An Overview of Community Development Initiatives Engaging Indigenous People in Australia, New Zealand and the United States of America

By Ben Geboe

This policy brief was generously funded by Aboriginal Affairs and Northern Development Canada (AANDC).
An Overview of Community Development Initiatives Engaging Indigenous People in Australia, New Zealand and the United States of America

Executive Summary

Community Development marks a foundationally novel approach to improving Indigenous communities. These diverse and locally-led activities provide a way for dynamic groups to assert ownership of their community through participation.

This approach changes the word Indigenous to mean “us”, instead of “them”. Indigenous community members can start asking “what are we doing”, instead of “what have they done to us”. This approach also leads people to begin to seek answers to profound questions at home, instead of relying on a formal needs assessment or counsel from some far-off bureaucratic organization. This paper does not devalue the great efforts that societies are making to help Indigenous people. The current state of Indigenous health and social problems impel everyone to action. The hope is that Indigenous communities will begin to access the tremendous and often remiss power of local involvement.

Indigenous communities have historical grievances that require traditional approaches to seek resolution. That work will be ongoing, however the mode of resource building focused on here is somewhat independent of these activities. The focus instead is looking to the places where families live, and working to bolster forums where communities can communicate with each other. Strong Community Development essentially creates opportunities for communities to connect with themselves.

Results may not seem compelling to outsiders, however there is generally a consensus that the goal of involving community members is more important than the outcome of community-led actions. Community Development offers an opportunity for governments, nonprofit groups and Indigenous communities to learn more about the actual conditions that Indigenous people identify as important to change. This connected approach emphasizes the development of abilities of communities to administer their own affairs. The Community Development method has proven to be sound, and it is essential to remember that there is not one identified way to begin projects or enlist communities. The main requirement is that planning and implementation should include a majority of community members and occur where they live instead of being implemented by staff from a far off centralized agency. This approach also provides a novel opportunity for communities to define their own successes.

Policy recommendations include using Community Development as a tool to empower Indigenous communities by enhancing their capability to work toward longer term stability. A strategy of engagement that focuses on stimulating Community Development will enable service providers by amplifying the connective strength of positive community action. This will in turn help Indigenous communities develop internal assets that can be used to further improve their communities.
Contents
Executive Summary .............................................................................................................. 1
Contents .............................................................................................................................. 2
Introduction: Community Development begins with decolonization ........................................ 3
   Aborigines and Torres Strait Islanders .......................................................................... 5
   Maori ................................................................................................................................. 6
   Native Americans ............................................................................................................ 7
The complexity of groups ..................................................................................................... 8
   Maori ................................................................................................................................. 11
   Native Americans ............................................................................................................ 12
   Aborigines and Torres Strait Islanders .......................................................................... 14
Historical Contexts ............................................................................................................. 15
Context and importance of the problem .............................................................................. 16
Collaborating with local communities to create opportunity ............................................. 19
Highlighting the importance of leadership ......................................................................... 20
Responsibility for Community Development Programs .................................................. 23
   Government .................................................................................................................... 23
   NGOs ............................................................................................................................... 24
   Community Development Associations ......................................................................... 25
The process of building Community Development Network Groups .................................. 26
The collaborative process .................................................................................................... 29
What are people doing to define and create community development? Select Case Studies ....... 31
   Creating Communities: Case studies .............................................................................. 31
   Inspiring Communities New Zealand ............................................................................. 31
   Kimberley Land Council in Australia .............................................................................. 32
   Pojoaque Pueblo in the United States ............................................................................. 33
   Capacity building: Case Studies ..................................................................................... 33
   The Lowitja Institute in Australia ..................................................................................... 33
Maori Economic Development Panel, He kai kei aku ringa: The Crown-Māori economic growth partnership in New Zealand ................................................................. 34
   Native American Community Development Corporation (NACDC) ................................. 34
Evaluation .......................................................................................................................... 35
Introduction: Community Development begins with decolonization

This paper gives a generalized overview of Indigenous Community Development activities in Australia, New Zealand and the United States. The hope is that readers can identify the common themes that arise from the Indigenous community perspectives while also recognizing that there is tremendous cultural, social, economic, historical, and political variance. The various activities presented here strive to identify a successful environment that cultivates community-led participation, and describes in a general sense the differences between mainstream and Indigenous engagement strategies. Community Development will become more prominent as Indigenous people seek to advance and improve their current positions.

Historically, risk in relation to Indigenous people is often generated through contact with outsiders. The sequential engagement of Indigenous people by Western European settlers and early governments in Australia, New Zealand and the United States of America is complicated and problematic. The colonial history of Indigenous people in each of these countries is treacherous and often a point of national shame (Attwood, 2003; Young, 1995).

The colonial histories in these three countries are espoused in the systematic denial of Indigenous rights coupled with a prohibition against their use of land and natural resources. The ability to engage citizens in Indigenous communities presents special challenges because of the historical legacy of government programs. Historically, professionals involved with Australian Aborigine and Torres Strait Islanders, Native American Tribes, and New Zealand Maori came from a few groups such as
clergy, lawmen or teachers. The early engagement by these few professional groups, who were often
direct agents of the state, has had a tremendous impact on how Indigenous community members view
professional services provided by organizations outside of the community. The historical mandates of
early colonial settlement periods did not realize stronger communities or assist in developing resilient
local community networks. The legacy of early engagement is often tragic and a focus of grievances and
reconciliation (Young, 1995). The first task Indigenous communities need to embark on is to learn how
to reframe their historical experiences in order to make professional engagement tolerable.

There is often a lot of fear towards outside involvement in Indigenous communities, and
communal tension is high around any organized change. Helping community members deal with the
associated stress is paramount. Case studies articulate these aspects of tension clearly and show how
important it is to recognize the impact of these concerns in an integrated engagement strategy. Each
community has a different social dynamic which is built from the unique Indigenous historical and
family-oriented experiences found in tribal communities. Scholars highlight the importance of using
these experiences in community development activities to give voice to the community and provide
legitimacy to the experience of trying to create a common agenda for change. There are a lot of internal
community dialogues around community membership that make Community Development activities in
Indigenous settings unique.

The historical efforts that were meant to protect and foster the development of Indigenous
peoples have proven to be catastrophic for Indigenous peoples. Though each country is differentiated
by disparate histories, geography, culture, and economic conditions, there are similarities in the
dialogue of land repatriation and the need for funding for health, social services, employment, and
cultural preservation.

Western governments have historically refused to allow Indigenous autonomy, and
consequently many Indigenous communities have failed to learn how to administrate community
institutions skillfully. Deliberate acts of genocide, sustained governmental and popular oppression, and violence have effectively disabled Indigenous communities in all three countries. Governments more recently have engaged in a process of decentralization and transfer of responsibility for the provision of services, and these failures have made it appear that Indigenous people are incapable of self-sufficiency.

Indigenous people face a dichotomy of experience which situates them in third world conditions in first world economies. The failure of these small communities to thrive illustrates a historical crisis and a modern paradox. As governments seek to divest responsibility to market forces, it remains unclear how to proceed with helping Indigenous people to survive. Funding restrictions and shifts in popular opinion have had an undue effect on the already overburdened Indigenous community structures because they are much smaller than mainstream communities and have less resiliency. Community Development initiatives work toward enabling Indigenous communities’ ability to define their own needs without continual comparison to Western mainstream cultural references, which provide a biased view of these communities (Chinweizu, 1983). Indigenous communities are in a constant state of advocacy to enhance self-determination of political rights and land ownership. Often communities have not been able to foster ways to impart self-determination through the various institutions serving their communities, which are funded and controlled by entities outside of the community. Community Development activities seek to fill this gap by creating community-led services or pursuits that are identified by community members, and which advance decolonization practices.

**Aborigines and Torres Strait Islanders**

The Indigenous people of Australia consist of many different groups of mainland Aborigines and a distinctly separate group of people from the Torres Strait islands located in Northern Australia between Papua New Guinea and Australia, and represent 2.5% of the population (Ganter, 1994; Australian Bureau of Statistics, 2002). The British crown forbade formal agreements with Aborigines in Australia in 1833, however frontier practices with organized European settlers included local
agreements for land and labor. The Australian government sponsored assimilation policies until 1967, when a popular national referendum passed with 91% of the vote to improve policies helping Aborigines (Lewis et al., 2006). The 1967 referendum in Australia provided support to the Aborigine communities as they advocated for more rights, and espoused popular support for self-determination (Young, 1995). Young (1995) describes a government system of assimilation that sought to constrain welfare benefits instead of focusing on development. The preservation of traditional languages and cultures was systematically denigrated. The approach since the referendum has been on promoting rights and self-determination as part of government responsibility. However, Australian Aborigines and Torres Strait Islanders perceive activities promoted under conservative elected governments as attempts to return to assimilationist policies to force them into mainstream cultures, which runs counter to concepts of self-determination (Young, 1995).

Aborigine communities currently experience a steady stream of government sponsored development activities and the scope of problems in remote areas is exacerbated by a lack of resources. The Australian government began conducting a comprehensive policy assessment in 2012 for services deployed locally and federally (Anderson, 2013), which has inspired many communities to organize around specific programs or services. Indigenous people began to act to secure their rights and this has empowered them to lodge complaints and conduct civil and legal protest. These changes have led the way toward securing fundamental change, such as the Torres Straight Islander Mabo land case in Australia. This lawsuit provided a basis for Indigenous land ownership by overturning the Australian foundational principle of terra nullius, or ‘empty land’, which did not allow for recognition of Aboriginal land ownership (Connor, 2005).

Maori

The Maori peoples of New Zealand consist of many communities spread throughout the country, comprising 15% of the population (Statistics New Zealand Tatauranga Aotearoa, 2012). The
Treaty of Waitangi in 1840 is the historical point of connection for Maori rights and grievances (Durie, 1998). The failure of the government to support Indigenous rights described in the treaty was addressed in the Treaty of Waitangi Act of 1975, and this has provided the Maori with an ongoing platform for voicing concerns and grievances. The Treaty continues to be a point of discourse and relevancy for the Maori, who are seeking ways to assert their rights and foster community wellbeing.

The Maori community advocates for funding for culturally and linguistically relevant education, health and social services (Durie, 1998), however land claims are still under settlement negotiations and have become more prominent as natural resource extraction is viewed as a substantial economic development opportunity.

**Native Americans**

Native Americans comprise roughly 2% of the population (US Census Bureau, 2010). There are more disparate cultural and language Indigenous groups in the United States than in Australia and New Zealand. Treaties were individually signed by Native American tribes for land, peace and trade resources (Deloria, 1992). The mandate to help Native American communities in need comes from these historical agreements. The United States’ expansionist settlement and land-taking are the primary point of reference for Native Americans, however the treaties define Native American groups as sovereign nations, and this has allowed for the growth of casinos and other economic activities not allowed in the United States except by special license. There are currently 562 Native American tribes in the United States, and these tribes have the right to self-governance, and to provide law enforcement on reservation lands. Tribes can also levy taxes and have the right to determine eligibility for tribal affiliation (Deloria, 1992).

Native Americans have relied on the strategy of suing the US in courts of law, which has had significant impact in terms of securing rights. These lawsuits are comparable to the Mabo land case in Australia, and show how instrumental legal action can be to challenging decades of government
inactivity. Lawsuits provide an important example of how Native American communities can reverse the dis-empowering effects of colonization by bolstering land claims, and use the courts to provide a platform for historical grievances. An example of this is the Cobell lawsuit, which forced the US government to make financial restitution for poor management of land. It was settled in 2009 for $3.4 billion USD (Reis, 2009).

### The complexity of groups

The cultural, linguistic and ethnic diversity of the Indigenous communities themselves make a compelling case for individual assessment. In each of these countries there are Indigenous coastal communities, inland communities, and remote and urban groups. Some groups of people are far removed from their historical homelands, other have been boxed-in by dense settlement. Land bases are minimal, and consequently most Indigenous grievances are focused on land repatriation. The work of Community Development has supported and sometimes been confused with securing political and social rights essential to decolonization efforts. Both undertakings focus on reasserting Indigenous rights as a means for securing independence, and improving community wellbeing. However, Community Development activities are more focused on identifying, building and maintain local connections that can make sustainable improvements. The cornerstone of community development relies on the community’s ability to define problems and implement prescriptive solutions (Inspiring Communities, 2013).

The challenges of rural Indigenous communities are interrelated with problems of geographic isolation and are strongly affected by population loss as community members move to urban settings. Job loss and shrinking community members create a dynamic where established social networks are no longer sustainable and require bolstering (Dale and Onyx, 2013). When they move in cities, Indigenous people face new challenges. The needs of urban Indigenous communities are often unaddressed in national schemes and present a growing opportunity for meaningful engagement. Urban and rural
community development is affected by issues that are enmeshed in overlapping problems and jurisdictions. Local ability to resolve issues is an area of rapid change in urban settings, and is not well defined.

There are commonalities shared by the Indigenous communities in their relationships to Western civilization in each of these countries. The stories and historical contexts of early engagement, conquest, disenfranchisement and resource appropriation often appear to be remarkably alike, even though the countries are separated by thousands of miles. Democratic protest and legislative advocacy have been used by Indigenous people to advance human and civil rights, and yet these activities have not dramatically improved the health, social or economic status of these Indigenous communities. The primary issue confronting national governments is how to focus on addressing the tremendous economic disparity of Indigenous people on many fronts, while simultaneously seeking to foster self-sufficiency. There is no consensus on how to improve the status of Indigenous people.

Indigenous folk ways are also sometimes similar, and groups can relate to each other by having a common heritage of possessing traditional hunting skills, preserving local prayer and spiritual practices, as well as celebrating the cultural patrimony of native song and dance. Native languages are experiencing a rebirth, though many groups have lost proficient speakers through western assimilation and government prohibition (Krauss 1998). Some Indigenous languages are completely lost and traces can be found only in occasional place names or in reference to distinctive natural landscape features.

The Indigenous situation is one of traditional lifestyle and modern opportunity. Scholarship on Indigenous development references traditional resiliency and social organizational practices that were effective for thousands of years (Guyette, 1996). Evidence of Indigenous skill is not only related to the historical ability to survive, but is resurfacing as communities are building internal structures to facilitate growth. Many scholars find the challenge of incorporating elements that support cultural survival as important as defining the risk these communities face (Young, 1995).
Each Indigenous community has compelling dialogues about identity and belonging, which must be understood when attempting to build community cohesion. Historically, Indigenous people were not recognised as having title or the ability to use the land they inhabited. The advent of land reparation and economic interest in natural resources has created a situation where Indigenous people have instant equity (Pierotti, 2010). This has made membership and identity even more contentious, as Indigenous communities are now faced with questions of rights to enterprise or revenue from property considered communal in former times (Frankland and Lewis, 2011).

Communities are also greatly diversified by differences in climate, settlement history, language, religion, and access to education and healthcare. The unifying cultural similarities of Indigenous peoples are heavily impacted by regional differences, especially urban and rural differences. Indigenous people are faced with a unique array of issues that are connected to their ethnic and racial identities.

Each Indigenous community has internal definitions of membership. The ability to understand how communities define membership and how historical contexts impact this understanding is key for building effective support. There are also several different perspectives when looking at how communities view their relationship to the dominant society. It is essential to understand these local frameworks, and Community Development advocates see these as the primary divisive element confronting community organizers (Gorringe, 2011). Understanding these issues is seen as essential because group cohesion is the single most important resource used to foster an environment where individuals to work in collaboration. There has been a lot of interest in understanding how the Indigenous identity is influenced by lateral violence. The destructive acts or attitudes used by Indigenous people toward each other are central to the experience of Indigenous community organizing. Instead of focusing on social oppression from outside of the group, there is a large emphasis on trying to reconcile internal strife (Frankland and Lewis, 2011). This makes Community Development work challenging for organizers. It is an important dynamic for individuals outside of the community be
familiar with in order to help groups voice this experience. The extent of lateral violence may affect communities greatly, and engaging people around this conversation using scholarship on the subject may enable the communities to build networks for change that can withstand these divisions.

Maori

Maori cultural identity is rooted in Indigenous warrior traditions and military actions. The loss of land and disenfranchisement by law has created an environment which has been seriously eroded by military might, the law, loss of land, exclusion from power, and economic deprivation (Durie, 1998). The early history between the Maori and Christian missionaries and trade with European settlers occurred in a context of violence and lawlessness (Atkinson, 2003). The Maori have described themselves as a part of a tribal community, and sometimes use the Maori language term 'tangata whenua', which means they are people of the land, and the Maori term for New Zealand is Aotearoa (King, 2012). The community was historically determined by family affiliation and through genealogical descent, however this is no requirement to prove a percentage of Maori heritage (Atkinson, 2003).

'Marae' is a term to describe Maori society, and was developed to describe the village square in Maori settlements where people would traditionally congregate and employ Maori traditions and folkways (Phillip, 1980). Buildings were built around these open areas and the space was used communally. Often families would celebrate weddings there, or observe funerals or other gatherings. Marae were central to many 'Hapu', or 'iwi', which is akin to an extended family of related people. Some iwi are huge and while others are much smaller. The advent of urbanization has created an environment where Maori may live very far from their own extended family marae (Mead, 2003). Iwi leaders are known as 'runanga' and serve as a point for political and social organization for the Maori, and are often represented in governmental negations. The runanga oversee a wide variety of community services and are often the main representative voice of collective Maori grievances (Mead, 2003).
Native Americans

There are documented Natives, federally recognized tribes, state recognized tribes, self-declared tribes, and tribes that are petitioning for recognition. Individuals are enrolled in tribes or nations which have their own criteria for establishing membership. For many decades, the US government applied standards of blood quantum; in order to be recognized as an American Indian an individual would have to prove that they had at least one quarter American Indian ancestry (Shoemaker, 1994). This was done through genealogy records and based on the original tribal rolls recording Indian signatories and their listed families. These rolls were often initially used to provide government rations and determine land allotment. The US government discontinued the blood quantum rule in the late 1970s, and currently allows each tribe to determine membership privileges. Some tribes continue to use the blood quantum rule of one quarter ancestry, while other tribes have their own criteria (Brownell, 2001). Some tribes only recognize an individual as a member if both parents are deemed to be full blooded. The Miami tribe of Oklahoma recognizes individuals who can prove their decent from an original Miami tribal member from the government Indian census rolls of 1830. Legally, only individuals enrolled in a federally recognized tribe are eligible to identify themselves as American Indians (Carpenter, 2005). This status makes them eligible to receive health services or educational benefits not available to the public. Many American Indian communities are regularly approached by individuals seeking enrollment to access services. Individual land allotments are sometimes included in the benefit, but are not always guaranteed. Some tribes hold all land in common ownership while others maintain individual owned allotments which are held in trust by the federal government. The mismanaging bureaucracy of federal government land rental agreements has cost Native Americans dearly, and has been the basis for several lawsuits (Reis, 2009).

Native American communities also struggle with internal dissent about community membership. Some tribes have been heavily influenced by religious missionary campaigns, and contain factions of
Christians who advocate against tribal members who embrace traditional beliefs. The advent of casinos have created divisions between community members who want gaming and others who do not. There are also historical differences between families or clans that cause people to be reluctant to associate with each other. Race and skin tone also have a profound impact on Native people, as people who are darker in color experience blatant racism more often than Natives with lighter skin tones (Shoemaker, 1994). Some tribes have intermarried with individuals of other races and appear to be African American or White.

Native Americans are very diverse. There are many groups of communities and Nations. Some are related, like the largest group of 173,667 Navaho/D’ine of Arizona, New Mexico and Utah (US Census Bureau, 2010). Other communities are diverse and small, like the 3,315 Kanza Nation of Kansas, which consists of smaller groups of Native Americans like the Kaw, Wichita and Osage people (Kaw Nation, 2013). Native communities are small, and when a community member passes away it can be a huge loss that is accented by the fact that Natives have a higher death rate as compared to non-Natives in the United States. High birth rates do not equate to resiliency, but seem to maintain a situation where Indigenous communities reproduce a lot and also die young. Studies show that 40% of Native families are dispersed through state intervention via child protective services, which is at a higher rate than in any other community (Trocme et al. 2001). Native American communities also constitute the poorest group in the United States, according to the American Community Survey (2012). This beleaguered position in society gives voice to community calls for healing as Native communities languish in current epidemiological studies.

Native relationships outside of the community are historically a crime in the United States (Jamieson, 1978), and scholars have described how several Indigenous nations uphold the preliminary government edicts punishing marriage outside of the community by loss of Tribal citizenship, which
unfairly targets women. Native authors describe this as an attempt to dissolve Indigenous communities so that the natural resources they inhabit can be accessed by business enterprises (Anderson, 2000). Many Indigenous men and women fall in love with people from outside of their own societies, and the diversity of these non-Native partners erodes Native community membership by dislocation and isolation from cultural communities.

Aborigines and Torres Strait Islanders

Community dialogue about people who identify as an Aboriginal Australian and Torres Islanders is often a source of community tension, and not easy for individuals outside of the community to understand (Gorringe, 2011). These individual and community relationships are formed over several generations and impact the way people see the outside world and interact with each other. Historical oppression has created a dynamic where internalized shame and negative associations are found to be connected internally with Indigenous identity (Frankland and Lewis, 2011). Advocates have sought to define these discussions in order to engage inner conflict, which is seen as an oppressive force that impacts community and individual abilities to prosper. The work of identifying negative community stereotypes and the concept of proving authentic community membership are seen as relevant activities in Community Development (Gorringe, 2011). Scholars make connections between these beliefs and internal strife, and the perceived inability of communities to be proactive around their own problems.

The call for more attention to moderate this dialogue is seen as essential by advocates as a way to make Community Development activities more resilient and accessible to all community members, regardless of affiliation (Gorringe, 2011). The opportunity to empower communities to envision different outcomes by reinforcing a positive identity is important.

Community ideals around membership are seen by many advocates as being developed outside of community experiences, and squarely tied to racial oppression. This creates an environment where community members look to verify Aboriginal identity by skin color and the extent of intermarriage with
individuals outside of the community. Individuals might also be judged by their ability to demonstrate traditional skills as opposed to pursuing advanced Western educational degrees. Individuals who speak traditional languages and cultural practices are also deemed as important indicators for community connections (Gorringe, 2011).

**Historical Contexts**

It is very important to learn about the local historical context, and the diverse ways in which Indigenous people have experienced European contact, because these cultural references form the basis of many Community Development activities. The initial date of contact with a European is often used as an indicator of existence for Indigenous people. An example is the Sioux Nation, who hosted Lewis and Clark on their historic United States exploration journey westward in 1804, and this illustrates how contact began their formal reference to as a people in Western history (Ambrose, 2004). Before this time, they were people described in relation to other Indigenous people, and with specific names such as the Yankton/Ihanktonwan, whose name means 'those that camp at the end'. This name describes how the Sioux nations would gather every four years for governmental meetings, and the Yankton camp was opposite the opening of the great circle of tipi, so Yanktons camped at the end of the circle, opposite to the eastern opening (Maroukis, 2005). In recent years the Yanktons have now begun to call themselves by their full name, the Ihanktonwan as part of the reclamation of their historical legacy, and use the term Dakota instead of Sioux because it represents the language they speak and the band or group they belong to. This account seeks to illustrate the encounter experience typical of many Indigenous groups, and explain why there is a marked reemergence of traditional pronunciation and accurate spelling of community names and place names. This is a part of Community Development that shows dynamic empowerment. It also leads to many Community Development activities to use the Indigenous languages and cultural designs.
Indigenous communities use their languages and local history specifically to illustrate ownership of Community Development activities. This also helps communities create a visible contrast between Community Development activities with other oppressed groups, or work in mainstream communities. Advocates also find this empowering since Indigenous people have been excluded from the ability to organize politically for so many years that the need for greater awareness of traditional cultures becomes evident. This is part of the empowerment and ownership that make Indigenous people unique. The cultural heritage often forms the only uniting base of Community Development activity that is perceived to be above local and familial infighting.

**Context and importance of the problem**

The documentation of the Ihanktonwan in 1804 was not their first encounter with the West. The Dakota had have been affected by many changes as a result of the first European settlement (Diamond, 1997). Historical research illustrates how Indigenous trade and warfare were impacted severely by imported diseases, guns and ammunition (Diamond, 1997). This description is typical of another issue illustrating fundamental challenges facing Indigenous people as they adapt to Western European lifestyles. A prime example of these challenges can be seen in the nutrition crisis facing these Indigenous people. European foodstuffs are not integrated into Indigenous diets easily, and the lack of Western food preparation skills and unhealthy eating habits have produced ravaging diabetes and obesity problems in all three countries that are 2 to 3 times the national average (Australian Bureau of Statistics, 1998; Centers for Disease Control, 2012; Ministry of Health, 2012). Additionally, many traditional foods were deliberately destroyed, like the wild buffalo herds in the American Great Plains, or outlawed as part of strategy to create dependence (Mourkis, 2005). The disruption of single resource dependence is seen as the main environment that Community Development seeks to counter (Dale and Onxy, 2005).
Indigenous communities languish in terms of health disparity, lower education and low social economic functioning in comparison to other populations in Australia, New Zealand and the United States of America (Australian Bureau of Statistic, 2012; Statistics New Zealand Tatauranga Aotearoa, 2012; Centers for Disease Control, 2013). The national histories and social and economic development in each county also presents different contexts that uniquely impact Indigenous people and make comparisons between groups difficult. However there are unifying themes which make the description of community development applicable across national boundaries and relevant to disparate communities from remarkably different backgrounds.

Government departments, religious missionary agencies and Non-Profit Organizations have all been involved in trying to improve the status of Indigenous communities by uncoordinated and site-specific activity. There is great popular interest in helping these communities overcome the acute health, economic and social and problems that seem to be divisive in the face of the economic prosperity and national wellbeing experienced by the majority of other citizens. Improvement projects meant to address the problems confronting Indigenous people are often met with varying effects, and there are many questions about how to proceed to improve the status of Indigenous people who have more problems than any other populations. Indigenous communities themselves are also focused on finding ways to help themselves and each other. Consequently, the practice of Community Development is an emerging framework used to foster the advancement of Indigenous peoples.

The single greatest difference between Indigenous Community Development activities and Community Development work being done in mainstream communities or other oppressed minority groups is the novelty local leadership. The idea of local communities defining their own problems is new to most Indigenous groups who have only recently been engaged in the democratic process to secure civil rights. This has led to greater governmental autonomy, yet the ability of Indigenous communities to effectively manage existing programs varies greatly.
Government reporting seeks to monitor and define indicators describing Indigenous health, education and income discrepancy. Governments look toward Community Development because it changes the dialogue about defining community success, as Indigenous people are actually describing what their needs are and how they can meet these needs using local resources. Government agencies are attracted to Community Development, especially if it promises effectiveness when many government programs fail. The dialogue is also changed when programs are created that are responsive to localized needs, as opposed to broad government indicators. The failure of Community Development programs in Indigenous communities is often seen as a larger failure of communities to conform to western-led development initiatives. These failures are often reported as the only outcome of organizing efforts as Indigenous communities strive for greater independence. However scholars point to the importance of looking at mobilization and not only outcomes as positive indicators of Community Development (Dale and Onyx, 2005), and in this light, the planning work of coordinating community development is seen as being just as vital to action itself.

The current situation of Indigenous communities show greater social, health and economic problems as compared to mainstream society and other minority or oppressed groups in Australia, New Zealand and the US. Indigenous communities are not improving at a consistent rate, and, historically, organized attempts to help them have sometimes proven to be disastrous. When government health departments work in Indigenous communities to promote ways to reduce health risks and disease, they are providing medical and social services. This is a prominent activity of most government departments serving Indigenous people, however this is not Community Development because it does not foster the development of ways for communities to care for themselves. What do Indigenous communities do about this?
Collaborating with local communities to create opportunity

Community development is really about creating a rich environment with social networks to responsively plan and implement activities. This dynamic engagement is more essential than providing actual outcome activities. This is an important distinction to remember when reviewing the diversity of Community Development activities. Because these networks enable the community to engage with itself, they are not seen as essential or effective as planned activities, however, these groups create the environment where improvement and action coalesce. Community Development is really about enabling planning participation, which then drives local-led implementation (Inspiring Communities, 2013).

The challenges of studying disparate Community Development activities are great. There are many difficulties when trying to present a unified picture of how this method has the potential to help Indigenous communities transform themselves. Scholars focus on the consequences of diverse implementation strategies, or seek to define dissimilar societal aspirations that motivate authorities to develop successful programs. Many scholars seek to highlight the potential of Community Development by drawing from individual case studies with the goal of identifying practices that can be replicated elsewhere. Studies vary greatly and rely on case study analysis to identify an effective intervention or define where problems may have originated.

One perspective defining the need for Community Development shows how this activity seeks to address problems caused by communities that are single resource dependent (Onyx, 2013). Indigenous communities are often single resource dependent because governments provide the most contribution in terms of economic and enabling resources. Peter Yu (1996) has effectively described how approximately 40% of the economic activity in North and Central Australia is a result of government programs for Aborigines. It is a challenge for communities to try to change this situation, which creates a natural environment for tension. Onyx (2013) has outlined three defining objectives of sustainable
development that describe a balanced approach and the reconciliation of three essential qualities. The first focus is on ecological balance, so that activities are supportive of the local environment and activities maintain biodiversity; the second goal is to work with the community to create and maintain social engagement and democratic approaches, so that community members can incorporate their voice and values into activities; the third goal defines the prerequisite financial and technical help that communities need to create a environment of successful Community Development programs (Onyx, 2013). The main idea is to approach communities with a plan that is inclusive of their needs and to advance a methodology of comprehensive design to drive success. The combination of these qualities, aligned with development activities, contribute to sustainable development that has more impact than single purpose projects planned far away from implementation sites.

Public programs targeting Indigenous communities for the most part operate in a reverse order and seek to use enterprise development to foster democratic participation and an economic foundation. Onyx’s (2013) insightful description of a balanced approach helps advocates envision an environment where lasting improvement can be established. This is best done by fostering various levels of community integration and involvement in planning and implementation of services that can identify and respond to local needs as they occur. This is a more balanced engagement than standalone independent program creation or centralized dependent government services.

**Highlighting the importance of leadership**

Leadership in the current Indigenous community context is primarily found in relationship to an unapologetic bureaucracy. The implementation of bureaucratic services is often far removed from the planning and power structure where policy originates. Yet Indigenous communities rarely benefit from these systems and are often left to champion the laborious task of correcting aberrant operations themselves, which is akin to trying to tame a wild elephant before one captures it. Many Indigenous
advocates may be erroneously trying to fix operational aspects of bureaucracy instead of focusing on developing an engaging community-focused leadership model.

It is important to find ways to make bureaucracy responsive to community needs, however it is not a goal that will exclusively improve the status of communities in need. The most consistent aspect of governmental relations experienced by Indigenous people often revolves around contesting bureaucratic processes, and it is often difficult for community members to identify other areas where leadership is effective or needed. Indigenous leaders have unique perspectives on how they have managed racism, and can describe institutional structures meant to stop advancement, however their work focuses on addressing forces outside of the community. Communities often cite absent or preoccupied leadership as a barrier to dealing effectively with local problems (Attwood, 2003). Lipsky has defined theories about the consequences of internalized oppression, and this is relevant to Indigenous leaders, however there are many other contributing factors that hinder efficacy and advancement (Lipsky, 1987).

Indigenous leaders are confronted with trying to improve the overall position of Indigenous communities in crisis on a universal scale. Community development may hold the key to a radical concept of leadership that goes beyond traditional constructs of creating a platform to address grievances and oppression at the cost of ignoring the potential for development in home communities. The community development model helps accomplish this by focusing primarily on developing community resiliency and the ability to identify needs at the local level.

Scholars point to the importance of recruiting diverse planning networks that will connect community participation with local initiatives (Inspiring Communities, 2013; Dale and Onyx, 2005). Leaders who are able to realize this opportunity may be exceptionally free of the constraints of lateral violence that breaks cooperative action in Indigenous communities (Frankland and Lewis, 2011). These
networks can then be used to counter obvious problems in the community. The responsibility for success and failure can then be shared by local communities with the goal of improving the next attempt. The expectation is often that Indigenous communities should be successfully engaged in every attempt, and partial success is regarded as complete failure.

The positive effects of this methodology will also help community leaders deal with the concept of instantaneous technological change. New developments in computer processing and technological innovation are creating qualities of rapid flux in all segments of society (Teixeira, 2012). People everywhere are spending increasingly more time and attention on adjusting to the tasks of learning new systems. The seemingly unlimited scope and undefined boundaries of processor advances create an atmosphere where people develop skills in unstable operational environments (Teixeira, 2012). Community Development can be used to anticipate these challenges, which often go unmet in rural Indigenous communities.

Leadership in the Community Development context entails the ability to promote social awareness of the conflicting and inconsistent experiences of Indigenous people who have been profoundly disenfranchised. The ability of these communities to connect with their members in order to build successful development projects varies greatly. Indigenous communities often associate development programs with unfulfilled promises or patriarchal services that require adherence to mainstream values (Gorringe, 2013). It is essential that organizers are able to recognize these historical challenges when establishing new networks and Community Development action plans.

Indigenous community members may also be confused by the development of new programs because they receive services available to all citizens through public programs. Publicly funded programs are meant to complement services specifically created for Indigenous communities and are often provided with the goal of increasing the standing of Indigenous health, education, housing and employment. This causes an environment where there are many overlapping services connected with
Community Development activities. Government initiatives and community organizations may need a new platform in order to collaborate with Indigenous authorities and community leaders. This would prevent the danger of examining and prioritizing opportunities for increasing the success of Community Development activities in isolation.

**Responsibility for Community Development Programs**

Community development occurs in three distinct areas: government services seeking to address gaps in development and provide enabling campaigns, nonprofit Non-Government Organization (NGOs) activity to improve the status of communities, and Community Development associations that provide guidelines for fostering activity and perform research.

**Government**

Government agencies seek to develop initiatives that foster the ability of communities to enhance particular expertise. Many programs focus on encouraging new enterprises or enhancing the ability to capitalize on natural resources. Program initiatives vary greatly and change frequently. The main goals are to remove barriers to optimal functioning and instill leadership to respond to local problems, though these endeavors rarely include local communities beyond elected leaders or appointed leadership councils. Government-led activities to foster the goals of functional independence are sometimes seen by Indigenous communities as being motivated by government divestiture of services (Attwood, 2003). Difficulties are described in local collaborations that seek to use community partnership with regional and national governments to counter poverty, unemployment, costly health care services, inadequate housing, and fiscal stress originating in economic shifts far removed from the affected community. Sometimes programs will focus around a discrete complaint or a local condition, however often programs are espoused through standardized means.
The largest community development effort is provided by Non-Government Organizations (NGOs) that sometimes act as vehicles for funding development activities. These organizations are usually based in local communities and seek to engage community members through specific frameworks that emphasize communal participation. NGOs also serve as valuable pathways to assess and describe local conditions. They advocate for local perspectives to shape policy or modify the implementation of technical assistance. The field of NGO activity also comprises religious missionary group activities and independent local social and health care organizations. Nonprofit organizations may view Community Development as an unrealized opportunity to support Indigenous communities who are not doing well and have problems beyond the limited scope of help these organizations can provide.

Community Development initiatives by NGOs are provided through a wide array of cross-disciplinary collaborations in coordination with local and national government programs (Inspiring Communities, 2013). Programs generally center on a geographic area and seek to involve local individuals in creating a wide range of programs that are reflective of local needs. This creates a dynamic where social problems are reviewed by a wide diversity of seemingly unrelated organizations and professionals who would not otherwise work together. Community Development programs may be conceived or operationalized in unique ways that make them appear unrelated to traditional government programs, yet they focus on similar issues (Inspiring Communities, 2013). The ability to engage the Indigenous community in this process is also not widely understood beyond specific examples. Urban communities are seen as having a higher skill level as compared to communities in rural settings. The limited resources available in rural areas is often used to highlight the need for extra financial or technical support not provided to urban communities. There are various local norms around participation in community activities, and this dynamic plays a substantial role in successful community
engagement. The recruitment of local participants is a vital skill, as is the ability to engage with factions or diverse Indigenous ethnic groups.

**Community Development Associations**

These organizations serve to disseminate information to communities seeking to start Community Development programs, and describe how to leverage participation and local expertise. Promoting Community Development Associations will empower communities by giving them resources and examples to draw from. Guidelines are essential for fostering community support and involvement. They do this by making training materials available and collecting information from active Community Development programs. They also disseminate written materials to advocates in the field (International Association for Community Development 2011). Many Indigenous communities have long histories of inaction or divisive social networks that can prevent collaboration. These groups are not charged with monitoring or tracking Community Development initiatives in the same manner as existing government programs (Inspiring Communities, 2013). Their mandate is to foster independent actions and support groups to begin local projects to improve their own communities. The composition of skill and resources vary greatly in each community, and Community Development Associations focus on ways for new working groups to capitalize on what resources are available (Inspiring Communities, 2013). This is a remarkably different approach to traditional program implementation that requires infrastructure and staff to start.

The first task is to help communities see the talent and identify resources that already reside in their communities (Dale and Onyx, 2005). This is not a rejection of technical assistance or outside resources, but a strategic step toward utilizing expertise in the community that will be available over time. Building local participation, even if individuals have limited skills, is a far more effective plan than securing temporary and distant consultancy. Local participants can also receive training to increase their skill offering. This is the defining strength of local engagement that helps organizers start with
established resources instead of first having to conduct a needs assessment or locate and secure grants to fund the acquisition of professional services (International Association for Community Development 2011). Another foundational strength of this approach is helping communities to define and develop goals and projects that align with local values and interests (Dale and Onyx, 2005). Community Development Associations encourage projects which are along a larger continuum of social mobilization for building connective societies that are responsive to their own problems. Community Development case studies are then reviewed by government and NGO providers to gain insight on the local needs of a particular community, because the community is defining their priorities through self-examination. This is how innovative regional strategies can be garnered from Community Development activities to promote health, education, local resources, employment, natural resources and promoting changes in the community (International Association for Community Development, 2011). Local participation is the key ingredient that helps communities access skills needed to improve and effect change that is sustainable, because it is developed in the community and not in a far off locality (International Association for Community Development, 2011).

Scholars point to the importance of incorporating models that support community diversity as a strength as opposed to an obstacle of implementation. (Inspiring Communities, 2013) This increases the ability of communities to foster capacity building at home. Many communities are unable to plan activities without depending on narrow funding platforms. Community Development guides groups to plan activities using local resources, which creates bridges to diverse segments within the community membership while fostering connections with other local and regional organizing bodies. Communities using new ideas, new methods and openness are critical to increasing resources.

The process of building Community Development Network Groups

Community Network Groups consist of local leaders and community volunteers that plan Community Development activities, often in consultation with Community Development Associations.
The concept of using organizing techniques to help communities in distress is rooted in the historical development of the social work profession (Dale and Onyx Eds., 2005). Social workers often formed forums focused on creating social change through community organizing and empowerment.

Community Development uses some of the same methods as social workers and may appear to be similar to other social service enterprises. However, organizing activities in Community Development seeks to engage and empower individuals though skill building by exposure to a vast array of helpful and skilled civic professionals, without the prerequisite of professional accreditation or social work training. These individuals form the basis for creating networks of people who employ their own skill sets, and who are able to use new skills from outsiders. The first task in Community Development is to identify and develop participant skill sets so they can be an active participant in community projects. (International Association for Community Development, 2011). It is important for working groups to define community relationships with large government agencies and local social institutions while simultaneously engaging locals (Inspiring Communities 2013; Dale and Onyx, 2005).

The way most development projects materialize is by enlisting experts and technical advisors. Professionals are usually recruited from a wide array of established disciplines and are employed to deploy public programs coordinated from centralized government or NGO offices. Some agents are public authorities who are deployed in Indigenous communities to help community members develop skills, or they may provide advisory services to local leaders. (Blakely and Leigh, 2010) These public initiatives often target the larger capabilities of Indigenous communities and seek to foster industrial-size projects through enabling services such as access to financial analysis, needs assessments or by providing access to fiduciary guarantees (Blakely and Leigh, 2010). There are a myriad of non-governmental organizations involved in community development as well. Some of NGOs offer a specific array of engagement activities, or focus on a single issue. These organizations are sometimes funded by the state or supported by independent grant-making bodies, or they garner support through public
appeal. Public health workers, law enforcement and civic planners have been greatly influenced by the emergence of community development (Blakely and Leigh, 2010). The practice of using this approach with disadvantaged communities and disenfranchised groups of people started in the nineteen seventies, where it has become a mainstream activity in some sectors. There is little effort spent on ensuring the process of internal recruitment, which makes the opportunity for community involvement minimal. Successful Indigenous Community Development projects depend on internal recruitment, and successes are often a result of maximal community involvement.

Community Development with community involvement requires the creation of network groups that center on the task of increasing community understanding of the larger context of their own communities. Community Development network groups are akin to voluntary steering groups that seek to change the local focus on the provision of social and benefit programs, and identify local specific opportunity instead (Dale and Onyx, 2005). These network groups form a new kind of dialogue around planning expertise unrealized in traditional community planning, which typically relies on surveys or occasional community forums for participant input (Blakely and Leigh, 2010).

Community engagement is the basis of this methodology, and network groups provide the means to coordinate a responsive interchange in ways outsider entities may never accomplish. Professional groups often seek new ways to identify barriers to effectively harness community potential, but rarely engage the community. Community Development accomplishes this by creating a community-led structure at the core of activities (Inspiring Communities 2013). This has led to more informal and community-based engagement strategies such as conducting public outreach and promoting community organized meetings, and this has created the need for many community members to develop group facilitation skills (Inspiring Communities 2013). These activities have also led to the creation of a diverse body of literature of case studies and community analysis using Community Development as a viable and sustainable framework (Dale and Onyx, 2005).
The collaborative process

Community Development Assistance organizations seek to provide instructive steps to maximize the implementation of successful social development programs (International Association for Community Development, 2011). Organizations seek to describe the essential details and planning that is required. However, these organizations are also cautious about outlining the methods that will help program replication, because Community Development is essentially rooted in community-defined problems. The replication of successful activities elsewhere may not be appropriate or align with local priorities. Activities are not dependent on the replication of successful programs, but rather are a result of a uniform process that prioritizes community engagement (Inspiring Communities, 2013; Gorringe, 2011, Dale and Onyx, 2011).

Broad governmental policy changes may create an atmosphere where policy without local input can produce unintended results. In Australia the change of funding for local employment programs has been strongly impacted by the creation of a new benefit program. Advocates have voiced concern that enrolling participants in this new service is seen as a disincentive, affecting successful work training programs, and offers support for not working. The program analysis also highlights the lack of alignment with development goals such as the United Nations Declaration on the Rights of Indigenous People. Advocates highlight the need to change the current policy because it adversely affects rural Aborigine communities (Kerins and Jordan, 2013).

Community Development seeks to change this vulnerability by enabling communities to develop resources that are not solely dependent on outside sources. Implementation of Indigenous programs is often too far removed from affected communities. Service providers are not able to anticipate or counter the negative effects of policy changes on rural Indigenous communities. Government programs created in capital regions without comprehensive community consultation are likely to be unaware of how profoundly policy change affects local communities. The historical practice of Community
Development planning that is geographically isolated from remote areas may inhibit sustainable development.

The ability to foster collaboration is paramount in Community Development because the positive effects of supportive dynamics enhance the power of other elements of community building. The goals of providing services are no longer seen as effective if they rely on solitary groups of individuals, but are most effective when the entire community is engaged. This also presents an opportunity for funding agencies to see where they can be most effective by assessing the presence of this engagement dynamic and anticipating the need for more direct community involvement. The ability of agencies to build specific community expertise is no longer seen as the only scenario for describing community representation. The ability of agencies to create effective engagement strategies to increase their familiarity with the communities to which they provide services is seen as the single most defining skill set required for maximal social engagement.

Including local participants is a key requirement for successful Community Development programs because local experience is highlighted as the primary essential contributory resource. Indigenous communities that are sought out to actively lead in the planning and implementation of action plans are more likely to provide accurate information that supports long term sustainment of programs. Advocates who rely on Community Development empower Indigenous communities to practice decision making in their communities of origin instead of reacting to broad government schemes or NGO initiatives to improve their communities. This provides a dynamic of strengths based collaboration to achieve local visions that reinforce the individual community qualities and recognize the local assets needed to empower decision making in the community. Flexibility and adaptability are two natural outcome qualities that arise in this process, which allow for activities to be changed and adapted in a timely fashion (Inspiring Communities, 2013; Dale and Onyx, 2011). Learning is also a natural
derivative of Community Development, as recipients of services are enlisted to make programs operational, and these participants stay in the community with their enhanced skill sets.

**What are people doing to define and create community development? Select Case Studies**

The select case studies do not represent the wide variety of programs, but instead highlight the distinct nature of Community Organizing activity. Sponsoring localized delivery of services, as well as developing community-based capabilities and upgraded infrastructure to facilitate self-sufficiency is the key theme found in these case studies. Activities are often realized in local projects to cultivate and establish new institutions to create diverse resources because there are few alternatives outside of government funded programs. There are many approaches used to envision and create programs across a vast array of community environments, work force variances, materials, and implementation methods. Rural and Indigenous communities are described as being more profoundly impacted by global economic forces because they are dependent on single resources and they experience the highest population loss in Australia, NZ and the US. These case studies show the impact of diversifying skills and creating community institutions in a context where the government is the largest single source of economic support in these Indigenous communities. The second set of case studies focus on Community Development activities that are focused on creating a great capacity for activity.

**Creating Communities: Case studies**

**Inspiring Communities New Zealand**

Inspiring Communities in New Zealand is a dynamic association that acts as an enabler to engage communities to create local-led Community Development programs that address local opportunity (Inspiring Communities, 2013). Many of their activities also produce forums for rich social interactions and act as a connective force in communities unaccustomed to social mobilization. They have successfully specialized in resource development, and have fostered the creation of 800 alliances linking over 21,000 individuals with their own communities, utilizing thousands of hours of volunteer labor
They do not provide funding or rely on outside funders, but instead guide communities to organize with each other to identify and solve their own problems. This creates an environment where communities set the pace for projects and focus on issues that are often only recognized in a local milieu. They offer training for individuals to use specific tools that capitalize on involving local people to develop local resources.

Their focus on community-based engagement has created diverse resources in communities, such as the Ka Mau Te Wero (KMTW), which began in the Glen Innes locality in 2001, for example (Inspiring Communities, 2013). Fostering diverse and multifaceted activity is the key aspect of this initiative, and activity groups have worked to develop an art and music facility, a book to highlighting local history, a research action group to identify assets and local priorities, a singing group and the Manaiakalani project to help schoolchildren purchase notebooks and access e-learning (Inspiring Communities, 2013).

Kimberley Land Council in Australia
The Kimberley Land Council Community Development activities are focused on increasing the understanding of how government programs affect local regions, and how these relationships can be made more effective. Their 1993 study, ‘Aboriginal People in the Economy of The Kimberley Region’, was able to demonstrate that government funding for the Aborigine community comprises a substantial resource for local economic activity, and further identified the need to examine the effectiveness of current policies (Yu, 1996). Local empowering advocacy and research has provided Aboriginie communities with powerful information to affect change in their communities through enhancing Indigenous title applications, land and sea management, legal services, and region-focused resolutions (Kimberley Land Council, 2014).
Pojoaque Pueblo in the United States

The Pojoaque Pueblo in Santa Fe New Mexico created a cultural center that would provide a balanced approach to Community Development that strengthened cultural and economic resources. Planning recommendations to overcome geographic isolation include networking with other centers to share development strategies. The loss of cultural abilities over generations was anticipated by including intergenerational art projects involving children and grandparents (Guyette, 1996). The language is supported by bilingual projects to preserve the integrity of cultural contexts, alongside art instruction using Indigenous words for the materials. Resource banks were created to identify and make available cultural experts and traditional folkway practitioners to counter issues around the lack of facilities or building resources involved in doing a survey of existing buildings and networking with developers, schools and senior centers, and using a shared cost plan (Guyette, 1996). The organizers used many approaches to make cultural centers viable, including training and technical assistance funding, capitalizing on existing forums for community cultural arts, and using an integrated model addressing economic and health and social issues (Guyette, 1996). Training for marketing and business development was used to make publications that would engage diverse field of arts, galleries, tourism and promoters, as well as tribal support to maximize impact. (Guyette, 1996).

Capacity building: Case Studies

The Lowitja Institute in Australia

Dr. Lowitja, an Indigenous professional, founded this institute to create a platform for advancing priorities and the health status of Aboriginies and Torres Straight Islanders. The organization advocates along with national health schemes and research institutes to increase community resources. Activities also include ensuring that communication about health resources reach Indigenous communities, and facilitating the achievement of community-identified health research priorities (The Lowitja Institute, 2012). These community-identified priorities are escalated for formal review by government health authorities, instead of residing with local providers (The Lowitja Institute, 2012). This Community
Maori Economic Development Panel, He kai kei aku ringa: The Crown-Māori economic growth partnership in New Zealand

Leadership is a defining aspect of the Maori Economic Development Panel, and their defining document outlining a development strategy until 2040. Focusing on educational goals, natural resources, and growth in new markets, the panel provides a collaborative strategy that drives economic success and independence. An example of this can be seen in the Maori Economic Development Panel convened in November of 2012 to define a strategy to increase self-sufficiency (the Crown-Maori Economic Growth Partnership, 2012), which seeks to expand economic opportunities for Maori through defining/assessing the need for the development of activities. Panel recommendations to the government are meant to align with national economic strategies in New Zealand, as well as target Maori opportunity for economic growth by focusing on Maori priorities (the Crown-Maori Economic Growth Partnership, 2012). The collaboration seeks to identify ways to generate jobs and identify the essential support needed to bolster the Maori community economic base. This Community Development model uses the Maori language and cultural terms extensively to illustrate alignment with traditional culture.

Native American Community Development Corporation (NACDC)

The Native American Community Development Corporation was created by the Native American Bank as a way to develop Native community capacity to manage money and develop capital. Native communities are provided with assistance to address specific issues around the lack of financial education, few tribal planning resources, and limited access to financial fundamentals (Native American Community Development Corporation, 2012). The organization’s most visible activities include the introduction of banking skills for school children by the creation of school banks to facilitate the creation
of micro saving accounts. This activity helps communities better develop money management skills (Native American Community Development Corporation, 2012).

**Evaluation**

The evaluation of Community Development is not standardized. The majority of information about Indigenous communities depends on established reporting formats demanded by funders or government authorities. The capacity for wider measurement is not yet formalized, and research efforts consist of scholars focusing on describing the ecological integrity or social capital at the local level through case studies or community surveys (Inspiring Communities, 2013). There are many research techniques used for reviewing case studies, which makes generalization impracticable. There is also work being done to use simulations to try to predict the impact and longer term sustainability of programs, however, current evaluations represent the locality of programs and there is not an overall evaluation of the field (Dale and Onxy, 2013).

Community development activities are not easily measured because a large part of the creation of new activities rests on building and maintaining social networks (Inspiring Communities, 2013). The ability of communities to plan and create new networks is a necessary activity that is not visibility associated with the Community Development projects where specific work is being accomplished. Information gathering is further complicated by the fluid nature of community development programs that are created for special purposes and often with incremental funding (Inspiring Communities, 2013). Community Development activities may be best measured by compiling information about the time community members spend on them, and the value of that time.

**Conclusion**

The historic engagement of Indigenous people has consistently resulted in collective inability to develop and protect their own communities, which has caused Indigenous people to feel powerless and incapable of helping themselves (Gorringe, 2011). Greater autonomy will be accompanied by unabated
challenges facing the community (Dale and Onyx, 2013). Greater attention is needed to support communities as they seek to develop independence and self-sufficiency. Sustained support for developing communities is recommended, so over time they will better enabled to drive change and lead development initiatives.

- Community Development Associations have existing expertise and tools to help foster new projects.
- Indigenous groups have a prime opportunity to address compelling circumstances affecting their communities using the Community Development model, and national policies should be revised to include support for Community Development activities.
- This is an opportunity to look for ways to help Indigenous communities develop their own resources and mobilize residents to enact change that is community-defined, and an opportunity for enlisting membership for the purpose of incorporating identified community priorities, while limiting grievous and unintended outcomes of misaligned public programming.
- Many communities seek ways to preserve traditional cultures as a first step toward positive development (Guyette, 1996), and consequently activities may have a dual focus of cultural preservation and Community Development.
- Community Development of Indigenous people revolves around dialogues pertaining to historical experiences of injustice and inequity, which are complicated by the nature of partisan government (Attwood, 2003).

**Policy Recommendations:**

**Community Development Networks should be created locally**

Local networks serve as the main resource to increase community involvement. The dynamic structure of Community Development rests with the ability of local networks to foster and develop local participation because they are familiar with the community. Some communities may struggle with internal divisions that only locally situated networks can manage. Networks should not become representatives of the community, but rather serve as a vehicle to foster involvement. Recommendations for policy include developing written guidelines and training curriculum for fostering Community Development at the local level. Providing strategies to facilitate the formation of local network groups to recruit and organize community members will help local leaders operationalize Community Development activities. Government Indigenous Affairs Offices might utilize this
opportunity to provide on-going Community Development training and consultation, which reinforces a positive relationship. Full community participation may vary greatly, and a coordinated approach would provide stability to more challenged communities. Identifying ways to support network groups to mediate internal conflicts that act as barriers for cohesive collaboration is vital.

A Community Development strategy might include:

- Formalize Community Development training materials
- Create venues to recruit local Indigenous leaders for networks
- Train communities to facilitate Community Development activities
- Offer culturally specialized consultations to resolve internal conflicts

**Community defined values should be incorporated into policy to increase effectiveness**

Community Development incorporates local values which may not seem relatable to mainstream goals for development, but have tremendous relevancy for local populations. Service providers and advocates can use these opportunities to learn more about the people they serve. Community Development offers a unique challenge to community members who have rarely participated in consultation about their own community. Additionally policy might include ways to incorporate community voices in larger formats beyond the creation of local initiatives or projects. Valuable insight about local community values can be gained through an organized study of Community Development activities. University and advocacy organizations can gather and document the essential components of successful Community Development to improve applications in other communities.

More specifically:

- Create platforms to share how Indigenous communities incorporate values
- Coordinate with learning institutions to maximize the ability to study successes
- Foster mutual learning between Indigenous communities

**Community Development Associations should be enlisted to foster change**

Associations can offer a wide array of diverse expertise to help Community Development groups as they seek to engage problems despite having little experience. Associations provide valuable tools
and consultation beyond the scope of any single Community Development initiative. Local regional
government policy might also be used to direct communities and their advocates to join Associations to
help them increase their effectiveness. Community Development Associations utilize a wide variety of
supportive tools and consultation resources that are most accessible to local level government bodies.

More specifically:

- Expand Community Development Associations to specifically target Indigenous Communities
- Connect Associations to local and regional governments
- Involve Associations to develop tools specifically for Indigenous communities

Community Development should not be seen as the only way to improve Indigenous communities in crisis

Indigenous communities face a wide variety of contemporary and historical constraints as they
seek to address their own needs. Community Development methods will enlist Indigenous people to
become more involved, however communities will continue to require more assistance when compared
to mainstream society or other oppressed and minority groups. The experience gained from Community
Development activity might best be used in national policies to support ongoing efforts to build resilient
and healthy Indigenous communities while bolstering continued government support. Policy might
include the creation of forums to recognize and incorporate effective Community Development
activities for selective replication.

More specifically:

- Highlight successful Community Development implementation
- Seek ways to align service provision with Community Development activities
- Recognize Indigenous contributions to the growing field of Community Development


Teixeira, A. C. (Ed.). (2012). Technological change. *InTech*: Published April 11, 2012 under CCBY.0 license DOI: 10.5772/2314


