

# Feathers for Whanau Ora

— *some thoughts on family violence and community well-being*

by vivian Hutchinson

vivian Hutchinson is a community activist and social entrepreneur. He is a trustee and convener of *Community Taranaki*, and the creator of *How Communities Awaken — a Masterclass for Active Citizenship*. He is also the author of *How Communities Heal — stories of social innovation and social change* (2012). This paper is based on notes for a workshop given to health professionals at the Taranaki District Health Board, held in New Plymouth, Taranaki on 22-23 July 2014.

*Ma te huruhuru e rere ai te manu. — whakatauki*  
*Without feathers, the bird can't fly.*

*“The greatest ‘service’ our society provides is the opportunity to express our unique capacities, to have a decent income, and to join with our fellow citizens in creating productive communities. No human service professional or programme will ever equal the healing and empowering effect of those three democratic opportunities.” — John McKnight*

1.

I've been asked to share my thoughts about Whanau Ora in the context of community well-being. I recognise that much of this morning's workshop has been about family violence, the violence screening training for health professionals, and the practical steps that we can all take to ensure a safer environment for our children.

But I want to stretch the conversation out a bit further — out beyond the families and individual households to the communities which we are all living within. This is because family violence is the most extreme symptom of a breakdown of community well-being.

Yes, there are sad, mad and bad individuals out there perpetrating violence. But my own focus is not just about how we have to keep our wits about us in dealing with these individuals.

The ability to perpetrate violence is something that is grown. It is grown out



of a dis-ease in many of our families and out of the broken-ness of many of our communities. Our job in this environment is to be mature enough to be able to look out of *both* eyes – keeping one eye on the individual story of perpetration, and the other eye on the families and communities where violence has made a home.

2.

My own background is in fostering community well-being. The vision I have of “well-being” is a much wider picture than just one of people being healthy and free of violence.

I have worked all my adult life on employment and economic development initiatives, and more recently on supporting social entrepreneurship, fostering active citizenship and transforming our understanding of community development.

The wider picture of well-being that I am serving is one where good work, jobs with living wages, a sense of safety as well as a sense of belonging, a stake in the common life we share, smart systems of governance and health and education, and a clean green environment ... all these things stack up to creating the sort of communities we want to live in. How this all stacks up to “community” is a complex story, and it involves the work of many of us.

Communities are just as complex as each and any of our families ... which is not to say that it is all too hard. I believe the human being was built for just this sort of complexity – the complexity of community – and we come in-built with a lot of the talents we need to get on with the job. To serve community well-being, is first and foremost the work of reclaiming and releasing these natural talents.



3.

There is a whakatauki that speaks to me about how community well-being happens: *Ma te huruhuru e rere ai te manu.* (Without feathers the bird can't fly). You sometimes hear this proverb on marae or at conferences when people are being thanked for their funding or sponsorship.

Money is of course an important part of our ability to foster and restore community well-being ... and philanthropic support, or government health or social service contracts, are significant aspects of the work we all do. But, while the money is important, I do recognise that the most critical resources that contribute to the well-being of our communities are not found at the end of a funding application.

This whakatauki is speaking to me of those critical resources. To me, the bird is our community. And the feathers are all those light and fluffy and subtle community cultural competencies, all those slowly-built relationships, all those matters of design and insight that are unconscious, or hidden, or under the surface – yet are exactly all that enables our communities to fly.

And these are feathers that are not bought. They are grown.

4.

As we all know, the ability to fly can be forgotten. Our national bird and many other great birds of this land paid that price when they came to these islands of predator-free abundance.

And I would argue that when it comes to “community”, we have also slowly been losing our abilities to fly. Today, we live largely in a market and consumer culture which is a predator to our citizenship, and it delivers its own forgetting.

Communities have work to do ... and a lot of this work is just not being effectively done right now. The reasons for this are not simple. And I’m not so sure we can just roll *back* some of the trends that are directly contributing to the amnesia and unemployment of our community selves.

It might be more a question of moving *forward* to a renewed understanding of the critical work that communities need to do ... and how we can foster and re-grow that part of ourselves which is about everything we share, and how we best can contribute to a common good.

5.

When referring to “community”, I am talking here about everything that citizens, families, neighbours and friends do that contributes to our collective well-being.

This workshop has brought together professionals from our local DHB health services. It is important for you to understand that I am talking about a whole layer of the life of our people that exists beneath and below your level of professional service.

Community is a layer of our shared life that is complex, messy and chaotic. It’s all over the show. There’s no one in charge here ... certainly there’s no CEO. But this layer of the life of our people is very much alive and creative and it has work to do. And this work is done through citizens, through families, through neighbours and through friends.

The competency of this work is a matter of culture, a matter of public and communal intelligence, rather than being a matter of mandate or of legislation. When we have dis-ease in our families and our communities — and family violence is one of the most extreme examples of such a sickness — then we need to be looking at this deeper layer of our shared lives for some of the answers to our problems and difficulties.

6.

It is hard to even see this deeper layer when the community cultural conversation on important issues like family violence is dominated by the “gotcha” blame games that are so beloved by lobby groups, politicians, and our mainstream media.

We seem to always have a polarising finger pointed at either the sad, mad or bad individuals perpetrating the violence, or at the various health and social services around them that are overwhelmed, inundated, under-resourced and just not coping.

I'm not saying that any of this blame is illegitimate. Of course we have to stop the abuse. And we will always need a range of professional services at the sharp end of keeping our families and our neighbourhoods safe.

But I will also argue that if we really want to solve our community dis-ease, then we need to understand that the very familiar blame games are only going to get us so far. Arresting perpetrators does not solve the deeper problems.

We've got to look beyond the finger-pointing and polarisation and see out of both eyes at the same time. When we do, we might well see a whole ocean of shattered connections and broken relationships that surround any individual case of violence and violation.

To some extent, it is much easier to apprehend a bad individual or to point your finger at a contracted health or social service that is not coping or performing. It is much harder to get your arms around a community.

When you do, you realise that our challenges are not so much a question of apprehension, but more of comprehension. And our solutions need to include another word that is heard so little amidst the blame games of our modern culture: *compassion*.



7.

For every one of the stories of family violence you see on TV or splashed across the newspapers ... there are other stories that are edited out of the main narrative.

These are the stories of the *citizens* who are not stepping up to their cultural duty of care, and are just leaving our difficulties to the professionals.

They are the stories of the *families* who are fractured and failing and are remaining so for generations.

They are stories of the *neighbours* who do not even know the names of the children who are living next door.

And they are stories of that peculiar isolation of our time where so many people are bereft of genuine *friendship*.

All these stories stack up to becoming an environment that perpetuates problems. It's a hard place. It breeds hopelessness and bitterness and despair.

And it shouldn't be a surprise to us that it is a place where citizens, families, neighbours and friends are finding themselves living with violence.

8.

Whanau Ora is an initiative that has an interesting genealogy. It is not just a government programme or a funding stream — it is a philosophy.

It is a philosophy that is particularly concerned about how government and professional services can be wiser in working for the well-being of families and their communities.

It is a philosophy that was borne out of the experience that, for a great many Maori, our welfare state with its myriad of advisers and services has just not delivered the results they need.

Maori practitioners tell us that the interventions of the welfare state are paternalistic, racist, dysfunctional and expensive ... and they are just not solving the problems they are meant to solve. And the various public service reforms over the last thirty years have not fundamentally changed the well-being of Maori families, who remain disproportionately high in most areas of social and economic need.

This experience is not peculiar to Maori, as the problems of our welfare state can be found in all our communities ... especially where there is an economic underclass. But I am certain that all our communities can learn a great deal from how Maori are creatively reacting to the contradictions and inadequacies of our national welfare system.

9.

If Whanau Ora has a genealogy, then it certainly has a grand-mother. If you look at a lot of the thinking behind this programme, you can trace it back to Tariana Turia, a government Minister who is retiring at the coming election.

Tariana Turia has held a host of Ministerial portfolios over her parliamentary career which has spanned several governments and political parties. As well as founding and being the Minister of Whanau Ora, she was for a long time the Minister responsible for the Community and Voluntary Sector.

Tariana and I both have a similar background in working within this sector. Thirty years ago, we were both working in local economic development initiatives in our own communities.

I was here in Taranaki running the Salvation Army Community Work Schemes, and later creating the Taranaki Work Trust which ran many job training programmes ... including the Skills of Enterprise business courses for unemployed people. Tariana and her husband George Turia were in Whanganui and were also involved in work schemes and Access skills training programmes. They were part of setting up the innovative Whanganui Regional Development Board Trust, and Tariana went on to manage local iwi social service programmes, and became the CEO of Te Oranganui Iwi Health Authority (the largest Maori Health Service provider in the Central Region).

In the 1980s, there was a much greater sense of collaboration between the different community and voluntary groups working in the social sector. Our local projects were part of a network of similar groups that stretched from Taranaki,

Wanganui and into the Manawatu. We would often meet up with one another to talk about how our work was going — sharing our successes and failures, and what we had learned. We shared information and resources because we had a sense of common cause on behalf of the people we were serving in our communities. And for nearly a decade these regular networking meetings were quite important to our own growth as community leaders and to the competency of the agencies and programmes that we were creating.

This was before an era of market fundamentalism started to bite deep into social services, and the government redefined all our work in terms of competitive contracting.

I recall, in the conversations I was having with Tariana and George at these networking meetings, that we were coming to much the same conclusions about our community work and our various projects. My way of naming these conclusions is this: that it is important to understand the difference between *organising* a problem, and *healing* it.

For instance, we found in the 1980s that a lot of the schemes we were being funded for only allowed us to organise the unemployed ... but they were not really doing anything to heal unemployment.

When we took a step back and looked at a wider spectrum of social services we could see the same picture. Most of the funding and professional services were focusing on managing problems and not really solving them. And we found that once you started to talk about fundamentally changing things ... then you lost a great many of your funding options.

Anyway, various schemes and programmes change ... and we all went our separate ways. I went on to create the Jobs Research Trust and publish *The Jobs Letter*, as well as initiate some projects such as the *Mayors Taskforce for Jobs*. Tariana went into politics, firstly with the Labour Party and later (after the Foreshore and Seabed Legislation) becoming a co-founder and co-leader of the Maori Party.

Throughout her parliamentary career, Tariana Turia remained a fierce and consistent voice in New Zealand public policy as she has championed tangata whenua, community and voluntary sector perspectives in our government and its bureaucracies.



10.

So when the Whanau Ora programme came along, I recognised its DNA. I recognised that it was a philosophy of action, rooted in family and community wisdom and perspectives, rather than just being a new system of service delivery.

This DNA wasn't just the work of the one grandmother. There was a government taskforce established, which released a report in 2010 about strategies for creating whanau-centred initiatives. This taskforce was chaired by Professor Sir Mason Durie,

and while being intellectually rigorous in terms of kaupapa Maori, it also drew upon “... the innovative capacity of iwi, Maori communities and Maori practitioners to embrace new technologies and model new practices.”

The report gave many pointers towards how a Whanau Ora philosophy needed to be backed by mainstream government departments and their services. I won't try and fully summarise here what that report says, but in general terms it is a call for professional services to hold the health and well-being of families at their core, and to work together better.

The report also talks about the need to get a level of whanau action and engagement happening beyond professional interventions. It calls for whanau, hapu and iwi-centred leadership, and whanau-centred design and delivery of services. And it calls for action “... going beyond crisis intervention to build the skills and strategies that contribute to whanau empowerment and positive outcomes.”

11.

At the time this report was published, there were many groups around the country already practicing their own version of a Whanau Ora philosophy — and they had been doing so in spite of the few funding streams and government contract protocols available to them.

In West Auckland, one of these pioneer agencies is Te Whanau o Waipareira Trust, which has been going since 1984, and was one of the service providers more closely studied by the Taskforce on Whanau-Centred Initiatives.

Twenty years ago I was up in Auckland at a gathering about community initiatives for job creation, and I took some time out for a closer look of my own — while driving around West Auckland with Waipareira's leader John Tamihere.

Since that time, Tamihere went on to become a colourful and controversial character on the national scene. Like Tariana Turia, he went into politics also rising to cabinet level ... before leaving parliament and becoming a radio and TV commentator. But these days he's also back at the Waipareira Trust as its CEO, and he also heads the National Urban Maori Authority (NUMA).

What I learned from John Tamihere in the 1990s was not just about the way his agency was putting together programmes and services. Tamihere had a very strident analysis of the overall social welfare environment — an analysis I would assume was one of his main drivers for later going into politics to try and change things.

While we were driving around his neighbourhoods, Tamihere was pointing out the families that he had been working with, and also pointing to the very familiar government cars that were parked outside the same family homes, and working with the same people.

Tamihere argued that it made no sense to have as many as fifteen separate government and community agencies all working to different agendas and funding streams, yet all focusing on the needs of the one family. It especially made no sense if the end result was that family remained in poverty, alienation and dysfunction.

Now it might be interesting to travel around that part of Auckland today and ask, What has fundamentally changed? I would certainly hope that something has shifted.

Yet in the agencies and services I am working with today, I am still hearing the same familiar complaints: that government services and community agencies are just not joined up or working together wisely; that the problems just keep re-inventing themselves over time; and that whanau-centred agencies are constantly pushing against the vested interests of other professionals in the health and social services fields.

12.

Perhaps it was wrong to say that having all these separate professionals working with the same families makes no sense.

I should have said that it makes no sense *to me*. It makes no “common sense” to me as a citizen, as a family member, as a neighbour, and as a friend.

But oh, indeed, it does make sense ... if you are in the business of commodifying problems and earning a living out of them. It makes sense because from this perspective you start to realise that the sad, mad and bad individuals and their families are an important source of economic activity for the contracted services of another whole bunch of people.

I’m not being cynical about this. I’m just looking out of both eyes.

This is a business model, and it is the shadow of our work in health and social services that isn’t being talked about. It is a shadow that is dis-abling to our communities, and to the very natural competencies of our families.

It dis-ables us because the by-product of this business model of professional intervention is that it turns citizens into clients, and it turns families into queues. And neighbours and friends forget the glorious art of interfering in one another’s lives.

It is a model that leaves us impoverished — because it is also the most expensive way of addressing our community difficulties.

We need to talk about this shadow in our work, because this business is a fairly universal shadow. It is there on the streets of Auckland, but it is also here on the streets of Marfell, or in Waitara, or in many of the small towns of central Taranaki.

I would like to think that doing something about this shadow would be one of the important drivers behind Whanau Ora.



13.

But let's just step to one side for a moment, and instead of arguing an analysis about the problems of our welfare state and the vested interests of social services ... let's look for a moment at some of the limits of institutional change, and think about just what we are missing out on when we do not effectively engage our complex and messy communities in the solutions we are looking for.

I want to introduce you to the work of John McKnight, a man who is considered an international leader in the field of community development, and an important kaumatua in our work of regenerating communities and their essential contributions to well-being.

McKnight is one of the founders of ABCD or Asset-Based Community Development, and his work had been influential in strategies practiced in development projects throughout the world. His book, *Community Building from the Inside Out*, has become a best seller in the field.

Way back in 1969, John McKnight set up the Centre for Urban Affairs at the Northwestern University in Illinois. When he started this new initiative, he explained that his focus was on “institutional change” ... based on the assumption that the key to reforming and creating better medical systems, better schools, better criminal justice systems, and better social service systems, was to be found in getting adequate funding for professional services and programmes, and introducing modern technologies, personnel training, and improved management methods. His view was that if all these institutional reforms were accomplished, then our cities and communities would become more liveable, and people would thrive.

McKnight then came across a physician, Dr Robert Mendelsohn, who challenged these assumptions. Mendelsohn was a fairly well-known US doctor who was involved in *Head Start*, a national programme of comprehensive services to low-income children and their families. Mendelsohn told McKnight that his assumption of an “institutional” focus was actually unscientific.

Using his own field of “health” as an example, the doctor explained that it was a trap to be caught in the “institutional” assumption that good health was produced by hospitals, doctors, or medical systems. The great advances that have doubled our life expectancy in the last two centuries have not come from medical systems, but were the result of improvements to our health caused by the action of communities to change the environment. The great leap forward in public health was caused by our collective decisions to do things like purify water, separate waste, and pasteurise milk.

John McKnight's team looked at the research and found that the great weight of scientific evidence indicated that the critical determinants of health are not found in medical systems, or in access to them. Health researchers were nearly unanimous in their view that the four primary determinants of health are 1) individual behaviour, 2) social relationships, 3) the physical environment, and 4) economic status.

McKnight later remarked that medical systems were “practically a bystander”.

14.

This led John McKnight to re-thinking the work of his university centre, especially when he realised that the health example was a “generalisable model”. His researchers started to gather clear evidence that schools were not the primary source of wisdom or knowledge, criminal justice systems and lawyers were not the key ingredients of safety or justice, and social service systems were not major factors in community well-being. In each of these cases, McKnight concluded that well-being was most determined by what happens in terms of individual behaviour, social relationships, the physical environment, and economic status.

The point for us here is that these four main determinants are the critical factors that primarily happen in our families and communities ... and less so in our institutions or their programmes.

This is not to say that we should be getting rid of our various agencies or their schemes and ‘interventions’. We just need to get all this in perspective, and challenge our own assumptions that well-being is determined by the sum of a client’s consumption of various services.

Well-being is the fruit of a much wider gardening of the wholeness of our families and our communities. Our job is to ensure that our professionals and programmes support the natural competencies of our families and communities to cultivate this well-being for themselves.



15.

John McKnight has been a big influence on the work of another important thinker Peter Block. You can see the threads of McKnight’s influence in Peter Block’s ground-breaking 2009 book “*Community — the Structure of Belonging*”.

This book is one of several key resources we use in the Masterclasses for Active Citizenship which are being run here in New Plymouth by Community Taranaki and Tu Tama Wahine o Taranaki.

Peter Block teamed up directly with John McKnight to co-write their latest book, “*The Abundant Community*”, which is a very timely reminder of the critical work that families and communities do ... work that no-one else can do as well. And the book points out how this realisation has serious implications for our justice, education, and health systems.

It seems to me that, if Whanau Ora is indeed the beginning of a deeper cultural change in our institutions, then sooner or later we should expect that the professionals and the social services that make up those institutions will be challenged by the whole layer of life that exists around them.

They will be confronted by citizens, by families, by neighbours and friends ... who will be telling these agencies what we want from your services, and we certainly don't want our value reduced to "clienthood" within your business plan.

But what we do want is your partnership ... and this is a very different relationship to the one we have right now.

16.

It seems to me that in order to create this partnership, we need to grow a whole new sensibility, and a whole new ethic for the professionals and the social services working in our communities.

This may be an ethic similar to the Hippocratic Oath that says "Above all, do no harm." This is the ethic that first and foremost asks you to support and foster the well-being of the community, and to build the capability and empowerment of citizens and families to sort things out for themselves.

This new ethic or sensibility is not created by a funding stream, or by legislative mandate. It is grown by people sharing their insights of what works and what doesn't. It is grown by the people who hang in there beyond the boundaries of any particular programme. It is grown by consultation, by collaboration and by co-operation. It is a cultural process, and we do it for each other ... one conversation at a time.

17.

One thing all true healers know is that that our bodies *want* to heal and regenerate. I think the same is true of communities ... which is why I titled my book *How Communities Heal*.

Healing is a natural drive within all of us. Regeneration is just another one of the faces of Life. It is also one of the functions of *mauri* or the life-force that is essential to a Maori world view.

You can't stop regeneration any more than you can stop the colour green. It is a fundamentally natural process and it is something for us to work *with* rather than to try and organise or control. The greatest doctors and natural healers I have met have always seen themselves as partners of this process.

For communities, the process of regeneration means many things ... and because they are communities, you can bet that it will be all over the show.

Regeneration means building an infrastructure of cultural competency and public intelligence about the 1001 ways that people can wake up to a fuller sense of their citizenship. It means calling families to a deeper sense of connection with one another, and to the care and responsibility that flows from these deeper connections.

It means growing neighbourhoods where people genuinely know one another, and are happy to help each other out and to associate to make things better. Perhaps such neighbours can even find joy together ... the joy that comes from a deeper sense of place and belonging.

And regeneration also means investing in the craft of friendship — that variety of love that is so under-rated in this peculiar time — a love that is the glue behind so much of what happens when we work together for a common good.

18.

This may all seem like a very round-about way of addressing the issue of family violence. But this is indeed the level at which we address the environment that is breeding our problems. And we need to be wiser and courageous enough to invest in such a round-about strategy if we want to live in safer communities.

I see Whanau Ora as a first iteration of a much wider agenda of the work that needs to be done. Even with my two eyes, I think I am seeing only a small part of the real task ahead.

Whanau Ora has not been without its own problems and controversies, but if it can get past bureaucratic capture and the strictures of its own contractual requirements ... then, as a programme, it may well survive itself.

But as a movement, and as a philosophy, its genealogy will continue to unfold.

It has got the time beyond the political fancies of any particular day. If the necessary transformation doesn't happen in this generation, then it may well happen in the next.

It will get there because it will grow its feathers one by one by one.

It is in this way that our families and communities do become safer, competent, and natural homes of love.



vivian Hutchinson

Taranaki  
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## Notes and Links

- this paper is based on workshop notes for a session on Whanau Ora and Community Well-Being organised by Tu Tama Wahine o Taranaki at the Taranaki District Health Board on 22-23 July 2014. vivian Hutchinson was unable to attend the workshop on the day, and the presentation was adapted and delivered by *Tu Tama Wahine o Taranaki* Chief Executive Ngaropi Cameron.
- this paper can also be downloaded in PDF format from [tinyurl.com/vivianFeathers14](http://tinyurl.com/vivianFeathers14)
- vivian Hutchinson QSM is a community activist and social entrepreneur who has worked mainly on issues of race relations, social justice, job creation and philanthropy. In 2006 he was awarded the Queen's Service Medal for Community Services (QSM) in the New Zealand New Years Honours, in recognition of this work. He is the author of the book *How Communities Heal – stories of social innovation and social change* (2012). His latest projects are about how to foster more active citizenship and generous engagement on our most important community issues. His website is at [www.vivianhutchinson.org.nz](http://www.vivianhutchinson.org.nz)
- *special thanks* to Ngaropi Cameron, Herarere Clarke, Awhina Cameron and the rest of the team at Tu Tama Wahine o Taranaki.
- *Tu Tama Wahine o Taranaki* ... works to ensure that Taranaki whanau have a secured sense of identity and connection to each other, and are able to contribute in the maintenance of a peaceful, prosperous community. For more see [www.tutamawahine.org.nz](http://www.tutamawahine.org.nz)
- *Ma te huruhuru e rere ai te manu* – whakatauki or proverb. “Without feathers, the bird can't fly” is an interpretation, and not a direct translation.
- *the original illustration “Taranaki and White Feather”* on page one is an oil painting (2006) by the Taranaki artist Sunset
- *Whanau Ora* .... is defined as an inclusive approach to providing services and opportunities to all families in need across New Zealand. It empowers whanau or families as a whole – rather than focusing separately on individual members and their problems – and requires multiple government agencies to work together with families rather than separately with individual relatives. The programme is jointly implemented by the Ministry of Maori Development, Te Puni Kokiri, and the Ministry of Social Development and the Ministry of Health.
- “*Whanau Ora: Report of the Taskforce on Whanau-Centred Initiatives*” chaired by Mason Durie (2010) can be downloaded at [www.tpk.govt.nz/\\_documents/whanau-ora-taskforce-report.pdf](http://www.tpk.govt.nz/_documents/whanau-ora-taskforce-report.pdf)
- The Hon. Tariana Turia ... for more see [www.beehive.govt.nz/minister/biography/tariana-turia](http://www.beehive.govt.nz/minister/biography/tariana-turia)
- John Tamihere and Waipareira Trust .... this year celebrating 30 years of action in West Auckland, and providing over 60 services in areas of justice, social, education and health. For more information see [www.waipareira.com](http://www.waipareira.com)
- *opening quote from John McKnight* ... is from his book “*The Careless Society – Community and its Counterfeits*” by John McKnight (pub 1995 by Basic Books) ISBN 0-465-09125-3 available at [www.amazon.com/dp/0465091261](http://www.amazon.com/dp/0465091261)

- *John McKnight ...* is Co-Director of the Asset-Based Development Community Development Institute and Professor Emeritus of Communications Studies and Education and Social Policy at Northwestern University in Evanston, Illinois. For more than four decades his research focused on social service delivery systems, health policy, community organization, neighborhood policy and the incorporation of labeled people into community life. For more information see [tinyurl.com/og2t5q4](http://tinyurl.com/og2t5q4)
- *the story of Dr Robert Mendelsohn and the “generalisable model” ...* has been taken from the lecture, “Regenerating Community – The Recovery of a Space for Citizens” by John McKnight (IPR Distinguished Public Policy Lecture Series 2003) download at [www.abcdinstitute.org/docs/abcd/regenerating.pdf](http://www.abcdinstitute.org/docs/abcd/regenerating.pdf)
- *practically a bystander ...* comment quoted from McKnight’s book “The Careless Society” (see above)
- *the 2010 speech by John McKnight ...* shown as part of the TDHB - Tu Tama Wahine o Taranaki workshop can be found on YouTube at [youtu.be/BGskMeMLDTo](http://youtu.be/BGskMeMLDTo)



# HOW COMMUNITIES AWAKEN

Tu Tangata Whenua — Masterclass for Active Citizenship

- *wake up to a fuller sense of their citizenship ...* see “How Communities Awaken” — Tu Tangata Whenua — a Masterclass for Active Citizenship at [www.taranaki.gen.nz/masterclass](http://www.taranaki.gen.nz/masterclass)
- *Peter Block ...* is the author of *Community — The Structure of Belonging* (2009) available at [www.amazon.com/dp/1605092770](http://www.amazon.com/dp/1605092770), and is also co-author (with John McKnight) of *The Abundant Community — Awakening the Power of Families and Neighbourhoods* (2012) at [www.amazon.com/dp/1609940814](http://www.amazon.com/dp/1609940814). For more information see [www.abundantcommunity.com](http://www.abundantcommunity.com)
- *citizens, families, neighbours and friends ...* for more on how communities shape our identity, quench our thirst for belonging, and bolster our physical, mental and emotional health, see *Deepening Community — Finding Joy Together in Chaotic Times* (2014) by Paul Born of the Tamarack Institute for Community Engagement, at [www.amazon.com/dp/1626560978](http://www.amazon.com/dp/1626560978)
- *Community Taranaki ...* works to foster and connect more active citizenship and generous engagement on our most important issues in Taranaki. Its main projects include the Masterclass for Active Citizenship, a Social Innovation and Community Action Incubator, and the seasonal Community Circles held every three months at the NPDC Council Chambers. For more see [www.taranaki.gen.nz](http://www.taranaki.gen.nz)
- *How Communities Heal — stories of social innovation and social change* by Vivian Hutchinson and the New Zealand Social Entrepreneur Fellowship (pub 2012, the Florence Press). For more information and free downloads of chapters see [www.nzsef.nz/howcommunitiesheal](http://www.nzsef.nz/howcommunitiesheal)
- *other speeches and papers by Vivian Hutchinson* relating to his work with social entrepreneurship and social innovation, are available at [www.vivianhutchinson.org.nz](http://www.vivianhutchinson.org.nz)
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