were plucked
Where would the bellbird sing
You ask me
What is the most important this in the world?
I would say
Tis people, tis people, tis people.

WHAT WE'RE LEARNING ABOUT WORKING TOGETHER IN PLACE

Achieving the vision of an Aotearoa where all communities flourish requires multiple stakeholders working together effectively at local, regional and national levels. Some significant shifts in thinking and in practice are needed, many of which will only really happen through the processes of working together and learning by doing over time. Success will require changes in participation, policy and practice in many sectors. This in turn will need to involve ongoing exploration and experimentation to find the most effective ways of doing things.

Key messages:

- Place is at the heart of CLD. When relationships and networks are mobilised, 'place' is a very useful organising platform as those who live, work, play, care, invest or connect to a particular place often have a shared vested interest in making things even better.

- Critical foundations for successful working together in place include respectful and trusting relationships, a documented common focus, a sense of cohesion, proactive engagement strategies and effective processes for talking, working, and learning together.

- An understanding of different kinds of 'power' and where it sits both in the community and in collaborative processes is vital. Rebalancing power dynamics is a critical part of CLD change.

- Well developed group work, dialogue and facilitation skills are essential for CLD practitioners, and for fostering multiple parties to work together in place.

- CLD is filled with both tensions, paradoxes and uncertainty and hope, possibility and potential. It's from these 'uncomfortable' places that new thinking and creative solutions are often generated.

Funders
Academics
Local & Central Government
PLACE
Business
NGOs
Residents
Iwi & Maori

- Collaboration progress is assisted by naming what's working well and what isn't, so that strengths can be built on, celebrated and blocking factors proactively addressed.

2.1 WHY FOCUS ON PLACE?

There are many ways to define community, including by geography or place. Whānau, hapú and iwi,[18] along with everyone who lives, works, plays, cares and invests in a 'place,' share common elements and have unique understanding about that area's unique past, present, and future. They have an understanding of how that place functions, which 'outsiders' simply cannot know. Generally speaking, they have a shared vested interest in improving their 'place' as somewhere to, for example, safely raise children, grow a business, go to work, or enjoy the local environment. 'Place' is one key context[19] in which we exist and experience life. It's also where the combined

impacts of social, cultural, environmental and cultural change are sometimes most visible.

In recent years, there has been a strong swing internationally towards 'place' as locus of attention. There is growing understanding that it makes sense to connect with and unleash local aspirations, capability and leadership for change.[20] In different contexts, place may mean neighbourhood, suburb, rohe,[21] town or sub region. There are rich webs of relationships and networks, which, if understood, valued and nurtured, can be mobilised in the interests of local outcomes. Place is also a core foundation of our democratic systems and the structure of central and local government.[22]

As noted in Chapter 1, CLD is a collaborative approach, with 'working together in place' a cornerstone of the practice. From a CLD perspective working together in place means that local communities, and especially local residents, are actively involved in leading the

changes and developments that affect them. People in local communities have a 'lived' expertise that is fundamental to the success of such changes and it is, therefore, imperative that this expertise is enabled at both decision-making and action-taking levels. This does not mean that local communities are the sole leaders of local development - they too need to reach out to others who can help get things done.
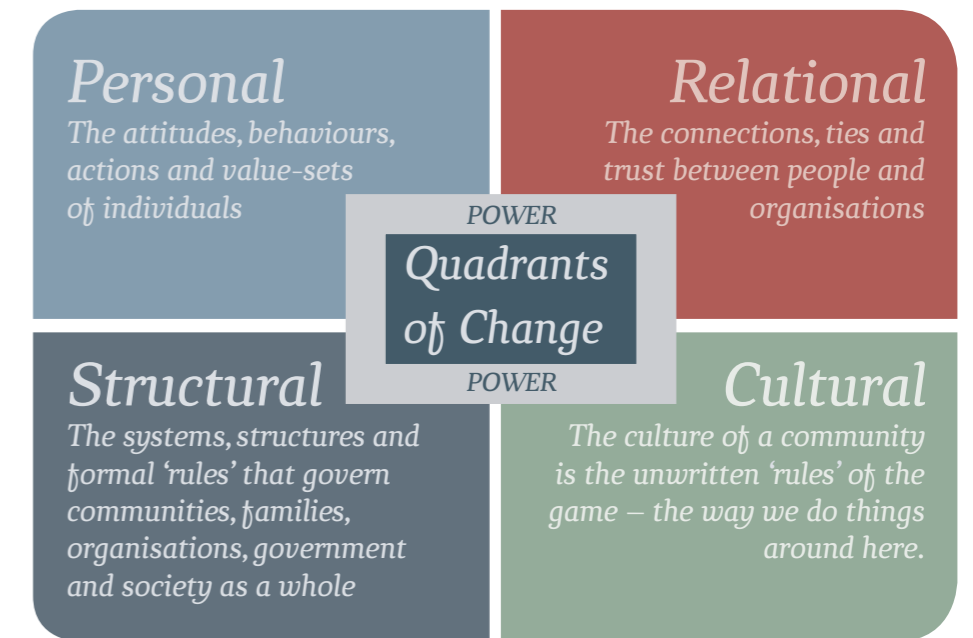
2.2 UNDERSTANDING DIMENSIONS OF CHANGE

Understanding different kinds of power, where they sit and how change might happen is essential when working together in place. The power held by some organisations, or certain individuals within neighbourhoods, or that of formal/informal structures and institutions,[23] all come into play when negotiating within, and between, communities. Nurturing the ability to step into, and actively use power in the interests of common good, is core to

CLD work. In *What we are Learning* 2010, Inspiring Communities introduced the 'Quadrants of Change'[24] framework and discussed how transformational change within communities is dependent upon concurrent movement in four key areas: personal, relational, structural and cultural. Power also has a significant impact on what, and how, things happen in communities and we see this tightly woven into all four quadrants as noted on the diagram to the right.

As part of Inspiring Communities 2011 Civil Society Leadership Co-Inquiry[25] work, we analysed key aspects of CLD practice in terms of the Quadrants Framework. Key enablers and blockers of positive changes we identified are noted in appendix 3. We noticed a paradox in that some factors can be both enabling and disabling to CLD. For example, funding to support CLD action is sometimes critical yet too much money up front often leads to 'money grabs', such as a focus on individual leader's pet projects, or on structures. Putting a focus on resourcing without due attention at the outset to making sure necessary

TRANSFORMATION WITHIN COMMUNITIES
— DIMENSIONS OF CHANGE —

Personal
The attitudes, behaviours, actions and value-sets of individuals

Relational
The connections, ties and trust between people and organisations

POWER
Quadrants of Change
POWER

Structural
The systems, structures and formal 'rules' that govern communities, families, organisations, government and society as a whole

Cultural
The culture of a community is the unwritten 'rules' of the game – the way we do things around here.

Source: Adapted from Lederach et al

relationship foundations and effective processes for working together are first in place is risky. Equally, sometimes not enough resourcing up front can prevent community-led action from getting started, stretch capacity too thinly and/or mean initiatives are unable to be sustained.

'Unpacking' the quadrants framework helped reinforce a few key things:

- Everything is connected! For example, leadership building is about more than individual leaders and trust based relationships. It's also about structures and a broader culture of collab-

oration and partnering in place. Leading with others is becoming core business at every level.

- As with any eco-system, diversity and commonalities are essential parts of a CLD process. There will always be multiple partners with different perspectives, agendas, systems and practices to both navigate and align in order to deliver on shared local visions. There will be conflict and there may not always be agreement on everything.

- Applying 'and/and' rather than 'either/or' thinking helps open up possibilities.

[18]There is no easy or direct translation of place for Māori. Most aligned concepts are 'whakapapa' - which implies a deep connection to land and the roots of one's ancestry and túrangawaewae which is often translated as 'a place to stand', where people feel especially empowered or connected.

[19]Other key contexts for example are online communities who meet in cyberspace or faith based communities who gather around particular leaders and places of worship.

[20]For example see a recent report from the Carnegie Institute in the UK which highlights the importance of community-led approaches in tackling environmental problems in neighbourhoods http://www.carnegieuktrust.org.uk/publications/2012/pride-in-place--tackling-environmental-incivilitie

[21]This describes the territory or boundaries of tribal groups.

[22]It should be noted however that New Zealand's change to a Mixed Member Proportional (MMP) electoral system in 1994 did reduce the emphasis on place-based political representation.

[23]For example community boards, business lobby groups and 'old boy' networks.

[24] Adapted from Lederach et al (2007). Reflective peacebuilding: a planning, monitoring and learning tool kit. Available from http://kroc.nd.edu/research/books/strategic-peacebuilding/275

[25] See page 18.

For example, magic tends to happen when 'bottom up' meets 'top down' - often with someone or something in the middle to help things along.

- Tensions, uncertainty, crises, contradictions and paradoxes can be drivers for movement, change and innovation. In these situations when the need for certainty, control or fixed answers are 'let go', creative, counter-intuitive possibilities can emerge. For example, the vulnerability that comes with complex, uncertain situations can

enable a more collaborative culture when those who are leading ask questions and actively seek others' opinions. This can provide room for new co-created answers, and role modelling what a culture of 'leading together' can look like.

Understanding and analysing key factors that can assist community change processes is therefore critical. It enables us to do more of what's working well, and to consciously name and address aspects that need to be changed as working together progresses.

IDENTIFY AND BUILD FROM THE ASSETS WITHIN

"Don't let people sit on their assets. Everyone has gifts, and we need to learn new ways of acknowledging these and tap into all people have to offer. At a community level, the same applies; we should be building treasure maps (community strengths) rather than needs analyses – the latter leave us firmly in deficit silos, requiring agencies to fix problems."

Jim Diers workshop, New Zealand August 2012

2.3 WHAT HELPS PEOPLE TO WORK TOGETHER IN PLACE?

Along with the enabling actions, traits and behaviours noted in appendix 3, there are also some key principles and skillsets that assist and support people and organisations to work better together. While some people will have natural abilities, skills can also be learned, nurtured and refined. As noted on page 23, CLD is assisted when there is a critical mass of people, sectors and organisations able to effectively work in CLD ways.

2.3.1   INCORPORATE CORE CLD PRACTICE PRINCIPLES INTO ALL THAT HAPPENS

The following principles are drawn from Jim Diers' work,[26] and his reflections on decades of enabling neighbourhood development from a local government setting.
The principle of 'first do no harm' is vital. It is not uncommon for agencies, as well as local and central government to distract communities from their own agendas and priorities by imposing their organisational requirements. Additionally, these organisations often don't sufficiently

value the time and contributions of local residents who do get involved, and this lack of value can impact on the likelihood of future participation by local people and communities. Practitioners 'do harm' if they create expectations that cannot be met, create dependencies, or 'take' information or knowledge from communities without 'giving back'.

Agencies and those with resources sometimes violate the 'iron rule' of community organizing: 'Never do for people what they can do for themselves'. Examples of this include agency leaders speaking for communities, or agencies or government developing services that the community once successfully developed and ran themselves. Sometimes, funding community leaders to work on behalf of others can also undermine community capability and leadership. Jim notes that "institutions should focus on what they are uniquely capable of, and allow communities to do what they do best."

2.3.2 SKILLED FACILITATION IS ESSENTIAL

An understanding of how different conversation or

Neighbourhoods expert Jim Diers from Seattle in action.

USEFUL QUESTIONS TO WORK THROUGH WHEN PREPARING TO CONVENE CONVERSATIONS ABOUT WORKING TOGETHER IN PLACE

- *Who needs to be at the table to shape this kaupapa (purpose/cause)? How do the people most impacted have a real voice?*

- *What is the shared intent, vision, value, kaupapa of why we are bringing people together? Clarifying these, both among those preparing to convene gatherings and also among those brought together, accelerates opportunities for leaderful[28] outcomes.*

- *What does that vision mean in terms of clear, compelling, manageable chunks of action to do together?*

- *How will we work together?*

meeting styles[27] can help enable stakeholder relationship building and dialogue is important. It is also important to recognise that CLD demands shifts in thinking, and in power relationships among people, organisations and sectors. Convening constructive conversations that enable such

changes is vital. Sometimes they will be among people who have not talked or worked together before, and they may come with apprehension or even unwillingness.

Good facilitation skills allow others in the room to be put at ease. Knowing that there is a

[26] For more wisdom Jim shared on his 2012 NZ tour see http://inspiringcommunities.org.nz/community-led-development-projects-initiatives/jim-diers-nationwide-tour or read his book, Neighbor Power.

[27] For example conversation cafes, open space technology processes, storytelling, blog discussions. Paul Born's book, Community Conversations, also includes many practical techniques for bringing diverse stakeholders together.
[28] In this instance, leaderful outcomes would be all participants feeling actively involved in what's being discussed and how, which in turn is likely to result in them taking ownership and/or play active roles in what happens next. For more on leaderful approaches see Chapter 4.

safe place for conversation, for sharing ideas, to be heard and a space to openly talk about power and change can make all the difference. Essential facilitation competencies include being able to:

- listen well;

- share ideas clearly;

- convene and safely hold constructive and challenging conversations;

- recognise ideas, patterns, and linkages that are emerging;

- sense resistance and probe the reasons that lie behind;

- encourage a sense of shared ownership of outcomes, or next steps;

- summarise and reflect ideas or emerging issues; and

- acknowledge and celebrate success.

2.3.3 GROUP WORK SKILLS CAN BUILD UNDERSTANDING

As noted in *What we are Learning* 2010, complex work like CLD doesn't come with a recipe - it is evolutionary, dynamic and involves lots of multi-stakeholder juggling. Successful teamwork by groups and communities can benefit from:

- using team building exercises to help 'gel' the group and speed things along;

- using participatory processes that identify and clarify differences and agreement around priorities or issues;

- building shared awareness and transparently discussing group processes that recognise and work with different kinds and levels of power within the group;

- induction processes (people, history, plans underway) to help new people 'join in' and actively participate;

- having skills on hand to help the group proactively hold and work through inevitable tensions and conflicts as they arise; and

- recognising different phases and stages of a group's development, and the input that might help keep things moving, such as evaluation assistance, visiting other CLD initiatives, developing
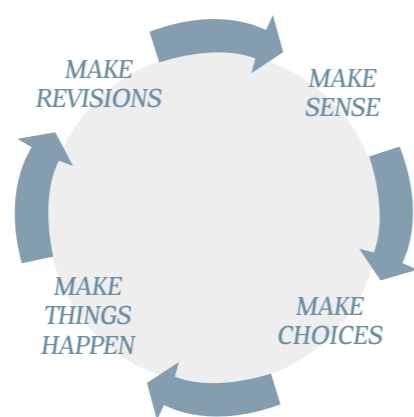
Source: Donald N Sull Closing the Gap
between Strategy and Execution

new governance models or having a launch.

Looser structure in meetings and in organisational form can enable innovation in the early stages of CLD. An informal environment can provide a useful platform where exploratory ideas are collectively tested, progressed, reviewed and learned from. It is very important that groups and networks are actively focussed on both content (what the group or network is doing or concerned about) and process (how the group or network is working together, involving others, functioning). This means paying attention to the 'Cultural Quadrant' (see diagram on page 29), including:

- having intentional conversations to discuss, document and review often otherwise unwritten 'rules' about 'how and why we do things around here'; intentional naming of values, norms, myths, assumptions and culture can provide a touchstone to ground everything that happens;

- sharing community stories that highlight positive and challenging attributes, impacts and examples of local leadership and drive; this process connects

people with their passion for why they want to be involved and their community's own culture, knowledge, strengths and assets;

- using real time feedback loops to bring greater understanding about what's happening and help collaborating partners grow from practical experience; this includes cycling from words, to action, to reflection, and change, as noted on the Strategy Loop Diagram on the previous page;

- talking through what it means to take risks together, and best ways to support each other through the difficult times that will inevitably arise; and

- a culture of regular review.

The nature of group decision-making is vital in community-led development. The inherent focus is inclusiveness, and therefore consensus building and decision-making processes are required. As Robin Allison, co-founder of Earthsong Eco-Neighbourhood in West Auckland reflects, "We have managed to go a whole lot further than if this project was driven by the visions and decisions of one or two people.

Consensus means we can take advantage of the combined strength of experience, skills and resources of all those involved. The diverse perspectives help us to think things through and make better informed decisions."[29]

2.3.4 INTENTIONALLY ASK POWERFUL QUESTIONS

As noted in *What we are Learning* 2010, well convened conversations around powerful questions can rapidly accelerate working together and progress. Many CLD initiatives have experienced significant 'shifts' in thinking, relationships and action as a result of specific well convened events,[30] which use questions as the centre for discussion.

Peter Block (2008:154) writes that a great question has three qualities:

1. "It's ambiguous and there is no attempt to precisely define what is meant by the question. This requires each person to bring their own personal meaning into the room.

2. "It's personal, and passion, commitment and connection grow out of what is most personal.

3. "It evokes anxiety. All that matters makes us anxious.

It is our wish to escape from anxiety that steals our aliveness. If there is no edge to the question, there is no power."

He reminds us that "Questions create the space for something new to emerge. Answers, especially those that respond to our need for quick results, while satisfying, shut down the discussion, and the future shuts down with them."

Looking across many CLD initiatives, it appears that developing and testing powerful questions for conversation is a valuable group effort in itself! Finding the 'right' questions helps to clarify both what lies at the heart of matters and also what may be blocking things.

2.3.5 FOCUS ON MEANINGFUL ENGAGEMENT TO BUILD ACTIVE RELATIONSHIPS

Addressing complex issues requires input from all corners of communities. It takes time to create a sense of cohesion and a common focus. Investment in engagement helps create a crucial foundation for the CLD activity that follows.

Engagement itself can be:

- an input, e.g. to increase shared understanding of an issue or to help refine a policy;

- a process, e.g. to ensure ways for different voices to become involved and feed into decision making;

- an outcome, e.g. a marginalised group becoming included in a community because of a particular approach or initiative; and/or

- an indicator, e.g. if every young person is actively engaged in education, training, or work, chances are their life course will be more successful.

Local people are more likely to engage, or to stay engaged, if they can see and be part of practical change. It is important to always reflect on why engagement is happening and for whose benefit. All too often agencies consult or invite participation in events and conversations in local communities, but engagement primarily serves the interests of the agencies, rather than the community. In some cases, special gatherings are arranged that bring together networks or stakeholders with an interest in a place, who may or may not know each other and/

or work together. Providing time within these sessions for people to get to know each other is key. Frequently a content- or task-focused conversation is 'run' and the agency leaves again. Sometimes (but not always) they follow up with a written summary of the conversation. This is not engagement from a CLD perspective, it is extractive consultation. The process is demanding on communities, and perhaps (unintentionally) takes from, rather than builds local potential for CLD action and change.

Engagement, in contrast to consultation, demands processes which invite and support participation and interaction on an ongoing basis. Some interesting examples are emerging around the restoration and protection of natural resources. Waterways, including lakes and rivers, are very complex systems and throughout Aotearoa their quality has been declining. Specific geographic communities have interests in them, along with tangata whenua, recreational and commercial users, and authorities with legislative responsibility. The emerging 'co-management' arrangements including, for example, around the Waikato

WHAT'S USEFUL TO DOCUMENT[32] AT THE OUTSET, AND REVIEW

- *formal roles and responsibilities (eg. a Chairperson, a note taker, a room organiser);*

- *regularly agreed meeting times and expectations of participation;*

- *how the group will come to agreement (eg. voting or by consensus);*

- *the kind of meeting records required, and how quickly the group will receive them;*

- *what and how information is shared with the wider neighbourhood or community; and*

- *what needs to happen when people are feeling uncomfortable and/or how the group will deal with conflict.*

WHAKAATURANGA PUMAHARA: A RECORD OF WHAT WE WISH TO REMEMBER IN THE FUTURE

"Writing down what inclusive engagement looked like from the Tāmaki Community's perspective was seen as critical for community leaders engaging with the government-led Tāmaki Transformation Programme. They wanted to be clear what the community expected when words like partnership, empowerment, co-design and community transformation were being actively promoted as part of the redevelopment plans.

"Working with a scribe, the Tāmaki Inclusive Engagement Strategy (TIES) book was co-authored by 11 community members (the TIES Team), with additional contributions from more than 10 community storytellers. Beautifully presented, the book documents and passes on local stories, wisdom and knowledge for others to hear, know and understand. It highlighted what engagement processes had worked well so far and why, and what successful community-led development looked like from the ground up. TIES also outlined a principle-based framework and tools to guide effective community engagement in Tāmaki - both now and into the future."

Taken from Inspiring Communities Newsletter
http://inspiringcommunities.org.nz/news/inspiring-communities-newsletter-19-november-2010

[29] Taken from How Communities Heal, Vivian Hutchison and the NZ Social Entrepreneur Fellowship 2011:209.
[30] For tools and ideas on how to change the nature of public conversations see http://www.peterblock.com/_assets/downloads/Civic.pdf

River and Ohiwa Harbour[31], are fertile collective learning grounds where meaningful engagement, active relationships, and shared mutual responsibility for decisions and actions are being developed and tested. The future health of these waterways is inextricably linked to the future wellbeing of multiple communities. The behaviour of all stakeholders can help or hinder this potential. These collectives are arrangements with long term timeframes. Complex issues demand this commitment.

In the examples noted above, it is their focus on engagement through undertaking practical work side-by-side which is exciting. For example in Ohiwa, iwi-led research and advocacy has resulted in the creation of a collaborative mangrove management plan. This means an open invitation to all stakeholders and the wider community to join in mangrove removal working bees, which in turn creates opportunities for building relationships, having further conversations, and growing a shared understanding about the wider ecosystem. As Paul Born says, it is not just what is said in conversation that matters or makes a difference, "it is also what happens between people." (2008:20)

2.3.6 DOCUMENTATION IS VALUABLE

It can feel messy and sometimes out of control being in an organic and emerging working space with multiple partners. Active communication, information sharing and writing things down can be really helpful. Even if people disagree with what is initially documented, or agreements need to be reworked as time and conditions change, having something concrete to refer back to or respond to, helps focus collaboration efforts. We notice that documenting visions, values and plans provide an anchor around shared intent on CLD journeys, with the process of documentation useful for:

- finding shared understandings of why, what and how;

- bringing structure to group thinking;

- offering stability in times of conflict;

- offering guidance to 'outsiders' seeking to work in/with that particular community;

- transitioning new people; and

- clarifying agreements and next steps together.

2.4 MAXIMISING INVOLVEMENT IN CLD

CLD often involves rearranging the way in which locally available resources and capacity are used. In this context resources can refer to organisations, people, positions, skills/strengths, knowledge, connections and funding. By re-thinking how communities work together, and the various

HOW DOES THE SEATTLE NEIGHBOURHOOD MATCHING FUND WORK?

All projects have to be initiated, planned and implemented by community members in partnership with the City. Every award is matched by neighbourhoods' or communities' resources of volunteer labour, donated materials, donated professional services or cash. Three different levels of matched funds are available with a small sparks fund granting $1000, the small simple projects fund making grants of up to $25,000 and the large projects fund awarding $100,000 grants.

For more see:
www.seattle.gov/neighborhoods/nmf/thefunds.htm

PORIRUA VILLAGE PLANNING PROCESS IN ACTION

Waitangirua, like many other residential suburbs built in the 1970s, subsequently suffered the loss of services, as the city centre and malls flourished. The Porirua Village Planning process, developed and led by Porirua City Council, views areas like Waitangirua as communities with the potential to 'regrow' their hearts. The Programme puts communities in charge of developing their own vision, through engagement processes that local people design and implement.
Locals in Waitangirua made it clear their park was a high priority for attention and they had really clear aspirations. They identified the park design should:
- reflect Māori cultural heritage;
- celebrate the diversity of cultures among the residents of Waitangirua;
- meet the needs of all ages, abilities and cultures; and
- involve the local residents in the design, building and management of the park.

From the outset a range of stakeholders were engaged in the redevelopment process:
- the diverse Waitangirua community,
- the Council,
- the neighbouring mall owner, and
- government agencies, the school and the marae each adjacent to the park, and sponsors.

A Design Group involving stakeholders was supported by a community consultation advisor and landscape architect, and at every stage emerging design concepts were re-checked with the community. Respective contributions and 'gifts' were negotiated between stakeholders with some of the results of this approach including:
- the Council agreeing to bring funding forward to complete construction of the park in one year;
- the park design incorporating features that met the needs of the diverse community;
- the co-operation of the mall owner in key design compromises (including installing bollards to stop rubbish-dumping at the back of the mall); and
- the community volunteering to pick up rubbish and paint out graffiti on an ongoing basis.

The construction stage was project managed by a Samoan man, who spoke the first language for many local residents, and could explain and engage people around emerging opportunities and issues. As one local resident put it:

"[This] has brought our community together for the first time. People are talking to people they would never have spoken to before - they are in the park eating kai [food] and the children are playing together."

Taken from http://www.pcc.govt.nz/DownloadFile/Community/Village-Planning-and-Newsletters/Waitangirua-IAP2-entry-final

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[31] For Waikato River see http://www.waikatoregion.govt.nz/Community/Your-community/Tangata-Whenua/Waikato-River-co-management/ and for Ohiwa Harbour see http://www.boprc.govt.nz/knowledge-centre/strategies/ohiwa-harbour-strategy

[32] For helpful guidance on partnering agreements and processes see http://inspiringcommunities.org.nz/learning-tools/putting-pen-paper

roles different stakeholders can each play within a wider CLD context, new potential can often be created. It's not always about new money or new projects and services.

2.4.1 HOW CAN LOCAL & CENTRAL GOVERNMENT BOTH ENABLE AND SUPPORT CLD?

Jim Diers served as the first director of Seattle's 'Department of Neighborhoods' which has now has a 25 year history of successful community-building to learn from. One of his strong messages on his 2012 New Zealand tour was that if central and local governments treat people as nothing more than customers, they will think of themselves as taxpayers or ratepayers rather than as citizens. As discussed later in Chapter 4, CLD is all about supporting and encouraging civic engagement and participation, and unleashing local energy and capability.

Two of the important roles Jim suggested local and central government can play are:

1. Removing obstacles (including accessibility barriers, complex language, and silo-ed approaches) and by making sure that government red tape[33] is not an excuse to say 'no' to community initiative; and

2. Building capacity in ways that grow local leadership, support networking and involve partnering to deliver local programmes and activities. This in turn encourages communities to identify and use existing local assets.

A key way Seattle helped transform Council-Community partnerships was by introducing a matched funding process[34] which has not only incentivised locally-led action but also transformed the way their City Council now works with its diverse communities. As a result, the City of Seattle's $60 million investment (over 25 years) has leveraged a further $85 million of external resourcing. This has in turn generated 5000 new projects led by City residents, which have involved around 86,000 volunteers who collectively have donated over 574,000 hours of their time. There is growing interest from some parts of both local and central government in finding ways to connect with the energy and ability of local neighbourhoods and communities.[35] Significant

WORKING TOGETHER BETTER WITH COMMUNITIES – A REGIONAL COUNCIL EXAMPLE

All along the Bay of Plenty coastline, as the cargo and oil from the grounding of the Rena[40] reached precious local coastlines, local people, Iwi and organisations worked tirelessly to clean up and to minimise the damage. Information gathered demonstrates 150 clean-up events and 24,000 hours of volunteer effort made a huge contribution to the 1,050 tonnes of waste oil collected. Also 57 voluntary caterers kept tired people fed.

The Bay of Plenty Regional Council has taken learnings from this experience on board, and recognised that it already works with and funds community organisations and volunteers in many and various fragmented ways. The Council is currently researching how it could work more effectively with the community sector, residents and volunteers across many aspects of its business. They are seeking to embed this approach in policy and practice.

Taken From http://www.boprc.govt.nz/media/225912/strategy__policy_and_planning_committee_meeting_agenda_-_tuesday__23_october_2012.pdf

recent events have heightened understanding in Aotearoa of the importance, resolve and resilience of local residents and communities. A challenge for local communities is often the "lack of a substantial partnership and strategic alignment between central and local governments."[36] So while each level of government has legislative responsibilities to deliver on various social, economic, environmental and cultural outcomes, there is no clear vision about respective contributions, and how these should be grounded in local communities of place.

Some Councils are re-thinking policy and practice from a 'community-of-place' perspective. Simple changes include for example:

- intentionally using place as the focus for linking up management and staff, eg. place as a platform for internal integration and alignment of projects and budgeting;

- actively establishing relationships with other agencies that have interests in particular geographic communities, and keeping them connected;

- seeking opportunities to deepen relationships with local residents; and

- creating frameworks which encourage the development of local visions and plans and modelling how multiple organisations can contribute to, and follow these.

As noted on page 37, the much celebrated Porirua Village Planning Process[37] has developed a well respected framework for local 'working together in place' that many other communities are adapting for their own use.[38] In another example, the Western Bay of Plenty District Council, which embraces many rural and coastal townships, has worked alongside communities over the past decade to help create comprehensive community development plans. Initially this approach was conceived as a tool for infrastructure planning in areas with rapid population growth, but over the years there has been a growing recognition of the value of nurturing community-led initiative and

effort across social, cultural, economic and environmental spheres.[39]

In central government, there are also indications of growing understanding about the importance of linking up government silos around place. Whānau Ora (co-led by the Ministries of Health, Social Development and Te Puni Kōkiri) is now being implemented by iwi and Māori-led agencies in many parts of Aotearoa. New neighbourhood policing initiatives are also making positive progress[41] in strengthening community relationships and reducing crime in targeted areas. The Ministry of Health has initiated a new local area planning approach for disability support services and many District Health Boards are implementing locality planning approaches[42] in communities they serve.

2.4.2 RESOURCING CLD EFFORTS

There are many different types of CLD funders and CLD funding. CLD funders are a very diverse group ranging from businesses, to local and central

[33] This can include health and safety legislation, privacy laws, event compliance requirements, local bylaws and public liability insurance expectations.
[34] For more see http://www.seattle.gov/neighborhoods/nmf/
[35] For a discussion on 'Place Governance' see http://www.pps.org/blog/stronger-citizens-stronger-cities-changing-governance-through-a-focus-on-place/

[36] Local Government Strategic Planning in Theory and Practice, Claudia Scott, Mike Reid and Jeff McNeill, Institute of Policy Studies, 2011:261.
[37] For more about the model and how it's being implemented alongside local communities in Porirua see http://www.pcc.govt.nz/Community/Community-Projects/Village-Planning-Programme
[38] For example, the Flax Roots Village Planning initiative on Auckland's North Shore drew heavily from Porirua's experience http://www.flaxroots.org.nz/
[39] See http://www.westernbay.govt.nz/Community-development/Community-Planning/
[40] Rena is a Greek owned container ship that ran aground off the Bay of Plenty coastline in 2011 with devastating consequences both for marine. For more see: http://en.wikipedia.org/wiki/Rena_oil_spill
[41] See http://www.police.govt.nz/featured/roll-out-neighbourhood-policing-teams-completed
[42] See https://provider.midlandshn.health.nz/projects/locality-planning

government, to family foundations, statutory organisations[43] and communities themselves. New Zealand is also peculiar in that around half of all money given for charitable purposes is done so via statutory organisations - which given their largely place-based focus, makes them ideally suited to support community-led development initiatives in their own defined locality.

As noted on page 38 CLD benefits from funding policies which are outcome focussed and which give credit for community investment through assets, relationships, abilities or time. Approaches that reflect a partnering approach may be less likely to perpetuate a culture of dependency as local contributions are seen and valued from the outset.

Ironically, when resources are stretched there is more reason to collaborate. Scarcity encourages help seeking, and a call on the spirit of generosity and voluntary effort that can cement shared leadership around a common vision.

Funding for CLD needs to be flexible enough to be applied to process (enabling people to come together to determine visions and plan), collaboration infrastructure (governance arrangements and coordination support) or to projects and services.[44] Social media is now enabling new mechanisms to attract funding support. For example crowd sourcing[45] is proving a popular new way to harness financial contributions from interested CLD supporters. In Epuni for example, 108 supporters pledged $10,135 to enable the new Common Unity

Project mentioned on page 65 to get started.

For many, funding CLD is challenging, risky and a bit messy. The developmental nature of CLD means it doesn't neatly fit into traditional expectations of some funders who may wish to see predetermined outputs and outcomes and single focus projects before granting funds. However, we are noticing some recent shifts towards more 'joined up' funding and more interest in a staged, progressive approach to funding place-based, community

strengthening.[46] The conservation and environmental sector in particular has led the way here, with policies and funding streams at both regional and national levels explicitly aimed at unleashing and resourcing collaborative, locally-led initiatives to protect and enhance fragile environments.[47]

The philanthropic sector has been developing and trialling a range of new funding mechanisms which put more emphasis on:

• working together as clusters of funders with specific communities. eg Christchurch;[48]

• funding for longer term periods, eg DIA Lotteries Community multi-year fund;

• seeing collaboration intent/ practice demonstrated in funding applications;

• exploring and implementing social lending principles and practices;[49] and

• funding broader outcomes rather than targeted outputs, e.g. Todd Foundation's 5 year partnership funding initiative which enables invited organisations to determine how Todd funding is best directed to support organisational visions and goals.

2.4.3 HOW CAN BUSINESS BE PART OF CLD?

Businesses are inextricably linked to the communities they are located in. It is fair to say that at times this relationship is not perceived positively, for example when a multinational decides to relocate without thought to impacts on a community, or in the case of liquor outlets, when so many communities experience harm because of readily accessible alcohol, and poor social behaviour around consumption. On the other hand, there are numerous examples of how business helps communities grow and thrive, by providing an essential economic base. Businesses that pay atten-

tion to community-building are of particular interest. For example the Mainstreet[50] movement has enlivened many town centres, by encouraging collaborative business and community visioning and action to improve the look and feel of places, and encourage more commercial and community activity. Physical restoration and improvements on main streets make a place look cared for and encourage people to stop and spend time. Events and activities attract locals and visitors and create new market opportunities for business.

The Farmers Market movement[51] is another example with mixed business and community agendas. The markets themselves create social meeting places, and create opportunities for community activity as well as new businesses to emerge. Vendors, whether fully employed or running tiny businesses to supplement incomes, get to sell direct to their custom-

[43] These are organisations with an explicit statutory or legal imperative to distribute funds to their own often geographically defined community. They include Community Trusts (who originally attached to regional trust banks; for example ASB Community Trust), Energy Trusts (started as part of energy companies, some make grants; for example Rotorua Energy Charitable Trust), Licensing Trusts (in some areas alcohol sales are controlled by licensing trusts; for example Waitakere Licensing Trust), gaming machine societies (must distribute a percentage of profits from the 'pokies'; for example the Lion Foundation) and Lottery Grants Board (runs Lotto; its grant making is managed by the Department of Internal Affairs). Taken from http://www.asbcommunitytrust.org.nz/research-resources/four-myths-funding

[44] There are concerns that the Ministry of Social Development's (MSD) new service contract model, which is working towards funding a much smaller number of large national service providers on standardised outcomes, may end up working in opposition to CLD. In doing so, MSD's new approach may inadvertently 'cut out' the rich diversity of innovative local community-led services and responses.

[45] Crowd sourcing or funding focuses on actively seeking small contributions from multiple people in multiple places, usually in an online way. There are many platforms, like PledgeMe, set up to assist those wanting to raise funds. For tips and tools on crowd sourcing see http://www.thebigidea.co.nz/grow/tips-tools/2012/sep/121174-crowdfunding-planning

[46] Some funders, like the Community Trust of Southland have included a place based focus in their granting strategy and are prepared to walk alongside communities at locals' pace, investing in aspects like community conversations, leadership development and community visioning. For some other great examples of innovative grant making practice and lessons learnt see http://www.philanthropy.org.nz/sites/all/files/Emerging%20Practices%20whole%20book%20Lo-res.pdf

[47] Examples include the Ministry for the Environment's Community Environment Fund and Bay of Plenty Regional Council's Environmental Enhancement Fund.

[48] Philanthropy NZ convened regular meetings of all funders in Christchurch after the earthquakes. To learn more see http://www.giving.org.nz/sites/all/files/Philanthropy%20in%20Christchurch.pdf

[49] For more see Laura Benedict's Social Lending: A Tool for Grantmakers, an Opportunity for Communities http://www.fulbright.org.nz/wp-content/uploads/2011/12/axford2010_benedict.pdf

[50] Mainstreet programmes and business improvement districts are based on a partnership between local government, the local business community and the community at large and focus on keeping 'main streets' vibrant and prosperous.

[51] For example Farmers Market New Zealand is a membership organisation of around 40 independently owned and operated Farmers' Markets that involve over 1000 small food businesses, with an estimated 50,000 customers shopping on a weekly basis. See http://www.farmersmarkets.org.nz/ for market locations.

CRAVE CAFÉ – REIGNITING A SENSE OF COMMUNITY AND DOING GOOD BUSINESS

"Crave is run by a collective of fourteen local Kingslanders who decided to reignite the sense of community in their neighbourhood using good coffee, good conversation and a friendly collective space in which to enjoy both. It's run as a sustainable, charitable organization - all profits are fed back into the café and the community.

"Members of the collective had been 'hanging out in Kingsland' for about six years before they started Crave. They noticed it was a highly transient community, with plenty of good people in it, but not a lot that connected them together. When they all put their heads together and brainstormed ways to improve things, the idea for a café was born.

"The Crave Collective started their community-building project with staff. Café Manager Nigel Cottle said "We like to employ people who are a bit difficult to employ, you know, people with a big gap in their CV from being inside and stuff like that - but they still have to be of a good calibre, it's just that a lot of times they don't get given a second shot." If their applicants are local, that's even better. The collective like it when their staff members come and hang out at Crave on their day off, and the Collective provides a supportive, redemptive environment that encourages that.

"It's based on a philosophy that Nigel articulates perfectly – If you can make your space better, it emanates outward."

Abridged from article in IC March 2012 Newsletter
by Courtney Peters, from Gather and Hunt
http://inspiringcommunities.org.nz/news/crave-cafe

ers and receive immediate feedback which helps focus business improvements and hopefully sales. These initiatives also encourage 'buying local', which is good for the environment. Strong, connected communities are good for business and vice versa. The strategic opportunities to leverage these connections are becoming a point of focus both around Aotearoa and internationally.

The 2012 Report, Engagement between Business and Community Organisations, which Inspiring Communities wrote for the Charities Commission[52] explored the relationship between businesses and community organisations. While the research was not specifically place-based, it demonstrated a relatively limited range of common inter-relationships between businesses and community organisations, most frequently around cash donations. Some key findings from the report included:

- 'giving' to community organisations was judged by business as the 'right thing to do' with less than one third of businesses surveyed supporting community organisations for strategic reasons;

- younger businesses were more likely to be increasing their support for community organisations than older businesses;

- the top three reasons for choosing a particular organisation to support were: the compelling cause of the charity, personal intuition and trust in the person running the charity;

- only 18% of businesses measured the value gained from business-community relationships, with over 60% of survey respondents saying there was "no need to measure the value - we do it because we want to." And

- while 47% of businesses surveyed felt nothing

RELATIONSHIPS FIRST

"We are always interested to meet and learn about what charitable organisations do, so share notes and learnings. This is the best foundation of partnership relationships. However, being approached as a potential funder (a pot of money), rather than a potential relationship, downplays the expertise that may exist in companies' corporate social responsibility functions (CSR) functions and isn't a great way to build networks. The best commercial partnerships grow out of relationships built on common goals and understanding, which can then develop a commercial element."

Business Survey Respondent
Engagement between Business and Community 2012
(page 18)

would help increase their involvement with community organisations, others suggested offering things that would help their business (50%), growing two-way business-community relationships (27%), and asking for something the business could do that would make a difference other than give money (25%).

One of the overall key conclusions arising from the report was the need to build mutually beneficial relationships between community organisations and business.

The Charities Commission has produced some useful resources for communities

[52] For a copy of the report see http://www.charities.govt.nz/strengthening-your-charity/income/ engagement-between-business-and-community-organisations/

and community organisations wanting to strengthen their relationship with local businesses.[53] These resources encourage partnering, and provoke thought about how specific charities and businesses might re-think mutual benefits from working together.

The business-community space in Aotearoa is continuing to evolve in many different ways. There has been a burgeoning growth in numbers of social enterprises[54] and community-run businesses in recent years. These initiatives often have social, environmental and economic goals. Sometimes they are driven by a need (e.g. providing local employment or training opportunities) or a philosophical commitment to supplement or subsidise available income. There is also increasingly a business development theme within whānau, hapú, iwi and Māori strategy, at multiple levels. This is happening both from the 'bottom up', through whānau and hapú initiatives, and from the 'top down'. For example, the theme of self-responsibility

"He kai kei aku ringa" – to be self sufficient and responsible for the resources and capability you need to grow and develop.

"Grasping the opportunity will require new and innovative collaborative models involving individual Māori, iwi, government, business and the community."

Greg Whittred,
Deputy Chair
Māori Economic
Development
Panel 2012

and sufficiency is core to the Māori Economic Development Strategy and Action Plan launched by government in November 2012.[55] It points to the fact that creating new forms of business at local levels requires changes to how we work together.

Whale Watch Kaikoura[56] is a commonly quoted example of tribally-led restoration of a viable economy to enable a small community to thrive again.[57] There is growing awareness nationally of the size, scale and potential of the Māori economy.[58] Significantly for Aotearoa New Zealand, these businesses have the potential to influence and transform many business practices to which we have become accustomed, because taking a holistic world view will inform decision-making. The Taupō Moana Group explains this on the next page.

These business practices have strong commonalities with CLD principles around paying attention to people, and to social, cultural and environmental imperatives, as well as to the financial 'bottom line' of both balance sheets, and/or investment opportunity.

The past decade has seen a burgeoning of iwi and Māori-led business development, partially a result of Treaty of Waitangi settlements[65] releasing new resources into communities. Some of the

HOW IS MĀORI BUSINESS DIFFERENT?

"Māori business is identifiably different to mainstream Pākehā business. Culturally, Māori have different inherent values and responsibilities, which influence the way we live and ultimately conduct business.

"Firstly we must understand what we mean by a Māori business. We interpret a Māori business to be a Māori-owned entity with multiple or collective ownership. A key point of difference is that the beneficial owners in a Māori business are there by inheritance or whakapapa[59] and their equity interest or shares also denote their 'tangata whenua'[60] status and túrangawaewae[61] of the beneficiary.

"Essentially the fundamental principles within Māori culture that are imbued in Māori business are:
• A collective focus as opposed to an individual focus;
• People motivation over profit motivation; and
• Holistic or inclusive philosophy as opposed one that is segregated or exclusive.

"Thus, in business the responsibilities of Māori are to:
• Protect the 'taonga tuku iho'[62] for future generations;
• Incorporate (or at least not compromise) tribal and hapú tikanga[63] and other cultural values; and
• Assume some responsibility for socio-economic and cultural well being of the beneficiaries.

"Underlying these is the obligation to achieve optimal and sustainable asset growth and financial returns for the beneficial owners."[64]

Taupō Moana Group
See http://www.taupomoana.com/about/maori_business.htm

early experiences, such as Tainui's investment in casinos have been instructive, and provided learnings for those who follow around many aspects of business decision-making, including the place of values and local priorities. Adapting conventional commercial investment practice to integrate sustainable,

holistic philosophy and practice into business continues is aspirational and challenging for all–including whānau, hapú, iwi and Māori.

2.4.4 WHĀNAU, HAPÚ, IWI, MĀORI AND CLD

CLD in Aotearoa must pay attention to Te Tiriti o

Waitangi[67] as the founding document for our nationhood and tangata whenua[68]– tangata Tiriti[69] relationships. Growing understanding of the many ways in which colonisation eroded the intention of Te Tiriti has led to political and systems changes during recent decades. By acknowledging history, and grievance, and by

[53] For example 'Business Working with Charities' provides some useful 'how to' guidance' see http://www.charities.govt.nz/strengthening-your-charity/income engagement-between-business-and-community-organisations/
[54] The New Zealand Community Economic Development Trust is undertaking major research on social enterprise activity happening in Aotearoa. To be kept up to date on CED news, learning and research see http://www.ced.org.nz/?page_id=6
[55] For more information on the Strategy and Action Plan see http://www.tpk.govt.nz/en/consultation/medp/strategy/
[56] For more information see http://www.tourism.net.nz/holiday/details/travel/13124
[57] Watch http://www.youtube.com/watch?v=NznyTqOI7rM
[58] For further information see http://berl.co.nz/economic-insights/economic-development/maori-economy/berl-reports-to-the-maori-economic-taskforce/

[59] Whakapapa - genealogy, ancestry, familial relationships; unlike the Western concept of genealogy, whakapapa crosses ancestral boundaries between people and other inhabitants in the natural world.
[60] Tangata whenua - Māori first people of the land.
[61] Túrangawaewae - a place to stand, a place where one has the right to stand and be heard.
[62] Taonga tuku iho - traditions, knowledge, treasures handed down by ancestors.
[63] Tikanga - customs and practices.
[64] For further information see http://www.taupomoana.com/index.htm http://seniorsecondary.tki.org.nz/Social-sciences/Business-studies/Maori-business
[65] For more information see http://www.ots.govt.nz/
[66] Pākehā and the Treaty, Patrick Snedden, 2005:20.
[67] Te Tiriti o Waitangi, known also as the Treaty of Waitangi was signed in 1840 by representatives of the British Crown and Maori chiefs and leaders. It is considered to be the founding document of New Zealand as a nation. See further information at http://www.waitangi-tribunal.govt.nz/treaty/
[68] Tangata whenua - Māori, first people of the land (modern).
[69] Tangata Tiriti - non-Māori people who belong to the land by right of the Treaty of Waitangi.

seeking to provide at least some level of compensation, government as Te Tiriti partner is leading a process of redress. The many consequences of harm done (as evidenced for example by much higher proportions of Māori than non-Māori in negative social statistics such as health, education, employment) will take time and effort to restore,

particularly through the implementation of iwi and Māori-led frameworks and strategies. This is an important part of the context of CLD.

This understanding is central to the saying "What is good for Māori will be good for the community." It draws attention to the rebalancing required in communities, within a framework, which pays attention to a holistic world view, and these concepts are central to both CLD, and Māori philosophy, culture and practice. As already touched upon, geographical 'place' is at the heart of Māori cultural practice, and CLD. The principle of 'ahi kaa', which asserts the role, and importance of the 'keepers of the home fires', is embedded in core CLD principles. Those who live, work and invest in a community of place need to be pre-eminent in visioning and making choices for that place, and therefore engaging with the tangata whenua of any community is very important. An important question to ask is "How is CLD strengthening whānau, hapú and iwi?"

Where iwi, hapú and whānau are connected through whakapapa,[70] to marae and kura

(schools) for example, there are cultural obligations and interdependencies upon them, to support and participate in projects led by iwi structures. For example, Te Matatini, the biennial national festival of kapa haka,[71] was recently hosted by Te Arawa in Rotorua. This depended on Te Arawa iwi, hapú, whānau and 1500 volunteers who ensured the festival ran smoothly. Many Te Arawa people who are living away from Rotorua and their hau kāinga (homeland) came and helped with the tasks that their hapú was delegated to be responsible for.

Wherever we are in Aotearoa, there will also be Māori who are living away from the places which they themselves whakapapa to. They have a particular relationship and status to tangata whenua of that place,[72] but do not have the same obligations or status. It is important that CLD initiatives engage with both tangata whenua and Māori, and explore whether and how they wish to engage in leadership and activity.
Another commonality is the imperative to hold multiple wellbeings or dimensions in balance.[73] In CLD the

WISDOM FROM TE ARAWA ELDERS – START WITH THE PEOPLE, EVERYBODY MATTERS

"I recall when I first came to live in Rotorua from Wellington nearly thirty years ago. I was working in a social development role with a focus on employment. My previous experience and training had taught me to begin by learning about the statistics, finding out who the 'important leaders' were locally and talking with them, meeting with agencies that had an interest in the area, and then together with local people. My wonderful Te Arawa mentors quickly taught me otherwise. "Start first by just wandering around and talking with the people," they said. "Everybody matters. Yes the kuia and kgumātua, but also the children and tamariki, young people and rangatahi, and all their whānau. That's where you need to start. Only then can you know what to talk about with the government agencies and others, and what to pay attention to. Only then can you really begin to understand what the issues are."

Barbara MacLennan,
Inspiring Communities Development Team
March 2013

focus is on sustainable change, which pays attention to social, cultural, environmental and economic dimensions. Similar priorities pervade many whānau, hapú and iwi-led initiatives. The choices being made for example by Whakatōhea Māori Trust Board[74] around the type of marine farming to undertake, are influenced by commitments to valuing the environment, and creating many jobs which will provide stepping stones to higher incomes and levels of education and training.

Similarly, Ngāti Rangitihi[75] are protecting and restoring

their ancestral land on their Maunga Ruawāhia, commonly known as Mount Tarawera. Through doing this work over recent years, they are engaging and involving whānau as well as many other stakeholders. Positive outcomes already include increasing cultural and environmental knowledge among the young Ngāti Rangitihi men who are undertaking the work, and practical employment skills, which they can use in forestry and in other restoration of the whenua (land).[76] "The relationships we forge with other organisations and businesses through this work are pivotal," says Ken Raureti, Ruawāhia

2B Trust Chairperson. "By involving them, they get to know the skills and knowledge our people are gaining. This creates credibility and results in opportunities for further work for our people with other land and forest owners. And through all of these relationships we can further share our values and aspirations, and grow their understanding about what our whenua means to us."

The Matekuare whānau[77] are leading an initiative on their land which is adjacent to Te Whaiti School in Te Urewera. Their vision is to create a sustainable living ecosystem which provides homes, and learning, life and work experience opportunities for whānau members.

Valuing all people, and acknowledging and honouring different gifts, perspectives, abilities and status is a further commonality between Māori world view and CLD.

This philosophy is embedded in CLD work such as the 'door knocking' approach to every household, at the outset of what was to become the Great Start Taita initiative,[78] and

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[70] Whakapapa - geneology which connects people to particular places.
[71] For further information see http://www.tematatini.co.nz/index.htm
[72] Referred to by different iwi by terms such as 'hapori Māori', 'taurahere', 'maata waka.'
[73] Such as paying attention to how particular opportunities for economic development will impact on social, environmental or/and cultural wellbeing.

[74] For further information see www.whakatohea.co.nz
[75] For further information see www.ngatirangitihi.iwi.nz
[76] Also see http://www.doc.govt.nz/about-doc/news/media-releases/2012/mt-tarawera-benefits-from-biodiversity-grant/
[77] For further information see p. 11 of http://www.jrmckenzie.org.nz/sites/default/files/attachments/JRMT%20Annual%20Report%202012.pdf
[78] Taita door knocking story http://inspiringcommunities.org.nz/great-start-taita-great-place-children-grow

in the 'kanohi ki te kanohi' (face to face) interviews with Whakatōhea households as the basis for whānau, hapú and iwi strategic planning.[79] These approaches embrace the philosophy of 'titiro, whakarongo, kōrero' - look, listen, and then speak. Our cultural differences are important to acknowledge and understand. So much of CLD is about unleashing and unlocking gifts, knowledge, talents, dreams and aspirations, and nurturing energy around shared agendas. Ngahau Davis, talking at an Auckland CLD Network Hui about his work in Moerewa, shared some important thinking[80] which is highly relevant to enabling the expression of cultural difference: "The words 'I don't know' are okay and actually create a space for conversations about options and opportunities. In fact, working in the 'I don't know everything' space actively allows others and their ideas to enter." He reminded us also that if someone else thinks differently to you - be wary - it's easy to become a 'gate keeper' and without meaning to sometimes, block both them and their knowledge. "You just can't assume

that your knowledge is always the right knowledge."

Successful community-led development in Aotearoa will rely on engagement with Māori, particularly at whānau and hapú levels, and ongoing exploration of where/whether there are commonalities, and opportunities to work together around mutual aspirations in local communities. Sometimes we notice apprehension or a reluctance by non-Māori to initiating or developing relationships with whānau, hapú and iwi. We notice that these are sometimes based on historic or third party perceptions rather than on direct experiences, or the reluctance has built up because of one 'negative' incident. The act of seeking opportunities to work together in place is an important step. In doing this, it is vital that engagement begins with learnings about histories, respective interests, priorities and if/where there is common ground, and energy to work together.

Some strategies that assist working together in place with whānau, hapú, iwi and Māori include:

- creating regular opportunities to share/hear strategies, dreams and plans;

- within plans, exploring opportunities to work together, and looking for ways that local communities can support and contribute to whānau, hapú, iwi and Māori initiatives and plans;

- formalising agreements to work together, and reviewing how both progress and mutual understanding is progressing;

- co-organising funding applications, research, events and activities that contribute to mutual aspirations; and

- using formalised models of practice for dialogue and decision-making such as the 'Two House Model', which honours the cultural practices, or tikanga of each Te Tiriti partner.[83]

We note that during the past year, Inspiring Communities has received expressions of interest in exploring CLD and whānau, hapú and iwi development further. We look forward to deeper conversations, analysis and learning together over the coming year.

STARTING BY ACKNOWLEDGING ONE ANOTHER AND SEEKING COMMON GROUND THROUGH CONVERSATION

Mangakino is one of five communities funded by Department of Internal Affairs to undertake multi-year 'community-led development' initiatives. The community designed a process to select 'community leaders' through sectors, including Pouakani Marae. Through regular meetings of the newly formed Leadership Group, members shared that they had varying knowledge and understanding about some of the 'big players' in the community, and whether and how they worked together. Through discussion, the Leadership Group recognised it would be helpful to meet together with some of these other leadership groupings, to increase understanding of each other, and to share respective dreams, strategies and plans.

They invited Pouakani Marae Leaders, representatives of Council, and Enterprise Mangakino to a session together. The agenda included an opportunity for each group to present their wider visions and strategies, and answer questions. The discussion that followed quickly identified many commonalities and projects that could be advanced collaboratively.

"Taking time to talk together broke down some barriers and preconceptions, and led to increased understanding and appreciation of each others' aspirations. As one outcome, the Leadership Group's confidence that assisting the completion of the Marae rebuild as quickly as possible was a high priority project. Through community engagement this had been identified as a community aspiration. This direct engagement between the various leadership groupings increased the understanding and appreciation of how the reopening of the Marae would enable the resumption of cultural practice,[81] and in turn would enable the whānau and hapú to get focussed on their longer term strategies."[82]

Tina Jakes, Chairperson, Mangakino CLD Leadership Group

Above: Manuhiri and Tangata Whenua in front of Te Whare Tipuna - Tamatea Pokai Whenua at the Te Whare Kawanga (opening ceremony) of Pouakani Marae, Mangakino November 2012.

[79] Whakatōhea Wellbeing Survey http://inspiringcommunities.org.nz/he-oranga-o-te-rohe-o-te-whakatohea-wellbeing-survey-2010
[80] Auckland CLD Network Forum Report June 2010 http://inspiringcommunities.org.nz/community-led-development-regional-networks-auckland-cld-network/regional-forum-reports
[81] Marae are central to Māori cultural practice. They are at the heart of mana, spirituality, traditional practices and tangata whenua past, present and future.
[82] Mangakino CLD Stage One Plan.
[83] For further information about this concept and how it has been applied to local, regional and national dialogue within the community sector, see http://moodle.unitec.ac.nz/pluginfile.php/251124/mod_resource/content/1/A%20New%20Way%20of%20Working.pdf

2.5 LEADING TOGETHER IN PLACE – NEW COLLABORATIVE MODELS EMERGING

In their 2009 report on Leadership and Networks,[84] Leadership Learning Community advocated going beyond leadership models that focus on building the skills of individuals, and instead to cultivate leadership as the process by which multiple actors align their efforts to take action. There are emerging frameworks and thinking that bring together a number of core principles:

- common purpose or vision;
- collective or shared leadership for change;
- encouragement for action at multiple levels, building from the strengths, assets and passions of each individual/organisation/community;
- learning by doing; and
- relational rather than hierarchical ways of working.

Three of our favourite frameworks for 'leading together in place' are noted below:

2.5.1 CONSTELLATION GOVERNANCE[85]

This framework proactively brings together groups from multiple sectors working towards joint outcomes. Small self-organising teams (or constellations) focus on doing/action while being lightly connected by an overall partnership arrangement that is jointly led by participating organisations. The aim isn't to create a new organization, but to get things done in a nimble, high impact manner by letting people get on and do what they do best. The Constellation diagram on the opposite page shows the main components of the constellation model, with keys to success being lightweight governance, action focused teams and third-party coordination.[86]

2.5.2 STARFISH AND SPIDER

This framework uses the metaphor of two creatures that look physically similar but act and survive in very different ways. In short, when you cut the leg off a spider it has seven legs and if you cut off its head it dies. In contrast, when a starfish loses a leg, it grows another one, and the leg torn off can actually grow a whole new head and body because it effectively has no head, it is a network of cells. The difference here is decentralisation. Spider organisations are those which are hierarchical, rigid, and have very top down leadership. Starfish organisations on the other hand are much looser, with flatter/networked structures and a more relational/collaborative style of operating.

Trends both in business and communities are towards more starfish-like organisations with:

- empowered people/teams working on common interests, goals and ideologies;
- shared leadership, power and high trust relationships;
- distributed knowledge and values-based ways of working;
- flexible structures/processes that can quickly respond to change; and
- catalytic leaders, who spur others to action by their inspiring optimism, collaborative creativity and people focus - enabling those they work with to 'get on with it'.

2.5.3 COLLECTIVE IMPACT

Collective Impact is based upon the principle that no single

CONSTELLATION GOVERNANCE MODEL

Source: http://socialinnovation.ca/constellationmodel
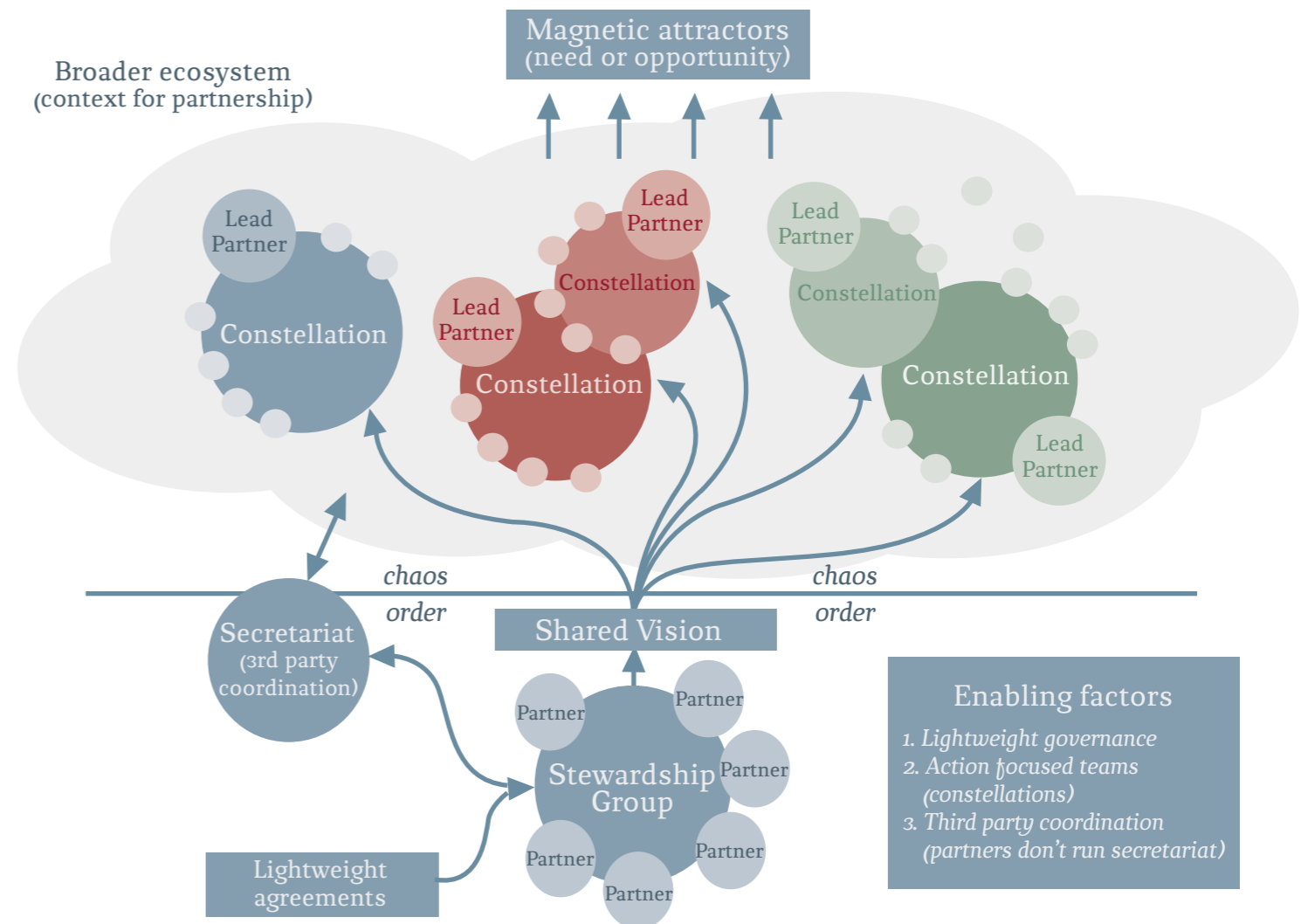
KEY ROLE OF CATALYSERS

"A catalyst usually forms a starfish group and gives it form, ideas, value, focus and meaning. Catalysts are bound to rock the boat. They are much better at being agents of change than guardians of tradition. Catalysts do well in situations that call for radical change and creative thinking. They bring innovation; they're also likely to create a certain amount of chaos and ambiguity. Put them into a structured environment and they might suffocate. But let them dream and they'll thrive."

Mike Steele - from his summary of The Starfish and the Spider
http://www.house2harvest.org/docs/THE%20STARFISH%20AND%20THE%20SPIDER%20web%20summary.pdf

IS YOUR ORGANISATION A SPIDER OR A STARFISH?

There are headquarters		There are no headquarters
There's someone in charge		There's no one in charge
If you thump it on the head, it dies		If you thump it on the head, it survives
Groups communicate through intermediaries		Groups communicate directly with each other
If you take out a unit, the organisation is harmed		If you take out a unit, the organisation is unharmed
Knowledge and power are concentrated		Knowledge and power are distributed
There's a clear division of roles		There's an amorphous division of roles
Units are funded by the organisation		Units are self-funding
You can count the participants		You cannot count the participants
The organisation is rigid		The organisation is flexible
CENTRALISED		DECENTRALISED

Source: http://www.bookrapper.com/2010/03/is-your-organization-spider-or-a-starfish.html

organisation working alone can create large scale transformative change. Instead, social change requires a cross-sectoral collaborative approach with multiple stakeholders coordinating their change efforts and working together around a clearly defined set of goals. Successful Collective Impact initiatives[87] typically have five conditions that combine to

build greater alignment and more successful results:

1. A common agenda that's based on a shared vision, agreement on issues and accountabilities;

2. Shared measurement systems with an agreed set of shared indicators to measure progress and change;

3. Mutually reinforcing activities enabling all stakeholders to work to their strengths in a joined up way;

4. Continuous communication through meeting regularly and developing shared understandings, common language, and trust; and

5. Backbone support from a dedicated coordinating organisation.[88]

Collective Impact can be a challenging process to 'get right',[89] with inherent difficulties around developing effective shared measurement tools, getting buy-in and participation from diverse funders who may or may not always be at collaboration tables, and meaningfully involving communities themselves in direction-setting processes. Many, however, are continuing to build Collective Impact principles into new governance arrangements.

Auckland City Mayor Len Brown signs the Learning Auckland Accord.

TRIALLING A COLLECTIVE IMPACT APPROACH

Learning Auckland is a Collective Impact movement established to bring about a long-term shift in educational achievement across Auckland. It is a ground-up movement for individuals, organisations and groups to work together to create positive changes that support learning and skills. The initiative grew out of the Auckland Education Summit held in 2011, where nearly 200 leaders agreed to work together to make learning effective for 100% of Aucklanders - instead of the current 80%. One of the first steps was forming a cross-sector Kaitiaki (stewardship) group who created the Learning Auckland Accord (Whakakotahitanga Te Ara Mātauranga), which now has over 60 signatories. In the role of 'back-bone' support organisation is COMET Auckland.[90] COMET CEO Susan Warren reflects on learnings so far about what it takes to work in a collective impact way:

- "It's important to recognise the time it takes to get everyone onto the same page in a very diverse sector like education, so everyone understands each others' roles, approaches, visions, and even the different language we were using.

- "Voluntary action around an Accord works well for some, but to get real change we needed to create cross-sectoral projects focused on Accord goals.

- "The backbone role that COMET Auckland takes in both convening and leadership roles is crucial to keep things moving forward."

Learning Auckland has also reached out internationally and become part of the Strive Cradle to Career Network which links them to best practice advice and resources.

For more see Learning Auckland website:
http://www.cometauckland.org.nz/wawcs0160405/Learning-Auckland.html

[87] For more on Collective Impact see http://www.fsg.org/tabid/191/ArticleId/211/Default.aspx?srpush=true
[88] For more on backbone organisations and the key role they plan see http://www.ssireview.org/blog/entry/understanding_the_value_of_backbone_organizations_in_collective_impact_1

[89] These issues are explored more fully in reviews in the Huffington Post see http://www.huffingtonpost.com/emmett-d-carson/rethinking-collective-imp_b_1847839.html and http://www.huffingtonpost.com/paul-schmitz/collective-impact_b_1920466.html
[90] COMET Auckland is the common name of Community Education Trust Auckland. The purpose of COMET Auckland is to undertake actions, programmes and initiatives that support education and improve educational outcomes for Auckland, and especially for communities of high educational need.

LEADERFUL PRACTICE AND
QUADRANTS OF CHANGE

In 2011, as part of a leaderful practice and civil society co-research inquiry with Margy Jean Malcolm, Inspiring Communities reflected on aspects or conditions that influence change outcomes in each quadrant of change. In a brainstorming workshop, we identified some key enablers and blockers of positive change. We noticed the paradox that often the same factor could enable or block. While not a definitive list, the following tables share useful observations of what helps and hinders.

TRANSFORMATION WITHIN COMMUNITIES
— DIMENSIONS OF CHANGE —

Personal
The attitudes, behaviours, actions and 'value-sets' of individuals

Relational
The connections, ties and trust between people and organisations

POWER
Quadrants of Change
POWER

Structural
The systems, structures and formal 'rules' that govern communities, families, organisations, government or whole of society

Cultural
The culture of a community is the unwritten 'rules' of the game — the way we do things around here.

PERSONAL DIMENSIONS: THE ATTITUDES, BEHAVIOURS, ACTIONS AND VALUE SETS OF INDIVIDUALS.

Enables Progress and Change	Blocks Progress and Change
• Strong sense of own identity, self aware	• Self doubt
• Curiosity, a 'learner' and 'listener'	• Ego, self interest
• Courageous, a risk taker	• Micro manager, control freak
• Perseverance, persistence, positive, passionate	• Too task focused - at expense of good process
• Power 'with'	• Power 'over'
• Generosity of spirit, humanity and humility	• Fixed ways of thinking/operating: world in black and white
• Motivated by 'we' more than 'I'	• Negative, cynical
• Open minded, flexible	• Risk averse, conspiracy theorist
• Trusted	• Fear of change, failure, loss and/or not knowing
• Strengths focused	• Deficit focus
• Upholds/values 'good' process	• Busyness - not able to let things go/let others take things over
• Reframes issues into opportunities	
• Space creator and holder	
• Observes role models	
• Asking or being asked to participate/do something	
• Busyness - able to let go/pass onto others	

RELATIONAL DIMENSIONS: THE CONNECTIONS, TIES, TRUST BETWEEN PEOPLE AND ORGANISATIONS.

Enables Progress and Change	Blocks Progress and Change
• Pre existing relationships and trust • Effective facilitation and group processes • Commitment to collaboration and co-creation • Commonalities and differences understood • Momentum and energy brought from shared vision, goals, rewards and risks • Partnering principles lived: trust, integrity, honesty, openness, respect, acceptance of diversity • Understanding and proactively dealing with conflict • Organisations working as 'one' rather than competing individual groups • Past, present and future acknowledged • 'How' is as important as what, who and why • Critical mass of 'right' people sharing leadership over long term • Brokers/facilitators with capacity to support collaboration processes and outcomes • Action reflection - learning by doing together that includes conscious role modelling, mentoring, capacity building etc.	• Historical grievances, blame and mistrust • Emphasis on differences rather than commonalities • No real need to talk/work together • Too polite - not confronting difficult conversations • Attachment to status quo • Tick box engagement approaches • Competitive attitudes • Embedded power dynamics • Too much money up front - becomes the focus for relationships

STRUCTURAL: THE SYSTEMS, STRUCTURES AND FORMAL RULES IN COMMUNITIES AT THE LEVEL OF FAMILY, ORGANISATION, GOVERNMENT OR WHOLE OF SOCIETY.

Enables Progress and Change	Blocks Progress and Change
• Mandated and documented shared visions, plans, values, principles • Co-created action plans and pathways, including agreed processes and timeframes for getting things done • Time/resources built in for implementation of collaboration and leaderful approaches, i.e. investment in people/process development as well as projects and action • Decentralised/collaborative governance mechanisms and processes in place • Anchor organisation to 'hold' collaboration and support local leadership building • Balance of formal/informal ways of working actively adopted • Risk taking/innovation supported and encouraged • Structures and plans not fixed - can be adapted with real time feedback loops and experience • Institutional expectations of collaboration reflected in organisational systems eg. job descriptions, contracts, performance management systems, policy development • Use of accessible tools and strategies, e.g. language, framing, agreements, shoulder tapping, etc. • Use of 'carrot and stick' (incentives/ punishments) to help embed leaderful approaches	• No translators to 'systematise' new ways of working and embed leaderful culture • Rules within the system that reinforce individual's power, silos, etc. • Fear of 'subsidiarity' - organisation and systems need to control what happens and how • Lack of joined up leadership across organisations • 'One size fits all' policies, processes and practices • Diversity (of approaches) discouraged • Thought patterns that focus on 'what' over 'how' • 'Either/or' rather than 'and/and' thinking and framing • Unchallenged power dynamics • 3 year political cycles - don't allow for new thinking/ways to embed • People/parts of organisations not doing 'their bit' • Preference for 'our/existing' ways of doing/ thinking over new ways that may be co-created with others • Not allocating resources for capacity building/ participation/leadership development

CULTURAL DIMENSIONS: THE UNWRITTEN RULES OF THE GAME – THE WAY WE DO THINGS ROUND HERE

Enables Progress and Change	Blocks Progress and Change
• Shared pride, identity and sense of mission/community • History, stories, people regularly honoured • Manaakitanga - food, caring, hospitality • Making the rules visible for all by naming and documenting the what, why and how things happen, with processes for reflection and review • Understanding the importance of 'good process' and having time for things to be worked out • Leaders who are connected and great role models of CLD ways locally • Rituals visible, e.g. celebration, stories, events, acknowledgement of achievements and contributions, etc. • Optimism/patience around messy times and / conflict. People and existing processes in place that help the community to find its way • Ongoing questioning to find better ways • Shared power and vision changes established power dynamics and provides room for new leaders • Previous (collective) experience of power sharing and respectful, reciprocal, trust based relationships • People/partners with skills/experience in empowering others and collaborating • Expectations and freedom to innovate and fail forward • Strong information flows to keep people/ organisations updated and connected • Asking, encouraging, supporting people as they step forward to participate/contribute/ lead	• The culture (the how and why) is not understood or articulated so is hard to name and grow • Negative media stereotypes and/or perceptions of place, people, culture • Constant re-visiting of issues and no forward progress • Victim and blame mentality, - it's someone else's fault, we can't do anything to change things • Ongoing focus on WHAT gets done over HOW • Failure to spot or engage emerging/new energy, interest and ideas • Key local leaders/shapers leave without having passed on their knowledge/mantel • Expectation that communities are recipients of services, with problems that others must fix

POWER DIMENSIONS: POLITICS AND PROCESSES, RELATIONSHIPS AND DYNAMICS, AGENDA SETTING AND DECISION MAKING

Enables Progress and Change	Blocks Progress and Change
• Confidence to say 'no', stand up to political pressure, challenge bully behaviour, etc. • Win-win thinking • New/neutral processes for conversations and planning • Showing vulnerability • Starting with questions, not answers • Strategic, collaborative thinking and skills • Consciously asking 'In whose interest is this?' - 'For who, by who?' • New voices and sectors intentionally at the table to challenge existing thinking and broaden framing and debates • Local voices and residents at the table as equals in decision making - communities seen as experts • Skilled translators who can engage and navigate across multiple sectors (language, agendas, processes, etc.) • Visibly demonstrating open information, transparency, inclusion, empowerment in all actions • Time and money • Structural analysis	• Overtly/covertly acting in ways that destabilise relationships and/or partnering arrangements • Old/current hierarchical paradigms and behaviours • Aversion to new possibilities/ways in favour of maintaining status quo • Knowledge about how political systems work and where power actually lies • Dependency relationships • Conspiracy theorists, control freaks • Need for certainty • Reliance on same old leaders • Time (too little) and money (too much)

LINKS & RESOURCES

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WEB LINKS AND TOOLS

ABCD Institute http://www.abcdinstitute.org/: The Asset-Based Community Development Institute (ABCD) is at the centre of a large and growing movement that considers local assets as the primary building blocks of sustainable community development. Building on the skills of local residents, the power of local associations, and the supportive functions of local institutions, asset-based community development draws upon existing community strengths to build stronger, more sustainable communities for the future.

Art of Hosting http://www.artofhosting.org/home/: is a pattern and a practice that allows us to meet our humanity in ourselves and in each other - as opposed to trying to be machines when meeting.The Art of Hosting training is an experience for deepening competency and confidence in hosting group processes - Circle, World Café and Open Space and other forms.

At the Heart Resources http://www.familiescommission.org.nz/publications/forum-reports/at-the-heart/order-form: A DVD and workbook resource available for purchase. Developed from learning gathered at the Victory Village Forum in 2011, this DVD shares ideas and examples from those working with communities about what working in family-centered, community-led ways is all about. The DVD has four core modules and is designed to be used as both a training and reflective discussion tool for organisations and communities.

Bank of I.D.E.A.S http://www.bankofideas.com.au/: The Bank of I.D.E.A.S. operates from the basic assumption that communities do not develop from the 'top down' or from 'the outside in'. It believes that communities need to build from 'the inside out', and for their residents to invest in themselves, ideas, assets, capabilities and resources in the process.

Carnegie Trust http://www.carnegieuktrust.org.uk/home: The Carnegie UK Trust works to improve the lives of people throughout the UK and Ireland, by changing minds through influencing policy, and by changing lives through innovative practice and partnership work.

Community Economic Development Network http://www.ced.org.nz/: Two conferences and ongoing bulletins focusing on community economic development in Aotearoa.

Canadian Center for Community Renewal (CCCR) http://www.communityrenewal.ca/: CCCR is committed to crafting solutions and adaptations to the critical challenges stemming from climate change and peak oil. Their priority is working with communities to increase local resilience, especially capacity to equitably meet local needs for food, energy, finance, shelter, and sustainable livelihoods.

Flaxroots http://www.flaxroots.org.nz/: Flaxroots supports communities to be in the driving seat of planning and deciding how to improve their neighbourhoods. It is a community-led initiative on Auckland's North Shore that actively engages local people on issues affecting their area, encouraging them to take charge of developing a vision and community action plan for their neighbourhood. Their website provides tools and resources to assist local communities progress this.

Hikurangi Foundation http://hikurangi.org.nz/: The Hikurangi Foundation supports and grows social enterprises and ambitious communities to deliver solutions to climate change, resource limits and environmental degradation.

Inspiring Communities tools http://inspiringcommunities.org.nz/learning-tools: A compilation of CLD tools and resources being used successfully by New Zealand communities to help achieve effective community-led change.

Leadership Learning Community: Strengthening the Collective Impact of Leadership Development Webinar see http://www.leadershiplearning.org/blog/eleanor-cooney/2012-09-21/2012-webinar-strengthening-collective-impact-leadership-development-t

Maytree Foundation http://maytree.com/: Maytree is a private foundation that promotes equity and prosperity through leadership building. It invests in leaders to build a Canada that can benefit from the skills, experience and energy of all its people. Policy insights promote equity and prosperity while programmes and grants create diversity in the workplace, in the boardroom, the media, and in public office.

Ministry of Awesome http://www.ministryofawesome.com/: Ministry of Awesome exists to water the seeds of awesome in Christchurch. This is a space for everyone's awesome ideas to flower!

Neighborhood Empowerment Network (NEN) http://empowersf.org/: NEN is about empowering the neigh

LINKS & RESOURCES

bourhoods of San Francisco with the capacity to steward themselves to a resilient condition. It includes tools, resources and methodologies to advance resilience at the community level in a bottom up grass roots approach.

Neighborhood Matching Fund http://www.seattle.gov/neighborhoods/nmf/: Seattle's Neighborhood Matching Fund was created in 1988 to provide neighbourhood groups with Council resources for community-driven projects that enhance and strengthen their own neighbourhoods. All projects are initiated, planned and implemented by community members in partnership with the City. Every award is matched by neighbourhoods' or communities' resources of volunteer labour, donated materials, donated professional services or cash. This community match is at the heart of the NMF Programme.

Philanthropy New Zealand (PNZ) http://www.philanthropy.org.nz/: PNZ is the peak body that brings together New Zealand's leading private philanthropists, trusts, foundations, businesses, and the community trusts created. PNZ is a network primarily for organisations that give money but also encourages all Kiwis to think about their giving, their generosity. The organisation believes that the way in which philanthropy is carried out - whether we give money, time, or experience - can build social capital in our communities and will enrich Aotearoa New Zealand.

Pomegranate Center http://www.pomegranatecenter.org: The Pomegranate Center works from the belief that the future depends on our ability to work together to find the best solutions, to use resources wisely, and to learn to see our differences as gifts. With a unique style of community-building that combines a creative approach with effective community planning, broad public participation, hands-on learning and leadership development, beautiful places are created, the economy grows, health improves, resources are better used, crime goes down, and people are happier.

Project for Public Spaces (PPS) http://www.pps.org/: PPS is a non-profit planning, design and educational organization based in New York that's dedicated to helping people create and sustain public spaces that build stronger communities. Their pioneering place-making approach helps citizens transform their public spaces into vital places that highlight local assets, spur rejuvenation and serve common needs. PPS has projects and training programmes operating worldwide.

Sustainable Business Council (SBC) http://www.sbc.org.nz/: SBC is a CEO-led group of companies catalysing the New Zealand business community to have a leading role in creating a sustainable future for business, society and the environment. Sustainable business in New Zealand improves economic prosperity, develops people in workplaces, enhances our environment, and strengthens communities without compromising future generations. It aspires to optimise financial, social and natural capital.

Sustainable Business Network (SBN) http://www.sustainable.org.nz/: SBN is a membership based organisation whose members are about profit that benefits communities, employees and the natural environment, as well as shareholders - profit for the 21st century. SBN provides advice and support to help business succeed through becoming more sustainable. Members are supported year-round with networking opportunities, practical tools, training and sustainability assessments.

Tamarack http://tamarackcommunity.ca/: Tamarack is a Canadian Community Engagement Institute that develops and supports learning communities to help people collaborate and to co-generate knowledge that solves complex community challenges. Their deep hope is to end poverty in Canada.

Tipu Ake ki te Ora Lifecycle http://www.tipuake.org.nz/index.php: is an easily applied, and action focused leadership model that exploits Kiwi style teamwork. It provides new tools for organisations that wish to grow into dynamic living entities, rather than just behaving like machines.

Vibrant Communities http://www.vibrantcommunities.ca/: championed by Tamarack, Vibrant Communities is an initiative focused on significantly reducing the human, social and economic cost of poverty by creating a connected learning community of 100 Canadian cities, each with multi-sector roundtables addressing poverty reduction. Their goal is aligned poverty reduction strategies in cities, provinces and the federal government resulting in reduced poverty for 1 million Canadians.

Village Planning Porirua http://www.pcc.govt.nz/Community/Community-Projects/Village-Planning-Programme: The award-winning Village Planning Programme is a groundbreaking partnership between Porirua City Council and its communities. It puts communities in charge of developing a vision for their neighbourhoods and then partnering with Council to make it happen. This vision is brought together through community consultation and developed into Village Plans, which lay out the community's goals and aspirations for the future of their neighbourhood.