

It's Going To Take Community

— some thoughts on economics as if people and the earth mattered

by vivian Hutchinson

vivian Hutchinson is a community activist and social entrepreneur. This paper is based on his workshop at the New Zealand Community Economic Development Conference, held in Waitakere City, Auckland, New Zealand, in April 2011.

1.

I'm here to talk about the "community" part of Community Economic Development. When we meet in gatherings like this, just what we mean by "community" is a thing that is just assumed. We expect that "community" has a level of shared meaning much like "motherhood" and "apple pie".

But I'm not so sure. If there was such a basic understanding about "community" and its importance ... then we may not have had the economic craziness that we have seen in the last decade.

It's important to speak about this. "Community" is not just something that would be "nice to have". It is a critical part of the lives we want to live, and of the economic, social and environmental solutions we are looking for.

It is important to be clear and intentional about what we mean by "community" in economic development because, if we don't, then all our efforts default to some sort of generic business development, and the key assets we need for community renewal just gets appropriated by people who are higher up on the political food-chain.

We need to remind ourselves that Community Economic Development, or CED, is part of a *sector* of activity. It is an unusual sector, because it is seldom referred to directly. It is also a thing that is just assumed. It is a sector that is often treated like some natural resource that exists out in a back paddock somewhere ... and you can just go and raid it every now and then.

That back paddock is so colonized by other interests that we don't even refer to it by its own name. In a peculiar reversal, we more usually refer to it by what it's *not*. So we call it the *not*-for-profit sector, or the sector of *non*-government organisations. Or we refer to it as the *third* sector ... which serves as an immediate reminder to everyone of its status in the food chain. (As one speaker at last year's CED conference pointed out, it's a title that tells us that we came second place at losing.)

We are the *community* sector. And our job is to dare to speak its name. Our job is also to be clear and intentional about what it stands for.

Part of the problem is that there are as many ways to define "community" as there are people. Actually, I don't really mind this ... because it is really only a problem to the people who want to organise and manage us. I remember Marilyn Waring speaking at a Local Government conference here in Auckland a few years ago ... and she advised us all to stop talking about the "community", and start talking more about *communities*. There's some truth in that.

We may get befuddled by trying to get our heads around the sheer diversity of our communities, but in the meantime there are some simple ways in which we can describe their common purpose. These days, I am describing “community” as the places where we

raise children

foster friendship

lead a satisfying life

look after each other and the earth

Community Development is everything we do to build the well-being and capabilities to make these things happen. Essentially, Community Development is about “... *what people do to make things better*”. Community *Economic* Development is about how people foster the skills of enterprise, create livelihoods and organise their assets ... also “*to make things better*”.

Now, there’s a whole list of basic things that have to happen before we can successfully raise children and lead a satisfying life.

addressing poverty

real job creation

affordable housing

a health system that promotes well-being and cares for the sick and disabled

an education system that grows skills and capabilities

a natural environment that can be sustained for future generations

These issues are the primary agenda of a “community” sector. Again, this is a list that in an affluent, largely middle-class, country like ours ... is just assumed. It is like some infrastructure that our grand-parents put in place and most of us can just forget about the centrality of these things, and our obligations to keep them well.

However, you certainly notice it however when these things are not there — like in the sudden shock of an earthquake, as has happened in Christchurch.

And a great many people also notice it in the not-so-sudden shocks of political and economic change, like in the New Zealand of the 1990s. It is perhaps no co-incidence that this list of issues is basically the same as the concerns of the *Hikoi of Hope* that marched on Parliament in the Spring of 1998.

2.

Last year I gave a talk here called “*Economics As if People and the Earth Mattered*” which is a title based on the work of the British economist E.F. Schumacher. Schumacher wrote a ground-breaking book 40 years ago called “*Small is Beautiful*” which was subtitled “*a study of economics as if people mattered*”. This book went on to directly influence the work of the next generation of thought-leaders in the field of economic development ... especially such people as Paul Hawken and Hazel Henderson. It is still influencing people today — with the current British Prime Minister

David Cameron surprising many by saying that he is an enthusiast for Schumacher's ideas.

You'll notice that many of us have changed his famous subtitle to include the notion that not just people, but *the earth* also matters. (Schumacher would have probably made this change himself anyway ... he was also the President of the British Soil Association.)

This change in wording simply recognises that in the last 40 years we've had to come to grips with something very important. Paul Hawken states it fairly bluntly: We are the first generation that has to figure out what it means to be a human being on earth at a time when every living system is declining, and the rate of that decline is accelerating.



This matters. We *all* have to be green now. It is not something that would be “nice to have” if we've got the spare time.

Every community organisation, every government department and university campus, every political party, and every corporation and business ... is an environmental organisation right now, whether we like it or not. The urgent call to this generation is to weave this basic planetary understanding into our community work, into our social action, and into our economic choices.

One of the side effects of rising to this challenge is that our language and metaphors have started to change. The old “machine” metaphors that come from physics are giving way to metaphors from biology that speak more about “living systems”. This is a reframing that is proving to be a more useful way to look at our world because “living systems” are much more like the reality we see in our messy and complex families and neighbourhoods.

“Community” itself is a living system. And, like every other living system, it is also under threat right now. Yet, like every other living system, there is also hope here — because “living systems” are self-organising, and they can learn, adapt and change.

One way of defining Community Economic Development is to speak about what it is for. And here we can also look to the metaphors that come from biology ... because biologists tell us that *life* exists to create the conditions for *life*. Evolution is its own virtuous circle.

The same is true for Community Economic Development ... it exists to create the conditions that make *community* more possible. The virtuous circle here is that when our communities are strong and thriving ... then the more possible and capable our economies also become.

Creating this virtuous circle is the reason for both the community sector and for Community Economic Development. It just keeps turning. And at the axle of this turning are two simple insights:

Whatever the problem may be ... the answer is *community*.

And, whatever the possibilities may be ... it's going to take *community*.

3.

I want to talk a little bit about the work I have been doing over the last five years with social entrepreneurs. I am part of a network of social entrepreneurs called the New Zealand Social Entrepreneur Fellowship who were brought together five years ago at the invitation and support of some philanthropic funders. It is a learning community that has been meeting on retreat every six months at the Vaughan Park Anglican Retreat Centre at Long Bay, here in Auckland.

The individuals in this group are working in a wide range of issues

— Brian Donnelly from the NZ Housing Foundation is directly creating affordable housing developments for low-income families, and exploring new financial models for home ownership.

— Emeline Afeaki-Mafile'o has created a Pacific style of mentoring programmes which are being run in many schools in South Auckland, and she also runs a fair trade organic coffee growing business in Tonga, and sells this coffee to help support her mentoring programmes.

— Gael Surgenor has led some major social marketing campaigns from within the Ministry of Social Development ... campaigns which are fostering better parenting skills (SKIP) and addressing family violence (Are You OK?)

— John Stansfield is a serial social entrepreneur who used to head up the Problem Gambling Foundation, where he led efforts to reframe problem gambling from an addictions issue to a social justice issue. He also leads the Waste Resources Trust on Waiheke Island which was fighting for community control of the waste stream and recycling on the island. He has just taken a job as the advocacy and campaigns director for Oxfam New Zealand.

— Kim Workman used to lead the Prison Fellowship, and more recently has set up a national campaign to re-think our attitudes towards crime and punishment.

— Major Campbell Roberts directs \$100 million worth of social service programmes which the Salvation Army runs in New Zealand, Fiji and Tonga. He is also a highly-respected international advocate on social justice issues.

— Malcolm Cameron has created many innovative youth development and training programmes in Dunedin. He started 4Trades, which is a smarter way to run an apprenticeship system.

— Ngahau and Debbie Davis have established a whole range of youth training and economic development initiatives in the Northland town of Moerewa.

— Nuku Rapana runs community and economic development initiatives that serve the Pukapuka community in New Zealand. These people are descendants of families who once lived on a small Pacific atoll which is part of the northern Cook Islands.

— Philip Patston is a thought leader in the human rights of people who live with disability. He is also a comedian and provocateur who has a unique way of getting people to re-examine their responses to diversity.

— Robin Allison led the creation of the Earthsong Eco-Neighbourhood in West Auckland, where the houses have been designed for energy efficiency, and the community has been organised to practice ecological and social sustainability.

— Stephanie McIntyre runs the Downtown Community Mission in central Wellington where she has been trying to establish “wet house” accommodation for the city’s chronic relapsing alcoholics.

— Viv Maidaborn, from CCS Disability Action, has recently established Lifetime Design and the Lifemark, which is an initiative to improve the design of New Zealand homes so that they can work well for people of every age, stage and ability.

— and then there’s me, and I have been working on employment, poverty and community economic development issues for most of my adult life.

4.

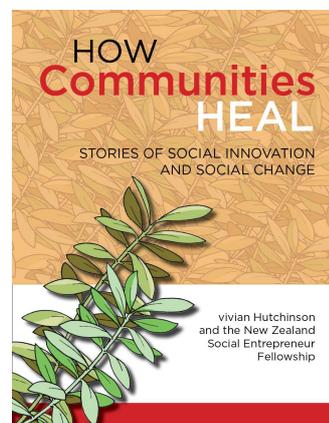
The Social Entrepreneur Fellowship was originally envisaged as a three-year project, and when the philanthropic money ran out two years ago we looked at each other around the room and said, ‘Well, we haven’t finished yet’. It was great to have the time out on retreats and the challenging conversations with people who were not directly involved in own specific issues. The group had also achieved a level of *fellowship* which we realised had become quite important in our work.

So we have kept on meeting, and the Fellowship is now run co-operatively by the social entrepreneurs, and is run as a social enterprise. For our last two retreats at Vaughan Park, we opened up these gatherings to some younger people from our own networks ... so the conversations are growing and expanding.

Over the last 18 months, I have been writing a series of profiles of the members of the Fellowship which will be published under the project title of *How Communities Heal*. My motivation for doing this project is to bring the stories of these community entrepreneurs out from the back paddock. These are personal stories which are told in a way that seldom appears in our mainstream media.

It is important to tell these stories because I have realised that many of the younger people coming into this work seem to have only a superficial and *Disney* understanding of what this work really means, and just what it takes to provide this type of leadership in our communities.

Because it is about social innovation, we will be embracing the significant innovations that have taken place in the publishing field in recent years. Our purpose is to make it easy for people to access these stories and share and recommend them if they are useful — so they will be made freely available online. We will follow a *Dickensian* strategy of publishing ... which means we will send out a new chapter every two weeks. And we will also be encouraging conversations about these stories through all the different platforms of social media.



In addition to all this, the Social Entrepreneur Fellowship is planning an open Masterclass which will be held at Vaughan Park in September. It is being convened by Billy Matheson and Lani



Evans from the *ReGeneration* network, and we will have around half of the Fellowship there acting as mentors and sharing the stories of our social enterprises.

To some extent, the idea of this Masterclass has been prompted and inspired by the work of this Community Economic Development conference and the response there has been to its associated Masterclasses with local and overseas speakers.

5.

This is a really interesting time to talk about *business* principles in the *community* sector because there is a real sense of outrage in our communities about the role and impact of mainstream business on our society. The financial crash of 2008 has underscored this outrage because the economic crimes committed in the banking and insurance sectors have had deep consequences to our communities.

The consequences haven't stopped, and it doesn't look as though we have learned very much at all. We can't keep up the bail-outs forever ... and even the Business Roundtable director Roger Kerr is warning us that New Zealand is only one more economic shock away from a significant financial catastrophe.

We are now facing probably one of the blackest budgets of our generation, with cut-backs being signaled right across our public sector and community services. I have already lost count of the people I have spoken to at this conference who are telling me that critical funding to their public projects and services are now being cut. And yet we seem to have plenty of money to bail out the finance companies and insurance firms, and to make a \$36 million donation to the boats competing in next years America's Cup.

So you might well understand why this is an interesting time to talk about *business* at *community* meetings. There is a real love-hate relationship going on.

I have many colleagues who say we should stop adopting the business rhetoric that our funders and government departments have been forcing us to use for some time. These colleagues bristle at the use of the terms social "capital" or the idea of "social return on investment". And they are irritated by the idea of turning fellow citizens into "clients", and replacing their care with "services". They seem particularly suspicious at re-labeling our most creative community organisers as social "entrepreneurs".

Given my own background, I have some sympathies with these views. And given what has taken place since the economic crash of 2008, I would argue that the greatest need we have for social entrepreneurs today is for the people who will create a

fundamental shift in the moral centre of everyday business practice, and in the governance that surrounds it.

But in the midst of all this, I don't think it's useful to create a simplistic and false opposition between *business* and *community* ways of seeing the world. After all, the concept of "entrepreneurship" doesn't belong to the business world ... any more than the concepts of "community" and "care" belong to the social sector alone. These are qualities that belong to all of us.

I do think there can be a useful tension between *business* and *community* perspectives on the world, but if we get too caught up in this oppositional thinking ... then we start to deny the very real gifts and insights that we have for each other's work. As Viv Maidaborn from CCS Disability Action has asked at our Fellowship retreats: *What are the possibilities that can emerge when we reject these polarities?*

We don't answer that question from a head-space that is reactionary to the appalling events of the last few years. But we do start to answer it when we get clear and more intentional about just what a community perspective on business and economics really means. That's what I really want to start to talk about in this workshop ... and I have five points that I want to offer ...

1. *entrepreneurship for the common good*

2. *from organising problems to healing problems*

3. *from scarcity to abundance*

4. *producers, consumers and sharers*

5. *awakening citizenship*

6.

Firstly when we talk about social entrepreneurship and community enterprises, we are talking about *entrepreneurship for the common good*. It's important to spell this out because, with all the doubletalk and obfuscation that has come with market-based reforms in the last 25 years, we have somewhat lost the clarity we need in our language when describing the difference between self-interest and the public interest.

The clarity comes when we ask the question: What is this enterprise serving? It is a question that needs to be part of an alive conversation taking place at all levels of the enterprise, and especially around the tables of trusteeship. In fact, we need people at those tables who know how to ask these questions on behalf of the common good. These are different questions than those usually asked by the directors of a private company.

When we ask questions like, What is the public interest here? or, What are the interests of the earth, and its sustainability here? ... then things do change. We start to protect and count those interests. We can see this has clearly happened with the activities of the Business Council for Sustainable Development and its work in promoting a "triple bottom line" in business.

We cannot reduce these questions to some sort of simplistic notion of whether or not an enterprise is making a profit, or not. The whole concept of *not-for-profit* misses the point entirely. It is far too superficial in its accounting for value. And it is also

promotes the completely wrong idea — I would suggest that if a social entrepreneur or a community enterprise is *not* making a profit, then they will always be condemned to *not* being sustainable.

It's not so much a question of whether your enterprise is making a profit or not ... it is more a question of what that profit is serving.

Brian Donnelly of the Housing Foundation has a different way of describing his own enterprises. He calls them “*more than profit*” ... a great expression that opens up an alive conversation about the *value* of his projects in social and environmental terms, as well as the financial. Amidst the “*more than profit*” conversation, he gets to speak the name of those qualities that his foundation was created to serve.

The community sector needs to better understand *entrepreneurship for the common good*, and learn how to step up and speak for it and support it. Entrepreneurship is the key to making innovations happen in our sector. It is also the key to the “*more than profit*” results that we want to see.

7.

The second point is about how we move our enterprises *from organising problems to healing them*. This shift is one of the reasons why the Social Entrepreneur Fellowship publishing project is called “*How Communities Heal*”.

One of the shady sides of social enterprise is the fact that there is a lot of money to be made just from *organising* our social and environmental problems — just as long as you keep the status quo unchanged. You might well be in business if you are doing this work, but you are not really doing social innovation and social change.

A social entrepreneur is disruptive to the status quo. They are not there to organise problems but to heal them. The social entrepreneur wants to permanently alter the perceptions, behaviour and structures that are creating the problems in the first place. In this light, they are actually trying to do themselves out of the “business” of the problems they are trying address.

In my own case, it took me seven years of organising the unemployed through the training programmes I was running with the Salvation Army, before I started to shift in my own thinking. I realised I wasn't really getting much of a grip on solving unemployment. This led me to creating the Skills of Enterprise training programmes that helped unemployed people start up their own businesses.

Ngahau and Debbie Davis of Moerewa found much the same thing when they were running training programmes funded by the old Labour Department. They looked around them at the closure of the local dairy factory and the scaling down of the Affco Freezing works, and the shuttering up of shops on the main street ... and they had to ask themselves: training *for what*? Ngahau Davis said, at the time, that his training programmes weren't just keeping the unemployed out of sight, they were creating a whole generation of “course junkies”.

Our friends in Moerewa started on a whole different journey towards community development, and community economic development. They are now one of the biggest

How Communities Heal

avoiding the problem	organising the problem	questioning the problem	healing the problem
reactive	responsive	pro-active	transformative
past	present	future	presence
"how-to" focused	output focused	outcome focused	"what-for" focused
instability of the community	instability in the community	inquiry in the community	creativity in the community
leaders control through top-down decisions	leaders manage through co-ordination and collaboration	leaders facilitate through alignment and leadership	leaders co-create through shared vision
fragmented structure	hierarchical structure	matrix structure	self-organised networks
dependent	individual	independent	inter-dependent
a hand-out	a holding hand	a hand-up	hands-off
argument	discussion and debate	conversation	dialogue

employers in the area, as well as leading the renewal of Moerewa's main street and public spaces.

It hasn't been an easy journey. It takes some real courage to steer a community trust on a developmental journey ... rather than just sitting back and be paid to organise the problems. It is interesting that when groups like Moerewa make the changes and start on a real community development process ... then they lose half their funders.

Again, this is something that we need to talk more about — Why is it that most of our funders (particularly the government departments) are much more interested in you when you are focusing on the *problems*, rather than when you are focusing on the *possibilities*?

8.

The third point is about just how the economics of “community” is different. This is well described in a book published last year by John McKnight, a man of whom many of us consider a planetary *kaumatua* or elder in the field of community development. He is the founder of the ABCD Institute, based at the Northwestern University in Illinois, which promotes the concept of Asset-Based Community Development.

His book *The Abundant Community*, co-written with Peter Block, points out that when dealing with the economic challenges of our communities, our thinking has to shift *from scarcity to abundance*.

McKnight says there's a reason why economics is often described as the “dismal science”. It is defined by academics as the study of the allocation of *scarce* resources. Our mainstream economic theories of market value are tied to this concept of scarcity.

I know how dismal this concept can be. I only need to look at nature and realise that we are the only species on the planet *without* full employment. And the fact of this is designed into the frameworks of our economic system in a way that manages to keep jobs scarce and keep pay-rates down amidst a ‘tight’ labour market.

It was in reading McKnight and Block that I first started to understand that if we just focus on the *problems*, then we never really get around to talking about the *possibilities*. The same insight is true when our economic thinking focuses on *scarcity* we don't get to see — and make full use of — *our gifts* and our *abundancies*.

The ABCD approach is focused on our assets, and involves a switch in attitudes which has major economic significance to our communities. Getting people to start focusing on their gifts and abundancies is the main starting point for a developmental journey.

Some social entrepreneurs will even tell you that these ideas are stitched into the very DNA of the word “community”. They tell us that the word “community” comes from two latin words *com* and *munos*, which is translated literally as “together in gift”.

Sometimes these gifts and assets are right in front of you and you just don't see them, or value them for what they are. Lindsay Jeffs was speaking in a workshop here about the birth of the Whale Watch tourism business at Kaikoura, and how this Ngai

Tahu tribal enterprise has significantly transformed what was a fairly depressed rural town in the South Island.

I was part of a network of community employment activists that held a meeting at Kaikoura Marae in the mid-1980s around the time that the concept of Whale Watch was first being discussed. There was considerable skepticism about the idea. Local people had seen the whales out from Kaikoura all their lives ... but it was quite a switch in thinking for them to consider the whales as a local economic opportunity.

9.

The fourth point is that in the economy of our communities there are producers, consumers ... *and sharers*. This last part is very important to us, because consumer capitalism tries to just squeeze everything into the first two categories of production and consumption. When you have a market system based on scarcity and capturing market share ... then the whole system tends to be interrupted by the acts of sharing.

This is particularly true when you have an economy based on creativity and knowledge and information as we have today. It's a very different landscape from an economy based on agricultural or industrial commodities as in the economies of previous generations.

The consequences of sharing are quite different. If I have a cup of corn, or a length of steel, and I give it to you ... then obviously I am poorer for the fact that you now have the corn or steel and I don't have it anymore. But if I have an idea or some information and I give it to you ... then I am really no poorer because we both now have the same information and ideas.

We have seen the enormous economic impact from the sharing of information, especially as the internet has grown over the last decade. And this is quite a challenge to those industries which are based on market models which look to retain value by keeping things scarce.

We have been reading a lot about how this paradigm shift has hit the music and film industries who have a business model that is suffering under the impact of internet file sharing. Our politicians have just rushed through a law which will make the internet file sharing plainly illegal. This is an easy reactionary thing for politicians to do ... rather than taking the leadership needed to convene the conversations about how the business model needs to change.

The counter-cultural computer pioneer Steward Brand observes that "...once a new technology rolls over you, if you are not part of the steamroller, then you are part of the road." The new crop of musicians and film-makers are not going to be flattened. They are positively running with the sharing technologies. They are not interested in turning their sharing customers into criminals. They see that collaboration with their customers is actually a highway to the profile and exposure they seek in today's marketplace.

Social entrepreneurs are always trying to build *sharing* into their business models. Take Malcolm Cameron in Dunedin. He isn't hunting for and defending his slice of the "training market". In fact, he is constantly ready to help out any other community group that is trying to achieve their own dreams for a common good.

So Malcolm has helped set up a whole range of community groups such as his Bargain Barn which has been set up with Habitat for Humanity, or Supergrans, or the Princes Trust. He has even established an incubator which is providing premises and support for a whole new generation of new community enterprises.

The Malcam Trust may be named after Malcolm Cameron ... but it certainly isn't about him. What he is demonstrating is something we are going to see a lot more of ... the rise of *collaborative* entrepreneurship in the community sector.

We are going to see more of this because of the impact of the internet on our whole sector. The Ashoka Changemakers collaborative competitions have shown us the new capabilities that can emerge when we share and build upon each other's good ideas. And the recently-released open-source platform OpenIDEO (openideo.com) is another where now anyone can use this internet resource to share questions and challenges, and work on the solutions together.

10.

The last point I want to touch on here concerns the role of *active citizenship* in our community enterprises. In fact, I would suggest that the *primary* role of a social entrepreneur is to awaken the citizenship that surrounds and supports their social or environmental activities.

Awakening citizenship is the main sustainability strategy for a social entrepreneur. Bill Drayton, the founder of the Ashoka network (and the man credited with coining the term "social entrepreneurship") has some interesting things to say about this. He argues that social entrepreneurs have no interest in capturing a market and digging a moat. They want to change the world. And in doing so, they actively recruit others to be *changemakers* in the world.

I believe that we are not going to face our biggest social and environmental challenges until we completely change the sense and depth of our *citizenship*. The marketing experts have so colonized our political system that our sense of citizenship has almost been fully reduced to consumer terms. We treat voting and our democracy as if it is a form of shopping we do every three years.

But our sense of citizenship needs to awaken from a much deeper place. It needs to awaken at the place where we each get to answer the question: "What is my contribution to the common good?" It is only when we get to answer that question that we can step up to becoming the *changemakers* that our communities are looking for.

11.

I want to give a couple of examples which illustrate the principles of "community" in the economy of the Taranaki region, where I am most at home.

Last year, one of our economic development workers Amokura Panoho gave the opening keynote address to this conference. In it she paid tribute to Elaine Gill who is one of Taranaki's most active social entrepreneurs. This time last year, Elaine had just been announced as a finalist in the 2010 Veuve Cliquot Business Woman of the Year.

She didn't come away with the top award, but that didn't matter to the many of us in Taranaki who have long believed that Elaine Gill is our business woman of the decade.

Let me fill out the picture of just a few of the things that Elaine has been involved with. For the last 12 years she has been chair of the TSB Bank Board. We are proud to have our own bank in Taranaki ... and for a few years until the Kiwibank was started, the TSB Bank was the only fully New Zealand-owned bank in the country.

Elaine has also been a councillor on the New Plymouth District Council for 9 years. In her spare time, she has started up over 20 different community organisations — these have included the Taranaki Employment Support Foundation, the Taranaki Community Law Trust, Taranaki Barnados, the Better Homes Trust, the Taranaki Kiwi Trust and the Taranaki Community Health Trust.

For the last ten years, she has also been the chairperson of the Taranaki Arts Festival Trust. It was under her leadership that this trust led the bid to get the world music festival WOMAD to New Plymouth.

For those of you who haven't been to a WOMAD festival ... then this is a genuinely unique experience waiting for you. The festival was started off in 1982 by the musician and human rights advocate Peter Gabriel, and the director Thomas Brooman. There are now 140 WOMAD festivals running in 22 countries. In New Plymouth last month WOMAD featured almost 300 performers from 20 different countries, with 30 hours of music on seven stages. There was a *Taste the World* cooking programme, *Artists-in-Conversation* interviews, a film programme, Kidzone, and a global village of over 80 stalls of food, arts and crafts.

WOMAD was first staged in New Zealand in 1997 here in Auckland at Western Springs. But after a couple of festivals the promoters found that they just couldn't sustain it. Then New Plymouth made the bid for WOMAD in 2003, and it has since become one of the defining festivals of our province.

It's a major *community* enterprise. Its sponsors include local oil people like Shell and Todd Energy, but also the New Plymouth District Council, the TSB Bank, and the TSB Community Trust. In other words, it is largely being sponsored by the *people* of Taranaki who own these institutions.

The major community asset here is of course the venue — the Bowl of Brooklands — which is constantly described as the ideal venue for this outdoor event. But when you turn up to WOMAD you see another major community asset at play here — all the volunteers everywhere. There are nearly 1,000 volunteers involved, and that's a big part of what makes an event like this sustainable.

It is an enterprise that is built upon our gifts as a province, and one of those major gifts is our ability to offer hospitality. The WOMAD artists from all around the world talk about their welcome to Taranaki at a powhiri on Owae Marae, as one of their highlights of the overall festival. And we all do our bit to open up our homes and put tents up on our back lawns in order to help accommodate the thousands of visitors who travel to New Plymouth for the music weekend.

The bottom line of this community enterprise is that it is big business for Taranaki. The WOMAD festival in 2009 had a budget of \$2.89 million, and its economic impact on the region has been estimated at an additional \$6.43 million.

12.

The Rugby World Cup is happening in New Zealand in a few months time ... and you know we aren't going to get a word in edgeways. This is going to be particularly true in Taranaki, where we have 5,000 registered rugby players. Out of a province of around 100,000 people, we have around 60,000 people who say they are somehow directly connected to the game.

As I was traveling to this conference from the airport, our driver from Community Waitakere told me about how she and her family had immigrated to New Zealand from Ireland. As you know, questions of religion are a big thing in Ireland. But when she asked about New Zealand, she was told that you could be any religion you liked ... as long as your religion was rugby!

I seem to have missed out on this particular piece of Taranaki sporting DNA, and I am a constant disappointment to my brothers because I don't seem to show much interest in the game. But my ears *do* prick up when I see how my rugby cousins are organising themselves financially.

Take the Clifton Rugby Club at Tikorangi, which is near Waitara. This is the club that hosted the Russian Rugby team for the World Cup as they came and practiced there in January. Those Russians got to see the Clifton clubrooms, gymnasium and grandstand that are local rugby assets that have all been built by funds raised from contract haymaking. This fundraising capacity has been a unique partnership between the mainly pakeha farmers who donated the machinery, and the mainly Maori Waitara rugby players who donated a lot of the hard work.

There has been a lot of commentary in recent years about the social change that has taken place in the game of rugby — the professionalisation, and corporatisation of the sport, and the loss of participation and fundraising capacity at the local club level. But the Taranaki way has been to explore how to do things differently.

Take the Taranaki Community Rugby Trust. They are now leasing a 170-hectare farm in Manaia, and running it as a community enterprise to raise money for local club sponsorship. Farmers are donating stock, and contractors and local vets are also donating their support. (All Black coach Graham Henry is obviously a busy man at the moment ... but just last week he found the time to come to Manaia and attend an open day on the farm.)

The goal of the Community Rugby Trust and their farm is to be debt free and distribute \$100,000 a year to the 17 community rugby clubs in the region. That's classic asset-based community economic development.

It is also why, when I'm talking with people from the traditional social services sectors, I try to point out that we can learn a lot from the arts and from sport when it comes to pursuing creative and sustainable funding strategies for our work.

13.

Auckland Mayor Len Brown was here yesterday morning, and in his opening address he said that his goal was to make Auckland the most liveable city in the world. Well, Len may not realise it but, in 2008, New Plymouth was judged to be the most

liveable city (of its size) in the world in the United Nations Liveable Communities Awards.

New Plymouth is a fairly rich place, and we've got investments everywhere. I wonder if you knew that New Plymouth people actually own a sizable chunk of Tasmania?

The story of how this happened is a story about the sustainable management of community assets. It is also the story of how we had the right people sitting around the table who could make different choices for a common good.

When our city was selling up its interests in its power company a few years ago, the money was not distributed (unlike what happened in many other areas). They decided that there should be an inter-generational dividend from that money, and it shouldn't be distributed in just one go. So they created an investment in perpetuity that would work to subsidize the rates paid by New Plymouth people.

The Taranaki Investment Management Limited (TIML) was created in 2004 with a \$260 million portfolio. It currently subsidises the rates by about \$21.5 million per year, and so far has paid out \$115 million. One of the directors of this investment company is our local social entrepreneur Elaine Gill. About half of TIML investments are tied up in Tasman Farms — 20,000 hectares including 23 dairy farms and a huge sheep and beef station in the north-west corner of Tasmania.

This is another example of where perhaps we can learn from our rugby cousins.

Two weekends ago I was at a family street market held in our main street with stalls and entertainment including a concert by the New Plymouth City Band. It was a fundraiser organised by the New Plymouth West Rotary club in support of our local youth centre called *Waves*.

Waves is a one-stop shop that provides recreational activities, health and social support services for young people, and is part of a network of similar youth centres that are running around the country.

Every year this community group struggles for money, and the social entrepreneur at the heart of it, Lou Roebuck, is constantly lining up in front of committees and government departments and politicians in order to plead her case for funding. It's an appalling rigmarole that we force all our social services to go through.

But I'd like to ask: How many times do we have to decide that one of our primary goals as a community is not just to be a liveable place, but also to be a great place to raise children, and for our young people to find themselves? How many times do we have to decide this? It seems that, with our current funding mechanisms, we have to remake this decision every six months.

I'd like to see groups like *Waves* get off this charity treadmill, and just focus on the good work that they have set themselves up to do. It would be great if our community bought them a farm — perhaps give them one of those farms in Tasmania — and directly dedicated the earnings to the work of *Waves* and to the well-being of our young people.

14.

Louis Brown is at this conference, and he is one of the younger people who has been involved in our Social Entrepreneur network. He lived quite close to the centre of Christchurch, and was one of the first responders to the tragedies that took place as the dead and dying were being pulled from collapsed buildings.

His own home was wrecked and without power. On that first evening after the earthquake he used what was left of the batteries on his computer to get in touch with the student leader Sam Johnson and fire up a Facebook page. That Facebook page was a way of contacting the Student Volunteer Army that had helped clean up the streets of Christchurch after the first earthquake last September.

That night they had 160 people sign-up to the page. Two days later ... they had 26,000!

So Sam and Louis, and a whole team of other young people, threw themselves into an immense task of co-ordinating these volunteers ... who turned up to shovel the liquefaction, clean up the fallen bricks, check on neighbours and generally help people get their lives back together. They were greatly assisted by a network of laptops running software which enabled them to use text messages on their mobile phones to create job tasks and to track the teams of volunteers.

It wasn't just the students doing this ... the farmers organised a Farm Army, and groups like the Salvation Army and the Red Cross were organising all sorts of relief and support activities throughout Christchurch. But the sight of those student volunteers with their shovels on the streets has been a particularly heartening sight amidst the grief and devastation. The Volunteer Army has been applauded and celebrated for their contributions ... and it has reminded people of the value of what we can do for one another in times of crisis.

What struck me was something that Louis Brown said on TV3 News when he was giving one of his regular morning updates about the Volunteer Army activities. Louis pointed out that it was not just young people and students who were turning up to get involved. He said we needed to think of this particular emergency response as "a youth-led citizen initiative".

Just before the Memorial Services for the Christchurch Earthquake, the Dean of Christchurch Cathedral, Peter Beck, was asked about why the earthquake was being described as "act of god". Beck replied that the earthquake was not an act of god, but was simply the earth doing what it does. He also said that the real acts of god are to be found in how people have come out and helped each other in this time of crisis, and are working together to remake the city again.

What's amazing is that it often takes a tragedy for people to awaken and remember our basic ties to each other as citizens. Former Christchurch Mayor Garry Moore has been on *National Radio* talking about how the people on his own street were meeting at the local Bowling Club and connecting with one another as they never had done before. Sharing a portaloos at the end of your street certainly reminds you of the basics.

Garry said that he felt that the greatest need in Christchurch at the moment was for "pastoral care" ... and he wasn't only talking about the sort of pastoral care provided by

Dean Peter Beck. He was talking about the real foundation on which to base the restoration of Christchurch — our capacity to reach out to and help one another.

15.

This takes me back to our *kaumatua*, John McKnight, who has given us some key insights into the nature of helping one another out.

McKnight talks about the differences between *services* and *care*. Services are usually provided by institutions, and are obviously very welcome at the time of emergencies. But most people will point out that, over time, most services start to lack real *care*. Care, according to McKnight, cannot reliably be delivered by institutions and services. This is because our capacity to care is rooted in the freely-given acts of love that one citizen gives to another.

Alexandra-Jayeun Lee is also at this conference. She is a research student and architecture lecturer who heads up the Architecture for Humanity group in Auckland. She has been active in providing pro-bono architectural services for some of the groups hit by the Christchurch earthquake, and she has also been involved in fundraising initiatives to raise money for the emergency relief efforts.

Alex was particularly moved by a *YouTube* video of John McKnight that was shown at our last Social Entrepreneur Fellowship retreat. After the Christchurch earthquake, she decided to write directly to McKnight and ask his advice on the crisis. In the meantime, the even more devastating earthquake, tsunami and nuclear melt-down crisis struck in Japan ... so her questions seemed even more relevant. McKnight published Alex's letter, and his reply, in the internet newspaper *Huffington Post*. He wrote:

"... after all the media attention has passed, the emergency people have restored some order, the aid has poured in from around the world ... it will be local neighbours, citizens and those within walking distance who will do the real work of care and reconstructing lives. Renewal will not be about the money, or the actions of government, or the private and non-profit sectors doing all they can. It will be [found in] the recognition of the gifts of a neighbour, the welcoming of strangers and the willingness of people to associate together and do what none can do alone..."

This is a response that is very similar to Garry Moore's call for "pastoral care". And the message to the people of Christchurch is plain enough: you are all Community Development workers now. Whether you are a neighbour, or a student, or an ex-Mayor, a shop-keeper, a line maintenance or sewerage repairman, a business leader, a lawyer, an architect or a minister ... you are now also Community Development workers.

You may not have chosen this particular job description — but it came and found you.

16.

Dave Dobbyn sang his anthem *Welcome Home* at the Memorial Service for the Christchurch Earthquake held in Hagley Park. I particularly like the lines of this song where he sings

*... there's a cloud the full length of these isles
just playing chase with the sun
and it's black and it's white and it's wild
all the colours are one!*

These words speak to me not just about the colours of our national sporting teams, but also of the spirit of enterprise and mischief that is at the heart of the New Zealand psyche.

So many of the people who died in Christchurch were from other countries, or were new immigrants to New Zealand. It's interesting, because Dave Dobbyn was inspired to write that song at the time when protest rallies were happening in Christchurch on the issue of immigration.

This was a few years ago when there was a lot of anti-immigration feeling in the city, and a distrust of foreigners — something which is not a very pleasant characteristic of many New Zealanders. There were rallies being held against our immigration policies, and other rallies to support the new group of New Zealanders.

Dave Dobbyn was singing past this *raruraru* and the public debate. He was reminding us that we were all immigrants to this land at one time or another. He was also reminding us of our abundance as a country, and of the truer character of New Zealanders — our welcome at the edge, our *manuhiritanga*, our gifts of hospitality.

I think it is great that this song has become something of an unofficial national anthem of our country. It reminds us that “community” is not just a place, or the connections that we share. It is also everything that gives us a sense of belonging.

You couldn't get a better anthem for the work and purpose of the community sector.

17.

I'm not going to have time here to talk about my own next enterprise, which is about the wellness of our community sector. But I thought I might at least share some of the questions I have been thinking about for the last couple of years.

You'll notice in the chart called *How Communities Heal*, I suggest that we don't just jump straight from *organising* the problems to *healing* them. There's a column in the middle ... which I call *questioning* the problem. This is an important stage of developing inquiry and conversations in our communities — before we jump into the 'action-points' and recipes for change.

You know, Albert Einstein was once asked what he would do if he only had 60 minutes to solve a problem, and his life depended on it. He replied that he'd spend 55 minutes sorting out the right question to ask. Once he had the right question, he would

easily solve it in 5 minutes. Well, I'm no Einstein ... and I am still working on the questions:

What sort of community sector are we handing on to the next generation ?

How do we awaken more active citizenship to address our most basic issues ?

*How do we reinvigorate or reinvent the community groups
we will need in the next generation ?*

How do we establish a fresh vision for community development ?

18.

When I was at WOMAD last month, I went to listen to Don Letts the British punk pioneer (and film-maker) who was being interviewed in an *Artists-in-Conversation* session on the Pinetum Stage. Don Letts was speaking about his time in the early days of punk rock in London, and he said that he was driven by the notion that “... *a good idea attempted is infinitely better than a dull idea perfected.*”

This is a standard raised by each new generation of young people — to reject what is dull and just give the fresh ideas a go! The punks did just that — not only in music, and in fashion, but they also brought a new voice into literature and film-making. Punk rockers might have only had three chords and bad amplifiers, but they wiped the stage clean of the 60s hippies and the Bee Gee disco crowd from my own age group.

But what of the latest generation?

Some of the younger people at our Fellowship retreats are describing themselves as the *ReGeneration*, and are creating a network of “young changemakers”. They have grown up out of the movement that created Enviro-Schools around the country, and they are very motivated by issues such as climate change. They are mostly under 30 years of age, and are very interested in contributing to community development, and to community *economic* development.

Ten leaders from *ReGeneration* are traveling the country in a road-trip at the moment — talking with other young people, capturing inspiring stories on film about citizen action and engagement on important issues, and creating community conversations about the possibilities for the future. One of this team — Guy Ryan from the *Inspiring Stories Trust* — took the top prize in the CED Hothouse competition that was announced at our conference dinner last night.

I like the label *ReGeneration*. All the previous labels of generation groups — the “X” generation, the “Y” generation, or even the Baby Boomers — were consumer labels designed by marketing people whose purpose was to try and sell us something.

But the *ReGeneration* is something else. It is not about consumption, but about creativity and contribution. Just like Don Letts, this generation is very motivated by good ideas and giving it a go!

They know the challenges ahead, and they know it's not going to be dull for them. And I have to admit that I have some shame in acknowledging that they have been left a lot of work to do, and many of our bills to pay. Theirs will be the work of renewal, repair and restoration.

E.F. Schumacher had something to say about this. In his final book, called *A Guide to the Perplexed*, Schumacher talked about two types of problems. The first were the sort of problems where you could establish a formula or a recipe, and when you solved them, they were basically solved for quite a long time. Solving these problems is like building an infrastructure, like a bridge, that could last for several generations.

But a great many of our most complex problems are not solved like this. These problems are so woven into our living systems that do not respond consistently to recipe solutions. They require us personally to grow in wisdom and maturity so that we can judge how to address them in the moment. Our capacity to do this is also a living thing ... and is re-learned with each new generation.

This is the deeper work of regeneration, and it is done one citizen at a time.

It is done by awakening a deeper sense of citizenship where we get to step up to the fact that we are the *creators* of the communities we wish to live in ... we are the *stewards* of the things that need to be cared for ... and we are the *producers* of the possibilities that our children will inherit.

Some of the young people involved in networks like *ReGeneration* are going to go out and start their own businesses and enterprises. They will bring a fresh voice not only into our economy, but also into the living, learning, turning circle of communities that we wish to renew.

Who knows, we may well see the emergence of the entrepreneurs and the leaders we need right now who will shift the moral centre of mainstream business, and the governance that surrounds it.

As the Volunteer Army has shown us on the streets of Christchurch, this call to restoration and renewal work isn't just a call to young people. It is a call to active citizenship and a "growing up" that applies right across the generations.

It's pretty simple really: *If we are alive and on the planet right now, then it's our turn.*

It's our turn to speak the name of community.

It's our turn to awaken our own deeper sense of citizenship.

And it's our turn to redesign and redevelop our economies so that people and the earth really do matter.



vivian Hutchinson
April 2011



*This paper is dedicated to Matarena Marjorei Raumati Rau-Kupa OBE (1913-2010)
Taranaki kuia, active citizen, and much loved friend and mentor*

*Hei kororia ki te atua i runga, hei maungarongo ki runga ki te whenua,
hei whakaaro pai ki tangata katoa.*

Notes and Links

- This paper is based on a workshop given by vivian Hutchinson to the New Zealand Community Economic Development Conference, Auckland 2010, held at Waitakere City, Auckland, New Zealand, on 18-20 April 2011.



- The Community Economic Development Conference website can be found at www.ced.org.nz
- *Special thanks* to Lindsay Jeffs, Di Jennings, Pat Watson and the volunteers from Community Waitakere.
- This paper can be also downloaded in PDF format from tinyurl.com/viviancommunity11
- vivian Hutchinson QSM is a community activist and social entrepreneur, and a citizen of Taranaki. He supports projects and activities that have the potential to make a fundamental difference to New Zealand's social, economic and environmental challenges. This year he will be launching the *How Communities Heal* project – an online series of stories on social innovation and social change featuring the work of New Zealand social entrepreneurs.

vivian has been one of the pioneers in community-based action for jobs in New Zealand, especially in establishing programmes for the support and education of unemployed people. He was a founder of the Taranaki Work Trust, the *Skills of Enterprise* Business Courses, the Jobs Research Trust, *The Jobs Letter*, the New Zealand Mayors Taskforce for Jobs, and the New Zealand Social Entrepreneur Fellowship. As an adviser, vivian has helped with the establishment of enterprise and economic development units at a local authority level, and the creation of government employment agencies and programmes. vivian is also a co-founder of the Heart Politics Gatherings, the Stewardship Learning Community, Taranaki ChangeMakers, and Community Taranaki. For more information see www.vivianhutchinson.org.nz.

- *as if people mattered ...* from the British Economist E.F. Schumacher (1911-1977) author of “*Small is Beautiful – a study of economics as if people mattered*” (1973) see tinyurl.com/smallas
- *Schumacher and British PM David Cameron ...* see “*EF Schumacher – Cameron’s Choice*” by Robert McCrum in *The Observer* 27 March 2011, available at tinyurl.com/schucam
- *Paul Hawken...* see *Commencement Address to the Class of 2009*, University of Portland 3rd May 2009, available at tinyurl.com/phawken09. See also “*Blessed Unrest – How the Largest Movement in the World Came into Being and Why No One Saw It Coming*” by Paul Hawken (pub Viking 2007) at tinyurl.com/blessedhawken
- *life creates the conditions for life ...* these are the words of biologist Janine Benyus, as quoted by Paul Hawken in his *Commencement Address* (above).
- *the answer is community ...* this phrase is inspired by Margaret Wheatley and her work with the Berkana Institute www.berkana.org

- *New Zealand Social Entrepreneur Fellowship* ... was founded in 2006 with funding from the Tindall Foundation and support from several other philanthropic trusts and community leaders. This learning community is now self-organised by the social entrepreneurs themselves, and is run as a social enterprise. The current trustees are Ngahau Davis (chairperson), Malcolm Cameron and Vivian Hutchinson. For more information see www.nzsef.org.nz
- *How Communities Heal project* ... stories of social innovation and social change featuring members of the New Zealand Social Entrepreneur Fellowship. For more information, or if you want to get onto the distribution list for this project, sign-up at www.nzsef.nz/howcommunitiesheal
- *Changemakers – A Masterclass with the New Zealand Social Entrepreneur Fellowship* will be held at Vaughan Park Anglican Retreat Centre on 11-15 September 2011. For more information, see www.nzsef.nz/masterclass2011
- *Roger Kerr ... “Business expert says NZ is far from stable”* by Dan Parker TV3 News 16 April 2011 tinyurl.com/kerrapril11
- *How Communities Heal chart* ... is adapted from Vivian Hutchinson’s workshop entitled “*Organisation as an Instrument of Service*” (2005). The framework of the chart is an archetype that can be found in the field of organisational transformation, especially the writings of Harrison Owen, Willis Harman, Linda Nelson and Frank Burns, and others. There are also concepts in this chart inspired by the work of Stephen Covey, Peter Block and the dialogues of the Stewardship Learning Community.
- “*The Abundant Community – Awakening the Power of Families and Neighbourhoods*” by John McKnight and Peter Block (2010) see tinyurl.com/abundantmcknight
- *ABCD Community Development* ... Ted Smeaton from ABCD in Australia was a speaker at last year’s CED conference for more information www.abcdinstitute.org
- *the word “community”* ... this derivation comes from the UK social entrepreneurs Tim Smit (creator of the Eden Project in Cornwall) and Andrew Mawson (author of “*The Social Entrepreneur – Making Communities Work*” tinyurl.com/mawsonsocent). Derivations of words are always a contestable form of projection onto the past. In this case, if it is true, then the word “community” has indeed travelled a very interesting journey. See the “*Done With Mirrors*” blog on the language roots of “community” at tinyurl.com/communityword
- *Whale Watch Kaikoura* ... see www.whalewatch.co.nz. Whale Watch won the 2010 *Community Benefit Award* as judged by the *World Travel and Tourism Council* for “an outstanding example of how sustainable tourism development can enable economic rejuvenation and cultural self-determination at the local level.” see tinyurl.com/wwkaward
- *producer, consumer and sharer* ... these ideas are inspired by the work of Clay Shirky, author of “*Here Comes Everybody – the power of organising without organisations*” (2008) tinyurl.com/shirkyhce
- *internet file sharing* ... New Zealand parliament passed its controversial file-sharing law (Copyright (Infringing File Sharing) Amendment Bill) on 14th April 2011. tinyurl.com/filesharinglaw. For a criticism of this law, and its impact on human rights, see Leo Tan in *The Big Idea* (website of NZ creative community) 18 April 2011 tinyurl.com/tanbigidea
- *Stewart Brand* ... is the founder and editor of the “*Whole Earth Catalog*”, a computer pioneer, and co-founder of the Global Business Network and the Long Now Foundation. He is also author of “*Whole Earth Discipline – An Eco-Pragmatists Manifesto*” (2009) tinyurl.com/wholeearthbrand
- *Ashoka Changemakers* ... see website at <http://changemakers.net> also see “*Competing for Change – How Changemakers collaborative competitions harness the wisdom of crowds*” by Leslie Berger, in the *Stanford Social Innovation Review* Winter 2008 at tinyurl.com/whatworkschangemakers
- *OpenIDEO* .. an online platform “where people design better, together for social good” ... see <http://openideo.com>

- Bill Drayton ... see “*Everyone a Changemaker*” (2006) by Bill Drayton at tinyurl.com/draytonchangemaker.
 “The most important contribution any of us can make now is not to solve any particular problem ... What we must do is increase the proportion of humans who know that they can cause change. And who, like smart white blood cells coursing through society, will stop with pleasure whenever they see that something is stuck or that an opportunity is ripe to be seized.” — Bill Drayton
- “*Tipping the World — The power of collaborative entrepreneurship*” by Bill Drayton in *What Matters* — McKinsey & Company website 8 April 2010 tinyurl.com/drayton2010
- *Amokura Panoho* ... Taranaki-based enterprise development worker “*The Role of Social Enterprise in Community Economic Development*” opening keynote speech to the NZ CED Conference held in Waitakere in February 2010 tinyurl.com/panoho2010
- *Elaine Gill* ... finalist in 2010 Veuve Clicquot Business Woman Award “*Award Nominee Keeps Up Momentum*” by Felicity Ross *The Daily News* 22 February 2010 tinyurl.com/egill2010
- *WOMAD Taranaki* ... website at www.taft.co.nz/womad/womad-home.html
 “The festivals have always been wonderful and unique occasions and have succeeded in introducing an international audience to many talented artists. Equally important, the festivals have also allowed many different audiences to gain an insight into cultures other than their own through the enjoyment of music. Music is a universal language, it draws people together and proves, as well as anything, the stupidity of racism.”
 — WOMAD founder Peter Gabriel
- *economic impact of WOMAD* ... figures quoted are from the 2009 festival “*WOMAD remains popular as ever*” by Felicity Ross *The Daily News* 20 March 2010 tinyurl.com/womad2010
- *Taranaki Community Rugby Trust* ... dairy farm at Inaha, near Manaia, see “*Grass Roots*” by Sue O’Dowd in *The Daily News* 7 April 2011 tinyurl.com/rugbyapr2011
- *Liveable City Award* ... New Plymouth voted the most liveable and sustainable community in the world at the United Nations-backed 2008 Liveable Communities awards. See www.stuff.co.nz/life-style/713753
- *TIML and Tasman Farms* ... Taranaki Investment Management Limited see tinyurl.com/timl2011
- *Waves Youth Health Development and Support Service* ... is at 74 Powderham St, New Plymouth and at www.facebook.com/group.php?gid=78314242375. For more on Waves founder Louise Roebuck see tinyurl.com/roebuck2011.
- *Louis Brown* ... is a social entrepreneur known for his work on the *Day at the Beach* project which was a 23-day festival that covered 350 kilometres along New Zealand’s stunning West Coast, and was featured in the Guy Ryan and Nick Holmes film *Carving the Future* <http://vimeo.com/13402197>. Louis Brown was also a Vodafone World of Difference funding recipient in 2010, and is CEO of the Social Innovation Trust (formerly Te Waipounamu Foundation) www.facebook.com/social.innovation.trust.
- *The Student Volunteer Army* ... can be found at www.facebook.com/StudentVolunteerArmy. A TV3 interview by Mike McRoberts with Louis Brown on the SVA can be found at tinyurl.com/louisbrown2011
- *Sam Johnson* ... see profile feature “*Sam the Man*” by Janet Wilson in *The Listener* 23 April 2011
- *Garry Moore* on “*The Panel*” Radio New Zealand National programme with Jim Mora 11 April 2011 at tinyurl.com/gmoore2011
- *Alexandra-Jayeun Lee* ... the Architects for Humanity *Build Back Christchurch* campaign is at <http://afh-auckland.org>
- *John McKnight speech* ...at the ABCD Institute, Northwestern University, United States in March 2010. See www.youtube.com/watch?v=BGskMeMLDTo



- *McKnight on Christchurch ...* see “*After Mother Nature*” by John McKnight in the internet newspaper *The Huffington Post* (22 March 2011) at tinyurl.com/huff2011
- *Dave Dobbyn ...* his song *Welcome Home* is from the album *Available Light* (Sony BMG 2005). The video of his performance at the Christchurch Earthquake Memorial is at www.youtube.com/watch?v=Ol7l5SjXDv8
- *Don Letts ...* film-maker, punk rock pioneer and Roxy Club DJ was being interviewed by Nick Bollinger in the *Artists in Conversation* at WOMAD 19 March 2011. see www.youtube.com/watch?v=V-tEdg8k8F8
- *ReGeneration network and 2011 road-trip ...* see www.regeneration.org.nz
- *ReGeneration 2012 National Convention ...* will be held at the Bruce Mason Centre in Takapuna, Auckland on 9-11 February 2012. For more information see www.regeneration.org.nz/2012-national-convention
- *Guy Ryan of Inspiring Stories Trust ...* won the CED HotHouse competition category 1 at this year’s NZ CED Conference, see tinyurl.com/hothouse2011. The *Inspiring Stories* Trust brings together film-makers and change-makers to create films that publicise people-driven stories about sustainability and community. For more information www.inspiringstories.org.nz
- *Schumacher on problems ...* In *A Guide to the Perplexed*, he was discussing the concept of “convergent” and “divergent” problems, and the importance of understanding the differences between the two. Convergent problems lead to a solution that can be finalised and written down as a form of instruction. Divergent problems are concerned with living systems and cannot be solved in the sense of establishing a “correct formula”. They require some capacity for transcendence. See tinyurl.com/schuperplexed.
- “*Measuring the Maybe – some thoughts on evaluation and social innovation*” (November 2008) by vivian Hutchinson, can be viewed and downloaded at tinyurl.com/vivianmaybe08
- “*A Generous Difference – some thoughts on philanthropy and social innovation*” (March 2009) by vivian Hutchinson, can be viewed and downloaded at tinyurl.com/vivianphilanthropy09
- “*As if People and the Earth Mattered – some thoughts on community economic development*” (March 2010) by vivian Hutchinson, can be viewed and downloaded at tinyurl.com/vivianasif10
- *other speeches and papers by vivian Hutchinson* relating to his work with social entrepreneurship and social innovation, are available on the internet at www.vivianhutchinson.org.nz
- This paper is licensed for distribution under a Creative Commons Attribution-Noncommercial 3.0 New Zealand License <http://creativecommons.org/licenses/by-nc/3.0/nz/deed.en>

