

# SASS

A Community Think Journal

Issue 1 | November 2022





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**SASS:** a Community Think Journal

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Issue 1 | November 2022

Edited by Simie Simpson and Vanessa Cole

# Contributors

## **POUNAMU WHAREKAWA**

Pounamu Wharekawa (Ngāi te Rangī, they / themme / ia) is an angry indigenous bad bitch, fine artist, illustrator and muralist. They make art that speaks about intersections of identity through the lens of a queer, small town turned urban Māori living their best boring life in the big smoke of Kirikiriroa, [pounamuwharekawa.com](http://pounamuwharekawa.com)

## **JO KUKUTAI**

Jo Kukutai represents her hapū Ngāti Māhanga on the Whāingaroa Raglan Naturally Trust which is a part of a DIA programme.

## **KENA DUIGNAN**

Kena Duignan works for Te Hiko – Centre for Community Innovation held by Wesley Community Action. Te Hiko has close connections to the Naenae and Cannons Creek communities.

## **KATHY PARNELL**

Kathy Parnell is a community worker for Stone Soup in Whangānui where she describes herself as a “street aunty”.

## **TARA BLACK**

Tara Black is an Aotearoa New Zealand cartoonist and visual chronicler of book events. Their first graphic novel, *This Is Not a Pipe*, was published in 2020. You can find their comics in many places, including *Stasis Journal*, *The Spinoff*, *Salt Hill Journal*, *Takahē* and their website, [substack.taracomics.com](http://substack.taracomics.com).

## **ESSA MAY RANAPIRI**

essa may ranapiri (Ngāti Raukawa, Te Arawa, Ngāti Pukeko, Clan Gunn) is a poet who lives on Ngāti Wairere whenua. Author of *ransack* (VUP, 2019) and *ECHIDNA* (THWUP, 2022). Co-editor of *Kupu Toi Takatāpui | Takatāpui Literary Journal* with Michelle Rahurahu. They have a great love for language, *LAND BACK* and hot chips. They will write until they're dead, [essawrites.wordpress.com](http://essawrites.wordpress.com)

## **SIMIE SIMPSON**

Simie Simpson (Te Āti Awa) can't write a groovy bio to save herself, and is more likely to know your dog's name before yours. She has working in and around books for over two decades, and until recently was part of the Community Think team doing design and comms. She is the programmes manager for Te Pou Muramura/ Read NZ and the Chair of the board for *samesame but different*, a LGBTQI+ Literary Festival.

# Meet the CT Team

## **CISSY ROCK**

Cissy is a sociodramatist who is committed to community development processes, combining systematic thinking with grassroots doing. Cissy loves working with people and communities, finding ways for all to have a voice. Her approach is collaborative, dedicated and passionate. Cissy addresses symptoms of inclusion, exclusion and patronization, working within the dynamics of systems in ways that develop and build cohesion. She is not afraid to give her opinion or roll up her sleeves to help make things happen. With over 20 years experience working alongside communities and with local government, integrity is at the heart of her work. Cissy enjoys drinking coffee and eating cinnamon brioche.

## **KAVITA BUDHIA**

Kavita is a second generation Indian tauiwi. Passionate about people, and committed to Te Tiriti and making a difference in society. Most comfortable in the strategic space, she supports Community Thinks mahi using her blend of business and Playcentre experience. A mother of three, her contribution to her community focuses on every child's right to a great education.

## **VANESSA COLE**

Vanessa Cole (Pākehā/ Tangata Tiriti, she/her) is the action researcher for Community Think. In her unpaid work she is a community organiser, campaigner and researcher in the areas of social welfare and public housing.

## **HARRIET PAUL**

Harriet is the Projects and Campaigns lead at Community Think. Using a strategic, agile, and creative approach, she makes sure everything happens when it should! Prior to joining the Community Think team, Harriet was working in the non-profit sector in Australia and Indonesia in marketing, fundraising, and event roles.

## **MELANIE JONASSEN**

Mel (Ngāti Porou ki Harataunga, Whakatōhea, Pākehā, she/her/ia) is the Design Lead and Project Administrator at Community Think. As a visual storyteller, she oversees key design work and helps messages be conveyed in creative ways.

## **DELL ROCK**

Dell is an Office Junior at Community Think assisting wherever he can as he learns about the processes of Community Development. He does this while finishing his degree at Otago University in Philosophy, Politics and Economics.

# Meet the CT Associates

## **DUNCAN MATTHEWS**

Duncan (he/him/ia) is experienced in the governance, management and operations of small non-profit organisations. He has also worked as a project manager and software developer, and most recently worked in the philanthropic sector. Rainbow/LGBTIQA+ communities have been the focus of Duncan's passion over the last 15 years. A strong generalist and quiet leader, he has worked with many organisations in the last 15 years to achieve their vision and make Aotearoa a better place.

## **LINDA GREENALGH**

Born in Ireland and raised in West Auckland, Linda has a deep commitment to social justice and a passion for disruption of the systems that keep inequity in place. Linda brings 20 years of experience working to achieve social change in Aotearoa. Over this time she has worked primarily in the public sector in a range of varied and diverse leadership roles focused on delivering community and social value. Over the last 10 years this included leading and influencing the development of community strategy, policy and delivery at Auckland Council. When she's not working she's likely to be off on an adventure with her hubby and kids and their rescue greyhound, Cooper.



# The Community Think Team

Community Think is a collective of creative people, committed to social change and making a positive difference to the society we live in. The Community Think team is led by Cissy Rock, an experienced practitioner with local government and community experience spanning over 20 years.

Community Think are versatile, sensitive and nimble in their approach, able to think outside the square and create practical solutions, by drawing on their diverse range of skills and resources. Community Think delivers a unified and effective approach to getting things done, in ways that are appropriate, relevant and uniquely tailored to each individual client or project.



# CONTENTS

<b>Contributors</b>	<b>4</b>
<b>Meet The CT Team</b>	<b>6</b>
<b>Meet The CT Associates</b>	<b>8</b>
<b>The Community Think Team</b>	<b>9</b>
<b>Contents</b>	<b>10</b>
<b>Forward</b>	<b>12</b>
<b>Contemporary Conversations On Community-Led Development</b>	<b>14</b>

<b>The Process Is Just As Important As The Outcome: Cissy Rock on Community Think's process</b>	<b>26</b>
<b>What We Fight For</b>	<b>32</b>
<b>Community Think Reflects On Te Reo Māori</b>	<b>34</b>
<b>Four Things I've Learnt About Working To Change Systems.</b>	<b>38</b>
<b>Practical Handout: 5 P's Of Facilitation</b>	<b>41</b>
<b>Glossary Of Buzzwords</b>	<b>46</b>

# FORWARD

## **sass (noun)**

/sas/

1. informal
  - a. impudent speech
  - b. bold rudeness or impertinence especially when considered playful, appealing, or courageous
2. Informal: an appealingly exciting, lively, or spirited quality

This journal is called ‘sass –’ a word often used negatively, in gendered and racialised ways – to describe someone who speaks their mind. We are using this word to describe the kind of conversations we want to have in this journal: to be bold, to talk back to systems of power, to have impertinence in the face of injustices, to have courageous conversations about things that matter, and to have fun – building joy into the work.

We decided to create our own journal as an accessible platform for community practitioners. Many of the articles, think pieces and musings in this journal are reflective pieces from the work we have done this year in the ecosystem (feel free to skip to the ‘Glossary of Buzzwords’ at the end for a definition), and the relationships and collaborations we have had with others who work in this system.

As you will hear in the *Contemporary Conversations on Community-led Development*, the language we use in the community development sector can be exclusive, and not reflective of the communities who are leading this work. The ‘take away’ from that being that communities, hapū and iwi are already doing community-led work, and have their own language for it.

The centre piece in this journal is a live drawing by **Tara Black** for a plenary session for Camp Wired 2022, our annual online camp for community workers as part of our public programming. This panel was about working within and against the system facilitated by Sue Bradford in conversation with Jack McDonald (Kaiārahi, Te Pāti Māori), Brooke Stanley Pao (Co-ordinator, Auckland Action Against Poverty) and Laura O’Connell Rapira (Executive Director of Movement Building,

Foundation for Young Australians). We learnt about how you need to push the 'Overton window' – to make possible what was not possible before; and to always keep your heart outside of the system.

The Community Think collective has been developing their own model for working with people. Check out *The Process is just as Important as the Outcome* article to learn about our process for working with organisations, workplaces and community groups.

We lost one of our most influential and inspirational thinkers this year – Moana Jackson, and essa may ranapiri has gifted to this journal a poem in tribute. Moana Jackson's work on criminal justice and building a tikanga-based system for addressing harm has transformed the way we think about justice. His work on Matike Mai Aotearoa provides a map of how we can move towards an Aotearoa which honours Te Tiriti o Waitangi through constitutional transformation.

Speaking of Aotearoa, this year has been turbulent with a backlash from the far-right, to work being done to address injustices. In the 'think piece' *Community Think reflects on te reo Māori*, two collective members reflect on their experiences of this backlash through their own experiences.

The work we are doing to change the system, sometimes through working in the system itself, is hard. Community Think associate Linda Greenalgh knows all about this

having recently "broke up with the system" and forged a new relationship. In Linda's *Four things I've learnt about working to change systems*, we learn about how to have empathy for a system which is not working for everyone.

The work we do at Community Think involves a lot of facilitation. In the practical piece *5 P's of Facilitation*, Cissy Rock gives the important lessons around facilitation that she has developed through her many years of practice – always reminding us that there is no blueprint for this work. This is a practical piece that you can use as you develop your own facilitation practice.

The last pages of this journal is a *Glossary of Buzzwords* developed as a bit of fun to unpack some of the words that community-development workers use.

We hope you enjoy this journal, and look forward to collaborating with you on future issues.

Ngā mihi nui,

**The Community Think Team**



# CONTEMPORARY CONVERSATIONS

## ON COMMUNITY-LED DEVELOPMENT

Community-led development is an approach where the resource allocation and decision making is done by the community, for the community. The idea is that communities are experts in their own lives and can make the best decisions for themselves if provided with adequate resourcing.

In Aotearoa it is often guided by Inspiring Communities 5 core principles for working with communities, hapū and iwi. It aims to grow from a shared local vision, build from strength, work with diverse people and sectors, grow collaborative local leadership and learn by doing.<sup>1</sup> The language of community-led development has started to be used more and more in government departments and policy making – but in the context of Aotearoa, what does it mean to do community-led work?

Cissy Rock spoke with Jo Kukutai (Whāingaroa Raglan Naturally, Ngāti Māhanga); Kathy Parnell (Stone Soup); and Kena Duignan (Te Hiko – Centre for Community Innovation) to grapple with what it means to practice CLD today, and how it is relevant to the mahi happening at the grassroots.



<sup>1</sup> Ngā Mātāpono/CLD Principles  
[www.inspiringcommunities.org.nz/ic\\_resource/nga-matapono-cld-principles](http://www.inspiringcommunities.org.nz/ic_resource/nga-matapono-cld-principles)

**Cissy:** I had these two experiences recently. One experience where it was reflected back to me that “you’re acting like these 5 principles are new or full of innovation, Māori have been doing this forever and you’re in New Zealand so why are you coming here trying to teach us something – it should be the other way around.” I thought hmm... have we been taking something wholesale and dropping it here as if it’s an answer?

The second experience was working with a bunch of people around community organising principles. I was talking to them about community-led development and the 5 principles and I thought – these principles aren’t for them! They’re already doing this work, they don’t need to be taught it. People who are doing the mahi should be able to decide on the language used to describe it. I thought, maybe this idea for CLD is for the people working with people on the ground, and not the people on the ground themselves.

**Kena:** The whole thing is the sparks in the community and how you can help flame them into existence. You have to have the right conditions for sparks and once you see a spark, you have to give it fuel to get it going.

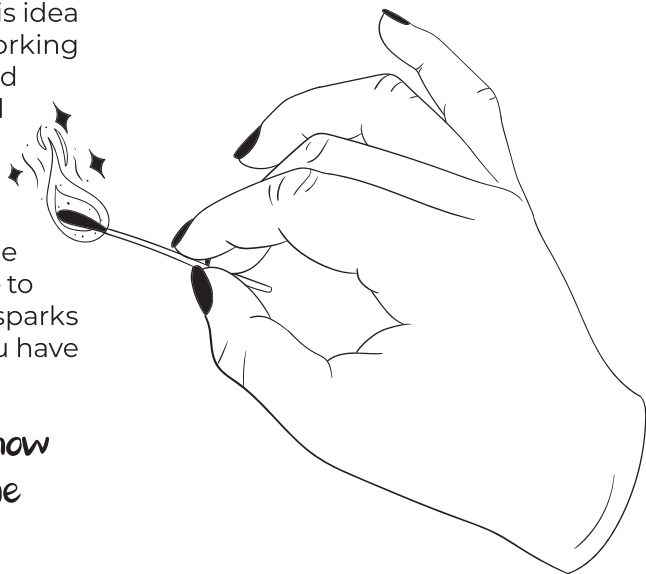
*We’re always asking: how do we show up for the community?*

How do we make sure they have the resources they need, push them

when they need to be pushed, and slow down when they need to slow down, and get them money when they need money.

**Kathy:** It’s not goal oriented for us, it’s about feeling safe – that if I call out for help, my neighbours are going to save me. I talk to my community when we go for funding – so people know what the budget is. We just hold on to it and manage it. I work for my community, I have a responsibility. I live in my community, this is my neighbourhood and my nephew and nieces live there, my cousins are around the road.

The DIA is just one of the partners we’ve had as part of Stone Soup, but I will always be here, as Auntie Kath, because this is where I live.



I grew up in this neighbourhood with a lot of street aunties so I'm a street aunty first and foremost, to be someone safe, first and foremost, is a gift.

Our community trusts us to represent them. When you really work for your community they trust you. It's a relationship both ways.

**Cissy:** Communities are generating their own ideas and solutions – that's going to happen – but the CLD language is there for people who work with communities so they have some measures. All throughout Aotearoa CLD work is happening but it won't necessarily be named that. When we are working with communities we want a shared language for the aspirations we have.

**Jo:** Whāingaroa Raglan Naturally works with co-governance and co-management, incorporating Te Tiriti at all levels including operations where there is a CLD coordinator and a Hapori coordinator. There are a lot of things we do in our hapū and in our community and we just do it and it doesn't have a title. If anything it is called **manaakitanga** – looking after others – it's just something inherent in us as Māori, it's just some-

thing we do. As well as being a good kaitiaki – a good steward of what you do have, and making sure what you have will be there for the next generations. Once all the funding is gone, our hapū is still going to be here.

Our hapū will always be here, Māori will always be here. While it's great that we have the resources, the funding and the budget to do community-led development, when the money dries up we will still be here doing what we have always done.

**The language of community-led development – there is a tension between using language that your community recognises and using the language that the government and funders recognise.**

**Kena:** The government tends to use innovation, so we thought we should claim this language and call our work community innovation,

because communities are hella innovative.

Communities don't care about big job titles; they want to know who you are and why you're here and what your motivations are.

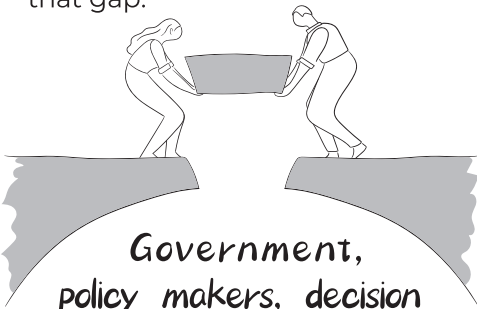




**Jo:** I don't use the language of CLD at all, I say we are doing Hapori.

**Kena:** We don't need to be tied to language – CLD, community innovation, human learning systems – there's all sorts of ways people describe this stuff. The fundamentals are relationships, thinking creatively, tapping into the local knowledge, the local resources, and all of the amazing sparks. You want the people you work with to own the language. You want them to be active in it.

I think a big part of it is translating – being a translator. People from some communities don't understand what is happening in other communities – the stress and survival mode. Trying to understand how we can work with communities so that I can understand what they're saying, and also help them with what the government, funders or decision makers are saying. It's about bridging that gap.



*Government,  
policy makers, decision  
makers need the principles  
written down but communities  
don't need a framework  
because it naturally happens.*

**Jo:** What I've experienced with CLD and how it works is the serving of different masters. As a person coming from hapū I report back to the marae and hapū in a way that is so different from reporting back to the DIA for funding and outcomes.

**Kathy:** Funders are trying really hard but sometimes it's to do with how accountability reporting is set up – you aren't able to share the work in your community's language or to reflect the practice happening. We need to be brave to say it how it is and that is our responsibility.

**Kena:** We always say that we need to be as brave as the people we work with.

**Jo:** We are relatively new, and we are still working through this. Is [CLD] for people working in the community or for the community? It's an interesting one because it determines how we respond in different situations. If it's about deliverables to get funding, it would be different if we were able to do things without those restraints.

**It is about a shared language, and sharing the language so everyone in the community can speak to power.**

**Kathy:** We model the way of doing things, keep everyone involved, especially the volunteers. It's not the Kathy show – someone needs to pick up the pou.

**Kena:** The principles are important, I don't necessarily use the language but I think it's important that everyone working on the project has an understanding of all the different parts.



*That's what building the capacity is, so there are more leaders that know how it works.*

**Learning environments for CLD e.g. conferences, shouldn't be alienating for the communities that are doing the grassroots work, but sometimes they are.**

**Kathy:**

*We have a right to be a part of the conversation about what is happening in our community because it's ours.*

When I went to a PD (professional Development) in Wellington I thought "oh no, these people are going to be posh, and I'm a hood rat who's dyslexia. I live in a HNZ home and my parents couldn't afford the rent when I was little and I don't deserve to be here." Nobody made me feel that way in the room, that was my own baggage which my neighbours have and I don't want them to feel like that... I don't want my community to be nervous about who they are. Now I feel comfortable challenging (not for the sake of being challenging), but asking the questions, instead of holding them in my head.

**Communities do not need fixing, they have the solutions.**

**Kathy:**

*Nothing happens when flash people come in and think they're going to fix us, it doesn't happen, we don't trust them.*

We will take whatever they give us for free cause you never know when that is going to happen, and then ka kite anō. Their budgets run out and they're gone. People come in and want to fix us and read our deficits to us, and they might mean well, but please don't.

**Cissy:** You've got to know the history and what's happened before, you can't walk in with a shiny new idea.

**Kena:** People want to come in and fix things, and I've done this in the past. When someone walks in with a bright idea and it's like – take a look around don't you think people have already thought of that idea?

**Trauma in a community – looking back to move forward.**

**Kena:** What we're learning about at the moment is around intergenerational trauma and some of the effects of this on community innovation. When you have people who experienced trauma there is resilience and tools for handling stuff, but it can also lead to blockages to the lives they want or change they want to happen. When working with communities who have trauma you need to be thinking about that. For me, it's a lot to do with how you hold yourself in those spaces, in a way that works for everybody.

**Jo:** Thinking about trauma, that's where we're at in Whaingaroa. We are doing our Te Tiriti settlements for the Whaingaroa harbour and surrounding lands, and trauma is real for our hapū and mana whenua. But people who have just moved to Whaingaroa don't have that history.

*So we are in different places with people who are really excited to get involved in the community – and we all are – but there is no acknowledgement of what has happened in the past, and it's not that long ago for some of us because we are still dealing with it.*

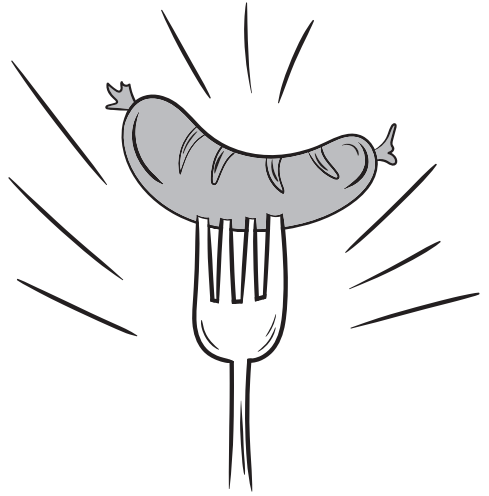
We're trying to bridge the gap between what's happened in the past and how we can move forward in a positive way. We're probably quite challenged by the different perceptions between what Māori believe should be returned and what others have claimed in the last 50 years. We do need to work on that more – the acknowledgement piece – because there is still trauma for certain parts of the community, but how do we reconcile this? A lot of it is to do with relationships and having those open conversations. Being open about what we are going through and not being too apologetic about that. This would be the same for many communities in Aotearoa that are having these conversations and going through Te Tiriti settlements.

## Last words...

**Kath:** Your community is where your family grows up. Hapori spaces are for everyone, every neighbour matters. Community Development happens with everyone, so come on down and have a sausage sizzle and let's do this!

**Kena:** Contribution goes both ways – you need someone there to drink the cup of tea you're making otherwise it's a sad cup of tea.

**Jo:** It's experiential, not something that is theoretical, it is lived experience.



If you would like to watch the whole conversation, scan below:



Community Think held a panel discussion at Camp Wired 2022, an online camp we put on for community workers. The plenary session **'Within and Against the System: How do we make Social Change'** was facilitated by Sue Bradford in conversation with Jack McDonald (Kaiārahi, Te Pāti Māori), Brooke Stanley Pao (Co-ordinator, Auckland Action Against Poverty) and Laura O'Connell Rapira (Executive Director of Movement Building, Foundation for Young Australians).

The image at the centre of this book was drawn live by Tara Black during this session.

# COMMUNITY THINK

online camp plenary

JACK McDONALD  
LAURA O'CONNELL  
RAPIRA &  
BROOK STANLEY PAO  
with  
SUE BRADFORD

HOW DO PEOPLE  
MAKE SOCIAL  
CHANGE?

If ever  
there was  
a time we  
needed to  
radicalise  
community  
development  
IT'S  
NOW

ECOSYSTEM  
APPROACHES  
TO CHANGE  
MAKING

I'm a  
takatāpui  
human

None of  
us are  
perfect

We  
colonised  
ourselves

the thinking  
becomes  
pulled to the  
right

to mihi  
to our  
AAP Whanau

We don't  
believe  
poverty  
should  
exist

We don't  
receive any  
government  
funding

We've  
might be  
perceived  
as quite  
radical  
but we're  
quite  
normal

We are  
really clear  
about what  
doesn't work.  
BUT WHAT  
DO WE WANT,  
THEN?



SUE

Stopped  
from making  
it permanent

Armed  
policetrials:  
THEY WERE  
HAPPENING  
NOT IN THE  
COMMUNITIES  
THE ATTACK  
HAD HAPPENED

They were  
trying to pit  
the Maori and  
Pasifika communities  
and Muslim  
against each other

Poverty has  
become a  
mainstream  
issue

ALL ASPECTS  
OF MOVEMENTS  
NEED TO BE  
CONNECTED

Amplifying the  
same message

Compulsory  
te reo Māori  
campaign:  
The next day  
Labour launched  
their policy & it  
was pretty much  
word for word

They're  
still not  
calling it  
compulsory

So many of  
the barriers  
we on the left  
put up on the  
don't need to  
be there

working  
inside &  
outside  
the system

We found  
champions  
and supported  
them in  
change-making  
(in parliament)

I could no  
longer be  
part of the  
party because  
they were  
too coopted  
by the  
system

anti  
sea bed  
mining

We need to  
use all our tools  
- It's going to  
get to the point  
where direct  
action is needed

Strength:  
Financial  
independence

There's  
something  
transferable  
about making  
spaces of  
joy and  
connection

Both  
stopping &  
harmful things  
from happening  
& making new  
futures

We launched  
a petition for a  
Matariki  
holiday.  
We had to  
slow down,  
which is what  
Matariki asks  
of us

Through  
getting  
involved  
in politics,  
I got  
radicalised



LAURA

goals  
of action



JACK

Te Pati Maori:  
We're inside  
the system but  
constantly  
working to  
dismantle it  
SHIFT THE  
OVER THE  
WINDOW

Te Pāti Māori

We rarely engage in personality politics

We focus on the kaupapa

It's only going to work if your heart remains on the outside

Action Station was good at finding moments

Action Station was good at

Structural change → resources flow

→ policy but there are other elements Relationships & change

Shifting hearts & minds

They are implementing our policies but would never admit it



working inside the system

more people are taking about themselves tangata tiriti

WATERS OF SYSTEMS CHANGE model



Our movements need to be focusing more on relationships

policies can be reversed

in a three year government term

Not a lot of time for spiritual or psychological impacts

money is a measure of our worth and we've given it power

decolonising money

shifting the overhead window

It allows us to participate

WE HAVE TO RECENTRE PEOPLE AND PLANET

That means we can create more moments for change



getting people to think about sharing - even that's hard

It'll be easier if we choose it

Kotahitanga and unity is so important if you want social change

THAT'S WHAT WE LEARNED FROM MANA

over covid & mandates

The unions completely abandoned the workers

But it isn't so bad. I realised... lots of people have done bad stuff

What models would you suggest for community organising?



Values are more important than models

We need to do scenario planning

In social media things are becoming more stratified

I never thought I would work closely with John Tamahare

Remember that if you are inside the system, it's easy for it to coopt you

Kotahitanga, like Jack was talking about, is the important thing



eg: If we apply the value of decolonisation in this situation, what should we do?

How do you keep going?



getting sleep, eating

I have strong boundaries

check in on each other

I didn't use to



look after yourself

Stay grounded in the kaupapa

These conversations need to keep happening the chance to debate the hard things

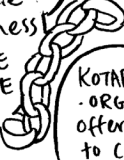
bad for all things organising

Seeing oppression as hierarchical NONE OF US ARE FREE UNTIL ALL OF US ARE FREE

Capitalism, Colonialism has separated us from each other & the planet

We need to reconnect

Thinking multi generational helps relieve the heaviness WE ARE ONE LINK IN THE CHAIN



KOTARE.ORG.NZ offers support to community organisations



# The Process Is Just As Important As The Outcome

## Cissy Rock on Community Think's process

### The theory behind the model

I have always been really fascinated by the idea of co-operative inquiry (John Heron)<sup>2</sup>, Theory 'U' (C. Otto Sharman)<sup>3</sup>, design-led thinking, and community organising principles such as those formed through the Industrial Areas Foundation.<sup>4</sup> There are aspects of all these models and approaches that are really valuable.

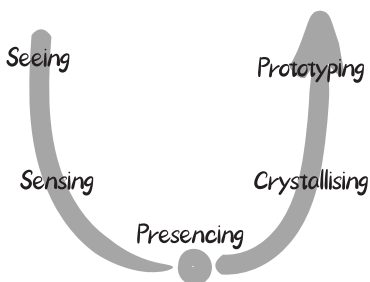
At Community Think we really like the idea of people we work with being co-researchers. We avoid the narrative that we are being brought in as 'experts'. I think we understand that the expertise exists within the community or organisation we are working with. We hold a process that allows people to reach their own conclusions, solutions, and ideas.

'Theory U' is about not jumping from the issue straight to the solution. Instead it is being able to release the thinking and immerse yourself in what is actually happening to allow new ideas and ways of thinking to

form. This allows connections to be made so that you are creating something new and fresh. This is then tested with those impacted before you produce or action anything.

I like that it is about mobilising people – encouraging them to draw on their own connections, to be 'in-relationship' with each other, and to do things together. This is where the magic happens; when we're connected, when we can be with our differences, and when we can have the conversations that matter. This is where we generate new ways of thinking, being, and actioning. It allows us to feel free to work with what is, and not what we think it should be.

I also like the framing around design-led thinking: **discovery, meaning making** and **testing**, as a way of organising the process. In addition to this, we have added **readiness**.

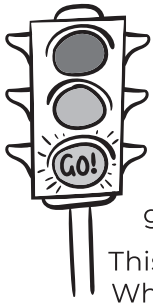


2 John Heron. 1996. Co-Operative Inquiry Research into the Human Condition. London: SAGE Publications

3 C. Otto Sharman. 2009. Theory U: Leading from the Future as It Emerges, Berrett-Koehler Publishers

4 Industrial Areas Foundation Industrial Areas Foundation. Citizens Handbook. [www.citizenshandbook.org/iaf.pdf](http://www.citizenshandbook.org/iaf.pdf)





## Readiness

Before we start the discovery and immersement stage we like to think about readiness: What needs to be done to get ready?

This means asking questions. What influence are we expecting people to have? What will we do with whatever we find out? How willing are people to engage? Are people ready for these conversations to take place? Readiness is really about making some assessments and sometimes it is generating what is needed for a group, an organisation, or an issue to be able to get traction – why go through a process if you're not in a position to do something with it?

Here, we do a power analysis of where people are situated to influence change: if it is an organisation this may be assessing whether there is resource allocated to the outcomes of the process or whether the people leading it from their end are able to influence decisions. For communities this readiness will be different – and might involve a community mapping exercise.

## Immersement/ discovery

Then there's the idea of immersement or discovery: How do you get yourself involved with what is happening?



It can be a real risk when people are just listening to one person. I can think of several occasions where I have taken one person's view on what's happening as the truth, when actually you need to move around the system to get a sense from all the different perspectives about what is really going on. You have to immerse yourself for this to happen.

If you're working with a community, you need to be talking to people in different parts of the community: to identify the formal and informal leaders. This may involve sitting at bus stops, walking around town, using local services as a user would. If you're working with an organisation you need to hang out in staff meetings, you need to ask to be given a tour through the work place. If you're working with a project you need to be part of the whole project. For all these different spaces it may involve connecting with other spaces where this practice is happening: across Aotearoa or internationally, to find out what people are saying and thinking in this area.

This can feel time consuming, but one of the things we've really learnt at Community Think is frontloading: making sure you have set up the conditions that are needed before you do the work.

*Going slow can make lasting change.*

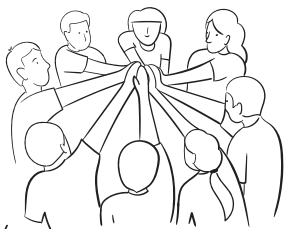
We really want to treat the people impacted as the experts. To do this, I usually set up a reference or working

group of either the community or staff depending on what the project is. This is to build the sense that we will go through this journey together and it is about forming genuine relationships. It's not a tick box exercise – I want to be open and frank with this reference group – to hear what they are saying, and let them guide us as we go through our work. In some projects I might have a staff group and a community group and then at some point bring them together (usually during the meaning making stage).

In the discovery phase I might work with a reference group to identify 3-5 questions that we may need to answer as part of the discovery. Community Think doesn't do this discovery work alone – it can be done by the people impacted by what we are doing e.g. communities running their own session that we have designed together.

## Meaning making

We take the raw data that has surfaced from the discovery stage and bring it together to make meaning of it. This gives an opportunity for anyone who has been part of the discovery to come together. It doesn't matter if you have worked with 200 people in the discovery stage and only 10 come – it is the opportunity to be able to participate that is important. This is also about bringing together all the parts



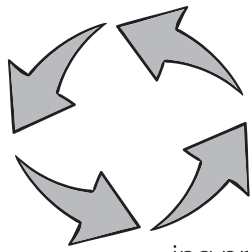
of the system to make meaning together. This process means that we are all owning the project, but more importantly the process creates a space for people in all the different parts of the system to appreciate each other's points of views and take on board what is being said.

Let's just say the project stops here (or at any part of the process), people have still been impacted and are generating new responses and new ways of working together through being a part of this process. This is key for Community Think because we think the process is just as important as the outcome.



## Testing

Through the meaning making we form ideas of what it is that we are addressing. From here, we want to test and shape it with people. Sometimes at this stage new ideas come out and you are going to have to work with these. You have got to trust this as part of the process; you can't see yourself as the expert or have an idea of what is going to be produced at the end. Often testing will happen with the people who are going to be impacted. It may involve prototypes or frameworks produced through meaning making, and testing how these will work in action, identifying how the change can happen, and who has the power to influence this change.



## The process is ongoing

In this discovery, meaning making, testing and shaping

process it can feel like there is a lot of chaos and a real lack of clarity. You might feel like you can't quite get a hold of anything. However, it is through the process that clarity emerges and it's like a spark lighting up. It is not from just one person, it's from all those who have been involved – it is a collective light that shines through.

We tend to write up a report or deliver on what this gem is, and that's the end of our place in the process. One of the things that we have worked out is that some people want quite small and manageable interventions and to know what can be done now, and others want to see a more aspirational vision of where things could be. We've realised that an intervention by itself won't generate what is needed, so quite often we suggest that there are follow-ups, ongoing check-ins, or an ongoing process is put in place.

### **Process in action: Puhinui Warkworth Centre Plan**

Community Think have been working on a project in Puhinui *Warkworth* this past year.

In terms of the readiness, we had a great conversation with the local board, mana whenua and the urban

design team. We all got together and created a sense of how we were going to work together and what we were up for, so that everyone's expectations were shared. Then we went out to meet some community leaders and asked them to introduce us to other community leaders. We talked about what engagement approaches would work for their different communities. We used this as our pre-engagement engagement to really identify the nooks and crannies in Puhinui *Warkworth* – who were the voices that we needed to engage with? We knew that if we just held a town hall meeting that we may not be able to connect with the voices of people who experience more systemic barriers in participating.

Then, we entered into our immersion and discovery stage by identifying that there needed to be two general approaches to engagement:

1. A mist effect – something that everyone could get a hold of and be able to contribute to. This led to the creation of our planning board game which was held at the library for people to pick up and play – we had families, community groups and tamariki from Te Kura o Puhinui participate.
2. Targeted workshops: working with – sole parents, Pasifika communities, youth who are not in formal education, and disabled people.

We also ran some engagements where people could come together

as a collective through the 'Festival of Ideas' where we invited local people to help facilitate conversations around their own knowledge and expertise of design and planning. These different ways of engaging – working with individuals, marginalised communities, and working with the whole community – grew from talking with people about the best ways to engage the communities that existed within the broader geographic community.

This took a long time to do, so you have to allow time. Now that all this data has come together, we have had a meaning making session where members of the community – residents, and people who hadn't been visible in other parts of the project were now engaged and visible. We came together and had a graphic facilitator draw the conversations (we are always looking at using different mediums to stimulate and take on board information). We used meaning making to make sure that what had been uncovered was accurate, and to articulate the things that were important. This process formed a community brief for the urban designer to work with. We worked alongside the urban planner with some checks and balances – to make sure that things were done in a way that reflected the community process.

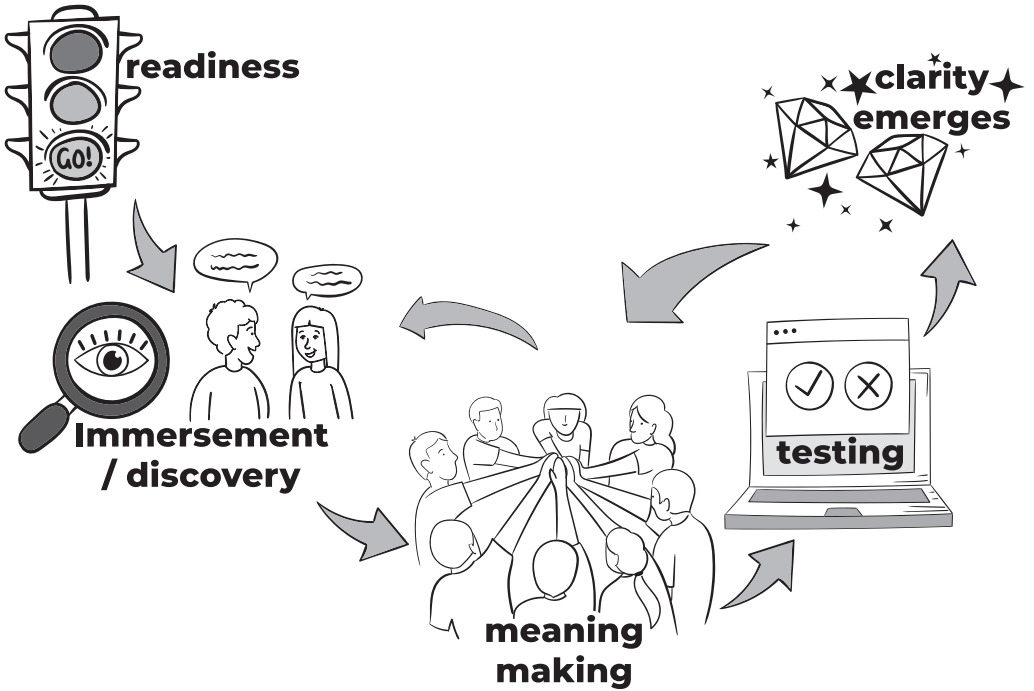
The whole way through this we have had a community group that we have reported back to, who have guided us in the approaches, who kept us accountable to the commu-

nity who will be impacted and use this centre plan. This is really about working out what works for Puhinui *Warkworth*, and what doesn't.

Community engagement has a reputation in communities as being a tick box exercise. This is because it's often been used to say "we've spoken to the community". So often plans are already drawn, and decisions are already made, and connecting with those who will be impacted is a secondary thought. The key ingredients to this process are that:

- There is a readiness from those who can make decisions to take on the outcomes.
- Those who are impacted are a part of the process the whole way and are treated as experts.
- Those who have more barriers to participate are not drowned out by those with the loudest voices.
- Reporting back to communities and ensuring that it reflects their experiences.
- Producing something that is useful for the community to use.
- The process is ongoing and the journey people are taken on should ideally shift their relationship with each other and to the system they exist in.

Community Think is always adapting this process, as we are also changed by it and experiences we have working with people and projects.



**What we  
fight for**  
for Moana Jackson

for the light scattered through the  
trees  
fern tessellations  
folding round kareao

for the rangatahi on the streets  
waving their signs  
no justice no peace no justice no  
peace  
tino painted on to jean jackets  
flags held high

for boundaries dissolving back into  
the whenua  
all those bars on all those cells  
even our bodies aren't so  
restrictive as all that  
pākehā nonsense

for the pīwakawaka and its  
multicoloured fan  
and its blessed laugh  
like the uncle who finds things  
funny when he really really  
shouldn't

for the children rushing off the  
wharf into the moana  
sunscreen and salt smell like  
grease on the barbeque  
but sweeter somehow

for the kids carrying the bags of  
groceries  
heavy with cans  
nacho beans and sweet chilli  
sauce

for the awa  
surging  
tuna swimming alongside  
taniwha  
one has come from a long way  
away  
one has come from a long time  
ago

for the maunga  
moving always forwards  
as the planets spins as our  
ancestors drift  
with purpose through our dreams  
sweaty backs and sore legs  
as we climb

for our tīpuna  
hugged so close to the land  
they became it

— essa may ranapiri

# Community Think reflects on te reo Māori

 Like

 Comment



I'm not Māori so don't speak to me in Māori.

Like · Reply · 18h



You're not Māori either - you're too white and there's no real Maoris left now anyway.

Like · Reply · 10h



Why aren't we calling our country by its PROPER NAME? It's NEW ZEALAND, not Aotearoa.

Like · Reply · 5h



STOP SPEAKING Māori!

Like · Reply · 23m



Community Think have been involved in different projects over the years where the use of te reo Māori has evoked a racist backlash. When Community Think posted about Neighbours Day Aotearoa (now Neighbours Aotearoa) on Neighbourly and Facebook, there was a stream of people commenting about the use of Aotearoa making us reflect as a team on just how disconnected people are from the history of this land, and from the futures being carved out to uphold Te Tiriti.

Two of our collective members, Simie Simpson (Te Āti Awa) and Kavita Budhia (tauīwi, Tangata Tiriti) reflect on their experiences of this.

## The Language of Racism

### Simie Simpson (Te Āti Awa)

Over the last few months, it feels as if you would have to be completely divorced from social media not to be aware of the racist backlash in the media around anyone using te reo Māori—Whittakers, the weather channel, the list goes on.

I was pretty naive the first time I received hate mail around using the word Aotearoa in a campaign I worked on two years ago. I couldn't believe the vitriol and anger behind their words—these were people who were genuinely angry that anyone would speak Māori and not English. I responded with the official, let's-not-incite-the-racists line: "We acknowledge te reo Māori as one of the official languages of Aotearoa". But after one too many emails and Facebook comments, I stopped doing social media for the campaign, and I am left feeling embarrassed by that fact. Both that I was shocked by this, because it feels like I haven't been paying attention (to the prevalence of racism, and to my own privilege at not being on the receiving end

of it), and that I found it so deeply depressing and affecting that I left.

If it was simply about using the word Aotearoa, you might be tempted to remind people that a Dutch cartographer named Aotearoa Nieuw Zeeland or Nova Zeelandia, depending on which account you google, and Cook later anglicised this to New Zealand. That the English language is an unasked-for import.



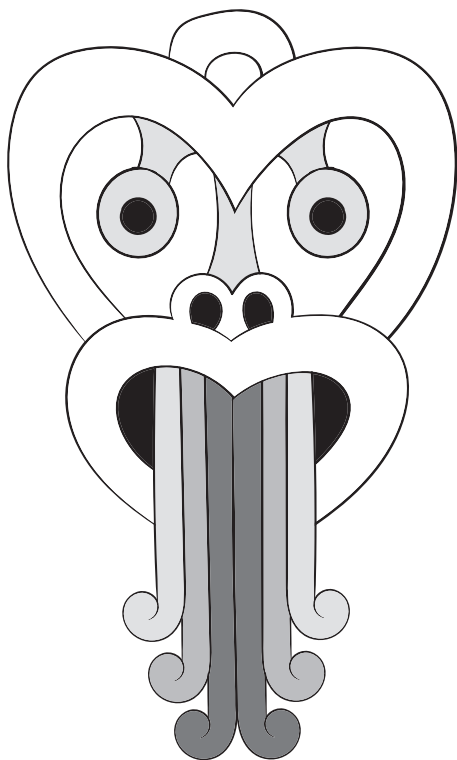
However, it isn't really about one word, it is about speaking any language other than English. We know words have power, and the language we use is important. The English who colonised Aotearoa knew this; they had perfected colonisation through practice and they knew that to systematically destroy a culture started with taking land and resources, and banning the use of language, even taking away place names.

The abuse and humiliation of children who spoke te reo Māori in school is why so many of my generation and those before it grew up not speaking te reo. The more I learn about intergenerational trauma, the more I wonder if the intense feeling of feeling whakamā I have around speaking te reo, isn't rooted in that history. When you lose language, you lose the words to describe things that can't be described in English, and when you can't describe the things important to you it's pretty bloody hard to feel valued.

This sense of not being important, being seen as inferior to the prevalent culture, is a belief system that was entrenched in our history and continues today. The use of language to 'other' Māori continues and this is upheld by the language used; the government website Te Ara says this about Cook's landing: "His first encounter with Māori was not successful – a fight broke out in which some Māori were killed."<sup>5</sup> I mean, to describe the murder of Māori as

an 'unsuccessful' first encounter, is some serious gaslighting.

And so we have lurched from this "unsuccessful" encounter to 2022, where colonisers are described as settlers, and bloodshed as 'incidents', and keyboard warriors continue to rage against the speaking of te reo. Perhaps when you replace all the names with English it helps you forget you are standing on Māori land.



5 John Wilson, 'European discovery of New Zealand', Te Ara – the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/european-discovery-of-new-zealand>

## I'm not plastic, I'm tauiwi

### Kavita Budhia

I am a second-generation New Zealander. My Dada (Grandfather) came to Aotearoa in 1918 to create a better life for his family. Perhaps having a place to stand in India, even though I wasn't born there, is what makes it easier for me to understand and embrace te Ao Māori. To respect others' culture, protocols and language feels like common sense to me. So when I hear comments like: "Aotearoa, call it by its real name; New Zealand" it feels very visceral and close to home.

The racism implicit behind such statements makes me think about my own journey as a non-Pākehā tauiwi. I know my perspective differs from Pākehā. Recently, when I heard Sue Bradford talk about the concept of 'colonising yourself', the term resonated with me around my own journey, growing up in Aotearoa.

Growing up as a minority group; it was shocking to move from a diverse West Auckland School to a predominantly white school where I was the only Indian child. I felt different, an outsider, and was teased for the colour of my skin.

As I got older, I may have laughed off comments and jokes about my ethnicity, but these comments profoundly affected me. They made me feel like I needed to conform in order to fit into the dominant Pākehā culture.

I also internalised the language around 'white bread' as they used

to call it, or plastic Indian (as the kids call it these days). I am not plastic – I was forced to assimilate to a Pākehā world view. Fitting in would ensure that I had the same opportunities as others. To succeed both professionally and socially. Conformity meant that I would be accepted. These feelings stripped me of my identity and devalued me as a person. I felt less.

In small part, this provides me an insight into how it might feel for Māori, a very small insight, as I do not have the experience of ongoing colonisation on these lands as Māori do in Aotearoa. It is critical that Māori are given the freedom to learn and speak te reo, follow tikanga, and have their lands returned. For tau iwi it is important to relate to Aotearoa through Te Tiriti and not the Pākehā culture that seeks to dominate.

I was fortunate to come across some people that were genuinely interested in my culture and my worldview. I also met other Indians who proudly embraced their culture, and it helped me to reach a point where I was finally proud of who I was. This is the hope that I have for others. For people to take an interest, value diversity, and fill each other's buckets so we can all be proud of who we are.

History feels powerful; it offers space for reflection, and the opportunity to learn and grow. My own personal history has allowed me to understand the importance of not being absorbed into the mainstream, to have a place to stand and be my whole self.

# Four things I've learnt about working to change systems.

Linda Greenalgh

## 1. **Methodologies are tools, not solutions.**

The world of systems innovation and change is dense with theoretical models and methodologies, all promising to be the simple and seemingly magical solution to solving complex problems.



Spoiler alert... there is no methodology to rule them all, there is no silver bullet.

When used appropriately and well, innovation methodologies can:

- a. help to get cut through to reach unusual audiences.
- b. create shared language and understanding.
- c. establish shared values to guide how we work.

Too often though, we become obsessed with a particular methodology and put too much trust in a prescribed process to solve all our problems. This becomes an issue when:

- a. we fail to recognise context: is this culturally appropriate, are we working on the right thing, are we starting from where communities would?
- b. we slavishly follow a prescribed process and fail to notice what's happening within

that process: is this approach working for this problem, for these people? How are we learning from and adapting our approach to respond to what we're learning?

## 2. **Changing systems means changing ourselves.**

*Methodologies aren't solutions, but they can be useful tools. Use them wisely, learn from them and adapt them!*

When working to change systems we know we need to show up differently; that our mindsets and mental models are at the heart of systems change practice. What I've noticed is the chasm that often exists between who we say we are/know we should be/want to be and how we actually behave.

In a fabulous 'transformation' team I was once part of, we embedded practices to reflect on the alignment between what we were trying to achieve and how we acted as individuals and a team. We noticed how easy it was to stand on a (virtual) pulpit and attempt to coach behaviours into other teams, and yet how difficult it was to see those behaviours showing up in our everyday interactions. We talked from our pulpit about being more relational, and yet we realised that we didn't actually put that into practice with

one another.

Recognising this incongruence was powerful for us. It forced us to question the importance of being relational, commit to it and build our internal 'muscle'. Doing so not only improved relationships within the team (surprise, surprise), it made us better practitioners.

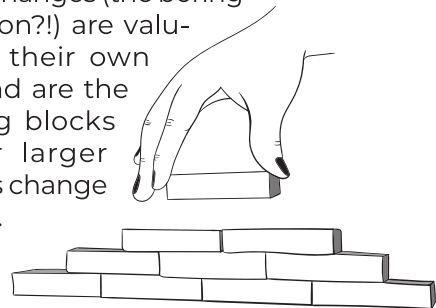
## 3. **You can't change a system by yourself.**

This one has been a hard-learned lesson for me. One I still have to remind myself that I don't need to relearn!

No matter how amazing you are, no matter how many hours we work, no matter how many successes you have, do not fall into the trap of believing you can change a system by yourself.

No one person, no one team and in fact, no one organisation can change a system. Systems change best when systems change themselves. The best you can hope for is to meaningfully support changes from within the system.

Be realistic about what is achievable. Recognise and celebrate the changes you do make, even if they seem insignificant or boring. Small and boring changes (the boring revolution?!) are valuable in their own right and are the building blocks for our larger systems change agenda.



#### 4. **Hating the system won't change the system.**

Most people working in systems change do so because they're dissatisfied with how the system operates and for whom. They believe they have a contribution to make and gleefully start on their mission to 'change the world'. However, years of (at best) frustration and failure can quickly start to turn towards a hatred of the very systems they're supposed to be supporting to change. They've lost their empathy for the system.

Why is this such a problem? Well, most of us are familiar with the importance of empathy in systems change work. We recognise the diversity of perspectives this enables, and that this allows us to see systems through other people's points of view. Once we understand people's experience of interacting with the system, we can get working on changing it, right?!

Not quite. Understanding the realities of actors within and across the system and the diversity of their perspectives is just as important.

Relationships are fundamental to

systems change. Your relationship with the system might not be a love story for the ages, and that's okay, as long as it's based on mutual respect and understanding.

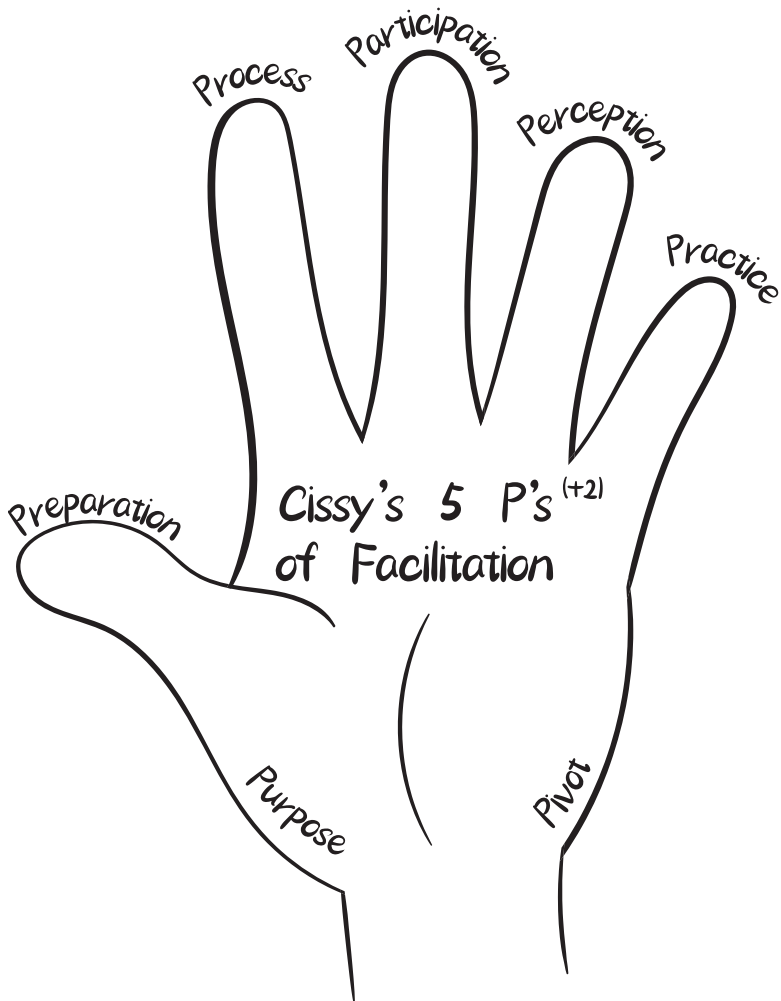
A couple of years ago I realised my relationship with the system had become dysfunctional and that it wasn't serving either of us. So, we broke up. I walked away. Despite it being a terrifying decision at the time, I'm so glad I did it. It allowed me time to reflect and rebuild, and it created the space I needed to find my empathy again.

*If you hate the system, maybe it's time to break up? Or press pause and figure out whether a reset is needed.*

*Empathy with the system allows us to uncover leverage points, to identify change agents and to surface tensions and work with them to find a way forward.*

# Practical Handout: 5 P'S OF FACILITATION

Cissy Rock discusses the 5 P's of facilitation



About 10 years ago I was approached to run a facilitation workshop. I think I was known in the community as someone who enjoyed facilitation, and people enjoyed my facilitation, so it seems like a good idea for me to share what I knew.

I closed my eyes and thought back over my facilitation practice so far and came up with the 5 P's of facilitation – Cissy's framework for organising and thinking about workshops and meetings.

Over the years, I've adapted and changed it so there's a few versions of the Five P's floating around in the cloud somewhere. In fact, there are even a couple of extra P's, but I am pretty sure the seven P's of facilitation doesn't have the same ring to it, and being able to count the steps on one hand seemed important to me.

I have run this workshop many times now and probably the most common question is: **how do you deal with difficult behaviour?** And by this, I think people are meaning behaviours they find difficult to deal with. For me, I see the role of the facilitator as the group leader: the person who's wanting to join the group up, to find a way for people to take part, appreciate each other, and each other's points of view. This requires a lot of work – there's no simple script or formula that you can follow. There's no magic wand where you can attend a workshop and suddenly be able to facilitate in a way where you feel comfortable and confident.

In the past, I've placed pressure on myself, imagining participants are expecting me to be the one to sort everything out, to be the kind of facilitator that makes sure that people are behaving in a way to allow effective participation. Over the years, I've updated myself, and I now identify much more as a group leader – someone who holds a process, who finds ways for people to participate, and by that I mean expressing themselves.



If I had one hot tip it is to imagine yourself as the person with the “difficult behaviour” – asking yourself why are you behaving this way? Why do you dominate the conversation, interrupt, and cut across people? If you can imagine being them, you can pause and think about them as someone who's not feeling heard, who is frustrated, who feels like they have a solution but can't get their point across. When you start relating to someone like this, you start to generate other ways of interacting with them. You might start by saying: “you have lots of solutions here, but no one's listening?”.

I think as group leaders, we have to like everyone in the group, and to see our role as being alongside and working for the group. There can't



be good guys and bad guys when you're working in this way. You've got to be working in a way that allows everyone to participate, including those you find difficult to work with. Working in this way starts getting even more nuanced because you go "ok, one size doesn't fit all". This means you can't just use the same old facilitation techniques like doing a round or getting people in small groups. You've got to find all the different ways for people to feel like they can express themselves.

The art of facilitation, or running a group might not have a cheat sheet but it can have a framework, and some guiding principles that help you organise and prepare yourself. I encourage people to use the same framework whether you're doing a regular staff meeting or running a one-off community hui. The same kind of thinking and preparation needs to be applied across the board for you to run satisfying meetings for people who are attending.

There is no easy way to run a meeting if you want to generate relationships and responses. There are a lot of easy guides for running meetings if you're happy to follow a formula and hope that this formula hits the mark. What I have to offer is the 5 P's of facilitation: Preparation, Process, Participation, Perception, Practice.

## **Preparation**

When I'm talking about preparation, I'm really thinking about who is in the room. What work have they done in this area before? What should the environment look like? And impor-

tantly, have you written an outline for yourself so that you've got a sense of what's possible in the time that you have? I think this is one of the biggest setbacks: we try to fit too much into the time we have.

Do you have a sense of how you may use different techniques to encourage participation? Are you clear on the purpose? It is really important to be clear on the purpose (the 6th P), it is what assists us to shape the session, and helps keep us on track.

The purpose sits with preparation here but it is also something that should be used during the session and after.

## **Process**

Part of this preparation is figuring out the process – you want to get clear about the type of facilitation you're doing. Are there learning outcomes? Is there information you need to get across, and are you socialising information or are you generating new ideas? Is this a staff meeting, or project group? Will this work be ongoing?

I think it's important to think about the purposes, what you want to achieve, the context, who you are delivering this to and why. The context impacts the process that you use e.g. if you are the Chair of a committee and your role is to facilitate, you're holding a process to allow all your committee members to be able to participate without dominating that decision yourself. When I am a Chair, I always try to go last so I might say "this is a deci-

sion we've got to make, here's some information about it, what do other people think", and only then if I feel like there is something missing or it's important that I let people know how I'm feeling will I contribute my own preferences.

Another way to think about holding the process is to see yourself as a conductor, guiding the rhythm of the group. Our process is really making sure that people are warmed up; so they know each other and there's enough cohesion in the group to be able to have the discussion.

I think of holding the process like a piece of elastic - it needs to be able to expand and contract. People need opportunities to integrate their thinking. Unsaid, unprocessed thoughts can lead to people feeling unsatisfied or incomplete. If the meeting feels incomplete, people may end up having conversations outside of the group. I think we all know about the watercooler/carpark conversations – the meetings that happen after the meeting. Having conversations outside the group instead of in the room is unhelpful and can reverse any work that has been done.

## **Participation**

As a facilitator you're holding a process. You aren't there to give your point of view. Participation is about feeling engaged and this doesn't mean people have to be talking. You need to look for ways of knowing that people are engaged in what's happening and have opportunities to express themselves - to take on-

board what other people are saying and to respond.

There are hundreds of different participation techniques, my 5 that I use a lot would be:

1. The good old, humble 'round' is really important; it allows everyone to hear from everyone and get a sense of where people are at.
2. For that same reason I use a continuum because it's like a visual read out and allows everyone to get the same information of where people stand.
3. In small group work I often use the "turn to the person next to you and have a chat" because I think lots of humans really just like to process stuff by having a chat. It also helps those who feel reluctant to speak to the group.
4. I will get people to work in small groups and give feedback to the bigger group. I think it's important when people have been working in small groups or pairs to have some kind of feedback process to allow us to come back together as a whole group.
5. I often use ranking, through the use of stickers/ dots so that there's a sense of what might need prioritising, or what is of critical importance. This usually happens once people have worked in small groups on flip charts. I often get them just to choose the two or three

most pertinent areas they want to share back with the whole group. Sometimes I throw in a wildcard sticker where it might not be the most sensible or high priority idea but may instead be inspirational or outside of the box.

## **Perception**

Perception is about using your body like a tuning fork. You're not just acting from your head, but you are tuning into your perception of what's actually happening in the group. Who isn't talking? What is people's body language telling you? Have you got a sense that something's not being said? You might ask the question: "what is not being said here?" See if you can work that out. You want to trust your own feelings and perceptions, listen to what you feel in your body, and use that as part of 'holding the process' and working with the group.

Being able to pivot (the 7th P) and not stick to the script all the time is important. This is about being able to go with what is alive in the group and is the bridge between participation and perception. It is with the power of perception, participation and practice that pivoting comes more easily.

## **Practice**

The fifth 'P' is practice. If we see group leadership or facilitation as an art form like any other, it requires practice. It is only through trying things, working out what works, what doesn't work, and where we feel comfortable can hone this craft. Everything I have ever facilitated has had one or two things I could have done better, and two or three things that stand out for me. You can't be on fire 100% of the time, so being able to pause and take time after every facilitation session you've run to think about what you did and where are the areas to strengthen is important. Develop a working relationship with your own trepidation.

# GLOSSARY OF BUZZWORDS

We all have different ways of talking to each other, different languages, slang or buzzwords we use when we are around different groups of people or communities.

In the community-led development space there are heaps of buzzwords thrown around – and sometimes when you're used to being in a space you can forget that we don't all share the same words. In fact, buzzwords can destroy ideas, they can confirm a status quo, make people feel excluded, and overcomplicate things people are already doing.

Buzzwords can also be power, a shared language and knowledge, a way to speak to funders, local or central government workers or community-led workers. The point about buzzwords is that they will change, be co-opted, and be reclaimed. Check back next year, and there may be some new words added.

This is a little glossary of buzzwords to help you navigate these words – not because you need to use them, but because they are being used.

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**Action research:** This is a method of doing research where the people involved aren't "subjects" but are co-researchers who co-generate the knowledge through doing the research together.

**Co-design:** Hate it or love it, this word is here to stay. Usually used to describe a process of creating something in partnership with others, where the decisions are done collaboratively throughout the whole process. It is a word used a lot, but does it play out this way in practice?



**Co-governance:** This is an important one which is the subject of lots of debate. Co-governance, in Aotearoa, is when mana whenua and hapū are in an equal decision making position with government or those in the kāwanatanga sphere. It is a way of working towards a system based on Te Tiriti – where Māori have tino rangatiratanga over their own decisions.

**Community activators/ connectors:** Someone in the community whose role is to connect people, build on what is already there, and join up people and projects.

**Design thinking:** A creative process for working through a problem which does not go straight to the solution, but instead is a collaborative process which challenges assumptions, forms ideas through the process, and tests these ideas.

**Ecosystem map:** While usually used to describe plants and stuff and how they work together to sustain life, in this context we are talking about all the people, groups, institutions that make up a particular system, where they are situated and how they are connected.

**Equity:** This word is used a lot to talk but not often defined. One of Cissy's ways of describing it is: "Equity is like a liquid. You could pour it onto a map, but because the ground is uneven, some areas need more liquid." Communities who are already resourced (financially and socially) find it easier to access further resources and services. Thinking about communities who are experiencing inequity and barriers to participation involves thinking about the systemic barriers.

**Grapple:** To confront and struggle with an idea, and really work through the tensions, the context, and the considerations.

**Innovation:** A word governments and corporations use to talk about new ideas to make things more ef-

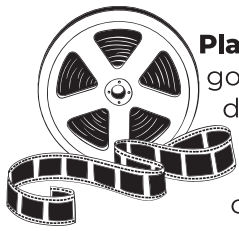
ficient. For corporations it's usually about new technologies for increasing capital and decreasing wages. For governments it's about new ways of doing things to improve efficiency of systems. For community, it's about community-led solutions, and bringing to life new ideas.

**Overton window:** Is the range of policies politically acceptable to the mainstream at a given time. It is also known as the window of discourse. When we say we want to push the overton window, this is about demonstrating that a new way of doing things is possible.

**Place Making:** In a pure sense used to describe when technical staff and community development staff combine forces to co-create plans for places (neighbourhoods or geographical communities), now more often used to mean activation in a place.



**Place-based:** This has become extremely popular among community groups and government departments alike. Place-based approaches are – you guessed it – based on place, on the community where the work is being done. We know that the way communities do things differs from place-to-place, community-to-community. Place-based is about focussing on the local knowledge and expertise of the place where the activity/event/project is taking place.



**Playback:** Used in central government as a way of describing presenting back to a community, group or staff the outcomes of a process.

**Promising practice:** This is like best practice – things that are happening that show promise in a particular area or work. This could involve looking internationally or locally at examples where something is being done really well and using this as inspiration.

**Reflective practice:** This is about engaging in reflection and continuous learning. It is practice because we all make mistakes or feel like we could have done better, but engaging in active reflection helps to strengthen our practice. This can be done alone or with a group of people.

**Scale up:** This will often be used in the context of talking about starting on a smaller scale (e.g. in a particular geographic, work area or group of people), then building and expanding on this. For example you might pilot a project in a certain neighbourhood, and then scale this up across the whole city or country.

**Slide Deck:** Your presentation – powerpoint, google slides whatever it may be – no magic required.



**Systems change:** A way to describe transformational, not incremental change. This is also about how different parts of the system work together to make changes

to that system. For example, we are not talking about a slight increase to benefit rates, we are talking about transforming the welfare system so that all people have a liveable income and access to everything they need to thrive.

**Systems thinking:** This is a way of making sense of complex problems in the world by looking at how they are a result of different, interconnected systems (think education system, or economic system). Systems thinking encourages people to look at all the interconnecting parts of these systems, and ask what are the relationships between these parts?

**Theory of change:** This is used to describe a group, collective or movement's way that they will make change. This is about the how and the why – how certain tactics, strategies or interventions will lead to change happening, and why you are doing it this way. A practical way of doing it is:

IF we [insert thing] and [insert thing],  
THEN we will see/feel/hear [insert thing]

**Unpack:** To analyse something by looking at all its different parts.

**Lean in:** Grabbing the opportunity and going towards it.

## COMMUNITY THINK & CISSY ROCK BUZZWORDS

**Meaning making:** The process of taking raw data ( see below) and involving those that generated the data in creating some sense of what it means – ideas, actions, motivations, things to consider.

**Raw data:** All the flip charts, stories, surveys, informal feedback, and notes that have been collected over time for a project or session.

**Update yourself:** When a new way of being is generated, and you want to change the narrative you tell yourself e.g. “I’m no good at writing” (but actually you have been practising for a few years now and that’s no longer true). Or you feel differently about a value or principle and have a different outlook now.

**Mist effect:** A generalised way of reaching out, like droplets landing on the masses. A good general way to get a message out which is best coupled with a targeted approach that reaches the nooks and crannies.

**Community guiding/reference group:** when working with communities, this is used to describe a group of from the community chosen to help guide the project or process, keep it accountable to the community and provide insight for the duration of a project.

**Sass: A Community Think Journal is a collection of conversations, think pieces, practical tools, art, and poetry for people working in communities.**