

NGAHAU and DEBBIE DAVIS

MAKING THE WHAT



*Ngahau and Debbie
Davis*

Ngahau and Debbie Davis are community and economic development workers in the rural township of Moerewa, in Northland. They are the main drivers behind *He Iwi Kotahi Tatou* Trust and have initiated many projects which have become role models in the regeneration of a local economic base using the skills and values of a predominantly Maori community. Their projects have included setting up social services for families, running training and mentoring programmes for young people, establishing a variety of community-owned enterprises, and reviving the main street and public spaces of Moerewa.

- Ngahau Davis, of Ngati Manu and Kohatutaka descent, grew up in Moerewa. The township was originally settled in the 1940s by displaced Maori families from around the Northland region. The first families moved into 30 abandoned American World War II transit huts, located at the back of the Moerewa Freezing Works where they found work. Many families later moved into homes in a newly built Maori housing subdivision, or in semi-suburban houses that surrounded the shopping centre on State Highway One. The small community gained the local nickname of Tuna Town after the discharges from the Freezing Works led to a thriving population of tuna whakaheke (silver-bellied eels) in the nearby river.

The Freezing Works and the Bay of Islands Dairy Company were the main employers who brought prosperity to the area in the boom years of the 1960s and 1970s. At the height of this prosperity, up to 5000 people a day travelled to Moerewa for the well-paid jobs in the area.

But in the 1980s, there was a radical downsizing or closure of the two main employers, and the number of local businesses operating in Moerewa suddenly dropped from 28 to as low as five ... as the once-vibrant small town began a downward spiral.





*Ngahau and Debbie Davis
with family at Otiria Marae 1995*

However, Ngahau Davis had left Moerewa before the major downsizing and disruptions of the 1980s had taken place. When he turned 17, like many other young people from country areas, he moved to Auckland city in order to get trade training and better job prospects. Ngahau: “I wanted to see the world and get out of Moerewa. I didn’t just want to be a freezing worker ... and initially I wanted to train as a butcher so I could work in the retailing side of the meat business.”

When he arrived in Auckland, Davis found a home at one of the hostels run by the United Maori Mission. These Christian hostels helped rural young people adjust to a healthy city life, and also helped them find employment and arranged apprenticeships in the trades. Ngahau lived in the Mission hostel for the next five years ... and it was there that he met his future wife.

Debbie Davis, of Ngati Pahauwera and Ngati Kahungunu descent, had arrived in Auckland after a somewhat troubled upbringing on the East Coast. Debbie: “It was the 1960s and I was part of a rather large Maori whanau which had moved from rural areas into Gisborne city. We had our Nanny and aunties and uncles all around us. After a turbulent marriage breakup, our mum got really unwell with several nervous breakdowns, and she found herself in and out of mental institutions. The authorities were concerned about her children, and they felt that a large Maori family was not the best environment to bring them up.”

“To my mother’s everlasting regret, two of her daughters were legally adopted out. Because my other sister and I were quite fair-skinned, the authorities decided we would have better opportunities if we were placed with Pakeha families. So, from the ages of five and six, my sister and I were made wards of the state, and started living with a series of foster families.”

The child welfare policies of the time meant that Debbie wasn’t allowed to see or speak to her own whanau. Eventually, at age 12, she rebelled and ran away from her foster family and went looking for her own people. Debbie: “Things didn’t really work out for me, and I ended up getting into all sorts of trouble in Gisborne. My Nanny heard about a Maori affairs pre-employment training programme and so she stepped in and sent me to the hostel in Auckland.”

Things settled down for Debbie as she entered into the life and community of the Mission hostels. “But most importantly, it was also the beginning of my faith walk ... and that was what

really saved me from a very destructive path. I began to heal in my thinking around many of the hurts and trauma of that earlier life which came about largely from being a ward of the state, and I deepened in a restoring relationship with God. The life in the hostel certainly influenced my outlook because they encouraged us to be involved in serving people and caring for people.”

Debbie Davis recalls opening a letter on her 16th birthday which told her she was no longer a ward of the state, and that the records of her childhood spent in care were to be destroyed as she had ‘come of age’. She says that it was a defining moment as she then became determined to dedicate her life to working with whanau.

- Debbie and Ngahau Davis married in 1980, and moved to Wellington where Ngahau took a job as a truck driver, and later became a foreman and dispatch manager with Smith & Brown. The couple also threw themselves into voluntary social service activities with families and young people. Ngahau: “When it came to social issues, Debbie and I just seemed to have the same DNA which was driving us to help people. We ended up on the same committees. We are very different people — I’m very vocal and I build the relationships that get the buy-in from people and their involvement. Debbie was much quieter then ... yet she dealt with the nuts and bolts and filled in all the details that makes things happen.”

It wasn’t long before Ngahau was offered a job with *Te Hou Ora*, a Youth-for-Christ agency running out of the Hutt Valley. While *Te Hou Ora* had a Maori name, it was largely run by Pakeha people who were motivated by the purpose of evangelism. This was an aspect of the social work that Ngahau was becoming less comfortable with: “Debbie and I would say that our faith is tied into everything we do, and it has been that way since the beginning. But we weren’t interested in scalp-hunting for any religion. We were more interested in real engagement and real change, and actually showing your faith by what you do and not by a lot of words.”

After eight years of working some very long hours, the strain and stress that came with this work was starting to show. Debbie: “I think we were both quite naive about what it took to do this work, and we had just run out of energy. We were taking families into our own home, and by that time we had three children of our own as well.”

Ngahau: “I didn’t know I was burnt out because I didn’t have a language for what was going on for me. But this was the closest we had ever got to breaking up in our relationship. Something had to change... and we had to pay attention to our own family situation.”

The family moved to Otara in South Auckland to work with *Kokiri Te Rahuitanga Ki Otara* which was running social services and employment training programmes. They were also active in the Maori pre-school movement *Te Kohanga Reo*, and the establishment of *Te Kura Kaupapa Maori O Piripono*. They stayed in South Auckland for five years and learned a great deal about the issues of Maori self-determination, entrepreneurship and strategies for community economic development.

It was during this time that Ngahau found he had a real longing to return home to Northland. “I also wanted to bring the skills I had learned back home, and I wanted my kids to be ‘Made in Moerewa’ and know the roots of who they were.”



Ngahau recalls being interviewed by the Auckland *Metro* magazine for an article on the future of Maori. “I said to the journalist, ‘Maori need to go home!’ The journalist replied, ‘Yes, but ... go home to *what?*’ I thought about it, and then said, ‘Our job will be to *make the what.*’”

- In 1994, Ngahau and Debbie Davis returned to Moerewa, and Ngahau began working at the local employment training trust, *He Iwi Kotahi Tatou*.

Moerewa is quite close to the Bay of Islands where New Zealand had its first European settlements, and the Treaty of Waitangi was signed in 1840. The training trust had taken the name *He Iwi Kotahi Tatou* (“*We are now one people*”) from the famous statement made by Governor William Hobson after the signing of the treaty. For Ngahau, this statement doesn’t just call for the unity of Maori and the British Empire of 170 years ago. It is also a present-day call for people to work together so that *all of us* can enjoy the benefits of progress and prosperity in this nation.

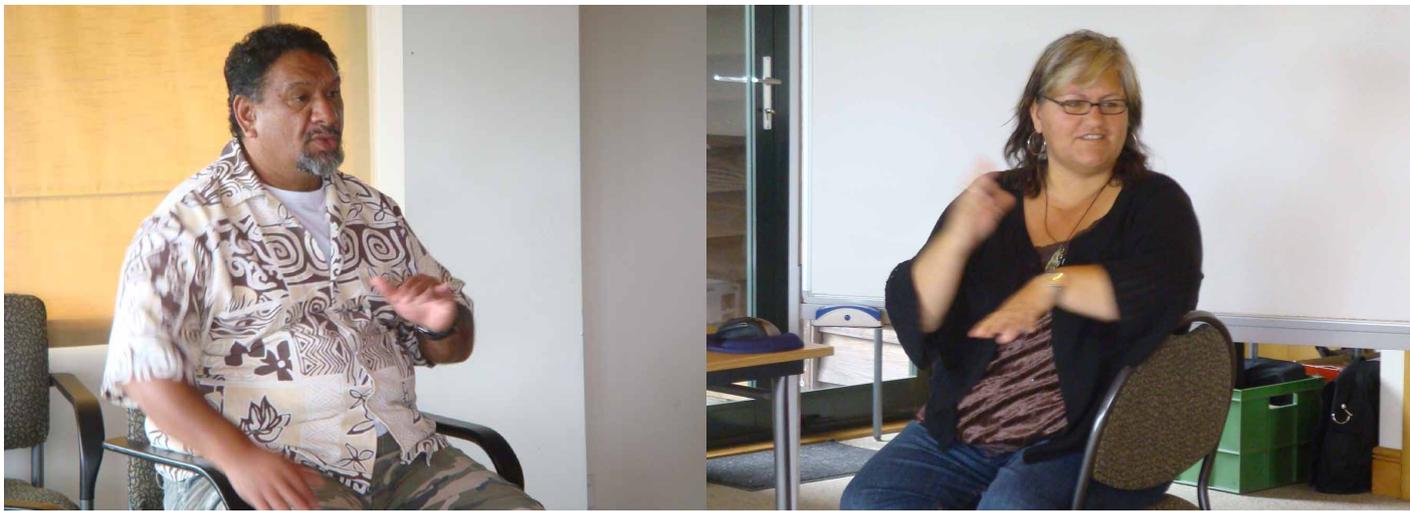
Unfortunately, with the recession of the 1980s, the rising unemployment in Moerewa was bringing with it quite the reverse of progress and prosperity. There was a marked rise in alcohol abuse and a significant underground economy of drugs, gangs and crime. And there was one major incident that marked a particularly low point for this community — a riot which would leave Moerewa with a notoriety that would last for a generation.

The riot took place in July 1979 after the police tried to intervene in a fight between around 50 gang members from the local Black Power and the Auckland-based Storm Troopers. During the fighting a police sergeant was seriously assaulted and then thrown into the back of a police van which had been set alight. A local fire engine was also destroyed. The riot only dispersed when the police shot one of the gang members in the leg.

The riot made national and international headlines and was considered one of the most serious gang-related incidents ever to have occurred in New Zealand. Eventually, 25 gang members were convicted on charges including causing grievous bodily harm and criminal damage — and politicians responded to the public outrage by increasing the police powers available to deal with any future incidents involving gang violence.

*Moerewa main street
and Te Puna I Keteriki
shops*





Ngahau: “I think everyone in Moerewa was devastated and very embarrassed that it had happened in our town and that we had become stigmatised as a place overrun with gangs. For many people there was a sense of shame of living in Moerewa, and we felt we were to blame for our circumstances. We thought that for some reason we were just worse people than other people, our town was just worse than other towns.

Ngahau and Debbie Davis presenting their social innovation workshop at the NZSEF Retreat

“But when the ability to have an economy in the light was taken away by people losing their jobs — then survival necessitated that an economy in the dark would grow. So we had this huge underground economy that grew up around growing, selling and distributing marijuana, burglaries and the receiving and distribution of stolen property through the gangs — all that existed fairly blatantly. We turned into a hard-headed, tough community and unfortunately many people just gloried in this negativity.”

Ngahau tells the story of how, when he first returned home to work in the community, he was taken to a meeting at a marae where local elders wanted him to talk about what he was planning for Moerewa. Ngahau listened to the elders complaining about how their own children were *koretake*, or useless, and how their grandchildren were following on in the same footsteps. He sat quietly, feeling shy about speaking to these elders and hoping that they would simply forget that they had asked him to come and speak.

But just before lunch, when the meeting was due to adjourn to watch a rugby match, someone remembered that Ngahau was there, and they asked him to speak. Ngahau simply said: “You know those *koretake* children and *koretake* grandchildren ... where do you think they learned to be *koretake*?” He challenged the kaumatua by asking, “How can we say we want to change a community when we won’t change ourselves?”

Ngahau: “We knew that the answer for us would be in taking back the power and responsibility to do things for ourselves. That is how you rebuild hope. We knew we also needed to take forward the values that can underpin that hope ... values based on *manakitanga* (nurturing and supporting one another) and *kaitiakitanga* (the stewardship of our local resources).”

- Their most immediate challenge, however, came as the Moerewa community started to realise that their employment training trust wasn’t making much headway on their overall problems. *He Iwi Kotahi Tatou* had been set up in the early 1980s on a foundation of training programmes funded by government agencies. This funding was constantly being changed to meet bureaucratic and political expectations, and consequently the trust was constantly having to hire and then lay off staff. In 1995, with yet more political cut-backs to community training initiatives, *He Iwi Kotahi Tatou* came close to closing up altogether.



Ngahau: “I certainly had a problem with the thinking around all this. I kept on challenging our group by asking, ‘What are we training for?’ We had about six trusts already operating training in Moerewa, and nearby at Kawakawa, and there were no more jobs being created here. Were we just turning our young people into course junkies? When we ended up closing down our training programmes, I saw it as an opportunity for us to start and look at how we could do things that are more relevant to our community. We had to realise that all the funding and the government programmes were not about empowering us to solve things, and they were keeping us stuck.”



Community Max Supervisor David Ngawati with a pou for the Pou Herenga Tai Twin Coast Cycle Trail

Debbie: “It was our famous last words. When we lost the training funding, we also lost a lot of our board members who felt their time had finished. We lost our building and had to sell up all our assets in order to try and fund the next stage of things. We did get a fresh board, and we started on a new direction. But it was certainly a big learning curve as we started to embrace a strategy of *community development*, rather than just running the training programmes.”

Ngahau: “If we looked at our town, we basically saw a community that had been left behind and disregarded, and not seen as having any economic value anymore. All of this was the impact of decisions made *about* us — but not *by* us. We didn’t know who made those decisions to close the dairy factory, to downsize the freezing works, take away the banks, close down the rail link, cut back hospital services — but we knew it wasn’t us. We didn’t

have a clue about what *community development* was ... but we certainly understood that for as long as we were being controlled by people and forces outside our community, then we would continue to be the victims of their decision-making.”

- The trust decided to hold a festival called *Moerewa Magic*, which was a three-day community journey from celebrating the *past* and *present* and the reclaiming the *future*. On the opening Friday night of the festival, a dinner and dance was held in a hall with the walls covered with memorabilia, and there was a “walk down memory lane” in honour of local kaumatua and kuia. The Saturday was an all-day music concert that attracted over 750 people, and on the Sunday there was a church service, where afterwards the community conversations began. They talked about, *Where to from here? What do we want for our future for our children?* and *Who is responsible for making this happen?*

Ngahau: “The meetings were a huge success — they were chokka full, and people were hanging out the door or looking through the windows. Our group had no Master Plan of attack, but we acknowledged that we first had to get people onside. We did this by working closely with the young people and their whanau, and listening to their stories and ideas.”

It was from this festival that *He Iwi Kotahi Tatou* gained its mandate to start growing new initiatives from the ground up. Debbie: “They wanted us to get involved in the social and economic development of the community, but they also wanted some practical change. People wanted the town tidied up — with public toilets, a rest area, and beautification of the main street and renovation of the shopping area. They wanted a youth and public recreational area and a community arts centre and gallery. So we spent the next three years making



these projects happen. And the projects were essentially about self-esteem building — raising the spirit and consciousness of the community, and helping people realise that they could become the changemakers in Moerewa.”

*Alternative Education
class Pou Here
Tangata*

Nghau: “The confidence of the town had taken a lot of banging over the decades, and people were feeling powerless. This seemed to be symbolised by the fact that other towns had public toilets — and were getting the resources for new ones — and we had yet to get our first public toilet. We asked ourselves, How come? We realised the bureaucracy was making decisions that effected Moerewa without even talking to us, and our influence on the Far North District Council was nil.”

“So we had a real battle with some of their old-school attitudes like, ‘They don’t deserve a toilet... they’ll wreck it!’ ... or ‘OK, have a toilet but lock it up, and hold the key at the trust and only let the visitors to the town use it!’ In the end, we as a community had to rally together and force them to listen to us in order to get change. We had many meetings with council, collected many signatures, and answered the many critics ... and in the process of that we not only got our toilet, but the community also felt empowered.”

Over the next few years, *He Iwi Kotahi Tatou* worked to have a series of tangible outcomes so the Moerewa community could see they could make progress and would grow in confidence that change could actually happen. At Christmas 1998, the community celebrated the opening of a new park area that included the new public toilets. Two years later, they celebrated again by opening a skateboard park (converted from an old skating rink), a new art gallery and weaving workshop, and a community-owned computer training room.

Meanwhile, the trust had also established a range of social services offering counselling, whanau support, drug and alcohol programmes, health promotion, and youth mentoring. They also continued to run government-sponsored job action and community work schemes, and alternative education programmes. And they were doing it with a significant change in attitude.

Debbie: “If we did just what the funders wanted and were paying us to do ... well, that in many ways was easy. But we were stepping up to a whole other agenda. We came to realise that all our projects were just a way that we can help change the attitudes and possibilities of the people who are on our programmes. So we’ve used every opportunity to surround them with a whole new way of thinking.



“Take, for example, the *Community Max* training scheme that was carving *pou* for the national cycle-way. That project has done some great carving on those poles but, for us, it wasn’t about the carving. It was about the chance to have these young people positively mentored by our supervisors and a local kaumatua who was growing them and challenging them about their attitudes — that’s the real work going on.”

- Perhaps the biggest change at *He Iwi Kotahi Tatou* was an ambitious programme of direct job creation through their own community economic initiatives. Over the next decade, in addition to the social services and work scheme contracts, these new businesses have seen *He Iwi Kotahi Tatou* become one of the largest employers in the district — with a staff of over 50 people, the majority of whom are under the age of 25.

The trust took over empty or derelict premises on Moerewa’s main street to establish a hub of new local enterprises. This collective of shops go under the name of *Te Puna i Keteriki*, and offer a contemporary Maori experience for visitors to Northland.

They have included the *Tuna Café* specialising in Maori cuisine (‘smoked eel, mussel and kumara fritters ...’), an art gallery and crafts shop, a hairdresser, a clothes designer and screen printer, a tamoko (tattoo) business, a body/massage shop, a wood carving school, and a satellite branch of the Maori radio station *Tautoko FM*. Many of these businesses are run independently, and are paying rents or making contributions which in turn are helping to fund new community initiatives in Moerewa.

The trust also established *Tutu Productions*, a recording studio and multi-media production house which produces local music, creates radio programmes, edits films for documentaries, and designs graphics for local advertising campaigns. Many formerly unemployed young people have ‘found their voice’ within the popular hip hop culture of rap, dance and graffiti art. At *Tutu Productions*, they have the chance to explore their talent and potential as movie producers, video editors, actors, audio engineers, musicians, radio announcers, graphic artists, marketers, and scriptwriters.

Nghau: “The old tools for earning a living in Moerewa were the butcher’s knife, the axe and the shovel. These things were about working for someone else. But the new technologies





are giving us new tools — and the young people of today are finding they can make their own work in the new creative industries. We are giving them the chance to run with that creativity and build on these opportunities.”

In 2006, *Tutu Productions* showcased this local talent in a “*Be Who You’re Born to Be*” Roadshow which toured other townships in the Northland area. The roadshow promoted the message of how empowerment and enterprise rebuilds communities and community spirit — and also translates into tangible employment and income.

In 2008, *He Iwi Kotahi Tatou* joined with Kaitaia’s Community Business and Environment Centre (CBEC) and secured a five-year, multi-million dollar contract to deliver the *Tai Tokerau Healthy Homes* initiative. This energy-efficiency retrofitting involves installing ceiling insulation, underfloor insulation paper and polythene, hot water cylinder wraps, draught stopping around doors and windows, fitting low-flow showerheads in the bathrooms, and better light bulbs throughout the homes. The trust had been doing similar work since 2000, but this was their biggest contract to date. It has enabled them to employ 17 staff, and retrofit 80 houses a month in an area that stretches from Dargaville to Cape Reinga.

Debbie: “This project doesn’t just provide energy efficiencies, it also provides jobs and the major social and health outcomes of helping our elderly and low-income families to live in a warmer environment. It has been a great partnership between government and ourselves and CBEC, and also the Northland health agencies and power companies, community and iwi groups — all working together to make *Healthy Homes* happen.”

The success of these community enterprise initiatives has seen Moerewa and *He Iwi Kotahi Tatou* attract national attention as a role model for the regeneration of rural depressed townships. Ngahau: “People have come and said. ‘How did you do this?’ Half the time, we were also asking ourselves the same question. So we get to explain the reality is that it was a lot of trial and error, and a lot of time put into understanding about where we’re at.”

Debbie: “Sometimes a successful project has been just a matter of having the right people, in the right place, at the right time. And we haven’t always had these three things lined up together. But our nature is to try everything we see that has got potential. 80% of the project ideas don’t work out — and you just have to accept this goes with the ‘developmental’ territory. But 10% of them end up being quite successful, and another 10 % are phenomenal!”



- When Ngahau and Debbie Davis joined the New Zealand Social Entrepreneur Fellowship in 2007, *He Iwi Kotahi Tatou* was going through a significant downturn with the loss of some of its largest contracts, and the closure of a home repair and maintenance business. For a while, it looked like the many interconnected enterprises were in danger of collapsing like a house of cards ... and Debbie Davis says that they found themselves in “survival mode” for nearly a year as they worked through the contract issues and gained new funding and opportunities.

But the downturn also revealed a much deeper challenge. After the flurry of successes and national recognition in their first ten years, the trust had to confront the fact that perhaps they were becoming the *new* dependency in town.

Debbie: “We didn’t realise this was happening at first, and we were as much to blame for the situation because the harder we worked on our different projects, the more people were just leaving us to it. The trust had grown and taken on many new community contracts and jobs, and before we realised it we had become a very large organisation.”

“When things started getting rocky and we lost contracts and closed down some parts of our businesses, the same people who used to be quite proud of what we had achieved together were now talking about us as if we were some sort of government department that should be looking after them better.”

There were two tipping points that really awakened Debbie and Ngahau Davis to the fact that they were somehow getting wrapped up in a new dependency. The first came one Christmas Eve when, after a 70-hour working week, they found themselves out patrolling the town rather than being at home with their own family and wrapping up their own Christmas presents. The second incident came when the local police arrested a young person who had attacked a delivery man. The mother of the young offender complained to the police, “What the hell are those people at the trust doing?”.

Ngahau: “These were wake-up calls that prompted us to step back, and rethink how we were approaching our work. It was painful for us to realise that we’d become so caught up with the mahi that we couldn’t see that we were not bringing the community with us. We had to remember that what really matters is rebuilding the whole community infrastructure, rather than just creating a host of services at *He Iwi Kotahi Tatou*. We knew it wasn’t about

*Healthy Homes
Tai Tokerau team*





Healthy Homes manager
Olive Brown office
at Hei Iwi Kotahi Tatou



building our own empire – but that’s not how it looked like to many people in our community. And we needed to address that.”

“One of the most important feedbacks I received during the Social Entrepreneur Fellowship retreats was in realising that I had been acting as a gate-keeper in my own community. I was doing it without meaning to ... but I was definitely blocking out the people who think differently to me. It is part of that old leadership idea where the pressure is on for you to come up with the answers all the time, and you end up just blocking out the other voices.”

Debbie: “We found that some of our significant funders, like the ASB trust, would only fund one project in the town. So we networked more locally, and supported each other’s applications, rather than competing for funding. This meant us standing back and seeing which group could best deliver on the agreed outcome – knowing that it might not be our own trust. Since then, we have since gone on to support several other new organisations to grow and develop their own work in Moerewa. It’s no longer all about us.”

- Ngahau and Debbie Davis have welcomed the Social Entrepreneur Fellowship retreats as chance to step back and reflect on their next steps in community development. Debbie: “The retreats have been like an oasis in the desert for us ... we realised we were just buried in our work in Moerewa and we had to take more of a global view. We have received mentoring from this group of peers, as we have exchanged ideas, and extended our thinking and started to approach our work in different ways. A lot of the tools and techniques we have learned at the fellowship have been put into practice – not only in Moerewa, but amongst all our networks in Northland.”

Ngahau Davis has especially taken up the work that the fellowship has been doing with social innovation dialogue, and has adapted it to encourage deeper conversations with his staff, and with Northland community networks involved in housing and youth work. Instead of calling the dialogue “the U-process”, he has dubbed it the *Bell Korero*.

Ngahau: “What the *Bell Korero* does is create a deeper conversation, and we’ve found that people are really up for it. The process enables people to step back from the issues and look at them from a whole different perspective. We have learned that points of *difference* can become points of *discussion* ... and that we need to go into collaboration with a head that comes to *listen*, rather than one that goes to *tell*. It’s been quite powerful as people are starting to look beyond managing the problems, and take the time to listen to each other in different ways.”

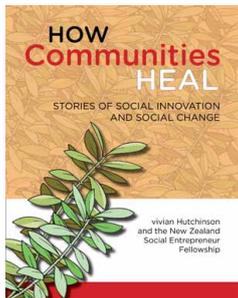




The courtyard of Te Puna i Keteriki shops

Ngahau believes that the next stage of development in Moerewa will be based not just on the big public meetings, but also on lots of small groups where there is an alive conversation about the visions that people have for their community.

“It is these conversations that will be the real basis for our longer-term plans for Moerewa. We have learned that we have to have long-term visions, despite the short-term governance that might be around us. That will be our real legacy — a long-term vision that keeps us on track, even though the agencies come in and out of our town, and their policies keep changing.”



Notes and Links

- This article by Vivian Hutchinson is part of the [HOW COMMUNITIES HEAL project](#) — stories of social innovation and social change featuring members of the New Zealand Social Entrepreneur Fellowship. It is available online at tinyurl.com/hchdavis
- Ngahau and Debbie Davis can be contacted at deb@heiw.co.nz or at He Iwi Kotahi Tatou Trust, P.O.Box 154, Moerewa 0244.
- *Kohanga reo and kura kaupapa* ... are Maori cultural approaches to pre-school and primary education.
- *He Iwi Kotahi Tatou Trust* website is at <http://heiw.co.nz/>
- *Tuna Town* ... *Tuna* (pronounced Too-Nah) is the Māori word for freshwater eel, which are considered a delicacy in Maori cuisine.
- *Ngahau Davis meeting local elders* ... story taken from “*Debbie and Ngahau Davis — Social Entrepreneurs*” interview by Lance Kennedy in Leadership Winter 2008 (magazine of the NZ Leadership Programme)
- *Te Puna i Keteriki* ... This name comes from the *whakatauki* (saying) “*Taumarere herehere riri / Te Rere i Tiria / Te Puna i Keteriki.*” which talks about the “knitting of people” when peace is made. The story behind this name also reflects the close connection between the Moerewa community and its eels ... for more see www.tuna.maori.nz
- *Tautoko FM* radio station ... you can listen to this at tinyurl.com/tautokofm
- *Tutu productions* see Youtube channel at www.youtube.com/user/TheTutuProductions
- *Healthy Homes Tai Tokerau* ... see www.healthyhomestaitokerau.co.nz . Video on the Healthy homes project can be viewed at www.manaiaapho.co.nz/node/226

- *Community Max programme* ... see vimeo.com/11312512
- *“Surviving and moving with the Times”* Ngahau and Debbie Davis workshop at the Auckland Community-led Development network, North Harbour Netball Centre, Auckland 2nd June 2010 available at vimeo.com/12994734
- *Participation in place-making: Enhancing the wellbeing of marginalised communities in Aotearoa/ New Zealand* by Andrea Ricketts (Victoria University Masters of Architecture thesis) 2008 available at <http://researcharchive.vuw.ac.nz/handle/10063/911>
- *Ngahau and Debbie Davis comments* taken from workshop presentations at the NZ Social Entrepreneur Fellowship Retreats at Long Bay 2007 – 2009, and at the NZSEF Social Innovation Dialogue on Youth Issues August 2008. Also catch-up interviews with Vivian Hutchinson 15 August 2008, and 30 July 2009 and interview for How Communities Heal project 24 January 2011.
- More articles in this series, and further information on the HOW COMMUNITIES HEAL project can be found at www.nzsef.org.nz/howcommunitiesheal
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