Cultural Wellbeing and the Local Government Act 2002: A Hamilton Case Study

Ruth Indira Choudharey

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Primary Supervisor: Professor Marilyn Waring

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Attestation of Authorisation

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

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I have been humbled by the sheer generosity of participants, sharing their time and stories, and by their commitment to our community.

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Abstract

Influenced by the global phenomenon of the third way paradigm, the reform of the New Zealand Local Government Act 2002 (LGA 2002) marked significant changes for local authorities. Under this Act, local authorities were required to consult with their communities to develop long term plans identifying social, economic, environmental and cultural outcomes and progress indicators within a sustainable development framework. Since 2002, local authorities have developed at least one long term plan with a full consultation process.

This thesis explored the interpretation of cultural wellbeing based on ethnicity and cultural identity, identifying factors that may influence indicator development using Hamilton City Council's Long Term Council Community Plan (LTCCP) 2006 as a case study. The qualitative and secondary quantitative research has shown tensions exist, between the application of a western definition of cultural wellbeing and the cultural worldview within a governance model. Subsequent findings relate to the dearth of literature exploring the relationship between principles of citizenship, cultural diversity and cultural wellbeing within a New Zealand setting. Through the reflexive research process it has been identified that any further work in this area draws on community participatory research design and indigenous methodology.

Cultural wellbeing is a live process moving beyond the manifestation of tradition and custom that traditionally has been associated with indicator development. The generic nature of cultural wellbeing indicators could be related to the need for more research into the epistemology of culture as a knowledge tradition in itself and how it is incorporated into development of wellbeing measures and indicators. By drawing

on central, local and regional monitoring programmes, local authorities, such as Hamilton City Council have demonstrated an evolution in the type of cultural wellbeing indicators and outcomes used; however the full intent of broadening the role of local government to include cultural wellbeing is still to be realised.

Chapter 1
Introduction

1   Introduction

Growing up, I can remember my father disappearing into the garage late at night, tuning the car radio to an international Fiji station and listening to the Hindi news broadcasts on the highest volume the stereo could reach. In amongst the static, the broadcast provided updates on the latest current affairs and events occurring in Fiji. Outside of family and friends visiting and the occasional call from relatives who had access to a phone, the car radio on its highest volume, provided my father a sense of connection for a small space of time.

My parents had originally settled in the west coast of the South Island but had shifted to the Bay of Plenty to be closer to my mother's extended family. My mother's family had come from the Cook Islands to New Zealand in the 1970's, lured by the prospects of better wages offered by the paper and board mills and a future for their children. They lived in close proximity, and visits sometimes turned into overnight stays once my mother started speaking in Cook Island Maori. When the Island music came on, we knew we would be bunkering down for the night with my cousins.

Our regular meals included curry and rice with Wattie's tomato sauce securing its place on the table for my sister. Always, when my father cooked curry, the vent would be on full with the windows open in spite of the outside temperatures. From his experience, 'other people' didn't like homes or 'people' that smelt of curry.

At a recent Fijian Indian fundraiser Bollywood night, the event promoted Indian dance performances, fashion shows and food, attracting a mix of ethnic cultures. It was held in a community hall, 20 minutes out of Hamilton and had over 100 people in attendance. I saw families, social and work groups as well as businesses. I was intrigued; had cultural difference come out of the garages and homes into public spaces to be celebrated as diversity? How much had we shifted as a society in accepting difference and why?

The beginning of this research process was shaped by my professional and personal observations. In my work setting, I was surrounded by service pamphlets and training which promoted holistic models of wellbeing and care, attempting to recognise the influence of the client's worldview on health outcomes. Through my work experience, I had come to associate wellbeing models through services that treated 'the sick' and 'the unwell' and only in these models, did it offer recognition of 'culture'. While cycling home from work, my route would take me through the main streets of Hamilton. As I made a sprint through the major roundabout before taking me into town, the most frequent thought before leaving work, was how to avoid being admitted to accident and emergency for car-hits-bike due to congested arterial roads by weary 5pm drivers. The design of the city, including road routes, was something I had associated with the role of the local council, along with the provision and maintenance of public amenities.

The impetus for reform of the Local Government Act (LGA) 1974 came about during the Labour-Alliance coalition government in 1999-2002. Prior to the LGA 2002, local authorities were described as creatures of statute (Chapman, 2006); their purpose and functions were prescribed by legislation and defined within the powers

set by Parliament (Department of Internal Affairs, 2000). The LGA 2002 demonstrated a clear shift away from the detailing of local authority activity to providing the necessary powers to achieve the purpose within the law. As such, the purpose of the Local Government under the LGA 2002 was

a) to enable democratic local decision making and action by, and on behalf of, communities; and

b) to promote the social, economic, environmental and cultural wellbeing of communities, in the present and for the future.

(LGA 2002: Section 10).

There were a number of influences that contributed to the reform of the LGA 1974. Firstly, the previous neoclassical paradigm that had dominated the 80's and 90's created a citizen groundswell desiring change. After two decades of the New Public Management model, its origins in public choice theory, the disintegration of the social and moral fabric of society had been described as a consequence of the harsh reforms (Thomas and Memon, 2005, p.179). This captured the imagination of voters, who were open to the communitarian values that served to restore a sense of obligation and common purpose to their communities (Thomas and Memon, 2005, p.178). Secondly, the decision to replace First Past the Post (FPP) in favour of Mixed Member Proportional (MMP) electoral representation provided the first steps in moving from representative to participatory democracy, one of the solutions, offered within a liberal democratic discourse to address voter apathy in Western democratic societies (Brannan, John, and Stoker, 2006, pp.991-996).

The change was accompanied by a shift in policy discourse. The limitations of pluralist influenced policies that drew rebuke during the 80's and 90's, followed by an emphasis on neo-liberal reforms, continued to reinforce the power imbalance held by political institutions. The need to look beyond centralised decision making shifted the relationships between policy makers, the state and society to a new realm. No longer did policy analysis rest in the hands of central government. It fulfilled a new role, one that heralded the rise of governorship. The relevance of deliberative policy analysis and decision making under a governance model is explored extensively by Hajer and Wagenaar (2003). Their analysis provides a fresh perspective in understanding the complex inter-relationships between politics and policy making, of the relationship between the state and society and the potential outcomes of collective learning and conflict resolution (Hajer and Wagenaar, 2003, pp.1-34). It is through this analysis that local authorities appear as potential loci to re-address the civic.

The shift in public policy discourse was evident in the design of LGA 2002. The core concepts of communities, wellbeing and participatory democracy introduced a new vocabulary drawing on partnerships and alliances within the reality of the network society (Dean, 2007, pp.44-59; Hajer and Wagenaar, 2003, pp.1-34). Through this dialogue, citizens were no longer passive participants of democracy, subject to the traditions of political institutions but enabled to shape their own reality. The influence of the shift in public policy discourse is evident not only in the language used but also in the tensions arising within the Act. The limited powers of general competence and the prescribed monitoring and compliance activities spoke to the presence and hold of power by central government.

Under the LGA 2002, cultural wellbeing had been shifted into the wide open space of community, no longer confined to the garages and private homes as reflected upon earlier. I was drawn by the associations surrounding cultural wellbeing and community. The revival of the civic had focused attention on the community, nourishing themes of tolerance, social cohesion and connection. While watching a kapa haka competition, supporting the daughter of a generous and gifted family, I witnessed the amazing array of talent possessed by rangatahi[1] (young people) in Hamilton. It was then I asked myself, first, what is the cultural embodiment of belonging or connection for people living in Hamilton? Second, how is it identified and measured? These were questions that were formed through my observations of family and friends continually negotiating aspects of their cultural identity within the varied communities they moved within.

As identified in the introduction, my identity and world view have been shaped through a variety of influences, such as being raised in New Zealand as a first generation Cook Island/Fijian Indian woman, moving within various communities. Other experiences stemmed from my work setting. All health services I had worked within required statistical reporting using output measures. The data recorded included age, ethnicity and diagnosis along with the time spent with each client. I was also familiar with using outcome measurements to demonstrate client progress. I had observed the tenuous relationship between the applications of economic measures in a paradigm of holistic care. This had resulted in different interest groups within the community adapting their language, shape and vitality to be more responsive to the needs identified by funding bodies.

I was interested in how current research and various paradigms captured the lived experience of cultural wellbeing. More importantly, how was cultural wellbeing defined and interpreted into community indicators and outcomes within Hamilton? Was cultural wellbeing 'something' that could be quantified? What interpretations of cultural wellbeing were used and how? These were all questions that had no clear answers when initially reviewing available literature and applied research.

This thesis is exploratory. I am using a multi methodologies approach and methods to ask the following questions

- What does cultural wellbeing mean and how does it manifest in people's daily activity?

- How was the collective experience of cultural wellbeing interpreted into indicators and outcomes within planning processes? This will be based on Hamilton City Council's (HCC) implementation of the Long Term Council Community Plan (LTCCP) 2006/16.

- Who benefits from developing cultural wellbeing indicators and outcomes?

The key terms used in the research are defined below.

Definition of culture

For the purposes of this research, I have chosen to explore the interpretation of cultural wellbeing in relation to ethnicity and cultural identity. A widely accepted definition of culture and one that has been referred to in applied wellbeing and indicator literature is the interpretation provided by United Nations Educational

Scientific and Cultural Organisation (UNESCO). It broadly encompasses the dynamic concepts of culture constructed from within a world view.

> The sum total of the material and spiritual activities and products of a given social group which distinguishes it from similar groups….culture is also seen as a coherent self contained system of values, and symbols as well as a set of practices that a specific cultural group reproduces over time

> Stavenhagen, 1982, p.5 (cited in UNESCO, 1997)

To understand the beliefs, values and ideas that influence and inform the behaviour of groups, the impetus is on understanding the knowledge systems from which these values, beliefs and ideas originate (Mila-Schaaf and Hudson, 2009, p.11). The Western conceptualisation of culture drew on the concept of 'Weltanschauung' or worldview, as a means to understand how the 'other' gazed upon the world. As highlighted in the work of Mila-Schaaf and Hudson (2009), while the conceptualisation of culture provided recognition of difference on what it is to be 'other' in western analysis, it served also to trap the interpretation of culture to 'recognisable' symbols, signs and meanings. The work of Smith (1999), Mila-Schaaf and Hudson (2009) and Durie (2002) have been instrumental in formulating indigenous theoretical knowledge traditions relevant to a New Zealand context. This is essential to understanding the worldview of indigenous populations and the multiple realities they move within.

Drawing on the work of Fukuda-Parr (2004) culture is located firmly within public policy as an end in itself and a goal of human development. From the perspective of Fukuda-Parr (2004, p.1) only public policies can ensure distinct cultures and cultural identities coexist within the borders of any given state. This requires institutional recognition of ethnic, religious and linguistic identities ensuring the design of constitutional arrangements which enable political representation (Fukuda-Parr,

2004, p.7). The challenges between cultural recognition, deepening democracy, economic growth and equity can be worked out, as stated by Fukuda-Parr (2004, p.8), bringing culture into the foray of political action, while simultaneously calling for further development in the theorising of culture.

Definition of community

Social theorists such as Hegel, Marx and Minar and Greer attempt to integrate the values of individual action within an updated notion of community (Plant, 1974). Community therefore is not the single-faceted description of relationships of sentiment, but exists in three dimensions. The first dimension is based on specific associations such as family and culture; the second dimension is based on the theory of change through social evolution and the third dimension is an ideological debate, asking, what had happened in the past, what is currently occurring in the present, and what would occur in the future? (Gusfield, 1975) This is the definition that will be used to define community. There is a tendency to draw upon the individualistic tradition to empirically define community. However, as the literature will demonstrate, both community and society are integral links in formulating social change.

The structure of the thesis is as follows

Chapter 2 – History: A brief description of Hamilton will be provided, followed by a discussion of the international (Agenda 21) and domestic (political climate) influences leading to the LGA 2002.

Chapter 3 - Literature Review: This section is first led by exploring the location of culture within knowledge traditions and identifying culture within current public

policies. This is secondly followed by a review of current wellbeing and indicator literature leading to New Zealand developments. In the last section, I explore contemporary political literature to locate how the interests of ethnic groups are identified within democratic discourse.

Chapter 4 – Methodology: This section addresses research design and methodology. The influence of a combined methodology, phenomenology and grounded theory, using both qualitative and secondary quantitative methods are discussed. The ethical considerations arising from the research process are presented. This chapter concludes with the initial undertaking of the self reflexive researcher.

Chapter 5 - Qualitative Data Findings: The findings of the semi structured interviews and photo documentary are presented by way of thematic analysis. The core themes include Hamilton is my village (connectedness), self determination (representations of culture) and public and private domain, so included in this section also are the statements from participants as to features that would contribute to their community's wellbeing in Hamilton.

Chapter 6 - Secondary Quantitative Data Findings: This chapter uses content analysis to demonstrate the evolution and application of cultural wellbeing indicators and outcomes within the LTCCP 2006/16. Using subsequent Annual Plans and Annual Reports as required by the LGA 2002, the application shows a combination of outcome and output progress indicators used to measure cultural wellbeing.

Chapter 7 – Data Analysis: The section brings together the findings of the data collection and literature review to examine the questions initially proposed. Within this section, the application of cultural wellbeing indicators and outcomes are left wanting of the intent of the Act. Drawing on the participants descriptions of the lived

experience of culture, there appear to be tensions between the constructs of a 'good society' and self determination. The difficulties of formulating cultural wellbeing indicators and outcomes encompassing the vitality of culture supports more research into indigenous theorisation and culture as a knowledge tradition in itself. The section concludes with the reflections of the researcher.

Chapter 8 - Conclusion: This section discusses limitations of the research and further recommendations.

Chapter 2

History

In this section I set out the historical background to the LGA 2002. HCC's LTCCP 2006/16 is used to explore the interpretation of cultural wellbeing outcomes and indicators. A brief history of Hamilton will be presented, followed by a discussion of domestic and international influences contributing to the development of the LGA 2002. The central principles of the LGA 2002 will also be discussed.

2.1   History of Hamilton

The history of Hamilton City is rich and diverse. The relationship between the people and the whenua (land) and awa (river) during settlement continues to shape the development of the city. The journey of the Polynesians through the isles of Oceania and Maori/European settlement has been brought to the present by myths and legends alongside Western historical records (Belich, 1996, p.23; Nelson, 1991, p.4).

The journey of the seven waaka (canoe) from Hawai'kii to Aotearoa (New Zealand) has an extremely important place in both Maori and Pacific mythology[2] (Taharoa, 1974, p.1; Nelson, 1991, p.4). Departing from Hawai'kii almost 800 years ago, the seven waaka -Aotea, Kurahaupo, Mataatua, Tainui, Takitimu, Te Arawa and Tokomaru- embarked on a journey that would take them through the islands of Polynesia. The first migrants were given legendary status as the great navigators of this time. The landing of the seven waaka on Aotearoa shores physically and conceptually provided connections to whakapapa (genealogy) and tipuna (ancestor)

for Maori (Duff, R in Belich, 1996, p.59; Taharoa, 1974, p.1). Relevant to the history of Hamilton, is the landing of the Tainui waaka, in Kawhia.

The chief of the Tainui Waaka was Hotorua. Hotorua settled in Kawhia, however, his descendants were in later years to disperse in three directions, north towards Port Waikato, south to Moeatoa and to the east – Waipa valley (Taharoa, 1974, p.2; Nelson, 1991, p.4). The land along the west bank of the Waikato River was also settled by Hotorua's descendants and named Kirikiriroa (Hamilton). Occupation was evidenced by pa sites, traditional gardens and agricultural features which demonstrated protection and agricultural production for the purposes of survival (HCC, 2006c).

European Settlement

On the 24th of August 1864, Kirikiriroa became a formal European settlement, following confiscation of 1.2 million hectares of land through the New Zealand Settlement Act 1863. On the 27th of October, 1877, Hamilton formally became a borough, forming one of New Zealand's youngest cities in December 1945 (HCC, 2006c).

The disembarking of Captain William Steele, from the gunboat Rangiriri (the first redoubt) was near what is now known as Memorial Park (HCC, 2006c). The military outpost initially established in Hamilton East was to be the main street of Hamilton. The initial population in 1877 was 1245 in an area of 752 hectares, growing to 20,000 in 1945 (HCC, 2006c). The rich fertile lands of the Waikato attracted settlers of Irish, Scottish and English lineage. The settlers brought with them customs, traditions and religion but it was the formal organisation of rights as a servant of the Crown, which connected them to the new land.

Significant events such as the New Zealand Land Wars, European settlement, both pre- and post- Treaty of Waitangi, contributed to the rise of the Kingitanga movement. The movement was to unite all tribes in an attempt to ameliorate the effect of land loss through confiscation and occupation.   The selection of Potatau Te Wherowhero, a Waikato chief, as the first king, underpinned the connection between the Waikato region and the Kingitanga movement. He belonged to the chiefly line of Ngati Mahuta, a descendant from both Tainui and Arawa waaka.   Te Wherowhero led the Waikato army against attacks from other tribes during the New Zealand Land Wars and provided Auckland protection from attacks. This put him in favour with the British, despite his refusal to sign the Treaty of Waitangi in 1840 (Oliver, 2007). The increased land disputes and disagreement between Treaty partners, however, contributed to the loss of confidence in Te Wherowhero by both Governors Grey and Browne, forcing him into a position of opposition against the Crown (Oliver, 2007).

Te Wherowhero's son, Tawhiao, led the movement for over 30 years after his father's death, during the most turbulent time for Maori and Pakeha relations. Tawhiao's leadership was characterised by his Christian and pacifist-influenced principles (Mahuta, 2007). The challenges his people experienced stemmed from the significant loss of land through Crown confiscation, and social reorganisation as a result of the increased settler contact (Mahuta, 2007). Tawhiao's actions during the time were to set the pathway for future redress while paving the way for peaceful negotiations. His vision for the Waikato was built on creating self dependency through consideration of the economic, cultural, social and environmental aspects. Te Puea, Tawhiao's grand-daughter, was later to realize her grandfather's vision.

Throughout the varied leadership reigns there were attempts to redress constitutional law recognising land ownership and voting rights of Maori, land confiscation and issues arising from the interpretation of the Treaty. The Kingitanga movement to date, with the appointment of King Tuheitia in 2008, continues to experience growth. This has been consolidated in part through Treaty negotiations with the Crown, shifts in the political economy, and partial recognition of iwi (extended kinship group, tribe) as being able to act in the economic, social, cultural and environmental interests of their people.

2.1.1 Current features of Hamilton

Hamilton was described in the HCC LTCCP 2006/16 as

> …Vibrant, diverse, green and thriving. Hamilton is one of New Zealand's fastest growing cities…..Hamilton is at the centre of one of the richest agricultural and pastoral areas in the world. Combining all the opportunities of a bustling and vibrant city with a relaxed, easy lifestyle, Hamilton provides a great environment in which to live, work and play…

> (HCC, 2006, p.35)

The city of Hamilton covers a land area of 98.6km sq and continues to grow as the largest inland NZ city, but the smallest in terms of land area. The population is projected to grow to 146,900 in 2016, with half of the population, expected to be under the age of 30 (Quality of Life, 2007).

A prominent landmark is the Waikato River which flows for 16.5km through the city. Hamilton is surrounded by fertile pastoral land which accounts for over 19% of the country's total agricultural exports. The economy is primarily supported by Ag-biotech, transport logistics, light engineering, science research and education (HCC, 2008).

The city is separated into four wards - Hamilton East, West, North and South with each ward having representatives on the local council. The representatives of each ward are voted for by Hamilton residents on a triennial basis.

Hamilton has become home to 80 ethnic groups, with 76.3% of the population identifying as New Zealand European, 18.6% identifying as New Zealand Maori. Asian and Pacific Peoples each comprise fewer than 10% of the population respectively (HCC, 2006). During 1996-2006, there has been an increase in the proportion of those that identify as Maori, Pacific Island and Asian and a decline in those who identify as NZ European living in Hamilton (Quality of Life Project, 2007). The increasing pressures experienced by urban authorities as a result of growing urbanisation, and the effects on the environment and social fabric of communities led to the adoption of Agenda 21 in local planning. Endorsed by HCC in 1993, the objectives and principles of Agenda 21 proposed local consultation and decision making processes as a means of engaging communities in local planning.

2.2   Agenda 21

During the United Nations conference on Environment and Development in June 3-14, 1992, Agenda 21 and the statement of principles for the Sustainable Management of Forests were adopted by 178 governments (United Nations, 1993). Agenda 21 broadly drew on 27 principles (HCC 2002; United Nations, 1992). All principles were linked by principles of sustainable development, and are explained at a later point in this section. The principles touched upon themes such as; natural resource generation and preservation, wealth distribution, responsible environmental practices and peace agreements. Pertinent to this research was Principle 26, positioning the role of culture as a central tenant of the sustainable development model such that

> Indigenous people and their communities and other local communities have a vital role in environmental management and development because of their knowledge and traditional practices. States should recognize and duly support their identity, culture and interests and enable their effective participation in the achievement of sustainable development.

(United Nations, 1992)

The inclusion of culture within Agenda 21 meant states had to recognize and value the unique relationship indigenous and other cultural groups have with their natural environment through customary practice. This also placed the onus on government to ensure participation of indigenous and other cultural groups in local decision making.

The principles once adopted by government(s) endorsed using locally driven initiatives to develop socially responsive communities within a model of sustainable development (United Nations, 2003).

The initial model of sustainable development referred to by Hamilton City Council (HCC) was to describe an ideal state of conditions that persist over time such that it results in 'Development which meets the needs of the present without compromising the ability of future generations to meet their needs'. (Brundtland report in HCC, 2002)

The concept of sustainability adopted by HCC referred to the 'quality of life' in a community. This is dependent on the relationship between the various 'systems' - economic, social and environment - providing a healthy life for residents, present and in the future (HCC, 2002). The development of measures then becomes a complex interplay of bio-psychosocial and ecological environments (Constanza, 1994 and Peet, 2000 in HCC 2002). Numerous sustainable development models have been produced. However, for the purposes of this research, the preferred model is the

Ecological or Strong Sustainability approach described in the report produced in 2002 by the Office of the Parliamentary Commissioner of the Environment. The report highlights the differences between models which propose a 'hierarchy of priorities or competing interests' that must be balanced (Weak Sustainability) and the integration of priorities within parameters of non renewable environmental resources (Strong Sustainability). The report brings into question the use of the Weak Sustainability model, evident in the Resource Management Act 1991, and endorsed by business sectors and local authorities alike. The prolific influence of this model could be due to the pragmatic approach it offers. In contrast, the Strong Sustainability model requires maintaining the 'parts', that is, the economy, society and the environment, as well as the whole.

Using a Strong Sustainability model, the interpretation within legislation enables a broad definition of 'community', identifying the influence of high labour mobility and individual lifestyle choice, and expanding the definition beyond kinship and home ties (Barton, 2002, p.5). Sustainable development is therefore located within the relationship between anthropocentric and ecocentric models, whereby the present actions of communities are integrated into an ecological model determining future resource allocation (Barton, 2002, p.6). Using wider community constructs, the focus is on localisation of activity and building social capital.

2.3 Political Climate during inception of the Local Government Act

The reform of the LGA was the result of the Labour-Alliance coalition agreement in 1999. Both Labour and Alliance had local government sector reform on their election agenda. While Alliance lobbied for localised decision-making, self-determination and autonomy, Labour made reference to themes of transparency, accountability and

citizen participation (Miller, 2001, pp.226-241; Thomas and Memon, 2005). This section will present the dominant political discourse at the time and the philosophical shifts evidenced within the Act.

The coalition agreement with the Alliance party in 1999 secured Labour's return to government, albeit in the form of a power-sharing role. As suggested by Miller (2001), having been in opposition for nine consecutive years, the agreement required a pragmatic shift in paradigm to convince the public of longevity. The Alliance's support on matters of confidence and supply for the new government assisted in moving legislation through the House and provided an example of the internal and external tradeoffs that would characterise Labour's term in office (Miller, 2001, p.227).

The coalition government's time in office also marked the second term of Mixed Member Proportional (MMP) electoral system for New Zealand voters. A key point identified by the Prime Minister in her maiden speech was the review of MMP by the Parliamentary Select Committee as stipulated in the Electoral Act 1993 (Clark, 1999). After the debacle of the National and New Zealand First agreement in 1996[3], followed by MP 'defections' from their parties, MMP was under intense political and public scrutiny (Wood, 2001, pp.242-251). In the Prime Minister's speech, a clear message was sent to allay concerns regarding 'defections' which were perceived to endanger public confidence in MPs if voting under the 'banner' of a party. For Labour, the coalition agreement had to secure public confidence not only in the ability of parties to deliver on campaign promises, but also in MMP (Barton, 2002, p.126). There were fundamental differences in the formation of a government compared to the 1993 experience under National such as the length of time spent in

negotiations, the brevity of the coalition agreement and, perhaps the most striking point of all, the inclusion and recognition of individual party identity, such that parties within the coalition agreement would and could differ from time to time on policy issues (Boston, 2001, pp.126-127).

As earlier mentioned, after nine years in opposition, the pragmatic approach undertaken by Labour was evidenced by rhetoric consistent with the third way paradigm. This was noted in the new Prime Minister's first speech and guided the direction of the coalition. In her opening address to Parliament, the Prime Minister spoke to the broad aims of the coalition premised by the change desired by New Zealanders in economic and social policy;

> …to implement a policy platform which reduces inequality,
> is environmentally sustainable, and improves the social and
> economic wellbeing of all New Zealanders.

(Prime Minister Helen Clark, 1999)

The use of third way rhetoric in her speech showed an intentional shift by Labour to more centre based policy. By advocating for a moderated approach to balance economic growth and social capital investment, she attempted to disperse traditional left associations that had polarized the business sector. Furthermore, it provided a sense of protection from the brutality of neo-liberalist policies that had been the trademark of both Labour and National in the previous decades (Thomas and Memon, 2005, pp.174-177; Wood, 2001, pp.242-25). The third way had gained momentum within the international political arena and was an ideology adopted by Tony Blair to take Britain into the future. It set out to renew civic participation through inclusive policies and localized planning, creating socially responsive communities within a growing economy (Brannan et al, 2006; Thomas and Memon, 2005, pp.171-172).

Inevitably, as identified in the Prime Minister's opening speech, the role of local government would change. The partnership between local communities and business was seen as a potential area of economic development, relying less on international market forces to transform the base of the New Zealand economy. A change in the LGA was signaled when local government was identified as being pivotal in revitalizing regional economies, broadening council responsibilities beyond monitoring and compliance. Participation and engagement with local communities would be required to drive growth, and local government needed to be responsive. This would require collaborative relationships with central and local agents, moving beyond the scope of the current Act.

Additional markers of change in policy framed inclusive principles, including noting the diverse population of New Zealand and the responsibilities of a nation centered within the Pacific Rim (Clark, 1999). The sense of national identity for all New Zealanders was evoked drawing on cultural and sporting sectors, identifying the areas as potential repositories of economic and social growth. For the first time ever, the artistic and creative sectors were mentioned in key government goals.

2.4   The Local Government Act 2002

The LGA 2002 was the result of earlier election pledges drawing on principles of participatory democracy and community governance within a sustainable development framework. The rationale prompting the LGA review and process will be discussed. This will be followed by an analysis of the changes and perceived limitations of the current Act.

2.4.1 History of the Local Government Act

The prescriptive nature of the LGA 1974 had resulted in an unwieldy archaic statute. The frequent amendments that occurred in an attempt to meet the demands of growing local and regional communities rendered local authorities captive to statute (Department of Internal Affairs, 2001). Since the inception of local authorities under the Municipal Constitution Act in 1876, the powers of local authorities had not changed significantly. The lack of visioning and a preference by government for state centralisation contributed to the ad-hoc development (Thomas and Menom, 2005). The next period of significant reform was to occur under the third Labour government coming into power in 1972, introducing the LGA 1974. The changes in the Act sought to address the fragmented, ad hoc assembly of local authorities by firstly introducing regionalisation of planning and civil defense functions, and secondly by creating opportunities for local participation through local and district councils (Allen, 1999, pp.70-87). The next wave of change for local authorities occurred in 1989. The sweeping reforms of the public sector led to the introduction of models such as New Public Management (NPM) into local government operations (Richardson, 2005).

The LGA 2002 created a marked change in the local authority landscape. As of 2006, there were 12 regional councils, 15 city councils and 57 district councils, providing 35000 jobs. By contrast when the reforms of 1989 where implemented, there were 675 councils littering the local authority landscape, providing 44200 jobs (Department of Internal Affairs, 2001). The landscape changes, however, involved not only the size and number of councils but also widened their function, paralleling an increase in political accountability and corporate style professional management. Prior to the reforms of 1989 which was responsible primarily for the amalgamation

of councils, 34 amendments to the Local Government Act 1974 had occurred from 1974 to 2000, increasing the perception of a cumbersome Act (Department of Internal Affairs, 2000).

2.4.2 The review of the LGA 1974

The review time period for the LGA 1974 occurred relatively soon after the release of the statement of policy direction for review of the LGA 1974 in November 2000. On release of the consultation document '*Reviewing the Local Government Act 1974*' by the Department of Internal Affairs on the 14th of June 2001, two months were provided for public submissions and consultation. The consultation process comprised 66 public forums facilitated by Department of Internal Affairs' officials for members of the public, local government, Maori, Pacific and ethnic groups (Department of Internal Affairs, 2001).

The review document generated 655 submissions during the period of consultation. Some submitters or representatives perceived the efficacy of consultation to be limited by the short time frames, reducing the opportunity to seek feedback from their communities; while for others, the topics discussed in the forum emanated from local and central government officials, suggesting pre-determined consultation outcomes. Over half of the submissions received had comments on the relationship between the Treaty, Maori and local government; followed by comments relating to local authorities' powers of general competence. Interestingly, a breakdown of submissions on the purpose of local government showed members of the public, followed by a small number of Maori groups and lastly businesses, disagreed with the inclusion of social and cultural wellbeing within the mandate of councils.

2.4.3 The changes in the Act and the implications

The review of the LGA 1974 was part of an overhaul of local authority legislation, including the Ratings Powers Act and replacement of the Local Election and Polls Act. A distinctive feature of the review was the level of consensus amongst the various ministries and local government sector (Reid, 2001, p.1-7). The review of the Act had not been intended to create sweeping changes in local government. The vocabulary used, such as citizen decision making, participation and diversity, however, marked a significant shift away from the prescriptive duties of a council under the previous Act. This was evident in Prime Minister Helen Clark's speech during the description of the multiple levels of accountability by local authorities such that 'local authorities would manage their activities in sustainable ways through triple bottom line accounting, covering financial, environmental and social progress' (Clark, 2001).

The reform was to enable local authorities to have greater flexibility to respond to community needs, shifting away from the prescriptive duties of council established in the previous statute. The key points of difference between the LGA 1974 and 2002 as summarised by Thomas and Menon (2007), and accepted by most local government commentators were

- powers of general competence enabling councils to be flexible and responsive to the needs of their communities replacing the prescriptive statute
- the new council purpose, requiring district and regional councils to promote economic, social, environmental and cultural wellbeing within a sustainable approach

- councils were required to consult with their communities to identify social, cultural, economic and environmental outcomes every six years

- the preparation of LTCCPs identifying how council would meet the outcomes identified, with a 'whole of government approach', and

- interim reporting towards progress of meeting outcomes through the Annual Plan and Annual Report.

The perceived gaps between the intent and actual enactment of community wellbeing within a participatory democracy model have been extensively covered by commentators such as Allen (1999), Richardson (2005) and Thomas and Memon (2005) amongst others. For Thomas and Memon (2005), while the Act promotes local authority autonomy, the limited powers of general competence inhibit the full implementation of a community governance model. The failings, as identified by Allen (1999), are in part due to the ambiguous definitions or rhetoric of community wellbeing contributing to vague or obscure outcomes not representative of the actual needs of the community. Secondly, as advocated by Allen (1999), the Act serves to weaken the democratic constitution of local government by the loss of the redistribution role (as under the previous statute) and the shift from service provision to regulation. These are only examples of some of the issues that continue to evolve, due to the interface between different interest groups such as non-governmental organisations, central and local government. There is considerable literature on the efficacy of the changes; I would direct the reader to Reid (2001), Richardson (2005) and Thomas and Memon (2007, 2005) for a more detailed analysis.

Chapter 3

Literature Review

This section will explore and review literature used to guide the research. This section is led first by exploring the location of culture within knowledge traditions. Second, a review of wellbeing and indicator literature will occur, followed by the developments within a New Zealand setting. Lastly, contemporary political literature will be reviewed to explore how the interests of the culturally diverse are explained within the democratic project.

Framing the enquiry was the initial question of how the experience of culture could be 'defined' and quantified to develop meaningful measures. Using the various search engines such as EBSCO host, the Social Sciences Index, and ERIC, searches were performed using phrases such as 'culture', 'cultural and community wellbeing', 'wellbeing indicators', 'sustainable development models' and 'indigenous wellbeing'. Also included in this review were HCC, local government and various government department publications.

3.1   Locating Culture – Traditions of Knowledge

The intent of this section is to explore the location of culture within the various traditions of knowledge. The analogy provided by Mouffe (2005, p.8) to describe the difference between politics and political, will be used here. Borrowing the vocabulary of Heidegger, she draws her frame of enquiry on the difference between the ontic and ontological. My line of enquiry in this thesis is in the application of cultural wellbeing, the *ontic (*the practice). Clearly, most definitions of culture focus

on the 'manifestations'. However, the product, of 'culture' is not a fixed entity, but constantly evolving and shifting.

The difficulties in formulating cultural wellbeing indicators and outcomes that bears resonance to culturally diverse groups is perhaps in part due to the challenges of defining the epistemological and ontological aspects of culture.

3.1.1 The Age of Modernity

In her exploration of colonizing knowledges, Smith, L (1999, p.59) identifies the period of enlightenment as contributing to the type of imperialism currently experienced by indigenous peoples. The modernity project signaled the end of the feudalism and absolutist authority legitimated by divine rule and the beginning of the modern state, constructed from liberal political and economic theories (Smith, L., 1999, p.59). Characterised by a rational and individualist approach, liberalism promoted principles of individual autonomy and self interest (Mouffe, 2005, p.10; Smith, L., 1999, p.59). As identified by Smith (1999, p.59), the age of reason provided for the systematic organisation of western knowledge traditions, using objectivity and 'scientific' processes to produce knowledge.

The expansion of territories for economic and political purposes through colonisation during the eighteen and nineteenth century led, not only to the appropriation of the new world order on indigenous populations, but also to the western accumulation of knowledge of the 'other' (Said, 1978, p.8; Smith, L., 1999, p.60). This has, as Smith, (1999, p.65) contended, drawing on the work of Robert Young and David Goldberg's critique of western philosophers, led to the entrenchment of cultural world views which were 'antagonistic' to 'other belief systems' or the absence of methodology to deal with other belief systems' within western traditional knowledge philosophies.

While bodies of knowledge shared similar knowledge philosophies drawing on Kant, Bacon, Hume and Hegel, insularity was maintained through disciplinary boundaries, subject only to the concepts of academic freedom – the search for truth and democracy underpinned by the notion of independence (Smith, 1999, p.67).

3.1.2   The rise of the Discourse of Difference

As long as the black man is among his own, he will have no occasion except in minor internal conflicts to experience his being through others. Fanon (1952, p.257)

Through Fanon's phenomenological description in *The Fact of Blackness* (1952), the ontology of the black identity within the colonized and civilised society is impossible within the understanding of humanity in the modern world (Bhabha, 1999, pp.354-368; Fanon, 1952; Gibson, 2003, pp.1-14). Fanon arrived at this conclusion, by dispelling the binary structure of power and identity, breaking the Manichean[4] consciousness that underpinned the period of the great thinkers during of the European Enlightenment (Bhabha, 1999, pp.354-368; Gibson, 2003, p.6). Fanon did this by engaging with the work of Hegel, Marx, Freud, Satre and Merleau-Ponty, opening an enunciative space to demonstrate the contradiction between racism and progress, and then repeating these ideas in a number of culturally contradictory locations showing the inhumanity of man (Bhabha, 1999, pp.354-368; Fanon, 1952, pp.257-266). In *The Fact of Blackness*, Fanon took ownership of 'the other', by using the language of subjectivity and subjugation, power and identity, tradition and modernity, to get beyond the binary relationships which informed the dialogue of 'the other' to develop a third space of reconstitution (Bhabha, 1999, pp.354-368; Gibson, 2003, pp.6-9). This was demonstrated in Fanon's use of terms such as 'black', 'white' and 'native' as an attempt, not only to understand, but also to

challenge the constructs of difference. The third space is described as the temporality of modernity responsible for the authorisation of man, and referred to by Bhabha (1999, p.356) as the time lag at the point at which the differentiations of humanity, (class, gender and race) are exposed.

3.1.3 Locating culture within Post Colonial Discourse

The location of culture within post colonial discourse draws on the third space to realise the identity of 'the other', through poststructuralist discourse, post-modernity epistemology and Marxist or materialist modes 'on the other' (Krishnaswarmy, 2002, p.3). The scholarship of Bhabha, Said and Spivak, arguably the three most influential theorists to post colonialism, have according, to Krishnaswarmy (2002, p.3-7) contributed to the culturalism of the political, social and historical. Bhabha (1999) drew on the third space to develop a structure for the subaltern and post colonial agency, articulated through poststructuralist discourse theory. For Spivak (in Bhabha, 1999, p.358; Krishnaswarmy, 2002, pp.3-7), by drawing on Marxism and discourse theory, the third space created an opportunity to 'seize the value-coding' enabling the diasporic and postcolonial to be represented. Krishnaswarmy (2002) in contrasting Said's analysis of Fanon, dispelling the dialectical binary bind and the third space, warned of the limitations of humanist theory. According to Krishnaswarmy (2002), Said proposed that it was within the domain of political theory to enable analysis of the discourse of difference. Said's analysis drew on Foucauldian discourse theory and Marxist cultural materialist thinking (Krishnaswarmy, 2002, pp.3-7).

The contributions of Said, Spivak and Bhabha through analysis of 'the other' within knowledge traditions enables dialogue to find solutions to the 'violence' experienced

by ethnic identities within the age of civilization. Bhabha (1999) noted this happens by engaging in discourse, that demonstrates the untidy conjuncture of the historic traditions of civic and liberal humanism responsible for the creation of matrices of ideological nationalism, and concepts of citizens and imagined communities, which enables engagement with the tensions of belonging for ethnic identities in the secular, modernist society.

3.1.4 Location of culture within Globalisation theory

The prominence of globalisation as a theory has in part risen due to the fast changing global realities, but also because of its theoretical reach. Krisnaswarmy (2002, p.2-7) described the move beyond the disciplinary structures that encased traditional knowledge traditions using post colonial conceptions and postmodernist epistemologies. Globalisation theorists describe the de-terriolisation of culture as a social and conceptual category. Culture is now severed from the nation state and constitutes a common global property to which no group can claim exclusive rights (Krishnaswarmy, 2002, pp.7-14). In this space, as proposed by Krishnaswarmy (2002, pp.7-14), the focus shifts from cultural difference to the emergence of a range of voices (races, genders and ethnicities) into the domain of the public sphere, giving rise to the vernacular modernities. Theorists such as Canclini and Appadurai promoted the displacement of the classic enlightenment binary between traditionalism and modernity, replaced by the 'vernacular modernities', as a means of non western societies to enter 'modernity' on their own terms, while acquiring the fruits of its technologies (Katz, 1995, p.20; Krishnaswarmy, 2002, pp.2-14). For commentators such as Tully (1995), Rose (2001) and Bennett (2001), their concern for the turn of culture within globalisation studies related to the potential risk of homogenization of national identity. The use of the temporal third space as a means

of social control, instead of enabling the voices of the displaced, the marginalised and the diasporic to be re-appropriated as identities in themselves, serves to disguise rather than displace the traditional practices of the dominant hegemony.

3.1.5 Culture as a knowledge tradition: Indigenous theorisation

The influential work of Linda Smith (1999) promoted the shift of the indigenous worldview into the public sphere as a knowledge tradition in itself. Drawing on the work of Fanon, Said and Bhabha, Smith promoted the negotiated space as a place where Maori knowledge (Matauranga Maori) and Western traditional knowledge meet (Mila-Schaaf and Hudson, 2009, p.7).

The negotiated space as proposed by Smith was expanded upon by Mila-Schaaf and Hudson (2009) in conceptualising Pacific theorisation. By drawing on Hong's (2007) definition of culture as a knowledge tradition, Mila-Schaaf and Hudson (2009) proposed that the mapping of Pacific world view moves beyond the behavioural manifestations of culture to understanding the operational logic that underpins culture as a shared system. The use of the term 'Pacific' by Mila-Schaaf and Hudson (2009) is grounded within the Pacific epistemological world view, based on what Pacific nations have in common. For a more in depth analysis, they advised, an ethnic specific approach would be required. The research of Mila-Schaaf and Hudson (2009) is built on the work of Subrami (2001), Okere, Njokoku and Devish (2005) supporting the source of knowledge traditions from within cultures. Fanon's concept of the historicity of man, which was explored further by Bhabha, provides the basis of the negotiated space. The difference, as explained by Smith, L (2009) in Mila-Schaaf and Hudson (2009), is the third space explores communalities and

differences between knowledge traditions enabling deliberative reconstitution, as opposed to the untidy conjuncture described by Bhabha (1999).

3.2   Locating Community.

In exploring the interpretation of community wellbeing, the multiple meanings of the term 'community' can be identified due to philosophical differences. As identified by Gusfield (1975, p.10) and Plant (1974, p.10), the terms 'community' and 'society' by definition alone are not two distinguishable concepts. Theorists such as Weber located the historical constructs of social change and organization in formulating definitions of community. The separation between 'communal' (Vergemeinschaftung) - relationships of sentiments and 'associative' (Vergesellschaftung) - relationships of self motivated interests, distinguished Weber's work from Durkheim, which sought to combine both community and society. Whereas historically, to arrive at a modern society, change was at the expense of traditional links (family), Durkheim proposed that the informal relationships that exist at a communal level were just as important as 'mechanical solidarity' for 'progress' to occur. (Gusfield, 1975, p.16) Analogies with Weber's formal analysis of community and society have drawn upon the 'descriptive' sense of the concept or term of community as opposed to the evaluative or empirical term (Gusfield, 1975, p.10; Plant, 1974, p.14).

Historically, 'community' in the descriptive sense was seen to be the barrier to creating a modern society, as it sought to hold to 'traditional' forms of social organization based on religion, caste and family. As Gusfield (1975, p.20) and Plant (1974, p.35) highlighted, conservative theorists seek to reinstate the 'rural' values of community and lament the loss of the relationships of sentiment, thereby introducing

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'alienation'. Alienation is based on the dialectical difference between community and society. Conservatives would argue alienation was the separation of the worker from their world of work and accordingly at the expense of the relationships of sentiment. Plant (1974, p.103) argued alienation is a subjective experience of the individual within the modern world bound by the descriptive criteria of community - past.

Nisbet (1967) examined the rise of community in the eighteenth and nineteenth centuries, referring to the period as the 'rediscovery' of community within German thought. Within his work, Nisbet (1967) recounted the succession of social theorists, Hegel, Schiller and Herder, who drew upon the Greek (presumably classical) notions of community. In the theorists' interpretation of the paradigm, it was proposed that community went beyond locality to be interpreted as homogenous and open to all, through religion, art and family. The loss of 'community' within the modern world, for German theorists, was based on their analysis of 'community' within Greek society. Plant (1974, p.16), explored the loss of community within the modern world, identifying the loss of the interpersonal connections by members, the social division of labor, and the relationship between members and their state as features of difference between conservatives and liberal theorists.

Within the citizenship model, communities were interpreted as living organisms comprised of social entities. The fluid and complex nature of social relationships within communities portrays an ever changing landscape. The concept of community within a network society describes the social configuration of aspirations, values, purposes and standards that identify some activities as worthwhile in which some activities are distinctively meaningful, being determined collectively (Wagenaar and Cook in Hajer and Wagenaar, 2003). Within the network society, the historical,

cognitive, emotional and experiential capital of communities are recognised as a means of facilitating purposeful collective action (Wagenaar and Cook in Hajer and Wagenaar, 2003).

3.3   Review of wellbeing literature

The intent of this section is to explore the origins of 'wellbeing' indicators and models within the literature. Firstly, the influence of economic and health wellbeing and indicators will be presented, followed by discussion of the social construct of wellbeing.

The rise of social indicators can be traced as far back to the 17th century. The use of statistics to measure progress and Bentham's proposed 'felicitic calculus', allowing decisions on a policy level to be made on the basis of net pleasure or pain, underpinned the rise of the social indicator movement (Kajanova, 2002; Michalos, 2005). The collection and interpretation of statistics were used by the state to assist in making decisions towards a good society. As communities and trade continued to grow, so too, did the ways of using statistical methods to measure progress.

Traditional indicators of wellbeing have been based on economic models of growth. The work of Sir Richard Stone in developing the Gross Domestic Product Index (GDP), which measures income generated in a nation's economy, is arguably one of the most influential indicators drawn upon in measuring a nation's progress or lack of it (Anielski, 2001; Waring, 1988, p.57). Stone proposed that the economic activity of a country is determined by three factors: consumption, investment, and government spending (Waring, 1988, p.44). However, GDP was developed as an indicator of growth during the war and the priority was not the wellbeing of the

population, but generating sufficient economic activity to maintain wartime effort (Waring, 1988, p.44).

The universal acceptance of economic indicators such as the GDP to measure growth and progress has drawn criticism. For Kuznets (in Waring, 1998, p.33), the value of GDP as a sole indicator of progress was limited. Kuznets described the rhetoric and obsession with numbers and 'institutionalization' of concepts as a form of colonization. Kuznets noted that GDP, as an indicator of progress, excluded non numerical indices such as the preservation of natural resources, social and health wellbeing and other such areas (Michalos, 2005, p.7; Waring, 1988, p.33). The failure of measures such as the GDP, to take into account environmental degradation, and employment, health and income inequalities, led to the development of other indicators, inclusive of broader measures of wellbeing such as social and health indicators and the Genuine Progress Index (GPI) (Anielski, 2001; Kajanova, 2002, p.63).

The shift towards broader measures of wellbeing was pioneered in the 1950s primarily by Nordic countries. (Kajanova, 2002, p.63; Michalos, 2005, p.244). This was in response to the recognition of the deficiencies of traditional economic indicators of wellbeing and an increasing welfare state (Kajanova, 2002, p.63). Contributing to the indicator movement, a growing sense of activism blossomed around the globe igniting social programmes requiring the state to monitor and evaluate progress of programmes. Social indicators of wellbeing attempted to include factors such as educational attainment, crime rates, resource depletion and informal work, and favored the psychologist/social scientist interpretation.

While psychologists drew upon the fundamentals of utility theory to assist in determining how one's wellbeing could be disaggregated into individual factors of influence, economists would consider how maximum satisfaction could be gained with the resources available (Michealos, 2003, p.245).

The attention to wellbeing indicators became sidetracked in the 1980's, due to the emergence of the 'new right' in policies and relativism (Kajanova, 2002, p.64). In 2009 there is a revival, as evidenced by the growing range of indicators that have shifted away from 'traditional' measurements of wellbeing, such as the GPI and the Quality of Life (QoL), and the report of Nobel laureates Amartya Sen and Joseph Stiglitz, on the global recession of 2008. Indicators such as the GPI have integrated the social, environmental and economic aspects of wellbeing. The GPI is distinctively different from other indicator programs, in that it makes it possible the process of identifying community outcomes and indicators of wellbeing as a collaborative effort between interest groups, non-governmental and governmental organisations. Unfortunately some GPI projects still impose the indicators on the community, and this is the case in New Zealand.

The challenges to develop measures that satisfy the internal and external constructs of the living experience have expanded the application of QoL. The shift by mainstream economics to move from GDP measures to a multidimensional approach has been in large part due to Amartya Sen, Sen expanded traditional economic components of QoL beyond consumption and income, to include individual capability (Lambiri, Biagi, and Royuela, 2007, pp.1-25). This concept is built on the principle, that people have the freedom to lead full and creative lives according to

what they value, grounding individual capability within the rights of the individual

and as a goal of human development (Fukuda-Parr, 2004, pp.37-46).

The burgeoning growth of wellbeing measures has gained momentum with the

spread of the globalised economy[5]. The decision–making processes of an individual

are no longer confined to the physical barriers of the state, but are made with

reference to information accessed beyond physical space and place. Subjective and

objective wellbeing measures are then a commodity to be used by policy makers,

planners and politicians, not only to show the state of the nation but the nation's

ranking amongst others in the global market (Lambiri, et al, 2007, pp.1-25).

3.3.1 The Social Construction of Wellbeing measures.

Models of wellbeing have long been prominent in health literature. The intent of this

section is to explore the rise of subjective reporting of wellbeing and implications in

indicator development.

Michalos (2005, p.260) in his work on health and the quality of life, challenged the

reader to consider the interpretation of health wellbeing as a 'loaded' concept. He

suggested that there was a need to distinguish between health wellbeing (both

subjective-self reporting, and objective-clinical indicators) and subjective wellbeing,

proposing that there exists a positive association between the two. In determining

health wellbeing, other studies have highlighted the role of the social construction of

knowledge in obtaining health data. Michalos (2005) drew upon a variety of studies,

linking physical health and psychological wellbeing. The studies suggested that in

disclosing health status, a person will formulate their response based on where they

locate themselves within their 'group'. There have been other studies conducted that

also support the proposition that health is a socially generated construct. The

definition of good health proposed by the World Health Organization (WHO) enables the individual to lead a 'full quality of life' but is not interchangeable with a 'good life' (Michalos, 2005).

Expanding upon the perception of wellbeing as a social construct, the research of Deiner and Lucas (1999) sought to examine the 'societal characteristics' which impact upon interpretations of 'subjective wellbeing' as applied in economic literature. Through their analysis of four current theories, needs, goals, relative standards and cultural approaches, they proposed an evaluation theory, stating that no model in isolation can explain the decisions that inform the 'lived experience'. This was on the premise that at any one point of time, an individual's evaluation of wellbeing was dependent upon information perceived to be relevant, processed through a hierarchy of needs, goals and cultural parameters. The current limitations of subjective wellbeing measures led Deiner and Lucas (1999) to call for more research into developing definitive theories to explain how individuals construct their world view.

In summary, the premise of wellbeing models are based on a 'general theory of good society' or likened to utopia, dependant on socially constructed interpretations of realities. Therein, as suggested by Michalos (2005), lies the dilemma of how and what is determined as a sustainable contribution to wellbeing. What Michalos (2005) alludes to, is that for most cases, the problem of improving quality of life rests not within exclusion or inclusion, but through institutional reform.

3.4   Culture and Cultural Wellbeing

The intent of this section is to explore the *ontic*, that is, the exploration of the application of culture and cultural wellbeing within New Zealand public policy,

models of wellbeing and indicator development. First, I will explore the interpretation of culture and cultural wellbeing within New Zealand public policy, followed by the interpretation in wellbeing measures. Second, an exploration of indigenous models of wellbeing and indicator developments is presented.

3.4.1 Culture and Cultural Wellbeing within public policy

The challenges in formulating cultural indicators and methodology to measure cultural wellbeing and development are trends mirrored both internationally and nationally. This is evident in the number of reports and conferences that have been commissioned by the UNESCO. In New Zealand the rise of the term 'culture' within public policy documents is further complicated by the multiple definitions and interpretations of culture.

The Ministry of Culture and Heritage (MoCH) drew on the description offered by Vanevald (2003) in interpreting cultural wellbeing (in MoCH, Unknown). As described by the MoCH (unknown), cultural wellbeing measurements were not limited to cultural and economic activity, but included heritage and urban planning as well as community health and development strategies. A broad definition of culture is used by MoCH, drawing from two sources. The first definition is from the New Zealand Framework for Cultural Statistics, encompassing three areas, the anthropological focus, cultural industry and institutional frameworks (Statistics New Zealand, 1995) and secondly the UNESCO Declaration of Cultural Diversity (2001). As noted by the MoCH in describing the varied definitions of culture, the broad approach is similarly applied in the Ministry of Social Development's (MSD) definition of culture within the Social Report 2003, demonstrating an overlap between cultural and social wellbeing. The Social Report 2003 draws on social

inclusion, social capital and social connectedness as determinants of social wellbeing. Other areas that identify culture include economic and environmental policy.

There seems to be mutual agreement in locating culture within the public domain, making it an interest of the state to protect and promote (Fukuda-Parr, 2004, pp.37-46). However, the difficulties for agencies and the state is how to develop indicators and methodology that encompass the vitality of culture.

3.4.2 Culture within Wellbeing measures

Throughout the literature review, it became obvious that concepts of culture and types of cultural wellbeing measurements have primarily been in the research domain of health generated models of wellbeing and quality of life studies. Two key themes that were identified through the review included complexities of defining culture within wellbeing measures and the conduct of research cross culturally.

The meanings of culture are multiple, whether used to define differences by ethnicity, sexual orientation or disabilities (Keys, McMahon, Sanchez, London, and Abdul-Adil, 2004, p.117; Zumbo, 2002, p.368). Research within quality of life studies have historically used 'culture' as an interchangeable term with ethnicity to identify elements of identity (Zumbo, 2002, p.367). In Zumbo's work (2003, p.368) on ethnicity, modern prejudice and quality of life, he made reference to Weber's (1971) lament about the separation of ethnicity from categories such as race and culture. Indeed, Weber suggested the use of ethnicity in research is limited due to its ambiguity.

In an attempt to define ethnicity and culture in quality of life studies, Zumbo (2002) drew on the conceptualization of ethnicity and culture as shared traditions and/or socio-cultural experiences that link a person to a particular group by ethnicity. Other definitions of culture within quality of life research, define culture as dictating personal values such as work, family, leisure and religion (Sirgy, 2001, p.65). Keys et al (2004, p.177) drew on definitions utilised by anthropologists and cross cultural psychologists. For Keys et al (2004, p.177) culture mediates behavior of human beings through social processes; it transmits values, norms and behavior and other aspects that cannot be overtly described or measured, only evidenced through patterns and social regularities. In the definition proposed by Keys et al (2004) there is a fluid relationship between cultural values, histories and one's ecology. A point of difference between definitions is the connection to the wider ecology in examining issues of cultural identity (Phinney 1990; Yeh and Huang 1996 in Keys et al, 2004).

In unpacking the context of culture, Harper et al (2004, p.200) drew attention to research with marginalized or oppressed communities using a community participatory approach, and the importance of distinguishing between dominant cultural and community setting narratives. The researchers referenced Mankowski and Rappaport (1995) work which defined narrative as a shared or common story, enabling links to individuals and communities. Dominant cultural narratives (Harper et al, 2004, p.200) are those popularized in society and describe a particular group in a stereotyped fashion. Community narratives are shared stories told by community members about themselves.

3.5   Cultural Wellbeing Models

In this section, I return to the health arena to explore the rise of indigenous models of wellbeing. The acceptance of holistic models of wellbeing by mainstream health services has primarily been driven by mental health and in part has been due to a western paradigm shift to the bio-psycho-social model. The universally applied holistic approach to health and illness, however, failed to address the cultural specific needs of Maori and Pacific peoples (Southwick and Solomonas, 2007 in Mila-Schaaf and Hudson, 2009, p.7). Creating the space for the 'cultural' to be understood within health settings has been in large part due to the work of Mason Durie – *Te Whare Tapa Wha* (1984) , Rangimarie Turuki Pere (1984) – *Te Wheke*, and Fuimaono Karl Puluto-Endemann – *Fonofale* (1995). The rise of indigenous models of wellbeing positioned the cultural world view of the individual as an inherent part of being. This was in opposition to the compartmentalisation of culture offered by the bio-psycho-social model and demonstrates the conceptual differences between the two approaches (Mila-Schaaf and Hudson, 2009). This then raises the question as to the efficacy of universal service provision and measurements, when clearly not all consumers share the same worldview.

The adoption of *Te Whare Tapa Wha* (Durie, 1984) into health policy and subsequent references to it in service delivery and workforce competencies, provided a framework for clinicians to recognise the Maori world view. The rise of indigenous models of wellbeing was not seen as 'theory' but as a means of realising the multiple domains of wellbeing inherent within a cultural construct. All models, while unique in their culturally specific   interpretations of wellbeing and framed within their respective worldviews, challenged a 'universal' health perspective.

In Durie's *Te Whare Tapa Wha* (1984), the four cornerstones of Maori health - taha tinana (physical), taha wairua (spirituality), hinengaro (mind) and whanau (family) are interconnected and cannot be isolated. Indigenous models, while distinctively different in their respective world views, broadly draw on connectedness, cultural identity, belonging and values, tradition and custom. The models attempt to introduce an understanding of the 'cultural' to a western paradigm of holistic health care when treating 'the other'.

The context of model development provides guidance as to the prevailing conditions at the time. As noted by Mila-Schaaf and Hudson (2009, p.11), the empirical evidence of over-representation of Maori and Pacific peoples within health statistics, led to Maori and Pacific leaders creating an indigenous space of the 'cultural' in health models.

3.5.1 Cultural Wellbeing Indicator Development

A review of indicators used by local government conducted by Brown-Santirso in 2006 (cited in Memon and Johnston, 2008) found there was significant variance between the approaches used. The review reiterated the complexities of indicator development, using a model of sustainability as identified in the report for the Commissioner of the Ministry of Environment (2002). As reported by Menon and Thomas (2008), the differences included the following: first; the compartment approach, whereby indicators had been developed in isolation, ignoring the interconnectedness modeled by an ecosystem; second; increased departmental institutional capacity limiting a whole of government approach often working at cross purposes; and third; relative to the development of 'community' indicators, indigenous indicators in this area, reflecting the Maori worldview, were limited in

comparison. As acknowledged by Brown-Santirso, the work of Durie, M, et al (2002, 2006) has been influential in the development of cultural specific indicators at the level of local and central government.

3.5.2 Cultural Wellbeing Indicators

There is a wide cross section of indicator use in New Zealand. Some indicators report on the broad spectrum of wellbeing, while others are designed to focus in one area, such as the Social Report published by MSD. Those that were reviewed for this thesis were the Quality of Life 07 in Twelve of New Zealand Cities (QoL, 07), Te Ngahuru – A Maori Outcome Schema (Durie, Fitzgerald, Kingi, McKinley, and Stevenson 2002), the Social Report 2008 (MSD, 2008), Monitoring and Reporting Community Outcomes (MARCO) (Choosing Futures Waikato, 2006) and the Linked Indicators Project (Statistics New Zealand and MoCH, 2006). In reviewing indicator use specific to cultural wellbeing, I am aware of commentators such as Hoerning and Seasons (2005), Olsen, Canan and Hennessy (1985), Menon and Johnston (2008), amongst others, who have contributed to the plethora of literature on the technical construction of indicators. For the purposes of the thesis, it is the application of cultural wellbeing indicators and outcomes that is relevant.

The common themes used to develop cultural wellbeing indicators drew on aspects such as social cohesion, engagement, cultural vitality, cultural identity and economic development. As shown in Table 1, there exists a breadth of domains covered by the measures and indicators of cultural wellbeing.

Table 1   The Range of Cultural Indicator frameworks

Reports	Social report 08	QOL 08	MARCO	Linked Indicators Project
Title	Cultural Identity	Social Connectedness	Culture and Identity	Cultural Indicators
1	No of Maori Speakers	Overall Quality of Life (1 measure)	Resident's rating of their sense of pride in the way their city/town looks and feels	Engagement Language speakers
2	Local Content Programming	Diversity and Identity (6 measures)	Proportion of Maori speakers (in Maori and in total population)	Maori Language speakers
3	Language Retention	Community Strength and Spirit (9 measures)	Proportion of population that speak the first language of their ethnic group	Expressions of identity Employment in Cultural industry
4		Access to telecommunication (1 measure)	Number of buildings and places listed on Historic Places Trust register	Local content on NZ television
5		Arts and Culture (2 measures)	Number and proportion of heritage buildings demolished or removed from heritage records	Heritage Historic places
6			Design of new developments	
7			Resident's satisfaction with cultural facilities provided	
8			Participation in cultural and arts activities	
9			Proportion of council's spending on cultural activities and events	
10			People employed in the cultural sector	

Te Ngahuru – A Maori Outcome Schema (Durie et al., 2002) in Table 2 is presented separately as the Maori wellbeing outcomes and indicators are formed from within Te Ao Maori (Maori world view). The schema has not been presented in its entire form, with the section relating to targets omitted.

Table 2   Te Ngahuru – Maori Outcome Schema

(Source Durie et al., 2002)

Principles	Domains	Goals	Indicators
Human Capacity	Te Manawa	1.Positive participation in society as Maori 2.Postive participation in Maori society	Number of employment regulations/contracts explicitly stating provisions for Maori. Runanga beneficiary list and actual benefits distributed
	Te Kahui	3. Vibrant Maori communities 4. Enhanced whanau capacities 5. Maori autonomy (Tino Rangatiratanga)	Radio listener surveys Maori disability support data Companies records able to provide ethnic data
Resource Capacity	Te Kete Puawai	6. Te Reo Maori used in multiple domains 7. Practise of Maori culture, knowledge and values	Analysis of TV content Employer records and government policies Aggregated marae attendances
	Te Ao Turoa	8. Regenerated Maori land base 9. Guaranteed Maori access to clean and healthy environment 10. Resource sustainability and accessibility	LINZ records Analysis of local authority consents using Maori criteria MAF stock takes

The breadth of scope demonstrated by the indicators highlight the difficulties in forming generic and culture specific concepts of wellbeing. The type of indicators used varied depending on the purpose and framework. All of the cultural wellbeing indicators reviewed, referenced the number of first language speakers, participation in cultural activities, and activities related to the arts, heritage and media sector. If the measure was designed to recognise the 'wider community benefit', because of cultural association, then the indicators referred to generic concepts of living in an inclusive society, such as tolerance and acceptance of diversity. Most cultural wellbeing indicators were heavily weighted towards arts and culture but were limited in locating the vitality of culture within the ethnic specific worldview.

The difference between indicator development consistent with the 'good society' and indicators inclusive of the cultural world view is demonstrated in Table 1 and 2. The indicators reviewed in Table 1 demonstrate the manifestations of culture but were

absent of cultural world view. The work of Durie et al (2002) demonstrates the differences in the concepts and interpretation of culture when centered within a cultural specific world view. Traditional measures of wellbeing tend to lean towards the individual, but in Te Ao Maori, the individual is part of a whanau (family), hapu (sub tribe) and iwi (tribe), and requires approaches cognisant of such; cultural constructs defining measurement and outcome use. The engagement of ethnic specific worldview with universally determined definitions of cultural wellbeing potentially enables the 'unpacking' of power imbalances inherent in the concepts of the good society (Smith, 2008 in Mila-Schaaf and Hudson, 2009).

3.5.3 Summary

The literature reviewed has demonstrated that the origins of wellbeing models and indicators were historically narrow in the areas covered and areas of use. While wellbeing models and measures have become more holistic in nature, there continue to be limitations in the definition and interpretation of cultural wellbeing. This review reveals a dearth of applied research in measures of cultural wellbeing, but more importantly supports the call made by Southwick and Solomona (2007 in Mila-Schaaf and Hudson, 2009) for more research into culture as a knowledge tradition in itself. Through use and interpretation, the limitations of cultural wellbeing indicators and frameworks are identified, consistently unearthing the complexities of the interactions between individuals and the multiple communities they move within.

The current use of wellbeing indicators is prolific. However, an approach that appeals to the researcher is the description offered by Salvaris in discussing the use of indicators, such that: 'The idea of people taking charge of their own measurements of progress is a powerful and far reaching innovation that can bring about a new

sense of civic engagement' (Salvaris, 2000). This was an appealing prospect when reviewing the literature. Indicator development historically has been generated based on an economic value and within a deficit approach in evaluating wellbeing. To be multidimensional, cultural wellbeing indicators have to be relevant, part of and owned by their communities. Complementing Salvaris's description, the mantra of indicator development should be aligned with 'measuring progress is not the same as making it' (Besleme and Mullin, 1997). This leads then to the question of who benefits from indicators of cultural wellbeing, and what are the outcomes for those communities?

3.6   Citizenship, Civil Society and the State

The reform of the LGA 1974 reflected an approach taken by other western democracies generating a renewed interest in civic society (Allen, 1999, p.71; Richardson, 2005, p.4; Thomas and Memon, 2005, p.1). This could be attributed to a number of reasons; the breakdown of traditional authority structures maintained through the state; the space to address the social and political issues outside of the domain of the state and market; and a site to revive civic engagement (Brannan et al, 2006, pp.991-995; Thomas and Memon, 2005, p.4). Broadly addressed by Brannan et al (2006) civility, respect and active citizenship are concepts that command attention within the revival of the civic, providing an analysis to connect individuals to their local communities, a principal component of the third way paradigm.

The renewed interest in the civic has also prompted a shift from government to governance giving way to a partnership model calling on government, non-governmental organisations, citizens and businesses to address areas of common concern (Brannan et al 2006, p.994). There is an extensive array of governance

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literature, all attempting to move beyond the traditional top down approach reflective of a government model. Using this approach, the idea of governance can be broadly described as '…self organising networks or policy networks of different organisations, individuals, communities…' (Rhodes 1994, 1996 in Dean, 2007, p.47). In amongst the plethora of governance concepts, Dean (2007, p.49) proposed distinctions can be made based on normative and explanatory approaches, guiding the context and conditions of possibility. Governance within a normative interpretation may be linked to conditions that are associated with minimal state intervention, NPM and public-private partnerships. Dean (2007) explored whether governance operates within the nation state framed within complex socio-political relations (Kooiman, 1993, 2003 in Dean, 2007), or as self organising networks (Rhodes 1994, 1996 in Dean, 2007) or as modes of communication and steering (Bang 2003 in Dean, 2007). Whichever description is utilised, all bear a common reference point, the positioning of government as an equal partner, rather than the central decision maker.

The failure of growth promised by the neo-liberal reforms, a mistrust of representative democracy, an erosion of community and increased social parities (Philpott, 1999 in Thomas and Memon, 2005, p.177) led to the growth of the participatory democracy discourse. Increasingly the challenges provided by communitarian and ecologist approaches to the failings of representative democracy enticed a divergence in the liberalist paradigm (Brannan et al 2006, p.995; Thomas and Memon 2005, p.177). Under representative democracy, the wishes of the people were dependent upon elected representatives to make decisions in the interests of society. Participatory democracy focuses on smaller units of government with higher

levels of connection with citizens, enabling negotiation of shared values and bonds creating both intrinsic and instrumental benefits[6] (Brannan et al., 2006, p.995).

The work of Robert Putman in social capital literature has propelled the revival of the civic, focusing on the relationships between groups in working together towards a common goal providing a wider societal benefit. Fukuyama (1995 in Thomas and Memon, 2005) takes this further by suggesting social connections are not solely responsible for an improved society but also in the actions of the self governing individual to engage in activities promoting the best interests of society. Citizenship comes under many different guises. However, consistent with the principles of active participation, and relevant for this thesis, the question arises as to how the voices of groups, marginalised under previous decision making, are enabled to act as self governing individuals and as a partner of local authorities.

3.6.1 Cultural Diversity and Governance

The principles of citizenship within a governance model promote an inclusive community recognising difference and diversity. Drawn from citizenship literature, concepts such as cultural diversity, tolerance and social cohesion are influential in the constructs of cultural wellbeing as applied by local authorities. The constitutional shift to governance is seen as creating a space and place for the realisation of cultural diversity. This has been a point of dissent amongst cultural and political commentators alike.

For liberalists such as Kymlika (2001), it is only through the citizenship model that the right of the individual to practise culture and or custom of their own accord can be realised. Drawing on Galston's work in civic virtues, he proposed, on an individual level, that a person's citizenship comprised of four distinct areas that are

inter-related; status, identity, activity, and cohesion (Kymlika, 2001, pp.1-6; Kymlika and Norman, 2000, p.7). From Kymlika's perspective, failure to protect the interests of cultural groups within nations undermines the conditions of individual autonomy (Rowse 2001, p.127). A condition to Kymlika's value of culture is the worth of culture as described by Rowse (2001, p127). Cultures that are upheld nationally are those that provide meaning to the individual, but also enable the ability to question and revise beliefs (Rowse 2001, p.127). The approach taken by Kymlika and other liberalists such as Galston (1995) in accommodating cultural diversity within the liberal paradigm has drawn criticism.

For Tully (1995, p.56) and Jenson and Papillion (2001, p.11) the risk of further alienation and mistrust of groups previously oppressed under the dominant hegemony is as probable under the construct of citizenship. The politics of cultural recognition (Tully, 1995) provide a critique to the accommodation of cultural diversity through social cohesive societies as proposed by liberalists such as Kymlicka (2001). By grouping the broad and varied interest groups that have been oppressed by the dominant hegemony, Tully's politics of cultural recognition identify the similarities and differences of the struggles experienced by marginalised groups. The activities have been identified as inter-culturalism[7], supra-nationalism[8], nationalism[9], linguistic[10], ethnic minorities[11] and feminism[12]. By drawing on a pluralist approach, Tully conceptually united the dispossessed, creating solidarity, but also identified the limitations of the democratic project for these groups in achieving self determination. The three themes that link the groups were identified as the following (Tully, 1995, pp.1-30)

- The aspirations for appropriate self government. That is, what all groups
  share is a longing for self rule, to be able to govern themselves within the
  customs and culture of their accord.

- The basic laws and institutions are unjust, so much so, that any attempts for
  self government are thwarted for threats to social cohesion.

- The aspiration for culturally appropriate self rule and the claim of injustice.
  Despite the constitution imposing one way of rule, or recognising the
  diversity of being a cultural citizen, it can never eliminate or transcend the
  cultural dimension of power.

Tully's framework provides an analysis to explore the oppressive structures within
constitutions, suggesting more than rhetoric is required to recognise diversity. The
demands by diverse groups to self govern, the right to language, family, communal
organisations, religion and communal customs, threatens the liberalist interpretation
of social cohesion (Allen, 1999, p.73; Jenson and Papillion 2001, pp.1-55). Tully's
(1995) politics of cultural recognition raises the question, can the demands of diverse
cultures be met consistent with their accord within a governance model promoting
diversity and inclusion?

For commentators such as Mouffee and Laclau (Mouffe 2005; Smith, A., 1998), the
radical pluralist democratic project creates the discursive conditions in which, as
Smith (1998, 8) proposed, the most normalised forms of subjection can be viewed as
illegitimate, while enacting the elimination of the sub-ordinated. For this to occur,
Laclau and Mouffe (Smith, A., 1998, p.8) drew on the distinctions between
democratic and antidemocratic moments in both liberal and socialist traditions.
Laclau and Mouffe's (1998) analysis insisted that socialist theory alone does not

capture every facet of domination and inequality, therefore calling for a political strategy, that can achieve unity and preserve autonomy, moving beyond historically contested realities. Within the radical democratic pluralist project, Laclau and Mouffe (Smith, A., 1998, p.33) suggested genuine multiculturalism and diversity does not mean the addition of minority democratic values, but the 'opening' of the values held by the majority for minorities to critique, and for a new set of shared community values to be developed.

3.7   Summary

The intent of the literature review was to explore what has been written relevant to the definition and interpretation of cultural wellbeing. The review of the location of culture within knowledge traditions, assisted in identifying potential tensions or antagonisms between the concept of culture and current bodies of knowledge. The exploration of wellbeing and indicator literature demonstrates the complexities of developing cultural wellbeing indicators, the limited progress made and challenges in developing cultural indicators inclusive of the cultural world view. Lastly, the exploration of diversity and/or difference within governance theories demonstrates the complexities in promoting self determination while preserving unity. More importantly, the literature review located culture within the political, emphasising the need to understand culture as a knowledge tradition in itself. Additional findings identify two key gaps in the research; first, the inclusion of the cultural world view, while not new within indicator literature, continues to be an area of ongoing research. Second, cultural wellbeing, if seen in isolation, can be reduced to manifestations of culture; however more research is needed to explore culture as a goal of the human condition within the democratic project.

Chapter 4

Research Methodology,
Research Design and Methods

The research design was influenced by several key questions. Throughout the course of the research, however, the key questions seemed to generate more questions. It provided a sense that the topic area selected, held a multitude of valuable and insightful opportunities for council and residents to share and understand their community through processes that seek to engage, enable and actively participate.

The pertinent questions informing the research design were those that through my own experience and observations sought to make sense of:

- What is the meaning of cultural wellbeing and how does it manifest itself for residents in their daily activity?

- How were features of 'cultural wellbeing' translated to indicators and outcomes within the LTCCP?

- Who benefits from the meaning assigned to cultural wellbeing within LTCCP?

The purpose of this chapter is to introduce and discuss the methodology and methods used in the research design. The research methodology is qualitative. I have drawn on two qualitative methodologies, grounded theory and phenomenology. The data collection was based on both qualitative and secondary quantitative methods, assisting the exploratory intent of this thesis. This will be discussed in the following

order: methodology, methods, research design and data collection and management. I conclude this chapter with my reflections on the research process.

4.1 Methodology

First, a summary of the theoretical constructs of both grounded theory and phenomenology will be presented. This will be followed by the rationale guiding selection of a combined methodology. Lastly, I outline how they were applied in research design.

4.1.1 Theoretical Constructs of Grounded Theory

The origins of grounded theory are found in the work of Glaser and Strauss (1967), who are identified as leading contributors to the construction of theory as a result of inductive enquiry (Paton, 1990, p.66). The essence of grounded theory rests in the continual interchange between data analysis and theory development. The hypotheses are generated by the data, and systematically 'tested' against the data to form a theory (Denscombe 2003, p.116; Paton 1990, pp.66-67). This approach ensures the research outcomes are firmly anchored within the worldview of participants and therefore meaningful and relevant on a daily basis (Corbin and Strauss, 2008, pp.111-112). As described by advocates of grounded theory, its relevance and proximity to the real world secures its place as a valid qualitative methodology (Paton, 1990, p.67).

A key point of difference between this and other qualitative methodologies is the loci of fieldwork in the research. Each stage through the collection process draws on the reflexivity of the researcher generating concepts or hypotheses from within the field and retesting them against the data (Denscombe, 2003, p.125; Corbin and Strauss, 2008, pp.108-128). The use of literature reviews, previous explanations and theories

to develop a concept or hypothesis, to be tested in the field, is dismissed by purists of grounded theory. As advocated by purists, the hypotheses are generated from within the field, facilitating the literature search and analysis of comparative research (Corbin and Strauss 2008, pp.108-128). More moderate advocates suggest that it is impossible to isolate external influences, suggesting it is central to identifying the loci of fieldwork. It is this approach that is used in this thesis.

Grounded theory leans easily towards exploratory research, and is centred on everyday and ordinary occurrences. The types of research methods consistent with the selected methodology include snowballing, field observations, interviews and content analysis.

4.1.2 Theoretical constructs of Phenomenology

A phenomenology approach to research enables exploration of the 'lived experience' of culture for selected participants within the research. I was interested in the participants' descriptions of cultural wellbeing and how it is interpreted in HCC's LTCCP 2006/16. Advocates of phenomenology promote the individual 'experience' as a vital link in understanding social reality. An assumption adopting this approach was, while the participant's experience was the loci of the research, the common phenomenon that linked participants was the shared connection through cultural identity (Denscombe, 2003, p.98; Paton 1990, pp.64-92). The difference from other methodologies is the focus on the essence of the individual experience (Denscombe 2003, p.99).

The interpretation and translation of the 'experience', however, introduces two distinct schools of thought within phenomenology. The first school of thought, which is known as the European tradition, is based on the work of the founding father of

phenomenology – Edward Husserl. For Husserl, knowledge is dependant upon the translation and interpretation of experiences into the conscious. It was the translation and interpretation process that Husserl was interested in, specifically the meanings and descriptions that people attach to their everyday activity to make sense of the world (Denscombe 2003, p.104; Paton 1990, pp.64-92). Other branches which splintered from the European school included existential phenomenology, led by Jean Paul Sartre (1956) and hermeneutic phenomenology, promoted in the work of Martin Heidegger (1962). Though different from the original work of Husserl, a common theme of each approach was the focus on the 'essence' of the human experience (Denscombe, 2003, p.104; Paton, 1990, p.69).

The second tradition is the North American version, shaped by the work of Alfred Schutz (1962, 1967). This tradition draws from the discipline of sociology and primarily stems from an interest in the interpretative experience of the individual centred in their everyday social reality (Denscombe, 2003, p.105; Paton, 1990, p.69).

The phenomenology line of enquiry enabled exploration of what cultural wellbeing meant for residents living in Hamilton, and how it manifested itself in daily activity. Methods favoured by a phenomenological approach include unstructured interviews, life story, focus groups and photo documentary.

4.1.3 Application of a combined methodology

I have chosen to combine the influences of both methodologies. Critics of multi-methodologies, such as Corbin and Strauss (2008) described this as 'a slurring of paradigms', and an inability of the researcher to discern and apply methods of one paradigm. My justification for using a combined approach is based on what would best explore the live embodiment of cultural wellbeing across cultures and interest

groups within the community. The phenomenological approach enabled exploration of the manifestation of 'cultural wellbeing' in daily activity in areas that could be of interest to HCC as guided by the LGA 2002. The application of a grounded theory approach enabled a thematic analysis that captured the essence of cultural wellbeing, as described by participants, keeping themes close to the actual source.

4.2   Methods

A multi-method approach was used in this research. The research design and selection of methods as identified by Paton (1990, p.39) was influenced by a number of considerations, such as the type of knowledge sought the line of enquiry and sources available. I was guided by Paton (1990, p.39) who wrote, 'different methods are appropriate for different situations'. The intent of this section is to describe and provide the rationale for the methods used to underpin the research design. A brief description will be provided of the methods, followed by the research design and fieldwork experience.

I used both qualitative methods and secondary quantitative data analysis. I wanted to know not only the 'how', such as how did HCC identify cultural wellbeing in the formulation of indicators and community outcomes as part of the LTCCP 2006/16, but also the 'what', what is the evidence of cultural wellbeing in resource distribution?.

The methods of qualitative data collection were semi structured interviews, photo documentary, and content analysis of HCC documents. The secondary quantitative data analysis used HCC documents such as the LTCCP, Annual Plans (AP) and Annual Reports (AR) to identify resource distribution. The New Zealand Census (2006) and data from the Migration Research Group (2006), University of Waikato

(unpublished) was used to develop participant selection criteria. The methods will be discussed in more detail in the next section.

4.2.1 Qualitative methods

This section will present the methods used in the collection and analysis of data. As identified earlier, semi-structured interviews, photo-documentary, content and secondary quantitative data analysis were used. In the initial stages of the research design, I conceptually grouped potential participants by their level of participation in developing community outcomes and indicators as part of the LTCCP 2006/16. This assisted in developing group specific and general themes.

4.2.2 Method One: Semi-structured Interviews

I used face-to-face semi-structured interviews with open-ended questions. A copy of the question guide is in Appendix one. This facilitated, in general, a conversational style of interaction. I chose this method as the experience of cultural wellbeing and the associated interest areas were contextualised in stories, descriptions and reflection. Furthermore, this enabled a continual process of refining interview themes[13] and questions evolving from each interview. This was vital, as the initial assumptions underpinning the level of participation for each of the groups proved to be different when out in the field. As Casswell (2003) remarked through her analysis of data collection methods for a market research project, there are no distinct advantages or disadvantages utilising structured or unstructured interviews. However semi structured interviews could negotiate the unanticipated, the issues not considered when forming the interview outline. As suggested by Bryman (2004, pp.311-316) interviews may oscillate between semi-structured and unstructured, suggesting these are points along a continuum.

I found by using open-ended questions during the interviews enabled the rich description of participants' experiences in their own words, accompanied by non verbal cues. These moments provided the opportunity for me to check in with participants to confirm my understanding through either paraphrasing or asking directly.   For example, my notes recorded:

> The participant is smiling while describing the memory of choosing Hamilton as a place to live. The participant recalls it was the decision of their son exclaiming how green it was. Central to this participant's perception of wellbeing, was for their son to enjoy his childhood, to be able to play outside on grass fields, meet other children from different cultures at school and attend community events as a family. This is verified with the participant.

Participant 9

Corbin and Strauss (2008, p.28) refer to Mishler's conceptualisation of the interview as speaking to the nuances of content interpretation. They identify this occurring through visual and verbal communication, framed within culturally defined assumptions of sharing beliefs, experiences and feelings. This was not evident in all interviews, however, for some participants, their engagement seemed to change when a sense of connection was made. Using the semi-structured interview format with open ended questions also created space for the creation of the interview relationship to develop. Insight into the phenomena of 'the space' occurred during the initial interviews and facilitated the awakening of the reflexive researcher. This will be explored in more depth at the end of the chapter. The themes identified for each group are discussed in the participant and recruitment section.

4.2.3 Method Two: Photo -documentary

Selected participants were given a disposable camera and asked to take photos of objects/subjects which symbolized cultural wellbeing within their environment. Once

processing of the film had occurred, the participants were interviewed using a semi-structured format. Within the interview they were asked to select between five to eight pictures and to describe the significance of the photos in the context of their experience of cultural wellbeing. Participants were advised that any photos taken of privately owned artifacts, or of people without permission, would not be published.

Photo documentary has gained prominence as a tool of participatory research and as an instrument to empower marginalised groups. Commentators such as Bell and Lyall (2003, p.362) and Bryman (2004, pp.311-316) identified the origins of photo-documentary within ethnographic research.

4.2.4 Method 3: Content analysis

Krippendorf (2004, p.3) describes content analysis as 'a systematic reading of a body of texts, images, and symbolic matter not necessarily from the author's perspective or user's perspective'. The origins of content analysis can be traced back to the 17th century as a method used by churches in their inquisitorial pursuits. The most common use of content analysis is applied to newspapers, and photo-documentaries. For the purposes of this research, I used council documents that predated and postdated the LTCCP 2006/16, to track the development of cultural wellbeing indicators and outcomes and distribution of resources. I also drew on content analysis with the data collected from participants that were part of the photo-documentary group.

4.2.5 Method 4: Secondary data analysis

Secondary quantitative data analysis is a method that involves the use of data generated in a previous study to test a new hypothesis or to explore new relationships (Polit and Beck, 2008, p.325-327). Information on the ethnic composition of the

Hamilton City Council population was sourced from the New Zealand Census publications (2006) and from the Migration Research Group (2006) (unpublished). The breakdown of ethnic groups in Hamilton City by the Migration Research Group (2006) (unpublished) assisted narrowed the broad grouping of ethnic groups, as identified in the New Zealand Census publications. The analysis of HCC LTCCP 2006/16 v2 financial statements provided exploration of expenditure on cultural wellbeing outcomes.

4.3   Research Design

This section is led with discussion as to the participant selection process, followed by the participant recruitment process**.**

4.3.1 Participant Selection

The participant selection process occurred in two stages. The first stage was based on identifying the initial research loci. I perused HCC and local government policy documents, and held discussion with key individuals. The opportunity to speak with key individuals about the topic area assisted, in narrowing the research area, in checking reported against actual council processes, and in identifying potential research participants through snowballing. All participants had to be over the age of 18. A combination of snowballing and purposive selection was used, limiting the control over the gender mix of participants. All participants were able to converse in English, and did not require the use of an interpreter.

The second stage developed the criteria for participants. The criteria are listed in Table 3.

Table 3   The selection criteria and interview themes for participants

NAME AND LOCI OF GROUP	PARAMETERS OF GROUP	INTERVIEW THEMES
Group 1 Member of the consultation steering or project support group facilitated by HCC. (Inclusive of maataa waaka[14] and mana whenua[15] representatives)	An awareness of the LTTCP and involvement in the development of the community outcomes and indicators.	Their experience in formulation of outcomes, experience in various models of community consultation processes; personal interpretation of cultural wellbeing.
Group 2 Participant or representative of group at the 2005 ethnic listening forum.	They were identified as a representative of the group which attended the ethnic listening forum in 2005. The forum was one of the fora used to collect ethnic specific references to cultural wellbeing.	Their experience of the ethnic listening forum; experience of other council consultation processes; personal interpretation of cultural wellbeing; current understanding of LTCCP; topical features for their community.
Group 3 Identifies as belonging to one of the five proportionate populous groups in Hamilton. (Inclusive of maataa waaka and mana whenua representatives)	Identification based on being a resident of Hamilton City and a member of one of the five proportionate populous groups in Hamilton.	Their description of cultural wellbeing and manifestations in daily activity; knowledge of local authority and community activities and that enhance cultural connections in Hamilton; what would be ideal?

The participants were conceptually grouped according to their positioning on the provisional research loci, such as involvement in the ethnic listening forum or participant in council processes. Each group had unique themes underpinning the semi structured interviews, with one question common across all groups. Having three conceptual groups was a deliberate attempt to gather the different perspectives informing development of cultural wellbeing indicators and outcomes as part of the

LTCCP 2006/16. The participants were purposively selected based on the criteria in Table 3. I used semi structured interviews with all groups; however, for group three, photo documentary was used alongside semi structured interviews, as shown in Table 4.

Table 4   The methods used for each group

Methods	Group 1 Total of 5 Participants	Group 2 Total of 5 Participants	Group 3 Total of 5 Participants
Semi Structured Interviews	X	X	X
Photo-documentary			X
Content Analysis			X

4.3.2 Participant Recruitment

It was originally expected that data collection would take three months including recruitment and interviews. The actual process spanned a period of five months. Participants from group one and two were purposively selected based on their involvement in either the council project or steering groups, or the ethnic listening forum. Participants for group three were purposively selected based on the listed criteria. All interviews were conducted within AUTEC ethics guidelines (June 2007).

4.3.3 Group One: Recruitment

Participants from group one were identified via snowballing or by being named on council documents. They were contacted by email and/or phone to arrange a time to

discuss the research topic. Subsequently, interviews were arranged relatively quickly for the majority of participants. For this group, four of the five participants were interviewed. The venues were negotiated to accommodate ease of meeting participants within working hours. Most interviews were conducted within close proximity to work settings or available offices.

4.3.4 Group Two: Recruitment

The participants from group two were originally expected to be selected due to their involvement in the ethnic listening forum. All groups that had attended the ethnic listening forum in 2005 were listed in HCC 2006 Community Outcomes Project. This was later changed to 'representatives' of the groups at attendance to the forum. As I found out through the initial stages of contact, many of the original participants had either moved on or were not available to be contacted. For this group, again four of the five participants were interviewed. Using contact details listed in the HCC Migrant Settlers Handbook 07/08, correspondence was sent to groups that participated in the forum. This was followed up by phone calls. From the first recruitment attempt, only one participant was secured following phone follow-up. For the remainder of participants, frequent phone calls to various members and a lack of response to correspondence sent or emails plagued the recruitment process. I then used snowballing, which provided alternative contacts or details not listed publicly. This was fruitful, but time-consuming. For the majority of participants their community roles were in additional to other duties and securing their time was difficult. Over the phone, the research was discussed, interview times and venues negotiated, followed up by emails providing information and consent forms. For the majority of participants, once contact was made, the interviews occurred relatively quickly.

4.3.5 Group Three: Recruitment

The selection was based on the researcher's knowledge of participants' involvement in their community. Participants were approached either personally or had been suggested via word of mouth. For this group, more researcher contact was required prior to the interview to discuss the parameters of photo-documentary. Venues were negotiated to accommodate interviews with the participants. Again four of the five participants were interviewed.

4.4 Data Collection

In this section, I discuss data collection and issues arising. This is covered in the following order: interviews, photo-documentary and process issues.

4.4.1 Interviews

A total of 12 out of 15 interviews were conducted. The participants were advised the interview would last between 1-1.5 hours, however, on average the length of interviews took an hour. The interviews started with introductions, general discussion regarding the research topic, and completion of consent forms. All twelve interviews were audio recorded. Eleven of the twelve interviews were completed face-face with one completed over the phone. This interview was not able to be used due to the feedback recorded on the audio device.

Field notes were also taken during and after the interviews to assist in data analysis. The purpose of documenting during or immediately after was to capture content reflections that would assist in analysis, as well as guiding the direction for further interviews (Denscombe, 2003, p.175; Corbin and Strauss, 2008). I had planned interviews for maataa waaka and mana whenua representatives as part of Groups

One and Three. While initial agreement had been given by the participants, I was not able to secure an interview with the maataa waaka representative for Group One and mana whenua representative for Group Three, within the extended timeframes. This was in part due to unforeseen circumstances arising for participants.

4.4.2 Photo-documentary

As earlier identified, participants were provided a disposable camera to take photos of objects/subjects that symbolised cultural wellbeing to them personally. On return of the camera, photos were processed and a time negotiated to interview participants. The participants were provided a copy of the photos at the completion of the interview.

A one month turnaround from the date of receiving the camera was planned. The collection of cameras was negotiated with participants. The timeframes were extended. An issue that arose for two of the five participants was the use of the camera by family members in the household for personal use. This led to participants being offered a choice of discontinuing in the research, receiving another camera, or selecting photos from their own personal collection. Another issue that contributed to the delay for some participants was waiting for a significant 'cultural' event, or forgetting to take the camera with them.

4.4.3 Process Issues

In planning the timeframes for the research, I had not anticipated the delays that occurred through the process. My decision to extend the time frames was guided by an attempt to gather a breadth of data that could substantiate future research in this area. It was through the initial participant interviews that I was exposed to the wide and varied practices that groups engage in to raise the profile of their groups within

the community. This spurred my interest in trying to keep closely to the number of participants originally proposed, which required extending the time frames.

Making contact with the 'appropriate person' was the primary reason for the extension of time frames for the research. Two participants from Group One took between 1-3 months to contact and confirm interview times, with one not occurring at all. This was due to a number of factors, including obsolete contact details, participants who were representing their service, but were not part of the LTCCP process, and external events that impacted upon the ability of the participants to take part in the interview at the time.

I made the decision to be flexible with the criteria for interviewing and timeframes, due to the participants' roles within the process or the role of their organisation within the process. I believed their information was important to capture. This created challenges in trying to collect data in a timely manner; I also did not want to appear to pressure individuals based on their initial agreement to participate.

Other areas I had not anticipated were the effects of leadership changes within ethnic community groups, the availability of individuals who were part of the forum to participate and the difficulties of groups to recall the Ethnic Listening Forum. At that point and based on the difficulties that were starting to emerge, it became evident that just as the interpretation of culture is a live process and evolving, communities had evolved and shifted since the forum.

It was through reflection of the difficulties I had experienced in data collection, that I questioned my initial selection criteria and questioned the true research loci. I then recognised my bias in fieldwork design and expectations. Within grounded theory, this would be described as the provisional loci. Consumed with the process of 'data

collection', I neglected the powerful presence of the 'process' in formulating the true

loci. I had determined the benchmark for participants of Group One and Two, based

on a linear process. This was evidenced by how I framed my questions, and more

importantly, what had I anticipated as 'appropriate' to the research. Thus based on

the difficulties in engaging with participants, more questions were proposed as to the

true loci; how did 'ethnic' groups in the community perceive the process of

consultation used in developing the community outcomes as part of the LTCCP?

Did it facilitate a sense of connection to local body decision making? How do

'targeted' groups create a sense of connection for their members and what are their

processes of decision making? And how could 'consultation' and 'outcomes' of the

process be identified as meaningful for the population group that it was intended to

benefit?

All participants were incredibly open and generous with their time and their

thoughts. The time delay, for me as a researcher, provided the opportunity to reflect

on the efficacy of research that neglects the everyday learning that individuals enact

through their daily activity without being privy to 'research'. All participants through

their daily activity were consistently negotiating the concept of cultural wellbeing in

the multiple communities they moved within.

4.5   Data Analysis

The typed transcripts from the interviews, researcher reflections and re-listening to

audio recording assisted in coding and clustering of data under common themes. The

frequency with which certain descriptions, words and phrases appeared was analysed

and coded (Bryman 2004, p.448). The themes were identified within each of the

groups and then compared against the data generated from the other groups. I drew

on the work performed by Corbin and Strauss (2008) to guide data coding and use of reflective content. Literature was sought to identify themes guiding 'culture', 'community' and 'wellbeing'.

4.5.1 Ethical Considerations of the Research

The key considerations in research with human participants as identified in the Ethics Guidelines and Procedures (AUTEC version June 2007) were adhered to. The principles were: ensuring informed and voluntary consent, respect for rights of privacy and confidentiality, minimisation of risk, limitation of deception, social and cultural sensitivity including commitment to the principles of the Treaty of Waitangi – appropriate research paradigms for social and cultural groups and research adequacy.

In ensuring informed consent, participants were given both written and verbal explanation of the nature and purpose of research and possible hazards as a result of participation. The participants were also given the option to decline answering questions during the interviews, withdraw from the research at any stage and have the option of having their name published within the research.

Information and consent forms were sent to participants prior to the interview. I also took a copy to the interviews. A copy of the information sheets and informed consent forms for the three groups can be found in Appendix two.

All data collected including transcripts, consent forms and digital photo discs have been stored consistent with AUTEC guidelines.

I have addressed how information was provided to participants and the process that took place to ensure informed consent. This section will explore some of the issues

raised by AUTEC in the first application to the ethics committee process, and how these were addressed.

4.5.2. Ethics Process

The ethics application was submitted to AUTEC in November 2007. On the advice of my supervisors, I had earlier met with the AUTEC Ethics Coordinator in September 2007. This was to clarify potential ethical issues arising from the proposed research. Provisional approval was given on the 30th of January 2008, subject to satisfying the   committee on ten points requiring a written response. The response sent in April 2008 addressed the ten items and assisted my own process in consolidating the research design. The ethics application received final approval in August 2008.

The issues raised by AUTEC requiring *clarification* were:

- the route of identification of ethnic group participants

- the photo documentary process touching upon photos taken in the public/private arena with associated consent processes

- intellectual property and parameters of photos for publication

- the role of the researcher to the consultation process

I found it beneficial to review research that used similar research methods to see how these issues were addressed, and to consult with fellow researchers and retest the practical elements of research design within supervision meetings.

The areas requiring *amendment* were in the participant information and consent forms, addressing the guarantee of confidentiality.   I was not able to guarantee

confidentiality of participants if disclosures made within the interviews could be linked with statements made in public documents or speeches. I could assure confidentiality by replacing words or details that might lead to the participant being identified. Where text was modified, replacement words have been enclosed in square brackets.

Another area that was raised by the committee was the issue of intellectual property, copyrighting of images and ensuring confidentiality of people photographed. Photos taken in public places with members of the public could not be published, if consent was not obtained. Artistic images might be copyrighted, and I could not publish these. For some participants, the interpretation of cultural wellbeing and its embodiment in real life involved family members, group dance practices, celebratory events open to the public, socials and places of worship in public spaces. To mediate this issue, any photos taken with human subjects, or items with intellectual property rights, would not be published. As most photos had family members, or were of wider group activities, there were a limited number of photos that could be published in the thesis. The embodiment of the 'lived experience' of cultural wellbeing created through a visual representation of images, anchored the intent of my public policy research and justified continuation with the method.

4.5.3 Maori and Research Design

I deliberately sought to review Aotearoa/New Zealand based literature to provide an analysis that reflected the political, social and ethnic landscape. The review was to provide meaningful analysis of cultural outcomes that was applicable to Hamilton City. The relevance of drawing upon New Zealand based literature ensured there was integration of the Treaty of Waitangi in highlighting the historical and current

relationships within the political economy. This was combined with the influence of my employment within a health setting. The integration of Maori models of wellbeing such as *Te Whare Tapa Wha* and *Te Wheke* in working with Maori and non Maori has had a significant bearing on the development of the research topic and design.

4.5.4 Moderation of researcher bias

I sought both informal and formal supervision to moderate and/or highlight my own biases in the context of cultural safety. This guidance assisted in identifying appropriate models of research that demonstrated positive representation of Maori.

The Treaty of Waitangi is the principal document underpinning Aotearoa/New Zealand's partnership between Maori and the Crown. The presence of the Treaty of Waitangi in shaping the social, cultural, economic and political landscape of New Zealand is pertinent in the formulation of research design. The focus of traditional research paradigms has historically failed to take into account the world-view of Maori, limiting the usefulness of the research (Jahnke and Taipapa, 2003, p.3; Smith, 1999; Spoonley, 2003, pp.51-63). The Maori world view within research weaves knowledge with identity and requires the activity of research to be grounded within the shapes of the landscape. The design of research when working with Maori should be Maori centred or Kaupapa Maori research, and assessed against Maori ethics and accountability (Jahneke and Taiapa, 2003). In the context of this research design, I was guided by the work of Jahnke and Taiapa, (2003) in addressing the three principles of the Treaty of Waitangi - partnership, participation and protection.

In addressing the principle of **partnership**, firstly, I attempted to ensure the type of information and content would be sought in a culturally appropriate manner, and

secondly, to ensure the information sought would not serve to marginalise the needs of Maori. I drew on both informal and formal supervision. To inform and provide a credible analysis of the research topic - promoting and **protecting** the interests of Maori, literature was sought from an Aotearoa perspective. I wanted to ensure that collection and analysis of data was consistent with Treaty based critique and current with indigenous research literature. I sought input from my informal and formal supervisory networks to ensure **participation** in research design as well as input into the research.

4.5.5 Cross Cultural research

The work of McClean, Berg and Roche (1997 in Davidson and Tolich, 2003), Spoonley (in Davidson and Tolich, 2003) and Smith (1999) are drawn on, in discussing cross cultural research. While there are similarities in identifying the ethical issues for the researcher and the participants, Smith (1999) draws attention to literature being written for non indigenous researchers conducting research with indigenous populations. While the work of McClean, Berg and Roche (1997 in Davidson and Tolich, 2003) address the interplay of coalition partners, first through accountability and who owns the research, and second, who selects group representatives to speak on behalf of the group's interests, little available literature addresses how researchers of indigenous groups work across cultures. I was inspired by the work of Laing and Miteara (1994), Smith (1999) and Mila-Schaaf and Hudson (2009) in locating indigenous methodologies as a valid research paradigm. Mindful of the difference of world view, between researcher and participants, it was essential to clarify parameters of research design.

It was not the intent of this research to examine the structure or features of belonging to a cultural/social group. It was the intent to examine and explore the processes that were utilised to translate the phenomena of belonging to a cultural group into cultural outcomes and indicators as part of the HCC's LTCCP 2006/16. Deliberately seeking groups that were 'represented' at the fora provided manageable conditions for data collection and analysis.

I was aware of the limitations of my provisional research loci and the applicability of Spoonley's (Davidson and Tolich, 2003) concept of partnership - engaging in the process of 'active participation' requiring commitment and a level of control by the community and/or group being researched. This was not always possible but attempts at partnership were integrated in the research design and data collection.

4.6   Awakening the research self

In this section, I discuss the reflexive process which awakened the research self. Through the research design stage, I drew on literature, supervision and peer discussion as part of determining the parameters of the research. It was through these processes, I was exposed to indigenous methodologies as a paradigm in itself, a wealth of skills, knowledge and resources as well and a variety of methods.

My initial readings into the topic area were from scholars such as Bhabha (1999), Smith (1999) and Said (2003) in locating 'the other' and power imbalances in research. Through my professional code of practice – Aotearoa New Zealand Association of Social Work, I was familiar with the inherent power relationship that exists between service user and practitioner unearthed through reflective practice, none too different from the power relationship between researcher and participants.

It was not until entering the field that I realised my attempts of being a good researcher were modeled on being 'objective', specifically attempting to minimise my ethnic identity so not to taint data collection. This was brought to light in the first two interviews and can be best described as an uncomfortable fit between the research self and the research. The points of reflexivity occurred when I was asked 'are you ethnic?' and 'do you have family that don't speak English as a first language?' On answering these questions, the research space changed. From my perception, it seemed to generate an acceptance by participants and for a small moment in time, it created a space to share knowledge.

I had earlier changed my methodology from ethnomethodology to phenomenology because I felt the initial paradigm selected did not capture the lived experience of culture. I had tried to maintain 'objectivity' by minimising the very visible influence of difference, trying to fit the research self into the selected paradigms. It was only when I entered the field and discovered the research self, that I also discovered the very non linear process of research.

The outcomes of these reflections shifted my stance in the interviews, introducing the awakening of the research self. This enabled a greater awareness of the negotiation of space in data collection and analysis. By acknowledging my own experiences and an acceptance of shared social realities, and dissimilarities, the interviews became guided by the shared space that was created by the partnership of knowledge exchange. It was not until I entered the field that I began my learning as the reflexive researcher.

Chapter 5

Qualitative Research Findings

This chapter presents the findings from the semi-structured interviews and photo-documentary and is separated into three sections. The first section presents the findings thematically. The broad themes for all participants will be discussed first, followed by themes specific to Maori. In the second section, the participants speak directly to the type of actions that would assist their community. The third section continues with the reflections of the researcher, the limitations of data analysis, followed by the chapter conclusion.

5.1   Findings of the research

I have presented the research findings using headings from the thematic analysis. For section 5.2, I have aligned the participant findings with the terms used by a current indicator program to measure cultural wellbeing. The headings were drawn from the Quality of Life 07 (QoL 07) and participant descriptions. This was to explore similarities or differences in the description of cultural wellbeing between the lived experience of participants and the concepts used in developing indicator frameworks.

Themes of individual and community tolerance, a sense of connectedness through relationships, protection and promotion of cultural and creative identity as well as access to resources were some of the secondary themes that arose. It is noted that throughout the analysis of the data, I was aware of the subtle interchange of cultural identity and wellbeing for participants. While cultural identity is an inherent feature

of wellbeing, for the purposes of this research, I am focusing on factors contributing to cultural wellbeing informing a public policy perspective.

The core themes were identified as the following; Hamilton is our Village (Connectedness); Self Determination (Expressions of custom and tradition) and the Private/Public domain..

5.2 'Hamilton is our Village' (Connectedness)

The intangible features of belonging or connectedness within ethnic groups were described by participants as strengthening their sense of connection to Hamilton. The features were identified as reciprocity, acceptance and tolerance by the wider community and a sense of 'representation' in the wider community. Their descriptions were located from within the participants' cultural worldview.

Most participants (90%) described a sense of connection to Hamilton. For these participants, their connection had been shaped by relationships with others who shared a similar world view, through expressions of tradition and culture.

> In [country] you come from this village and when you have to perform,
>
> [you perform as a village]. You don't take into account what church you go to, what group you belong too, but you come from that village so [that is what you do]……Hamilton is our Village

> (Participant 5)

This participant is describing the process involved in organising a performance for a local cultural event. The participant draws on an example of traditions and custom from home to contrast the way their community is organised in Hamilton. Within the city of Hamilton, the participant described the multiple numbers of interest groups

(churches, youth, and women) that tended to the diverse needs of their community. Using the example, they highlighted the multiple cultural constructs of finding the right composer to produce a song that is specific to the experience of living Hamilton. The process used in selecting the composer was pertinent as it served to unite people from different villages and groups that had formed while living in NZ. The selection had to be consistent with the cultural norms and values or else, as the participant suggested, the exercise would not be important. For this participant, the practise of cultural customs and traditions strengthened their connection to Hamilton. Importantly, the description demonstrated the need to move beyond manifestations of cultural wellbeing to the vitality of culture and how this is negotiated within the participants' worldview.

Another feature contributing to perceptions of belonging as described by participants was the physical size and location of Hamilton. For some participants, the semi rural outlook and geographical spread of Hamilton provided the sense of being part of a community while still enjoying the benefits of a growing city. Drawing on the analogy provided by one participant and their involvement in community network and forum meetings, the smaller size of Hamilton enabled community representatives to get to know one another. In this analogy, the participant perceived an increased level of accountability by leaders to their communities, as well as minimising the potential risk of external agencies selecting individuals to speak on behalf of the community.

The descriptions were shaped by an awareness of natural resources, a future for their children/family members, not feeling alone, and a sense of worth through employment or social relations anchored by familial or kinship links. Through social

relationships, participants developed a sense of belonging. However, employment and contributions to their group and wider community were also vital aspects of feeling connected to Hamilton. The experience of belonging was also framed within the formal (obtaining citizenship or residency) and informal (having families, obtaining drivers licence or supporting the local rugby team) processes of identifying as a New Zealand citizen. These were identified as variables influencing the experience of belonging.

While participants grappled with the societal issues typical of migrant or ethnic populations settling in host communities, the common themes discussed in the next section describe the intangible features of connection.

5.2.1 Reciprocity and Civic duty

In this section, themes such as Reciprocity and Civic duty as described by participants are aligned with the concept used within the QoL 07 to describe social connectedness.

The heading of community strength and spirit in the QoL 07, contained indicators used to measure social connectedness. The interpretation of social connectedness is described as:

> …[the] presence of formal and informal relationships
> between people, either living in the same local area or not,
> [which] facilitates participation in society, encourages a sense
> of belonging and supports social cohesion
>
> (QoL 07 :131).

An example of some of the indicators included unpaid work, contact with neighbours, trust in others, social isolation, location of social networks and a sense of community.

5.2.1.1 Reciprocity

> …so living in this community here in Hamilton really
> reminds me of being back in [country], the whole
> reciprocal…relationship which you have with people…. It's
> not done in a way where you feel obligated to do things…

(Participant 5)

The concept of reciprocity was a common theme amongst participants. It was evidenced through willingness to assist other community members, either because of their roles within their community and/or consistent with cultural norms or values. This regularly meant contribution of time, skills/networks and resources. For some participants, their support networks became likened to family. The stories shared by participants evoked a sense of closeness with others linked by a common world view extending beyond family links.

Inherent within these relationships were the shared or similar expectations of behaviour by others. This ranged from caring and supporting the elderly, care of children and other family members, and contributions to the wider community. While most participants volunteered time and/or resources in some capacity within their community, there were examples of contributions to the wider community. Events such as fundraising for the hospital, national charities and donations for flood relief all formed a significant portion of the community groups' activities.

5.2.1.2 Civic Duty

Relationships outside of kinship and traditional forms of association were established through connections to shared spiritual and/or cultural connection. For some participants, a feature of these relationships served as reminders of shared community values that were recognisant of their culture, beliefs and traditions and values.

For some participants their culture guided not only how they conducted themselves within their own home, but also their responsibilities in the community.

> ….we value our culture highly. Its gives[us] a way forward. [Our culture provides] guidelines to the way we live…how we maintain [our] family life, to [how we] maintain a community life and how to help [our] kids take the steps to lead a life of success.

(Participant 11)

A common theme underpinning connection was the contribution of participants' time and resources to their communities. This was described in a myriad of ways but relevant to this section was the perception of civic duty. For one participant, the transition from an international student to working in a community service provider provided a sense of connection to their community and consequently to Hamilton. As an international student, they described feelings of 'distance' from the resident community in part due to the 'student' label. For this participant, the feeling of 'distance' was a common phenomenon experienced by international students. Their place of employment provided for re-engagement with values, customs and traditions inherent of their culture while advocating for the needs of various ethnic groups that accessed services. Outside of work hours, they became known as a central point of contact for members of their community seeking advice or assistance. For most participants, volunteer time was a concept that was empty of value. For participants of Group one and two, time spent performing activities that contributed to their community flowed through work and home life. For some participants, their contribution of time to wider community activities was consistent with the cultural worldview.

The connection to one's community through shared values and norms shaped the rationale in performing 'civic' duties. This was evidenced in the actions of

participants ranging from the attendance to council ceremonies, representing the interests of their community in unpaid meetings, preparing food for community fundraising or advocacy and support of their fellow members to access services within Hamilton.

5.2.2 Acceptance and Tolerance

A common theme identified by participants was the notion of acceptance and tolerance. This is aligned with the heading of diversity and identity in the QoL 07. Diversity and identity is described as

> Cities are home to people from diverse cultures and lifestyles.
> Diversity impacts on how we communicate across cultures
> and on our sense of connectedness and belonging.

Some examples of the indicators used to measure diversity and identity included the number of residents gaining citizenship, residents gaining citizenship by country, perceptions of diversity and languages spoken by Maori, Pacific Islands' and Asian residents.

Within the theme of 'Hamilton is our village', tolerance and acceptance were additional concepts used to define participants' sense of connection. For participants being able to express their customs and beliefs without fear of negative attention influenced how strongly they felt attached to Hamilton. As summed up by one participant, cultural wellbeing was strongly aligned with the sense of acceptance by the wider community, such that

> …people feel safe to express their culture…they don't feel
> threatened …. when they are out there on the streets, going to
> school, or at work, that they don't feel that they have to hide
> who they are but rather they feel proud and encouraged….to
> share their culture…..It's important [for them] to have that
> sense of belonging. When your culture is valued, when your

culture is [seen] not as a source of difference but a source of strength….

(Participant 7)

Drawing on their own experiences of inclusion and exclusion based on ethnic difference, most participants used the term '*multicultural*' to describe an ideal community. For over a third of participants who used the term *multiculturalism,* they drew on historical experiences of tolerance and acceptance to compare how well diversity is appreciated in Hamilton. Specifically related to the parameters of this research, participants described their desire to practise the traditions and customs of their respective cultures in public without fear, of harassment and without infringing on the rights of others. Being acknowledged as a part of the Hamilton landscape through acceptance of customary practice was an important feature of acceptance. The desire for acceptance was for most participants alongside the feeling of being able to be part of the cultural interchange of experiences that occur when living in a multicultural society.

The enactment of culture in daily activity as described by one participant enabled the interchange between cultures such that it supported

Understanding each other within our own community and
also the wider communities in Hamilton ….. [Hamilton being
such a small place helps because you can get to know people]

(Participant 11)

For one participant, they framed 'safety' in the context of the wider community. The participant described witnessing an altercation between two 'distinctly different' ethnic groups in a public area in Hamilton. For this participant, through their reflections on the altercation - difference had brought discomfort. The theme of

diversity and tolerance for this participant was creating opportunities for people to be able to express themselves without fear, as well as the wider community feeling safe.

5.2.3 Representation

A common theme described by participants was the role of representation to ensure the needs of their members were met in the wider community. I have aligned representation with community involvement in council decision making in the QoL 07. The intent of the measure was described as being identified in the purpose of the LGA 2002.

The indicators used within the measure of community involvement include understanding how councils make decisions; having a say in what council does; confidence that council decisions are in the best interests of the city; and public influence on council decision making .

Recurrent in the theme of 'our village' was the responsibility of groups to engage in relationships with others to advocate for and shape the wellbeing of their communities. For some participants, being a 'representative' of the community meant being part of dialogue with local and central government agencies. This enabled the dynamic evolution of culture in decision making.

> …of course when government agencies talk about [ethnic community] issues, they would talk about it from their own perspective, in terms of what they [have] seen by their [consultation] with the community or what their services are targeting….they relied on a few educated people…..I was on a number of committees just to make sure that people had the right information about [ethnic community] and what their issues are….back then it was really almost one-sided…

(Participant 7

For most representatives, their motivation for the community voice to be visible in forums was related to historical experiences of being told what the needs of their communities were by local and central government agencies. The active presence of these groups assisted in creating pathways for their members to engage in most areas of the community. For participants that were representatives, the dissemination of information through newsletters, radio slots, networks and forums/fono (meetings), both to and from members, was essential in maintaining community identity. The uptake of information by mobilising members of the community and using central and or local agencies were key agents of change. A key theme across all groups regarding the distribution of information was the extensive work that was conducted after hours to meet the needs of their members.

The notion of representation was a significant point for representatives of ethnic groups whose needs had been collectively grouped and aligned with a government agency. Based on the experience of one participant, being aligned with a government agency had marginalised their needs when advocating for recognition on a local level. For this participant, they described frustration when being told to seek advice from their respective Ministry in local network meetings, because they were not perceived to be migrants, new settlers or part of the 'ethnic' community.

A number of references were made to historical national consultations which left community members feeling distrustful of consultation processes. For one participant, engagement was secured through building trust and reciprocity over two years with the varied communities they worked with. For this participant, national processes of consultation failed to address the unique local needs of communities which required time, trust and regular face to face contact. Only through working

within the cultural constructs of the varied communities, did the participant re-engage members in decision making.

5.3   Self Determination: Expressions of Custom and Tradition

This section addresses the tangible features of connection. Self determination is used to describe the shift for groups, and their members' free expression of customs of tradition and culture. The tangible themes of connection include food/dance/music, language/custom/tradition, space and place and lastly repositories of cultural information.

5.3.1 Dance/Music/Food

The expression of culture through dance, music and food provided connections for participants to their own community and Hamilton. Food was a consistent theme in 25% of the interviews and a subject in most photos. For some participants, access to their favourite vegetables at a local store prompted favourable memories of home. For others, it meant not having to travel to Auckland to obtain supplies.

Photo 1   Photo of vegetable – Gailan

> …It's grown locally….they have their own vege patch
> somewhere in Hamilton…this is my favourite vegetable…to
> be able to get it here is fabulous. I can't cook it as well as
> mum can, Every time I cook it, it makes me think of mum.

(Participant 10)

The central location and ease of access to the vegetable shop which sold the locally grown gailan was one of many factors that enabled this participant to 'feel at home…..in a foreign country'. Most participants commented on the ease of access to locally grown or local suppliers of ethnic food products for events or for private consumption.

> …We do have this [ethnic name] around here, the spices
> shops and things like that. We've got [three shop names
> identified] and so forth. We do get our vegetables and all the
> other spices and stuff for our food readily available in
> Hamilton.

(Participant 1)

Food also was an essential feature in customary practices and celebrations. For some communities, the preparation of meals for wider needs entailed collective efforts and the formal organisation of duties, often after hours. An example of this was the selection of a photo showing dance rehearsal in a community hall. The rehearsal was part of a Christmas dinner and dance performance for elderly members of the community. The kitchen in the hall was used for food preparation, which was then taken to the venue.

The volunteering of time, skills, and resources to assist in community activities was a common theme for most of the participants interviewed. If photos involved food, or were evident in the interviews, participants had been involved in food preparation duties as part of their role within their community. Their contribution would support events such as weddings, funerals, fundraising events or celebrations of customary

practice, where custom entailed the provision of food. An issue identified by a quarter of the participants was the preparation of food in an alternative venue, because of difficulties accessing venues within their budget that had an appropriate sized kitchen.

> ….When [we use] local halls they have so much red tape saying you can only do this and that or you can only bring a few items of food…..we save a lot of money on food [as we do it] ourselves, with our culture, people like our own food, and that's one of the reasons we are looking for our own place
>
> (Participant 6)

For participants who were reliant on membership contribution or had been able to secure short-term funding for an event, there was little hope of being able to secure permanent premises within their budget.

As earlier identified, performances and music were identified features of self determination. Securing a premises to practise, teach and learn were common themes. This will be explored in more depth in the section Place and Space. For the majority of participants, being involved in activities of dance and culture strengthened their sense of identity and connection.

5.3.2 Language/Culture/Custom

Photo 2   Photo of Dieties

All members of ethnic groups identified the role of language and culture as a

necessary component of creating a sense of belonging. As suggested by the majority

of groups, language 'schools' were established to complement mainstream learning,

taking place after school or in the weekends. While not all groups used a formal

learning environment to retain and teach their cultural heritage, all members had

access to knowledge within their internal networks to ensure retention of cultural

specific customs and traditions. Most participants spoke of customs inherent to their

culture guiding them in life. To be able to practise rituals and express culture through

language, music, dance, as well as clothing and traditions, were described as

contributing features of cultural wellbeing. For some participants the selection of

western clothes saved potential issues of harassment. They found by wearing

clothing that were less distinctive, and interestingly enough, formal, they were less

likely to attract negative attention.

In contrast, access to services that assisted individuals in 'being part of the community' through everyday activity was just as important.

> Our women are having still issues in terms of
> accessing…English classes because of [the] family
> commitments that they may have [the] ESOL tutors are doing
> a fantastic job by providing a home tutor for lots of women
> who are home-bound and can't leave the house because they
> have to look after their children…

(Participant 7)

Photo 3   Photo of migrant banking sign

> It's about providing services, everyday services that anyone
> or everyone can use. It doesn't matter what colour skin you
> are, doesn't matter what language you speak, it's there and
> it's readily available….

(Participant 10)

For the majority of participants being able to be understood when accessing essential services, engaging in social and recreational activity, securing employment and feeling safe while living in Hamilton were all essential features of cultural wellbeing.

5.3.3 Space and Place

A space and place on the Hamilton landscape for groups to meet was a common

theme identified by most participants of group 2 and 3. The physical provision of a

building and space for some community groups provided a location which could be

used to encourage members to participate in activities, whereby

> ….we don't have a meeting place so if we want to meet with
> our members then we have to use our homes or if it is a big
> event, we have to hire places…

> (Participant 8)

> ….because of their English, it is important for our
> community members to come out and attend events. So for
> our association, we try to have events like ethnic functions or
> celebrations using facilities like the theatre or events
> centre…..they enjoy these events and using these facilities
> just like at home

> (Participant 8)

A common issue shared by most group representatives was the limited facilities

available to accommodate the needs of their community within their budget. Their

needs ranged from requiring a venue to provide childcare for preschool children; a

place to teach language; custom and culture; the hosting and training of sporting and

cultural events; meeting spaces with a suitable cooking area; accessible parking and

being centrally located. Of the representatives interviewed, half mentioned

difficulties in identifying appropriate venues; all participants however consistently

referenced a 'space and place' when describing activities of cultural wellbeing.

5.3.4 Repositories of Cultural Information

The level of networks into local and central agencies by groups demonstrated

linkages to the theme of self determination. The relationships formed with other

ethnic groups assisted groups to share information and address common issues. For

some groups, they would often start as friendship societies shifting into the realms of social service delivery or advocacy groups. For groups that described being networked into local and central agencies, there also appeared to be clear governance structures in place, established funding processes and a perceived shift in the needs of their community, such that,

> …the community itself has [changed]. We've been here
> quite a while now…you learn, know your way around things,
> you get to know people better, you get to know the services
> better….obviously the people will start learning the language,
> therefore they'll be able to access services far better than they
> were a few years ago.

<div align="right">(Participant 7)</div>

For some groups, that weren't as extensively networked, there appeared to be reluctance to discuss issues such as funding processes with other ethnic groups.

> I know [people from different ethnic groups] and I have met
> them on several occasions. We don't speak about those types
> of things. We think that our problem is ours, so it's hard to
> imagine what [their issues are]...

<div align="right">(Participant 8)</div>

For the groups that had described central and localised networks, they also had clear consultation processes reflective of the cultural constructs of their community.   This could be influenced by contracts held by community groups for advocacy, the size or needs of their population group, and their presence within the Hamilton landscape. For one participant, this was pertinent when discussing a potential project.

> It's always been about giving the community ownership of
> the project and not just putting on a pretence that it's all
> about them when really it's not. Because that's what's
> happened in the past. They've been talked to and not talked
> with…

> (Participant 5)

Clearly for some groups, the greater the community's involvement in the consultation process, the higher the level of ownership and connection experienced by participants. All groups mentioned being part of consultation processes that were for the purpose of other agencies or services, and not their own.

5.4 Public/Private Domain

Photo 4   Photo of family area on private property

The last theme to be discussed is the private and public domain. This was apparent through the content analysis of photographs combined with participant interviews. When asking about the photographs, care was taken to discuss where and why the photo was taken and the relevance of the picture to the participant within the parameters of the subject matter. Throughout the interviews and photographs, over 90% of the participants provided a personal story to accompany a point. A clear delineation between public and private domains was evident in these stories. Over

90% of the photo participants took pictures of family members, symbols of culture, and places to meet in the home environment.

For some participants their home environment or 'private' space was central to their sense of belonging. Their private space enabled the family and others to meet for gatherings, for planning of events/group events as well as a space to practise traditions. For some, their home environment was the only domain where they felt able to express their identity.

> I can be myself at home [ethnicity], I don't have to pretend I am in a foreign country. I can just feel at "home" every day. It's nice to be normal I suppose in a sense……

> For me when I get home, I lose my Kiwi accent….but when I get home, the minute I get in the car basically, when I leave work, I get into my car, and in the drive home, my brain is switching [my] accent…..

> (Participant 10)

Other participants expressed the desire to use public 'spaces' as an opportunity for their members to be part of the community or to practise traditions consistent with their culture. An example provided was the use of the river. For one group, based on their custom, prayers can be conducted in the home environment but offerings (flowers) need to be put in the river. This required using the public walkway and jetty to place the offerings in the river. For this participant, they were more concerned about the impact of this practise on others and were trying to get a jetty expressly designated for this purpose.

The last theme in the public/private domain was the adaptation of culture to fit in. For some participants altering the way they speak, their clothes, or avoiding certain areas along the street was important to fitting in. Others described changes of

practise and tradition to ensure economic survival. For some participants, the

financial demands of family and limited 'support networks' often required changes in

family structure and roles. The descriptions verified the constantly evolving concept

of culture and reiterated the need to look beyond manifestations of culture when

exploring cultural wellbeing.

The practise of religion and customs adapted to fit with the New Zealand working

week was another example of the delineation between public and private space. In

describing the celebration of the birthday of a deity, a participant explained the

changes made:

> …instead of people coming in and doing things in the
> morning, normally [name of deity] birthday is celebrated at
> midday but due to time constraints and work hours that we
> have here [we] can't take the day off… at that time. So we do
> it in the evening, so it will happen on Friday evening and
> that's when the whole community will come together and
> help each other, do the cooking and everything as quickly as
> they can…..

(Participant 11)

The adaptations of the celebration enabled community members to be involved

without it interfering with their work commitments. For others, making these

adaptations, such as preferring to practise traditions within the home environment,

minimised stresses associated with intolerance and ignorance by the wider

community.

Photo 5   Photo of Waikato River

5.5   Findings from Maori Participants

The data for Maori participants has been organised in the following way. The identified themes in this section will be led first by connectedness/belonging, followed by guardians of culture and lastly representation.

As identified earlier, interviews were conducted with two participants, a smaller number than originally planned. I recognise the limitations of having a small sample size, however, the research is exploratory, and the purposes of the research is not to examine the relationship between Maori and Local Government as part of the LGA 2002. The intent is to explore the interpretation of the lived experience of cultural wellbeing into indicators and outcomes. The unique relationship Maori have with the Crown, underpinned by the Treaty of Waitangi, is influential in viewing the action of local authorities, but beyond the scope of this research. Both participants mentioned the Treaty of Waitangi extensively and gave perspectives based on their

own definitions of connection and identity defined by mana whenua and maataa waaka.

5.5.1 Connectedness/Belonging

Encompassed in the description of cultural wellbeing was the central theme of cultural identity through connection to whenua (land). Throughout their descriptions, whenua provided the natural resources to live from, a place to connect to their tipuna (ancestors) and held stories of their past. A participant who identified as maataa waaka but living in Hamilton, described their connection to whenua as an inherent part of wellbeing such that,

> …we can lay claim to it. We can say this is where I belong.
> We can put our feet on the whenua (land) and say, this is me;
> this is part of me; I can actually do that. So being Maori
> allows me to do that. It allows me to put my feet on the
> whenua and say 'I'm part of this. I don't own it but I belong
> to it, and it belongs to me. And I share it with others…

(Participant 12)

A photo taken at the Kawhia food festival (as part of Waitangi celebrations) was used by the participant to describe a meaningful experience as part of portraying cultural wellbeing. This occurred through the stories shared by a 'peer' taken in the photo. This person spoke of the best places to gather kai moana (seafood), safe places to swim, foods and the history of the area amongst other descriptions. The festival for this participant embodied an opportunity for their culture to be celebrated, recognised and their values affirmed. It marked the passing of traditions and ages through music, language and food. For this participant, the festival spoke to the inherent features of social connection, learning and sharing traditions and custom and laughter. From this festival, a harekeke group was initiated. This group later went to present at an indigenous social work conference.

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...we were celebrating [....]Waitangi weekend [at] Kawhia [it] was a good experience [there were] all the different types of food, Maori food.... I was with her [person in picture] and I was with [name of person], and me, we took our whaea (aunty), [who] taught us how to weave harekeke. There were lots of conversations [about] culture with whaea [and] we were talking with each other maybe we should continue [with harekeke]. She (whaea) [said] we could get a group.......so that picture was a very social and informal way in which culture has continued and nurtured and been maintained

(Participant 12)

The factors described as contributing to the participant's connection to Hamilton were identified as the following

- increased knowledge of the Kingitanga movement

- learning the kawa (custom) of Tainui in their work and social domains

- familiarity with areas that were vital to the livelihood of iwi

- social and emotional connectedness through family and friends

These became common themes when going through the photos with the participants. When asked to describe the content and relevance of photos, the participant spoke to the stories surrounding the photographed person at an event. The people in the photographs provided emotional and social connection to their identity. For the pictures taken in the Waikato, the people in the photos connected this participant to Hamilton through sharing stories of historical landmarks, areas for gathering food, and customs and traditions of their iwi and upbringing.

...and then there's also [name of person] who teaches te reo and I met her through the [workplace] and for me since I've been up here she's become my kuia (grandmother) for me and I always ask her questions about the Tainui for want of a

better word way of doing things and she is the only one that's
always put me right….

(Participant 12)

This participant described the relationships formed since living in Hamilton as one of

the factors that maintained and nurtured culture. These relationships were significant

as they supported their own identity as Maori, but also provided guidance in the

kawa (marae protocol) of Tainui.

Through the participants' own insights into identity and belonging they were able to

speak or connect to aspects of living in Hamilton that supported their own identity

and appreciation of others.

> …Culture to me is having the responsibility of knowing your
> whakapapa (genealogy) and being able to attach yourself to
> people but also to history, [and] to land that your family has
> and…the tipuna who have been distinctly part of the history
> in terms of Maori.

(Participant 12)

For one participant their role in various consultation processes required being

creative in consent processes to obtain recognition of cultural heritage sites. For this

participant, this drew on the combination of academic and cultural knowledge of the

area to gain recognition for historically relevant sites

> …Marrying the two bodies of information [cultural
> knowledge and academic], it's quite a balance between
> business and cultural aspirations….and finding the middle
> ground

(Participant 1)

For this participant, cultural heritage projects recognised pre-colonial settlement

connecting the city's past to the present. These projects were grounded in the

emotional attachment or 'roots' to the whenua. While both participants spoke from

different standings, such as their personal and professional perspectives, the description of connection was strongly located to whenua (land), whanau (family) and tipuna (ancestor).

5.5.2 'Guardians of Culture'

> …so that picture of that aeroplane for me is in various parts of the world there are cultural artefacts that have been taken over there that need to be returned….
>
> (Participant 12)

The participant is describing a photo with an aeroplane. The significance of the photo for this participant did not only speak to their early travels overseas and the insistence of parents to join 'the Maori Culture group' upon arriving in London, it also triggered stories of cultural artefacts kept in the private collections and museums overseas. In the description, the participant described the connection between people and place through spiritual and cultural means superseding physical boundaries. For this participant, the cultural traditions associated with the return of artefacts carried resonance as it spoke to custom and tradition unique to each area.

The connection of the past to the present by the preservation and identification of sites of cultural heritage in Hamilton underpinned a sense of connection for one participant.

> …For me being a guardian of culture, I would find that it's important to preserve those things because it's for the future. It helps me redeem the past. It enables my hapu to move forward where previously we never had a voice. And it gives them an emotional reconnection of those families to their ancestors to those particular pieces of land. It's a very powerful connection…
>
> (Participant 1)

The naming of public areas such as schools, recreational grounds and streets/suburbs in Maori, with relevant connections to the area, provided a sense of connection to the pre-colonial history of Hamilton. For this participant, the importance of treasuring and honouring the history of the people who lived here was a link for future generations. This was not limited to areas of historical interest but also natural resources and the survival of cultural knowledge.

> …There's even two sites that have been identified.. to have their earthworks revived, reconstructed. That gives us an understanding of how our traditional trenches and defence ditches were done, so there was a lot of sort of recovery processes of knowledge…

> (Participant 1)

For this participant, cultural heritage was not confined to the spaces of museums or buildings; it was visible through daily activity. An example would be a pou (pole) that was erected along the river signalling a Pa site. The pou was alongside an entrance area to a public walkway. The pou assists in forming a connection to the past for current and future residents of Hamilton City, providing a signpost of culture in the public domain.

5.5.3 Representation and Consultation

> … they will never know what it is to walk in our shoes…we were also talking about some of the aspects that Maori people are failing at in terms of health, talking about what we saw our role in that was, to change that…

> (Participant 9)

A vital aspect that was evidenced throughout the themes was the role of representation in creating change. For one participant it was enacted through professional links, such as being part of a Maori practitioner group within a mainstream provider, to ensure the cultural safety of practitioners and clients, as well

as being involved with their marae. A similar parallel was described by the second participant whereby their role was mandated (by iwi and council) as part of the consultation processes through various statutes. Representation did not just occur within a formalised 'consultation process'; it was evidenced in activities that people did to ensure their values, culture and traditions were visible in the Hamilton landscape through volunteer and paid time.

From the descriptions offered by the two participants, there appeared to be hopefulness in driving change within the community while facing overt and covert resistance. For one participant, they felt Maori did not have fair representation in matters of the city and would continue to be marginalised until societal shifts were made in acceptance of Maori as Treaty partners. For this participant, the continued domination of commercial interests in determining the value of projects alongside the control of natural resources influenced Maori representation in the community. Both participants suggested Maori continued to experience setbacks due to the values of a mono-cultural society influencing key sectors within the community. A crucial factor of representation and consultation alluded to by one participant was the role of relationships. The participant describes being aware of resistance by companies and residents, refusing to acknowledge the role of Maori as part of mandated consultation processes.

5.6   Consultation limitations

For the participants that were part of the LTCCP 2006/16, only four participants described the process as an opportunity to promote 'innovative projects'. For one participant, the consultation process as part of the LGA 2002 did not add anything different. It was suggested that projects and initiatives were already underway due to

pre-existing relationships formed with council through different statutes. Two participants described negative historical experiences, querying the 'tokenistic' nature of community consultation. They suggested that for some consultation processes, the outcomes were perceived as predetermined because often the same people were brought in, or there was a limitation on resources to carry through recommendations. More damning was the description of previous examples of community consultation processes as

> …idea seeking forums to help the council stay dumb and some people are waking up to that…..

(Participant 1)

As identified by three participants, there were internal and external limitations to the process.

> …there were some really good things that never happened because of time. It was a pretty compressed process. But there was still some quite innovative stuff…..

(Participant 2)

The external limitations were identified as the timeframes for the LTCCP process, the availability of representatives to attend meetings on a regular basis, the varying levels of decision making by representatives, and the resources available to engage wider groups within the community. In particular, for one participant, the limitation of this process was in the LGA 2002. For this participant, true engagement and cultivation of 'community outcomes' in the true spirit of a partnership model could not be achieved under the Act currently. For this participant, the consultation process was mandated by council.

5.7   Findings from Participants – What they would like to see happen in their community

As part of the interview process, participants were asked what they would like to see happen for their community within Hamilton. This part of the data analysis is based on information directly provided by participants.   Through the course of the interviews, I was exposed to the rich and often humbling stories of individuals who were doing their best to make Hamilton a better place for their members. While this does not capture all of their stories and experiences, it is what they have identified as important to the wellbeing of their communities. For some groups, these initiatives continue to be something to strive towards; for others they reflect their own personal experiences of what would make it 'home.'

- Specific areas in public areas to observe traditions and customs. An example was having a jetty on the river for the placing of offerings.

- Funding for the distribution and production of community newsletters.

- Information translated into various languages to assist people in everyday activities. Examples included bus routes and timetable information, banking and postal information; information booths.

- For some groups to have an opportunity to convey their needs outside of the ethnic listening forum. One participant felt limited in being able to express needs in the forum due to the numbers attending.

- The creation of an 'attraction' package for tourists and potential migrants providing information about the unique cultural heritage of Hamilton and the Kingitanga movement.

- For the interests of Pacific people to be profiled in local strategies and initiatives, in particular utilising local networks as part of showcasing cultural events.

- For some groups to have a venue that enables a multitude of uses. An example would be a venue that accommodates an early childcare area, performances, and appropriate cooking facilities.

- Financial support for groups to participate in community events (such as the Santa Parade) as well as hiring halls for their group performances.

5.8   Research Limitations

Throughout the interview process, the need to place limitations on the research area became evident. Relevant to themes of connectedness and identity were the unique resettlement experiences of migrants, new settlers and other ethnic groups. Regardless of the period of resettlement, there were issues that arose in negotiating the 'host' environment. The complex interplay of the resettlement process on an individual and community level has a significant bearing on cultural wellbeing for these communities. For the purposes of the research, however, I am interested in exploring factors that assist in the formulation of cultural wellbeing indicators and outcomes as part of the LTCCP 2006-2016 process for Hamilton City.

As some of the participants recounted their experiences, I caught glimpses of examples of marginalisation due to ethnic difference. This was seen through their description of accessing community services, the absence of representation in positions of authority in central and local agencies and isolation of members by the wider community due to language difficulties. While this has a significant bearing on

determining indicators and outcomes of cultural wellbeing, the experience of marginalisation is not unique to Hamilton.

5.9   The evolution of the research self

This section provides insight into the reflexive process that occurred during the interview process with participants. Key statements or memories in response to the interviews served to challenge my unknown biases and preconceptions.

> Are you ethnic?….
>
> (Participant 6)

As identified in the research methodology section, the decision to draw on grounded theory and phenomenology was capture the 'live' experience of culture.   For some participants, my skin colour, family surname, ethnicity or experience of family members for whom English was a second language, changed the interaction. The reflections that occurred post interview revealed my biases. An example was the term 'cultural wellbeing' and more importantly who defines what it is and how that term, if relevant, is used. When describing the backdrop to the research to one participant in particular, they challenged the assumptions made of culture and the terminology. Their interview was positive. However, the underlying theme of difference rather than diversity described their experiences of 'cultural wellbeing'. It was in this interview that I found myself questioning the role of the objective researcher. Who does the term 'cultural wellbeing' belong to within the context of this research? This also led to the question of how these processes become relevant for the community. The positive features of connection and identity were areas I wanted to see; I heard, however, the challenges of living in a host community, recreating one's life, loneliness and resentment, things I had seen in my own family.

All interviews used a semi-structured format to enable inclusion of the rich and varied experiences of participants within set parameters. However, based on the 'challenge' of defining culture and who it belongs to, I heard more stories that didn't fit neatly into the current interpretation of 'cultural wellbeing'.

> if you had been to some of the ethnic functions you [will] find…the people there all happy chat chat yap yap…but if you put them in a kiwi environment [they are] not good….but [while at the ethnic function] they are happy at that moment, they are all feeling well…. because that's their area, that's their type of area. But that is how we feel, I mean…. from the kiwi point of view [they may] think you are well but actually [you're] not, but then *you* may think there's [a] problem but it's normal for our community...It is[hard sometimes] to [establish] identity against integration.

> (Participant 3)

For this participant, the same processes that were advocated as supporting diversity served to marginalise their interests. The experience of being told what defines 'cultural wellbeing' by external agents could also elicit feelings of loss, anger and resentment.

5.10 Summary

The concept of wellbeing is socially constructed. The findings identify that while there are features that can be generalised across ethnic groups, there are many variables that influence the perception of wellbeing for groups at any particular time and place. This could include time period spent in the country, language skills and networks within the community. Furthermore, the world view of participants was a central component of their wellbeing. Attempts to separate out a cultural world view to enable a broad comparison of wellbeing indicators across the wider community neglected the nuances of belonging, cultural identity and negotiation of the multiple domains that participants moved within.

The consultation processes employed to obtain information may also serve to

disadvantage the community if these are not consistent with the ethnic world view.

Chapter 6
Secondary Data Analysis

The intent of this section is to present Hamilton City Council's development and application of community outcomes and indicators for the LTCCP 2006/16. First I will review previous work and influences guiding HCC community outcomes and indicator development prior to the LTCCP 2006/2016. The LTCCP 2006/16 (VI-II) and AR 2006/07 will then be used to present the alignment of community outcomes with council planning and adopted monitoring mechanisms used to measure progress. An analysis of the impact statement for service provision on the four well-beings follows, and I then track the use of progress measurements and actual outputs through the AR 2007/08 and AP 2007/08.

6.1   History

 In March 1993 HCC endorsed the principles and objectives of Agenda 21 and in August 1993, became a member of the International Council for Local Environmental Initiatives (ICEI) (HCC 2002:16). HCC's involvement in the international local Agenda 21 Model Communities Program aided implementation of Chapter 28 of Agenda 21 during 1993-1997 (HCC 2002:16). This was enacted through the council planning and development processes encouraging consultation with communities to develop goals and vision. More than 4500 residents were involved in developing Hamilton City's first Strategic Plan 1997-2017.

6.1.1 Indicator and Outcome Development

Earlier reports produced by Hamilton City Council, such as the Hamilton Sustainability Indicators Report 2002, and various strategic plans developed prior to the community consultation process in 2005, had considerable influence on the development of the LTCCP 2006/16. The Hamilton Sustainability Indicator Report 2002, Community Plan 2004/14 and AR 2004/2005 track the development of community outcomes and indicators.

Drawing on the principles of Agenda 21, the first HCC Strategic Plan 1997-2017 was produced. As described in council documents, the plan was the result of an extensive community consultation process that started in 1994, with a parallel process for Maori as well as council engagement with 'key planning partners' (HCC, 2004). Noted in subsequent LTCCPs, the HCC Strategic Plan 1997-2017 was the first document presenting goals and a vision for Hamilton and HCC's six outcome[16] areas for the city, aligned with service provision under each area. Community input was sought again during 1998-2000 to develop sustainability indicators using the goals from the Strategic Plan 1997 - 2007. This was described in most council documents as their part in putting Agenda 21 into action.

A HCC staff steering group representing a cross-section of the organisation was established and provided oversight for development of sustainability indicators. Tasks included facilitating workshops internally for council staff and councilors as well as publicly advertising seven community workshops (1998) to develop indicators (HCC 2005:18). Workbooks were developed specifically for the workshops with over 1000 indicators produced from more than 150 participants in attendance. A community steering group comprised of 40 individuals then

developed a smaller set of indicators. A parallel process was conducted 'by Maori for

Maori' and the combination of both processes produced 25 indicators.

In September 2002, the Hamilton's Sustainability Indicators Report was published,

comprised of 25 sustainability indicators to measure social, economic, environment

and cultural wellbeing. The data for each of the measures were updated and

modified (2003-2006), in part due to community feedback, as well as being part of

wider monitoring programs such as Monitoring and Reporting Community Outcomes

(MARCO), Linked Indicator Project (LIP), and Quality of Life 07 Project (QoL).

The themes from the initial consultation process and Sustainability Indicators Report

(2002) were applied in the development of subsequent strategic/community plans

and LTCCP until 2005.

6.1.2   Cultural Wellbeing indicators

In mapping the development of cultural wellbeing indicators, there has been a shift to

encompass broader measures of wellbeing. The HCC's Sustainability Indicators

Report 2002 combines the strategic areas[17] and indicators broadly aligned under the

vision for Hamilton as identified in the LTCCP 2002/12. There is one series of

indicators under strategy area – Living in Hamilton (Table 5), focused solely on

cultural wellbeing.

Table 5   Strategic Area and Sustainability Indicators in HCC LTCCP 2002/12 (Source HCC 2002)

Vision	Hamilton will continue to develop in a sustainable way, using fewer resources to achieve more social, economic and environmental benefits for everyone in the city
Strategy Area	Living in Hamilton
Strategic Plan Goal	12. A diverse range of learning and training opportunities is available to meet the needs of the community and business at all levels 13. Local neighbourhoods address the needs of their residents-socially, physically and emotionally 14. All people are enabled and encouraged to participate in the city 15. A supportive community where families, youth and older persons are valued.
Sustainability Indicator	23. Cultural Wellbeing - Ethnic Composition - Number of ethnic groups obtaining citizenship in Hamilton - Number and membership of cultural groups - Organised cultural activity in the city NB: This is one of seven indicators used to measure progress in this area. The other indicators are identified as Education, Public Involvement in Decision Making, Youth Well-being, Partnership with Maori, Crime and Safety and Health.

The interpretation of culture used to develop the indicators were based on shared connections that serve to support people, such as attitudes, values, systems and institutions and lends itself to connections through ethnic grouping (HCC, p.2002). As illustrated in Table 5, the cultural wellbeing indicators used output measures to show progress. The indicators stop short of demonstrating the vitality and lived experience encompassed by culture, shaping individual's social, economic and environment wellbeing. As stated in the 2002 report, the trends were inconclusive in measuring cultural wellbeing.

6.1.3 Evolving influences

The outcomes of the consultation process during 1997 underpinned subsequent strategic and community plans up until the next round of community consultation in

2005. While the residents of Hamilton City could still feed back on plans through written or verbal submission processes, the wider community consultation to review community outcomes would not occur until 2005.

The Community Plan 2004/2014 was similar to the strategic plan 2002/2012, and utilised the results of more recent smaller scale consultation processes. This assisted in updating outcomes and meeting the obligation under the LGA 2002 to provide an interim LTCCP prior to July 2004. Relevant to the research is the refining process of cultural wellbeing indicators and outcomes, as noted in the Community Plan 2004/14, AP 2005/06 and AR 2004/05 and 2005/06. The involvement of HCC in monitoring projects on a local and national level could be attributed to the renamed indicator (cultural wellbeing to community diversity and cohesion) and measurement modification. The distribution of ethnic specific features of wellbeing is also found in other outcome areas. Cultural Wellbeing indicators are found in the outcome areas of Living in Hamilton, and Experiencing Arts, Culture and Heritage in Hamilton. While the measurements were not listed under the community diversity and cohesion indicator, features of cultural wellbeing are evident in other community outcome areas (Table 6).

Table 6   Community Outcomes – An example of two outcomes and indicators used in the Hamilton City Community Plan 2004/14. (Source, HCC, 2004)

Vision: Hamilton will continue to develop in a sustainable way, using fewer resources to achieve more social, economic, environmental and cultural benefits for everyone in the city.		
Outcome Area	Living in Hamilton	Experiencing Arts, Culture and Heritage in Hamilton
Services	Community facilities, Community support, Representation and civic affairs, emergency management, partnership with Maori	Hamilton theatre services, Hamilton City Libraries, Waikato Museum of Art and History
Indicators	18. Education 19. Public Involvement in decision making 20. Youth Well-being 21. Partnership with Maori 22. Crime and Safety 23.Community Diversity and Cohesion 24. Health	16. Historic structures/sites 17. Arts and Culture
Measurements	23. Community Diversity and Cohesion - Resident perception of ethnic diversity in Hamilton - Number of discrimination complaints to the Human Rights Commission - Residents' sense of community within local neighbourhood - Residents involved in volunteer work	16. Historic structures/sites - number of built heritage and sites of archaeological, historic and cultural significance in current district plan 17. Arts and Culture - residents' use and satisfaction with Council's community facilities (arts and culture) - number of items issued at Hamilton City Libraries

As shown in Table 6, the renamed Cultural Wellbeing to Community Diversity and

Cohesion has a combination of output and outcome measures. An example is the

measure of resident perception of ethnic diversity in Hamilton presented alongside

the number of discrimination complaints to the Human Rights Commission. The use

of subjective wellbeing measures demonstrates the wider approach local authorities

are taking to measuring progress. The inclusion of both subjective and objective measures in reporting and monitoring progress is consistent with international trends and research.

The influence of the citizenship model, as discussed in the literature review, is evident in the language used in reporting and monitoring within the LTCCP. The change in title and types of measures used demonstrate the similarities to the concepts of culture proposed under an active citizenship model.

6.1.4 The Community Outcomes process 2005

Guided by the LGA 2002, council were not only expected to 'consult' with their communities to develop community outcomes but demonstrate how their services would meet the outcomes and provide monitoring on a regular basis through AP and Annual Review. The consultation process of 2005 feeding into the LTCCP 2006/16 was pivotal in two ways. Firstly, the information guiding development of community outcomes and the city's strategic framework came from recent consultation processes and was not recycled from historical data. Secondly, there were other local and national monitoring networks, and new approaches that were emerging which enabled economies of scale in terms of technology used to mine information, data collection, and local development in the technical expertise of formulating indicators from qualitative information. While there were opportunities for public input into the AP, Annual Review and future LTCCP's amongst other smaller scale methods of consultation[18], the framework underpinning service delivery and outcomes was established. The intent of this section is to explore HCC's LTCCP 2006/16 V1-2 and AR 2006/07 in the determination of service delivery and outcome alignment.

In 2004, Council invited a range of representatives from non-governmental and central agencies, iwi/Maori and others to form the Consultation Steering Group. They were to develop the process for the community consultation in 2005 and feed into Hamilton's Community Outcomes. The Consultation Steering group (as they were named), oversaw 'a visioning process'. The visioning process included focus groups, some examples were the ethnic communities listening forum, international students, environmental groups, as well as surveys and a hui hosted by Mana whenua (HCC, 2006). The consultation process occurred between May 2005 – Jun 2005, with over 3000 participants. The data was then clustered into themes underpinning the draft community outcomes. The draft outcomes were distributed in August 2005, for public feedback, with the final set of outcomes signed off by the Consultation Steering group in October 2005.

6.2   HCC's LTCCP 2006/16

The LTCCP 2006/16 begins with the overview by the Mayor and the Chief Executive, in which both state

> …predicted growth of 11,000 new homes and a population
> increase of almost 25000 people over the next ten years

(LTCCP, 2006, p.7)

Some of the themes which guided development of the ten year plan which were touched upon by the Mayor and Chief Executive in the overview were changes to the rating system, a proposed referendum on the local election system, roads, and attracting major events to Hamilton.

6.2.1 Community Outcomes and HCC's LTCCP 2006/2016

The LTCCP 2006/16 aligned HCC's Vision and City Strategic Framework with the

Community Outcomes derived from the 2005 consultation process. While other

outcomes referenced themes of cultural wellbeing and diversity, the focus is on

Outcome 4 - Safety and Community Spirit.

Table 7   Community Outcomes and Council Contribution from the LTCCP 2006-
16 (Source, HCC, 2006c)

Community Outcomes	Safety and Community Spirit 'A safe, friendly city where all people feel connected and valued' 4.1 Has safe roads and low crime rates, where people can feel secure at all times. 4.2 Promotes awareness and involvement in community activities and events. 4.3 Enables ethnic communities to feel connected and valued. 4.4 Addresses social issues and values volunteers. ***4.5 Builds socially engaged responsive communities.***
Strategic Framework	Investing in our People
Council Services	**Community Support** and Facilities, Emergency Management, Partnership with Maori, Representation and Civic Affairs, Environmental Health, Parks and Gardens, Sports Areas, Swimming Facilities.

The inclusive approach proposed by the citizenship model is evident in the

development of outcomes in the LTCCP 2006/16. This is demonstrated in Table 7,

under the title of Safety and Community Spirit, by the terms used such as, 'connected

and valued'. The outcomes reinforce the fostering of local participation and

engagement valuing social cohesion. As earlier identified, areas relevant to the

broad definition of cultural wellbeing are evident in other outcomes.

As shown in Table 7, ethnic diversity is themed under the outcome of Safety and

Community Spirit, where the emphasis is on a 'safe and friendly city where all

people feel connected and valued'.   The only community outcome within Safety and

Community Spirit that was aligned with council provision of services was 'Builds socially engaged responsive communities'. The services that are aligned with this outcome include Community Support and Facilities, Emergency Management amongst others. This will be addressed in the next section.

6.2.2 Council Contribution of Services to Community Outcomes.

The Community Outcomes developed in 2005 also led to the development of the City Strategic Framework. The City Strategic Framework was based on three "strands" - Investing in our People, Creating Identity and Prosperity and Protecting our Future. Grouped under each of the three strands were the 25 significant services which delivered council's key activities. As required under the LGA 2002 (Schedule 10, Clause 2), Council had to provide a rationale for service provision and 'show' the relationship between Council services and Community Outcomes, (see Table 8 below). Secondly, the council had to identify the effect of service provision on economic, social, cultural and environmental wellbeing. For the area of interest, Community Outcome 4 - Safety and Community Spirit, the alignment of services sat within Investing in our People – Strand A (HCC, 2006, p.68).

Table 8   Community Outcomes aligned with City Strategic Framework as per LTCCP 2006/16 **(Source, HCC, 2006c)**

Significant Services within each Strand of the City Strategic Framework	Hamilton's Community Outcomes						
	1.Sustainable and Well Planned	2.Vibrant and Creative	3.Unique Identity	4.Safety and Community Spirit	5.Healthy and Happy	6.Intelligent and Progressive City	7.Working Together
A.Investing in our People (9)	PRA			PFA	PFRA		PFRA
B.Creating Identity and Prosperity (8)	PRA	PFA	PA		PA	PFA	
C.Protecting our Future (8)	PRA					P	

Key:
(P) Provision of Facilities and Services – Takes full responsibility for funding and providing the facility/service.
(F) Funding Assistance – Provides financial assistance (e.g., grants) and/or support in kind towards organisations who provide services Council considers to be of key benefit to Hamilton residents.
(R) Regulation – Administers and enforces a range of national and local legislation.
(A) Advocacy and Promotion - Promotes the role and benefits of the significant service to Hamilton's residents and visitors; Represents the views of its residents and communities to a range of organisations, e.g., territorial local authorities, central government.
(number) in the column of significant services refers to the number of services within HCC which contribute to the city strategic framework strand

A further breakdown of the nine services, under Strand A - Investing in our People, shows community support was the only service in this strand, and the only service within the 25 services identified as meeting *Safety and Community Spirit* – Outcome 4. Of the five outcomes under this heading, *Builds socially engaged responsible communities* -Outcome 4.5 was the sole outcome that was aligned to service provision. The description of the community support services was to

> …encompass coordinating, managing, operating, and funding a range of community-based neighbourhood houses, programs and initiatives….divided into the following services: Community Assistance, Social Development - Administration, Employment and Neighbourhood Development and Youth Programme.

> (HCC, 2006, p.12)

Community Support was then divided into five distinct services. The alignment of services under Outcome 4.5 demonstrated consistency with Council plans. The monitoring of community support services comprised six measures in total. As required by the Act, Council had to report against performance measures in the AR. While considering the impact of service activity on cultural wellbeing, one of the questions that arose was whether sufficient data could be generated from performance measures to provide an analysis of the impact of services on cultural wellbeing; and what the activities and measurements were that contributed to meeting *Builds socially engaged responsible communities* (Outcome 4.5). Six performance measures (Table 9) were used to monitor activities performed by the Community Services. The measures apply financial and non financial monitoring mechanisms.

Table 9   Community Support Service - Performance measures and targets
(Source, HCC, 2006c)

	Performance Measures	Target
1.	Administer the following funding, for projects and programs that contribute to the well-being of people in Hamilton - Recurring Community Grants - The Community Assistance fund	Yearly
2.	Maintain partnerships with key organisations to Provide sustainable funding for employment programs	Yearly
3.	Achieve effective monitoring and evaluation of Community Development services, projects and activities	Yearly
4.	Achieve all projects in the action plan for the Older person, Youth and Child and Family Policies and the Disability Strategies	Yearly
5.	Complete ongoing/regular consultation to identify community needs and inform decision-making with Older Persons, Youth and *Ethnic Groups*	Yearly
6.	Review and update the Community profiles of the five neighbourhood areas in Hamilton	Three Yearly

While the performance measures did not specifically address how the outcome would be met, it provided a reference point as to the approach used by Council in delivering services to meet *building socially engaged communities* (outcome 4.5). Broadly speaking, the measures were based on building social capacity with a financial redistribution function.   This raises the questions of whose capacity is being built and how is it evidenced in the wellbeing of communities?

6.3   Financial Reporting – LTCCP 2006/16

This purpose of this section is to analyse the financial data used in the LTCCP 2006/16 VII to explore the proportion of financial resources allocated to services engaged in activities that promote cultural wellbeing. First, the process used by HCC to determine resource allocation is presented, followed by the projected costs and

capital expenditure for Community Development. This is followed by the actual reported costs as documented in the AR 06/07.

The guidelines of council decision making in financial reporting

The LGA 2002 requires Council to adopt a Revenue and Financing Policy that essentially sets out who pays for council services and how funding of services will be met (HCC, 2006, V2, p.3). The legal requirements of Council in developing the policy are prescribed by three sections in the LGA 2002:

- s.101: Financial Management: Outlines the process for making funding decisions.

- s.102: Funding and Financial Policies: Identifies the policies that must be adopted by Council.

- s.103: Revenue and Financing Policy: Details the type of information that must be described in the policy (HCC, 2006b, pp.3-11).

The Revenue and Financing Policy (HCC, 2006b, p.4) requires Council to specify the source of funding and financing of operating and capital expenditure consistent with the adopted AP. The policies and practices of both operating and capital (special and capital projects) expenditure are to demonstrate compliance with legislation and generally accepted accounting practice.

Examining the allocation of funding towards operational and capital expenditure aligned to community support services provides insight as to how cultural wellbeing was measured, funded and enacted in service provision. For this to occur, Council

was required to review all 25 significant services according to the considerations

listed below (Table 10) and detailed by the LGA 2002.

Table 10   Analysis of Significant Services against compulsory considerations as per LGA 2002 (Source, HCC, 2006b).

Community outcomes	Each service has to be aligned to a Community Outcome
Who benefits from the services?	Council must determine the proportion of private and or public benefit from provision of the service.
What is the timeframe of the benefits?	Council is required to identify length of time to benefit flow. For all activities, operating costs are directly related to providing benefits in the year they are funded and are reviewed on a yearly basis. Council will apply the intergenerational equity for benefits received from assets that span more than one generation. This is based on the concept that ratepayers should not be required to meet the costs until they enjoy the benefits.
Who causes the costs?	Council was required to consider if the cost of the service is due to the actions/inactions of a group or an individual. This is referred to as the polluter pays or exacerbator pays.
Where is the funding coming from?	Council must identify the source and type of funding mechanism for each service.

In considering the sections of the Act mentioned above, council are then required to

determine the overall impact of liability on cultural, economic, social and

environmental wellbeing.

6.3.1 In application

Using Community Support as the Significant Service and applying the considerations

referenced earlier, the following is identified using the above analysis (Table 11). By

exploring the allocation of resources to Outcome 4.5, it is noted the benefits of

community assistance and employment development create equal benefits for the

public and private sector, despite being primarily funded by ratepayers. As identified

earlier, Outcome 4.5 is not the sole community outcome aligned with cultural

wellbeing, and more analysis of the remaining community outcomes would need to occur to determine allocation of resources to cultural wellbeing activities.

The allocation of financial resources to cultural wellbeing outcomes would show whether local authorities have made the shift from 'creatures of statute' to a community governance model. At this stage, it would be difficult to ascertain without considering historical financial statements prior to the LGA 2002.

Table 11 Community Support services: Analysis based on the considerations identified in the LGA 2002 (Source HCC: 2006b)

Community outcomes	Safety and Community Spirit 'A safe friendly city where all people feel connected and valued' Outcome 4.5: A city that builds socially engaged, responsive communities.
Who benefits from the services?	For all services listed under Community Support, a 50/50 mixture between public/private benefit was identified.
What is the timeframe of the benefits?	The period for benefit for operating costs is one year. There were no intergenerational equity issues considered for community support services.
Who causes the costs?	Council identified the intent of community service is based on support rather than user pays. There were no groups that were identified as a sole contributor to the costs of this service.
Where is the funding coming from?	All but two of the services, Community Assistance and Employment Development, received 100% funding from rates. The two services identified were funded from, respectively, 6% from subsidies and other income and 94% rates; 30% subsidies and other income and 70% rates. The land use differential general rate was used. The rates for rural small and large sectors were reduced using the above rating mechanism. Using only land value percentage to determine rates would result in a disproportionate amount of costs allocated to these sectors.

In meeting section (101)(3)(b) of the Act, the **overall** funding consideration requires Council to determine for all services the allocation of benefit and rate burden across the land use sectors. This enables Council to weigh up the funding allocations on meeting social, cultural, economic and environmental wellbeing. In the LTCCP

2006/16, there was an adjustment of 2.8% of the rate burden from the commercial to residential sector, with minor changes in the others. The percentage shift for commercial rates went from 36.89% to 34.08% and residential from 59.50% to 62.66% of rate burden. The fine balancing act Council must now negotiate and show their communities is how to maintain economic growth while promoting social, environmental and cultural wellbeing. Transparency, effective engagement, consultation and participation are key themes that came through in the LGA 2002, all of which are responsibilities Council must take on board in representing and ensuring the wider needs of their communities are met.

6.3.2 Costs of service provision

The operating and capital expenditure of each strand were set out in the plan [19] and relevant for this research are the community development costs. The total projected operating costs and revenue for Community Development are listed in Table 12 as per the LTCCP 2006/16 VII for the years 2006/07, 2007/08 and 2008/09. The range of service net costs[20] within this strand varied considerably, with Parks and Gardens Services $99,944,000 to Partnership with Maori $265,000 for the year 2006/07. The intent is not to compare service operational costs but to demonstrate the wide range of services and varied reporting that would be required in aligning progress and performance measures. The widely held belief is that Council provides universal services that generate benefits across all sectors of the community. It would appear, referring to Table 12, services that have a greater proportion of capital maintenance with measurable outputs will attract increased resources. The difficulties in clearly identifying council activities that promote cultural wellbeing, and developing indicators and outcomes that encompass the vitality of culture, adds to the challenge of shifting the perception of council activities beyond water, roads and sewerage.

The relevance of measures and reporting on council key activities are just as important as the financial distribution of resources.

Table 12   Projected costs and revenue of Investing in Our People
(Source, HCC, 2006b)

Total Operating Expenditure Investing in Our People	2006/07 (000's)	2007/08 (000's)	2008/09 (000's)
Community Support	$3441	$3197	$3267
Community Facilities	$5464	$5717	$5809
Emergency Management	$785	$812	$828
Partnership with Maori	$265	$273	$282
Representation and civic affairs	$5156	$5653	$5407
Environmental health	$1585	$1585	$1619
Parks and gardens	$10723	$12651	$14043
Sports areas	$2924	$3074	$3250
Swimming facilities	$5454	$5893	$6492
Subtotal Operating Expenditure	$35797	$38855	$40997
Total Operating Revenue Investing in Our People	2006/07 (000's)	2007/08 (000's)	2008/09 (000's)
Community Support	$384	$396	$408
Community Facilities	$2592	$2671	$2834
Emergency Management	$319	$329	$339
Representation and civic affairs	$25	$198	$27
Environmental health	$566	$528	$544
Parks and gardens	$779	$803	$828
Sports areas	$128	$132	$136
Swimming facilities	$1965	$2034	$2167
Subtotal Operating Revenue	$6758	$7091	$7283
Net Cost	$29039	$38855	$33714

The financial accountability and monitoring pertinent to community outcomes and council contribution will be explored. The intent of the LGA 2002 was to enable consistency and measures of accountability by way of council activity to their community. As identified in the LGA 2002, each significant service reports against a number of financial and non-financial monitoring measures identified in the LTCCP 2006/16 and tracked in future AP and AR. The use of performance measures by each significant service provides greater transparency in demonstrating distribution of resources and function of services. The review of performance measures[21] aligned with the Community Service unit provided a mix of in-house policy orientated measures such as completed policy/projects, community facilitated forums and administration of funding. Relevant to this section was performance measure one (Table 9). The measure was used to demonstrate the administration of funding for projects and programs through the Recurring Community Grants and Community Assistance Fund. The projected funding for all projects and programs undertaken by the Community Support Unit were listed under Special and Capital projects – funded, in the LTCCP 2006/16VII (208) and identified as capital, maintenance or recurring expenditure. Specifically focusing on projects identified by performance measure one, the projected costs are for the ten year period and listed in Table 13. Ongoing monitoring occurring through the AP and AR ensures amendments or variations to the initial LTCCP are made available for public consultation.

Table 13   Projected costs over a ten year period for the Recurring Community Grants and Community Assistance Fund as per the HCC LTCCP 2006/16 V2
(Source, HCC, 2006b)

	2006/07 (000's)	2007/08 (000's)	2008/09 (000's)	Total 10yrs (000's)
Recurring Grants (SAP #71.0)	$304.	$313.7	$323.4	$343.19
Non Recurring Grants (SAP #72.0)	$209.	$215.7	$222.4	$235.94

By focusing on the activity of the Community Development unit and performance measures, it could be suggested that the funding of activities that broadly align with cultural wellbeing within this service are not directly measurable. The use of grant distribution as a financial performance measure is evidence of a relationship between the investment of resources to activities promoting cultural wellbeing as well as the number of ethnic consultation fora facilitated by HCC. Clearly this is not indicative of the approach taken by HCC to all activities; however, it does highlight the difficulties in aligning reporting and performance measures with the four well beings.

6.4   The Annual Report 2006/07

The AR 2006/07 shows actual performance of council services in meeting intended levels as identified in the LTCCP 2006/16. The alignment of Community Outcome 4.5 – Builds socially engaged responsible communities, with community services and the identified performance measures (Table 9) in the LTCCP draw on financial and non-financial monitoring to evaluate progress. This section will be used to explore the monitoring mechanisms used to measure progress.

6.4.1 Summary of the Annual Report

The Mayor and Chief Executive's letter introducing the AR 2006/07 track the progress towards key projects identified in the LTCCP overview, changes in the Mayoralty and CEO position as well as reporting on the level of confidence Hamilton residents expressed in their council as per the Quality of Life Survey (HCC, 2006). The report is divided into 13 sections describing the governance and management structure of HCC, council direction and key achievements through to Financial and Service Statements amongst others. The sections that have been utilised in this research are Council's Direction for the City, the financial overview, key achievements in 2006/07, Monitoring Council's Performance, Community Vision for the City and Statements of Service Performance. A brief summary of selected content and reporting measures will be presented. This will be used to provide a comparison against the 2007/08 AR and AP.

6.4.2 Key Achievements in 'Investing in Our People'

 Building on work performed in 2006 led to the release of eight key strategies aligned under relevant strands of the city strategic framework. Under Investing in Our People, the Social Wellbeing Strategy and Active Communities was to "…enable key organisations in the city to better understand Council's intended direction for Hamilton and provide an opportunity for them, where appropriate, to align their service delivery and planning" (HCC 2006:17). The development of the Social Wellbeing Strategy drew on representatives from key agencies and led to collective identification of areas in common and potential problem solving. The financial and non-financial monitoring mechanisms referred to in the AR were also used in the preparation of reports for Council's Finance and Audit Committee. The customer satisfaction survey programme[22] and quarterly residents'[23] survey as well as

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feedback/consultation processes were additional tools used by council to report on the performance of services.

6.4.3 Monitoring progress towards community outcomes: Community Outcome Progress Indicators

As earlier identified, sustainability indicators had been initially developed by HCC through community consultation. Council had used a number of mechanisms such as Hamilton's Sustainability Indicators, the Quality of Life in New Zealand's Cities project and involvement in national and regional monitoring projects to monitor progress and update the initial indicators. Following the LTCCP 2006/16, gaps were revealed when aligning community outcomes with sustainability indicators. Through consultation with various organisations and other monitoring projects, the gaps were addressed and the proposed community outcomes progress indicators were put out for public consultation in the proposed 2007/08 AP from March 26 to April 26 2007. The community outcomes progress indicators comprised 116 measures. Some of the initial indicators were used; however, the additional indicators were described in council documents as being closer to measuring social, cultural, economic and environmental wellbeing. All indicators were grouped under the outcome themes.

Table 14   Community Progress Outcome Indicators for Safety and Community Spirit as per the AP 2006/07 (Source, HCC, 2007b)

Safety and Community Spirit
'A safe, friendly city where all people feel connected and valued'
Hamilton people want a city that:
4.1 Has safe roads and low crime rates, where people can feel secure at all times
4.2 Promotes awareness and involvement in community activities and events
4.3 Enables ethnic communities to feel connected and valued
4.4 Addresses social issues and values volunteers
4.5 Builds socially engaged, responsive communities
- Crime (including dwelling burglaries etc)   - Road crashes and casualties   - Residents perceptions of dangerous driving as a problem   - Residents perceptions of safety in the CBD and in neighbourhoods   *Number of discrimination complaints to the Human Rights Commission*   *Residents' perception of the effect of increased diversity of lifestyles and cultures upon the community*   - Number of food parcels supplied to residents   - Unpaid work   - Residents rating of graffiti as a problem   - Number of care and protection notifications to Child Youth and Family services   *Residents sense of community within their local neighbourhood*   *Residents agreeing that it is important to feel a sense of community with others in their local neighbourhood*   - Residents' frequency of feeling isolated in the past 12 months   - Residents' involvement in social networks and groups

The indicators highlighted are those that have been aligned with cultural wellbeing.

Two indicators can be identified as being specifically attributed to Cultural

Wellbeing, such as the number of discrimination complaints to the Human Rights

Commission and Residents perception of the effect of increased diversity of lifestyle

and cultures upon the community.

I acknowledge other Community Outcome Progress Indicators may contain measures

specific to ethnic diversity/cultural wellbeing. Furthermore, it could be argued, that

providing a generic base from which to draw indicators means that there are common

themes relevant to all residents irrespective of population group which could improve

cultural wellbeing. For the purposes of this research, the focus will remain on

Community Outcome 4.5- Builds socially engaged, responsive communities.

6.4.4 Performance Measures

The selected[24] performance measures and targets are listed below (Table 15) for the

06/07 period. The change in name from community service to community

development is noted as a variation in the 2007/08 AP; however, there has not been a

change in council services delivery.

Table 15   Selected Performance Measurements aligned to the Community Outcomes Progress Indicators in the AP 2006/07 (Source, HCC, 2007b)

Vision: Vibrant Hamilton	
Statements of Strategic Intent	Investing in our People
Key Strategies	Social and Wellbeing strategy
Community Outcomes	Outcome 4: Safety and Community Spirit
Significant Service	Community Development
Services and Programmes	Social and Neighbourhood development, Employment preparation
Key Performance Measures	Key Performance Targets
1.Administer the following funding, for projects and programs that contribute to the well-being of people in Hamilton - Recurring Community Grants - The Community Assistance fund	100% of target achieved 11 recurring grants totaling $303,500 were distributed. The community assistance fund was allocated to 129 community groups at an average of $1613 per group ($209,000 in total)
5. Complete ongoing/regular consultation to identify community needs and inform decision-making with Older Persons, Youth and *Ethnic Groups*	100% of target achieved Older Persons: the Service Level Agreement with Age Concern and Frankton Dinsdale Rauawaawa Trust provides ongoing feedback. Youth: There is a strong link and ongoing consultation with the Youth Council who are representatives for the voices of young people in Hamilton. Additional research that explores the needs of young people in Hamilton has also been conducted. This has included the perspectives of youth. *Ethnic Groups: The annual Ethnic Communities Listening Forum was held with 80 participants. A quarterly Hamilton Ethnic Forum is also held at Waikato Migrant Resource Centre.*

The above table demonstrates examples of non financial and financial performance measures. Performance measure one has a redistributive function and is evaluated on the number of grants allocated within the budgeted amount. For community group representatives, financial grants contributed to some of the costs incurred with public performances, hiring hall venues for meetings or costs associated with newsletters

and special interest meetings. While the grants assisted the community to 'meet, greet and eat', on average they were reported as secondary to the goal of empowerment and self -determination. The second measure was based on consultation and engagement with specific groups. The measure was reported against the number of participants attending ethnic listening fora. As discussed within the data findings section, for some participants, their experiences of consultation and fora varied from finding consultation processes helpful to tokenistic. Both performance measures provide evidence of council engagement with their communities.

One of the questions to be asked is, do these measures demonstrate the intent of the community development unit to build '…strong, inclusive and supportive communities within Hamilton to meet identified community needs through the provision of a diverse range of programmes and services' (HCC, 2006, p.75). Second, what definitions of inclusive and supportive communities are used as a premise of service provision? A multitude of approaches have been used by HCC when perusing examples of initiatives/actions for 06/07. The emphasis of some initiatives/actions have included cross sector relationships to enact social change (the Boy Racer Action Team in conjunction with the police); direct provision of services to the community (school holiday programme); and a distributive role (Distribution of Community Assistance Grants and Creative New Zealand Grants) to develop the wellbeing of their communities. All are areas that demonstrate council engagement, but do the actions/initiatives reflect the collaborative model of partnership espoused by the LGA 2002 and consideration of the cultural worldview?

6.4.5 Results of the Community Outcome Progress Indicators - 2006

The Community Outcome Progress Indicators demonstrate the relationship between Community Outcomes and significant service provision. The indicators highlighted in Table 17 are those selected to report on Outcome 4.5: Building socially engaged, responsive communities. The data for the indicators were collected from the quality of life survey conducted in 2004 and again in 2006. The 'results at a glance' (in HCC, 2006c) showed

- an increase in the number of residents who rated Hamilton as a better place to live. This was used to measure residents perception of the effect of increased diversity of lifestyles and cultures on the community (from 46%-56%).

- an increase in the number of residents who viewed graffiti as a problem. This was used as a measure of the residents rating of graffiti as a problem (45-66%).

- A decrease in the percentage of residents who felt a sense of neighbourhood in their community (56-50%).

- a decrease in the percentage of residents who agreed it was important to feel a sense of community with others in their neighbourhood (74-63%).

The use of measures that rate perceptions of connectedness and the effect of increased diversity are relevant. Again, however, the questions to be asked relate to whom and for what purposes were the measures relevant? For the participants from Group 2 and 3, their evaluation or ranking of Hamilton as being a better place to live may have a different interpretation from others. Drawing on the participants' findings, improving their quality of life meant adaptation of dress, speech and

customs to integrate into the 'community'. Can acceptance of diversity generate an environment that fosters identity and connection through shared cultural activities or acculturation?

6.4.6 Significant service impact statements

As required by Schedule 10 (clause 2) of the LGA, Council was to provide the identified effects of service provision on community wellbeing and the mitigating actions in the LTCCP. This had to take into account the implications for cultural, economic, social and environmental wellbeing. In the AR 2006/07, for each of the significant service performance statements, Council reported on both positive and negative effects, as well as mitigating actions. Of the twenty five significant services, nineteen Council services self reported a positive impact on cultural wellbeing as a result of service provision. The types of effects were themed and picked up on addressing inequity of resource distribution, civil engagement and consultation and promoting the use of public spaces and artistic activities amongst others. Interestingly, the broad application of cultural wellbeing demonstrated an acknowledgement of the indirect service contribution to community wellbeing.

6.4.7 The follow up in the 2007/08 Annual Plan and Annual Report

The intent of this section is to follow the monitoring processes enacted through the AP and AR 2007/08 in measuring progress. The focus will be on Outcome 4.5 and relevant monitoring mechanisms. This will be concluded by looking at key developments that have affected monitoring mechanisms.

Reporting on the progress

The AP 2007/08 reported on amendments or variances to the LTCCP 2006/16. Relevant to this section was the adoption of the Community Outcomes Progress Indicators following public consultation in 2007. Secondly, the official name change from Community Service to Development is recorded along with the highlights of projects and programme. The performance measures remain the same and were on target.

As identified in the financial review of the AR 2007/08, a net surplus was reported after tax of $2.2m (2006/07 $26.2m). This included non cash vested assets received of $20.6m and capital subsidies/other capital contributions of $19.4m used to fund capital expenditure.

The comparison between the AR 2006/07 and 2007/08 shows there has been no change in either the distribution of resources or performance measures used to monitor the progress of services in meeting community outcomes for outcome 4.5.

6.5   Summary

Throughout the analysis, HCC have demonstrated over time a shift from output measures drawing on primarily quantitative indicators to outcome measures drawing on quantitative and qualitative indicators. The alignment of service provision to include both strategic and redistribution of capital in recognition of culturally diverse communities provides transparency.

Chapter 7

Data Analysis

The wider objectives of the LGA 2002 were to strengthen participatory democracy and community governance.   The broadening of the role of local authorities to promote social, economic, environmental and cultural wellbeing of their communities within a sustainable development model was consistent with the third way paradigm (Aimers, 2005; Memon and Johnston, 2008; Thomas and Memon, 2005). As directed by the Act, local authorities were required to consult with their communities to develop long term plans, identifying community wellbeing outcomes and progress indicators. Council compliance through transparency and accountability in line with the outcomes identified by the community assisted in local planning. There was, however, considerable debate as to whether the LGA 2002 had strengthened citizenship at the local level as originally intended (Allen, 1999; Reid, 2001; Thomas and Memon, 2005).

The domestic shift towards participatory democracy and community governance was an international phenomenon shared by Western democratic societies in an attempt to reignite the civic (Bennett, 2001; Brannan et al, 2006; Thomas and Memon, 2005). The 'good society' or community wellbeing would be achieved through active citizenship drawing on concepts such as social cohesion, tolerance and diversity and civic participation. The accommodation of cultural diversity within the constructs of citizenship contributed to the change of role and purpose of local authorities.

This section will bring together the findings of the literature review and the research. The initial questions posed at the beginning of the research will frame the findings

and will be discussed in the following order: the exploration of cultural wellbeing and manifestation within participants daily activity, followed by the exploration of cultural wellbeing within outcomes and indicators and lastly, discussion as to who benefits from cultural wellbeing indicators and outcomes. This will be concluded with final reflections from the researcher.

7.1 Cultural Wellbeing and manifestation within participants' daily activity

The first research question explored the interpretation of cultural wellbeing and manifestation within participants' daily activity. This question relates to the concept of cultural wellbeing as a lived experience, but draws on the UNESCO definition.

There were differences between the definition and interpretation of cultural wellbeing within literature and the description offered by participants. Throughout the literature, a variety of terms were used to describe the concepts associated with culture, such as cultural wellbeing, cultural diversity, and cultural development and vitality. This section will firstly touch upon the concepts associated with cultural wellbeing in literature followed by the concepts used by participants to describe their experiences.

Within health wellbeing literature, the cultural worldview framed a holistic model of wellbeing such as *Te Whare Tapa Wha* (Durie, 1984) and the *Fonofale Model* (Polutu Endemann, 1995). Cultural identity and wellbeing were an inherent part of the individual and interconnected with other areas of wellbeing such as the physical, mental and spiritual. The collection of cultural statistics conceptualised within Te Ao Maori such as the Maori Statistics Framework (Durie et al., 2002) drew on cultural vitality, incorporating both cultural wellbeing and development. Within

citizenship and indicator literature, cultural wellbeing was broadly aligned with the individual choosing to be part of a wider group enhancing the social capital of the wider community. This was only if the association with the collective did not act in conflict against individual autonomy.

The participants' descriptions of cultural wellbeing were thematically organised producing three primary themes. The themes were Hamilton is my Village (connectedness), Self-Determination (expressions of custom and tradition) and the Private and Public domain. The themes identify common features of belonging and were not mutually exclusive. This is not intended to offer a definitive interpretation.

7.1.1 Hamilton is my Village

The theme of Hamilton is my Village provided non-tangible features that created a sense of belonging/connection for participants within their own community. The secondary themes addressed the broad concepts of civic participation but constructed within their respective worldview. There were differences between current interpretations of belonging and the participants' descriptions. Using the example of reciprocity, cultural constructs informed relationships with other members, participants would support other community members with their time or resources based on cultural notions of reciprocity. This was not identified as work but generally phrased as part of their role within their community or attributed to cultural values. The term reciprocity could easily fall under social connectedness. It was not, however, the meaning of the word that differed but how participants drew on traditions and customs of their culture while moving within different environments. Under the umbrella of Hamilton is my Village, the secondary themes highlighted the constructs and notions of cultural wellbeing framed within the participants'

worldview. This appeared to contribute to a sense of belonging while living in a host community.

7.1.2 Self-determination

The second primary theme was self-determination. Within this theme were the tangible features of cultural wellbeing, again framed within the respective world view. Secondary themes included traditions and customs as well as space and place. The participants described features of cultural wellbeing as being able to practise their custom and traditions through language, rituals, and celebrations. Most poignantly, within all descriptions, having a space and place on the Hamilton landscape meant more than a place to meet, greet and eat; it provided a space to keep the traditions of culture and custom alive.

7.1.3 Public/Private domain

The third primary theme was that of the public and private domain. As discussed earlier, being able to practise traditions and culture was described as an inherent feature of cultural wellbeing. For some participants the absence of a place or space to call their own in the public domain and/or the negative experiences of intolerance in the public placed greater emphasis on the private domain as a space of acceptance.

All three areas identified were not mutually exclusive. A common theme in the participant interviews was the continual negotiation of cultural worldview within the multiple environments they moved within. The world view of participants framed their identity, connections and contributions guiding them through the multiple domains of everyday living. Drawing on the work of Mila-Schaaf and Hudson (2009) and Smith (1999), indigenous knowledge traditions conceptualise the vitality of culture absent from mainstream knowledge traditions. I would suggest developing

cultural wellbeing indicators and outcomes that are grounded in the lived experience. More research into the concept of culture and world view needs to be conducted.

7.2 The interpretation of cultural wellbeing into community outcomes and indicators

The second question explored the interpretation of cultural wellbeing into community outcomes and indicators within the LTCCP 2006/16.

Guided by the LGA 2002, Hamilton City Council undertook a second consultation process in 2005 engaging with more than 3000 members of the community. The ideas collected from the consultation process were then used to identify community outcomes for Hamilton City. The outcomes were identified as "goals for making Hamilton a better city in which to live, work and play" (www.myhamilton.org.nz).

As earlier identified, the community outcomes were grouped into seven themes. Each theme had a sentence describing the intent of the community outcome with a summary of points. Throughout these points were references to identity, belonging and a sharing of space and place within a sustainable development model. The outcomes were broadly set against the city strategic framework, which grouped HCC's 28 services. Each service was monitored by performance measures. The alignment of community outcomes against progress indicators with service performance measures provided internal and external monitoring mechanisms.

Through the secondary data analysis, I explored the interpretation and application of cultural wellbeing into community wellbeing indicators and outcomes. The findings would suggest HCC have shown, through their involvement in local, regional and national local monitoring programs, an evolution of cultural indicators and outcomes. From 2002 to 2006, there has been a shift from using output measures to both

outcome and output cultural wellbeing measures. There was also evidence in the reporting of not only the negative implications but 'benefits of significant service delivery' on cultural wellbeing. I would suggest this demonstrates a willingness by HCC to consider the cultural, social, economic and environmental implications of service provision to the community (even if guided to do so by the LGA 2002).

I was interested in how cultural wellbeing could be translated into indicators and outcomes to assist in council planning as part of the LGA 2002.   For this to occur I explored the process utilised by HCC to develop cultural indicators and outcomes, reviewing HCC reports. This was complemented by the findings of the qualitative research. The data collected suggests in terms of city planning processes, the Council is complying with the principles of the Act. However, consistent with the exploratory intent of the research, the data collected generated more questions.

By selecting participants from the ethnic listening forum, I assumed most groups would have a 'collective memory' of the process and potentially ongoing input consistent with the collaborative approach promoted by the LGA 2002. This was not to be the case. It led me to then ask a number of questions such as

- what were the perceived benefits for the groups that attended the ethnic listening forum ?

- how did participation improve the experience of living in Hamilton for their members?

- how do groups organise themselves consistent with their respective worldview to negotiate with external agencies?

- how can the instruments of a participatory democracy model enable diverse groups to practice their culture as proposed by Kymlicka (2001)?

- was there opportunity for representatives to discuss with their members what participation in local authority activities meant and how does it effect change?

- whose perspective is portrayed in aggregated outcome data?

These questions were pertinent when reviewing the type of indicators used to measure cultural wellbeing. As shown in the literature review, the construction of cultural wellbeing draws on subjective measures. The measures used, however, were built on the liberalist interpretation of conditions of a 'good society', such as perceptions of tolerance, cultural diversity and social connectedness. These measures I would suggest are in line with Kymlicka's (2001) perspective of social cohesion.

More research needs to be conducted into what cultural wellbeing manifests for ethnic populations living within the New Zealand political environment, and how does this occur?

7.3 Who benefits from the development of cultural wellbeing indicators and outcomes?

The third question asked, who benefited from the development of cultural wellbeing indicators and outcomes, and what might the variables be which influence the construction of cultural wellbeing outcomes and indicators?

In reviewing the literature and the evolution of cultural wellbeing indicators and outcomes, more research needs to be conducted into the historical constructs of

culture and cultural wellbeing. The development of indicators has to be considered within the context and the purpose. As history has shown, GDP became a measure of progress, having evolved during the period of the depression (Waring, 1988). The indigenous wellbeing models such as *Te Whare Tapa Wha* (Durie, 1984), *Fonofale* (Puluto- Endemann, 1995) were developed in part as a response to a health model failing the needs of Maori and Pacific peoples. In line with considering the context of the development of cultural wellbeing indicators, is it possible the measures have evolved in part due to the erosion of national boundaries and current constitutional limitations of accommodating difference. In the absence of the cultural worldview in developing cultural wellbeing measures, the outcomes and indicators are formed from within western based knowledge traditions appropriating values of difference rather than acceptance of diversity.

As explored in the literature review, data findings and analysis, the evolution of cultural indicators applied within a citizenship model were found to be based on homogenous values that were absent of a world view. The measures explored provided an indication of wider community tolerance of diversity and the number of 'ethnic' activities conducted in the public domain. However, culture is pervasive within all aspects of living, both in the public and private domain. It is suggested therefore, when considering HCC development of cultural wellbeing indicators and outcomes, that all indicators across the process are considered, due to the inter-relatedness between social, economic, environmental and cultural wellbeing. Quite possibly, other areas of wellbeing could draw on ethnic specific indicators that should be seen alongside the conditional measures of a 'good society'.

An outcome of this research, was that the end goal was not the development of cultural wellbeing indicators and outcomes but how groups that participated in the forum organised themselves to negotiate change for their communities. I had viewed the forum as a potential space where council and group representatives could come together. However, for some groups, this was clearly not the case. For only half of the groups, that space meant being able to draw on consultation processes consistent with the worldview to negotiate change.

Commentators such as Thomas and Memon (2005), Memon and Johnston (2008) have suggested the limited powers of general competence restrict local authorities in realising the full potential of their communities. I would agree, but with some reservations in terms of addressing cultural wellbeing. Being able to support citizens to participate in customs and traditions consistent within the worldview is not solely situated within the local community, but moves into the structural and constitutional barriers that are beyond the scope of local authorities and can lead into unseen tensions.

In reflecting upon the thematic analysis on the interpretation of cultural wellbeing by participants and the measures that are currently used, there is significant progress that can be made to encompass the vital and evolving concepts surrounding cultural wellbeing.

7.4   Tensions

The model of citizenship that informed the LGA 2002 promoted recognising diversity by creating socially cohesive communities within a sustainable development framework. Based on the findings, I would suggest there is an inherent tension in the interpretation of cultural wellbeing within the citizenship model. The

construct of cultural wellbeing has evolved out of Western democratic constitutions providing concepts that enable fit, or, as Tully (1995) calls it, 'accommodation' of diverse communities. For liberalists such as Kymlicka (2001), social cohesion as a component of active citizenship enables self autonomy supporting 'collective' associations.

I would suggest the findings of this exploratory research suggest otherwise. Using the rhetoric consistent within the current paradigm, the thematic analysis demonstrated tensions within the construct of the world view and living in a good society. I will discuss these in the following order: Public/Private Domain; Building Capacity and Consultation; Information Distribution and Maori.

7.4.1 Public/Private Domain

The measures drawing on tolerance and acceptance of diversity as an indicator of cultural wellbeing assume homogeneity of values. The values were framed within Western democratic perceptions of a good society. The constructs of social cohesion fail to address the experiences of those who have adapted their customs, culture and tradition to 'fit'. The accommodation of diversity by society does not address the unspoken experiences that create the shifts between the public and private domains. It is not captured by the number of complaints to the Human Rights Commission. Instead, the emphasis shifts to the private domain as the space and place responsible for maintaining cultural wellbeing. For one participant the private domain provided a space to 'switch' to their mother tongue and shift from speaking in a 'kiwi' accent. The cultural wellbeing measurements then assume homogeneous values providing a set of norms and behaviours that are acceptable within the public domain to create a good society.

7.4.2 Building Capacity and Representation

The adoption of participatory democratic principles under a community governance model has reactivated an interest in the civic (Brannan et al 2006, Thomas and Memon 2005). Delivered as an answer to the disillusionment experienced by citizens within Western democratic societies, interest in the civic has been further propelled by Putman's work in social capital. The engagement of citizens within a collaborative partnership model at a local level attempts to generate individual investment in their community.

The instruments used by local government to engage citizens in decision making may be incongruent with the cultural constructs of the worldview. An example would be the type of consultation processes. For some groups, within the constructs of their world view, consultation meant building trust, reciprocity and mutually accepted markers within the relationship for information to be shared.   This 'relational agenda' may not feature in Territorial Local Authorities consultation paradigm. The focus then shifts from the motivations of the citizen or civic duties to motivations informed by the cultural worldview.

This finding was influenced by the determination of the research loci (section 4). Accounting for the timeframes and change of leadership within communities, half of the participants could recall the forum, or who attended, while others were not aware of the forum or its relevance in relation to developing community outcomes.

Another finding related to the concept of building capacity within communities was the process used for the development of indicators. The work produced by Statistics NZ – Towards a Maori Statistics Framework – A discussion document (2002), and the Maori Specific Outcomes and Indicators (Durie et al: 2002) encompass an

approach proposed by UNESCO. The inclusion of the worldview makes the indicators relevant to the population, based on cultural vitality and shifting towards both cultural wellbeing and development measures.

7.4.3 Representation and Feedback

The dissemination of information was a role all groups perceived as vital in meeting the needs of their community to support members in actualising self determination.

For the majority of participants interviewed, the role of advocacy was on top of work and family commitments. For some, the identification of a bigger systems approach was crucial in promoting the interests of their community, as it provided an awareness of central and local mechanisms to effect change. The crossover between advocacy and contractual obligations meant representatives were required to meet the demands of two masters (Jensen and Pappilion, 2001), advocating for the wellbeing of their communities as well as being funded by social and or health service providers purchasing culturally specific knowledge to address deficits. This was at times, problematic. Clearly, for those groups that had networks across local and central agencies or access to bodies of knowledge within their own networks, there was evidence of a greater awareness of processes such as funding avenues, engagement with local and central agencies and use of fora. For processes that serve to improve civic participation and engagement, consideration needs to be given to the types of processes used by communities to disseminate information. These processes were often facilitated after work hours and on a volunteer basis and communicated in both English and the mother tongue.

7.4.4 Interests of Maori

The model of citizenship underpinning the philosophy of the LGA 2002 promotes an inclusive society. The universal recognition of cultural diversity proposed under the LGA 2002 combined with the specific cultural rights under the Treaty of Waitangi provides a complex combination of measures, outcomes and approaches that traverse local, regional and central terrain. The challenges of shifting towards rhetoric that promotes the self governing individual, with minimal analysis of the implications of structural and constitutional biases on populations previously disadvantaged by the dominant hegemony, potentially reinforces the experience of alienation.   An example may be how local authorities ensure participation of Maori and migrant groups, who traditionally were underrepresented in both local and central government. The acknowledgement of diversity in the LGA 2002 has not yet shifted the perception of some local authorities to consider alternative forms of representation or engagement, such as allocated Council seats.

I suggest this area requires more work in exploring the constructs of cultural wellbeing within a New Zealand context, specifically, a citizenship model set in the context of Treaty-based statutes, exploring the relationships with other indigenous populations residing in New Zealand.

7.5   Summary

HCC have shown a progression in the development of indicators and outcomes relevant to cultural wellbeing. This was evident in the shift from primarily quantitative to qualitative and quantitative measures as documented in the community outcomes progress measures and service performance measures. Specific to the outcome area explored, the resource distribution continues to favor

capital based investment, consistent with the perceived 'traditional activities' of council, which do not include or recognise the vitality of culture consistent with the world view. As guided by the Act, HCC's various wellbeing strategies engaging local and central agents aligned to an outcome area, demonstrate the wider approach taken to the experience of living in Hamilton. It is believed that this has assisted in developing a collaborative approach to planning, and builds on the monitoring expertise of the varied agents of central government.

The intent of the LGA 2002 rests in a partnership model between council and community. The model is based on principles of civic engagement, participatory democracy and accountability within the sustainable development framework. However, if the instruments and area used to 'mine' information specific to the experience of cultural wellbeing were limited, so too, were the measurements. The progress in developing indicators and outcomes encompassing the dynamic and evolving nature of culture is slow and a phenomenon shared on an international and national front.

In summary, based on the findings, there needs to be more research within the area of cultural wellbeing indicators and outcomes if local and central authorities are committed to improving the wellbeing of their communities.

7.6 The self reflexive researcher

The evolution of the self reflexive researcher has been an inherent part of the research process (Sections 3 and 4). On entering the field, my initial stance as an 'objective' researcher was challenged, not only by the selected methodology, but also by the participants themselves, through the research relationship formed. The change in stance that emerged in field work continued through the research stages. Sieving

through the concepts of cultural wellbeing against reported perceptions also included

checking against my own perceptions and experiences. The process of reflection

enabled engaging with the data, while being able to identify my own interpretations.

This process was central in developing the findings. In the context of research within

a public policy framework, the area selected lent itself to researcher reflexivity.

The research methodology also raised questions as to the power imbalance that arose

as a result of choosing western based models in exploring the diverse terrain of

culture. Throughout the research process, I was constantly reflecting on the work of

Fanon (1952) and Bhabha (1999) and the power of definition and by whom. In the

context of the research topic, I would propose subsequent research within this topic

area draws on culturally constructed methodologies.

Throughout the writing of the thesis, I was mindful of the tensions that would present

within an analysis of cultural wellbeing. It was challenging to find the words to

describe the 'untidyness' of the lived experience, of being identified as culturally

different in a model that proposes acceptance and tolerance. I questioned on a regular

basis whether this was a reflection of my own experiences, of the feelings of

accommodation because of difference. I found solace, however, in Bhabha's (1999)

warning on the power of postcolonial translation of modernity, in addressing culture

and difference. Bhabha suggests that differences in culture and power are constituted

through the social conditions of enunciation, the time lag that occurs in the third

space. It is in here, Bhabha warns,

> Without a transformation of the site of enunciation – there is
> a danger that the mimetic contents of a discourse will conceal
> the fact that the hegemonic structures of power are
> maintained in a position of authority through a shift in
> vocabulary in the position of authority. There is, for instance,
> a kinship between the normative paradigms of colonial

> anthropology and the contemporary discourse of aid and development agencies.

<div align="right">(Bhabha, 1999, p.359)</div>

This enabled exploration of the underlying tensions within the proposed model of citizenship, questioning not just the how, 'how is cultural wellbeing measured' but for who, 'who benefits from the interpretation of cultural wellbeing', as drawn upon from the model of citizenship.

A subsequent reflection was about the beneficiaries of research. As the researcher, the rich and varied experiences of participants added to my own knowledge. But I was aware, that too often researchers themselves become 'better' individuals for the knowledge shared, but how does it generate to the wider community? Reflecting back on the stories shared by the participants through the research process emphasised for me, the very crucial role of community participatory research and indigenous methodology.

While writing the thesis, I was reminded of memories of my late maternal grandfather on my last visit to Aitutaki. In my grandfather's kitchen, an old crème transistor radio sat next to the hot water jug. The radio went on at the same time on certain days. Similar to my father, the radio was on the loudest setting it could go to, with the sound of static interrupting the many voices arguing in Island. My grandfather with his cup of tea beside him, looking out towards the reef from the kitchen, was listening to the Cook Island House of Parliament debates. This was important to him, as local representatives from Aitutaki would speak not just to the interests of their own parties, but to the needs of the people from Aitutaki. Occasionally I would hear the 'tsk tsk,' but I knew inevitably the content would be discussed, considered and opinions expressed if there were concerns. There were

'ways' in which opinions were shared and expressed in the village, and most of them occurred not only in the meetings in churches or halls, but also in the embroidery groups, family meetings and the like.

In reflecting back to the start of the thesis, cultural wellbeing is more than customs, traditions and practices: it's the place from which we stand. Whether it happens in the garages, kitchens or private homes, the lived experience of culture is consistently negotiated by individuals in the multiple environments they move in. This is the challenge for local authorities and research bodies to capture, if the multiple realities individuals move within are to be realised.

Chapter 8

Summary

8 Introduction

This chapter concludes the thesis and will discuss potential areas for research and recommendations, followed by discussion of the limitations of the research.

8.1 Potential areas for Research

In this section, I will discuss potential recommendations and ongoing areas for research. The areas described are not mutually exclusive and do not provide an exhaustive list of further research. The first area relates to the development of cultural wellbeing indicators and outcomes and the second relates to the body of knowledge surrounding the topic area.

8.1.1 Further developments in cultural wellbeing indicators and outcomes relevant for local authorities

I would recommend further research into a framework that encompasses the ethnic world view, unearthing constructs of wellbeing and perceptions of the world. This would potentially assist in developing consultation processes that are consistent with the world view or at least create a common language to communicate difference and similarities in world view. The development of indicators would be modeled on a cultural vitality approach, thereby creating meaningful indicators not only for the policy makers, but also for individuals whose world view is culturally constructed.

The second area relates to building capacity within communities to enable self determination. This requires a whole of council approach rather than relying on one person to liaise with communities. Drawing on deliberative policy analysis and

cultural training locates awareness of council staff in working with culturally diverse populations. The changes in leadership, governance and the fluid nature of ethnic community groups adds to the challenges of ensuring groups are optimising the breadth of information available.

8.1.2 The body of knowledge surrounding the topic area

There were two areas that were identified as requiring further research.

The first area relates to research exploring the complexities of current constitutional paradigms within a New Zealand context, specifically exploring how governance models proposing active citizenship account for the rights of Maori under the Treaty of Waitangi. Already the ramifications of historical structural biases are known to have disadvantaged the needs of Maori. The potential areas of research that need to be explored are, how then is this 'citizenship' to be addressed under a governance model, and what does it look like? More New Zealand specific research in this area would consolidate the design of cultural wellbeing indicators and outcomes. As found in the literature review, there was a dearth of New Zealand based literature examining the relationship between governance type models and the interests of culturally diverse groups. Future research would assist in moving cultural wellbeing beyond the manifestations of culture to encompassing a cultural vitality approach exploring the challenges experienced by 'the other' as part of the democratic project.

The second area of recommended future research is proposed in the area of culture as a knowledge tradition in itself.   The works of Smith, L (1999) and Mila-Schaaf and Hudson (2009) were influential in contextualising culture and cultural wellbeing as a constantly evolving concept requiring recognition of indigenous knowledge traditions. This is relevant for local and central government, interest groups and non

governmental agencies, if they are to understand the multiple realities of a 'good society'.

8.2   Limitations of research

The small size of the sample group combined with drawing on representatives of 'groups' to explore the meaning of cultural wellbeing cannot be used to generalise findings across all population groups. Secondly, the cross cultural component of the research requires drawing on methodologies consistent with the ethnic group world view to ground research in the lived experience. Lastly, any type of research in this area needs to consider the groups' timeframes and internal processes in forming reciprocal relationships that underpin any form of knowledge exchange.

As demonstrated there are multiple influences that have contributed to cultural indicator and outcomes as part of local authority planning. However, in true spirit of the LGA 2002, there remains more work to be done.

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Glossary

Abbreviations

AP	Annual Plan
AR	Annual Report
FPP	First Past Post
GDP	Gross Domestic Product
GPI	Genuine Progress Indicators
HCC	Hamilton City Council
LGA	Local Government Act
LTCCP	Long Term Council Community Plan
MoCH	Ministry of Culture and Heritage
MMP	Mixed Member Proportional
MSD	Ministry of Social Development
NPM	New Public Management
UNESCO	United Nations Educational Scientific and Cultural Organisation
WHO	World Health Organisation

Maori – English words

The English interpretation of the word is provided between the brackets. With the exception of mana whenua and maataa waaka, all words have been sourced from Te Aka: Maori – English, English Maori dictionary and index by J, Moorhouse (2005).

awa (noun)	river
hapu (noun)	sub tribe
iwi (noun)	tribe
kai moana (noun)	seafood
kawa (noun)	marae protocol
kuia (noun)	elderly woman, grandmother
maataa waaka	Maori of different tribal affiliations who are living within the area/land of mana whenau group. This has also been extended by Te Runanga O Kirikiriroa to include Pacific Island people living in Hamilton/Kirikiriroa. (Source HCC, 2006 p. 91)
mana whenua	Maori who are tied to the area/land by whakapapa (genealogy) whose ancestors have lived and died there. As a result they are the kaitiaki (guardians) of that area of land. (HCC, 2006, p.91)
pou (noun)	post/pole
rangatahi (noun)	young people
tipuna (noun)	ancestor
waaka (noun)	canoe
whakapapa (noun)	genealogy
whanau (noun)	extended family/family
whenua (noun)	land

Appendix One

Question guide for semi structured interviews

Semi Structured interview questions for Council representatives and or participants who in their formal roles were part of the implementation of the consultation process.

Name
Profession
Ethnicity

What was your role in the consultation and implementation process?

How were the indicators selected?

How were participants identified to participate in the initial stakeholder group?

What process was used to identify the indicators utilized to measure cultural wellbeing?

What external/internal sources were consulted to identify indicators, consultation process?

What were the means used to encourage participation in the process?

Do you believe the consultation process employed was the only means of gathering information?

What is cultural wellbeing in your experience and how do you identify it in your daily activities?

What in your experience assists in engaging communities in obtaining meaningful feedback?

Semi Structured interview questions for representatives of a pre selected ethnic group.

Name
Profession
Ethnicity
Please describe in your own words your role in the consultation process.

Please describe in your own words your role in the consultation process.

As a representative of the cultural group that you belong too, what did you advocate as being important towards creating cultural outcomes?

How did your group identify a representative?

What were identified as the important features of cultural wellbeing by your group, by you?

How were you identified by your community to partake in the process?

How were you approached to participate, and how was it presented to you in terms of creating outcomes?

In your experience, was the process employed to obtain information effective?

What were the positive features of the consultation process?

How could the consultation process be improved?

Semi Structured interview questions for residents of Hamilton City

Name
Profession
Ethnicity

What does cultural wellbeing mean to you?

Why is this photo relevant to you? / What does this photo mean to you? / What do you feel when you look at this photo?

What are the key features in these photos that highlight cultural wellbeing to you?

What do they mean to you?

What is your knowledge of the process used to formulate cultural wellbeing?

Are you aware of the LTCCP? / What do you know about council's Long Term Council Community Plan?

How do you engage with Local Council?

Appendix Two

Information and Consent forms for participants of Group One and Two

Participant Information Sheet

AUT
UNIVERSITY
TE WĀNANGA ARONUI O TAMAKI MAKAU RAU

FOR PARTICIPANTS OF THE OUTCOMES PROCESS

Date Information Sheet Produced:

1/09/2008

Project Title

Working title: Cultural Outcomes and Community Wellbeing in the Local Government Act 2002

An Invitation

Kia Ora,
My name is Ruth Choudharey and I would like to ask you to participate in my research. The research is to explore how "cultural outcomes" were implemented in Hamilton City under the Local Government Act 2002. Your participation in this is voluntary and you may withdraw at any time without any consequences. This research would contribute towards a Masters in Philosophy through AUT University.

What is the purpose of this research?

The Local Government Act 2002 requires city councils to identify cultural well being and to plan for related outcomes. The purpose of the thesis will be to explore what factors are considered in identifying cultural outcomes in Hamilton City. I am especially interested in what it means to be part of a culture, and how a local authority can attempt to translate the feedback from community consultations into a long term consultative plan for community cultural well being. The outcome of this research would be to present recommendations to groups that were involved in the consultation process and Hamilton City Council.

How was I chosen for this invitation?

You were selected for this research based on your either one of the following, as part of your professional capacity in your role with Hamilton City Council and or involvement in implementation of "cultural outcomes" of the Local Government Act 2002 *or* as an identified representative of the group part of the consultation process to implement "cultural outcomes" .

What will happen in this research?

If you agree to partake in the research, I would be interested in your experience of the consultation process and how this assisted in interpreting cultural wellbeing for Hamilton city. I would be seeking your professional opinion as part of your role with the organisation you work with or as a leader of your community group.

What are the discomforts and risks?

For some individuals, they may feel uncomfortable disclosing information that may risk relationships with others in the community and or funding. I would encourage you to discuss these concerns with myself and or my supervisors and we will do our best to minimise potential risk.

How will these discomforts and risks be alleviated?

Any discomforts and risks will be alleviated by non publication of personal identification of information, should you prefer.. The option of a pseudonym will be provided, and your participation within the research will be confidential. As part of the research, I am unable to guarantee complete confidentiality if your opinions have been expressed in a public arena (as part of your professional capacity) which may "indicate" your identity.

What are the benefits?

I would anticipate the benefits of this research will provide the following

- Guide development of meaningful measurements that translate from the dynamic live process of cultural phenomena captured from/of groups within Hamilton City

- Identification of variables in exploration of cultural wellbeing and community outcomes that assist in enabling active participation from the community and council in their consultation process

- Information that can be utilised to assist in capturing the residents of Hamilton City to be active participants in forming the unique features of wellbeing as directed under the Local Government Act 2002

How will my privacy be protected?

As earlier identified the option of a pseudonym will be provided to maintain your privacy and confidentiality as a participant in the research.

Information that may identify you, may be information that is available to the public either through media or publications through work in your professional capacity. All attempts will be made to maintain your privacy should you prefer for your details not to be published. .

Personal information and details will remain private and confidential. The data collection and analysis will be kept in a secure location at AUT University upon completion of the research.

What are the costs of participating in this research?

As earlier identified, the initial involvement in the research may take up to 3 hours of your time in interviewing. This may also include an additional hour for follow up and or feedback either in the form of written or verbal information.

What opportunity do I have to consider this invitation?

Feedback as to participation in the research is requested within a two week period of receiving the information sheet. This will be followed up by phone call. This is to enable recruitment and selection of other participants if required.

How do I agree to participate in this research?

If you agree to participate in the research you would need to complete the Consent Form. The consent form is attached to the Information sheet. I would like to go through the form with you upon starting the interview.

Will I receive feedback on the results of this research?

Yes, you will receive feedback on the results of the research. This will be in the form of a summary report on the research findings.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, *Prof Marilyn Waring, marilyn.waring@aut.ac.nz. 09 921 9661* .

Concerns regarding the conduct of the research should be notified to the Executive Secretary, AUTEC, Madeline Banda, *madeline.banda@aut.ac.nz* , 921 9999 ext 8044.

Whom do I contact for further information about this research?

Researcher Contact Details:

Ruth Choudharey

pxh6302@aut.ac.nz

Project Supervisor Contact Details:

Prof Marilyn Waring - *marilyn.waring@aut.ac.nz. 09 921 9661*

Consent Form

For participants of Group one and two

Project title: Cultural Outcomes and Community Wellbeing in the Local Government Act 2002

Project Supervisor: Professor Marilyn Waring

Researcher: Ruth Choudharey

○ I have read and understood the information provided about this research project in the Information Sheet dated …...

○ I have had an opportunity to ask questions and to have them answered.

○ I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.

○ I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.

○ If I withdraw, I understand that all relevant information including tapes and transcripts, or parts thereof, will be destroyed.

○ I agree to take part in this research.

○ I wish to receive a copy of the report from the research (please tick one): Yes○ No○

I agree to details such as my age, ethnicity and gender being published in the research.
I agree to my name being published in the research
I agree to my role in the organisation or community group being published
I am aware all reasonable attempts will be made to maintain my privacy however the researcher cannot be responsible for opinions expressed in a public forum.

Participant's signature:
......................................…………………………………………………………

Participant's name:
......................................…………………………………………………………

Participant's Contact Details (if appropriate):
…………………………………………………………………………………………..
…………………………………………………………………………………………..
…………………………………………………………………………………………..
…………………………………………………………………………………………..

Date:
Approved by the Auckland University of Technology Ethics Committee on 8th of September 2008   AUTEC Reference number 07/230
Note: The Participant should retain a copy of this form.

Information and Consent forms for Participants of Group Three

Participant Information Sheet

AUT UNIVERSITY
TE WĀNANGA ARONUI O TAMAKI MAKAU RAU

For participants in the photo-documentary group

Date Information Sheet Produced:

1/4/2008

Project Title

Working title: Cultural Outcomes and Community Wellbeing in the Local Government Act 2002

An Invitation

Kia Ora,
My name is Ruth Choudharey and I would like to ask you to participate in my research. The research is to explore how "cultural outcomes" were implemented in Hamilton City under the Local Government Act 2002. Your participation in this is voluntary and you may withdraw at any time without any consequences. This research would contribute towards a Masters in Philosophy through AUT University.

What is the purpose of this research?

The Local Government Act 2002 requires city councils to identify cultural well being and to plan for related outcomes. The purpose of the thesis will be to explore how cultural outcomes in Hamilton City were identified and how these outcomes are measured. I am especially interested in what it means to be part of a culture, and how a local authority can attempt to translate the feedback from community consultations into measurable outcomes/indicators. The outcome of this research would be to present recommendations to key stakeholders that were involved in the consultation process.

How was I chosen for this invitation?

The recruitment and selection of those participating in the photo-documentary is based on the following process. Selection of participants is based on membership of the five populus ethnic groups in Hamilton. As a member of one of the ethnic groups, I am interested in your interpretation of cultural wellbeing. This will occur through a photo documentary and a content analysis.

The invitation to participate has been through approaching key individuals of the 5 populus groups. This has utilised the researchers own networks into the community. Your name was provided by the individual or you have been directly approached to

request participation based on my knowledge of your involvement in your community.

What will happen in this research?

Agreeing to partake in the photo documentary, means you will be provided a camera to photograph what cultural wellbeing means to you. You will then be asked to select a number of photos and discuss their relevance from your perspective. This information will then be collected and analysed to identify themes of 'cultural wellbeing'. For some people cultural wellbeing can mean areas of significance, places where people are able to meet, or an action that assist in feeling being part of a wider community. Cultural wellbeing can mean different things for different people, this is for you as a resident of Hamilton City and a member of one of the five populus groups to photograph what it means to you.

What are the discomforts and risks?

Your photos may be recognisable to others either by the people or objects in the picture. There may be the possibility that your photos may provide identifiable information about you.

How will these discomforts and risks be alleviated?

Any discomforts and risks will be alleviated by minimising personal identification of information being published. For photos that have a high content of personal information or of others, the option of a written description will occur, and the decision to identify relevant pictures is at your discretion. To assist in minimising risks and discomforts, please read the following. Should you have further concerns, please do not hesitate to contact myself direct or consult my supervisors.

Are there guidelines for taking photos?

Yes

- Obtaining consent of individuals in photos

Please ask permission of individuals known to you for their photo to be taken if they are part of a picture that indicates cultural significance. Should the person decline, please note why this photo would have been significant and this will be discussed when we meet.

- Reproduced property and intellectual property rights

Please be aware of taking photos that reproduce work that is under copyright and belongs to an individual and or company. All photos will be analysed to be sure there is no reproduction of intellectual property held in private hands, for example art and craft work, which is not available for public viewing. In the process of a private artefact, a content analysis will occur.

- Content of photos

The photos published and or discussed will not include any images and or references of abuse, pornography, cruelty to humans and or animals or illegal acts. Should

photos reveal images of the above, appropriate consultation with supervisors will occur under the guidance of AUT ethics and guidelines .

What are the benefits?

I would anticipate the benefits of this research will provide the following

- Guide development of meaningful measurements that translate from the dynamic live process of cultural phenomena captured from/of groups within Hamilton City

- Identification of variables in exploration of cultural wellbeing and community outcomes that assist in enabling active participation from the community and council in their consultation process

- Information that can be utilised to assist in capturing the residents of Hamilton City to be active participants in forming the unique features of wellbeing as directed under the Local Government Act 2002

How will my privacy be protected?

Your personal information and or details will not be published. You will be provided the option of a pseudonym to maintain your privacy. Any photos taken by you, of people known to you and have agreed to the photo may be published. The photos may make a connection to your identity, however your personal details will not be disclosed.
The data collection and analysis will be kept in a secure location at AUT University upon completion of the research. Your identity will be known only to myself and my supervisors.
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What are the costs of participating in this research?

As earlier identified, the initial involvement in the research may take up to 3 hours of your time in interviewing. This may also include an additional hour for follow up and or feedback either in the form of written or verbal information.

What opportunity do I have to consider this invitation?

Feedback as to participation in the research is requested within a two week period of receiving the information sheet. This will be followed up by phone call. This is to enable recruitment and selection of other participants if required.

How do I agree to participate in this research?

If you agree to participate in the research you would need to complete the Consent Form. The consent form is attached to the Information sheet. I would like to go through the form with you upon starting the interview.

Will I receive feedback on the results of this research?

Yes, you will receive feedback on the results of the research. This will be in the form of a summary report on the research findings.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, *Prof Marilyn Waring, marilyn.waring@aut.ac.nz. 09 921 9661* .

Concerns regarding the conduct of the research should be notified to the Executive Secretary, AUTEC, Madeline Banda, *madeline.banda@aut.ac.nz* , 921 9999 ext 8044.

Whom do I contact for further information about this research?

Researcher Contact Details:
Ruth Choudharey
pxh6302@aut.ac.nz
Project Supervisor Contact Details:

Prof Marilyn Waring - *marilyn.waring@aut.ac.nz. 09 921 9661*

Consent Form

Project title: Cultural Outcomes and Community Wellbeing in the Local Government Act 2002

Project Supervisor: Professor Marilyn Waring

Researcher: Ruth Choudharey

○ I have read and understood the information provided about this research project in the Information Sheet dated 1/09/2008.

○ I have had an opportunity to ask questions and to have them answered.

○ I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.

○ I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.

○ If I withdraw, I understand that all relevant information including tapes and transcripts, or parts thereof, will be destroyed.

○ I agree to take part in this research.

○ I wish to receive a copy of the report from the research (please tick one): Yes○ No○

    I agree to my details such as age, ethnicity and gender being identified in the research.
    I agree to my name being published in the research.

Participant's signature:

    ....…………………………………………………………

Participant's name:

    ....…………………………………………………………

Participant's Contact Details (if appropriate):

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Date:

Approved by the Auckland University of Technology Ethics Committee on 8/9/08

AUTEC Reference number 7/230

Note: The Participant should retain a copy of this form.

Guidelines for participants as part of the photo-documentary.

The list below are the agreed guidelines for participating in the photo documentary. Thank you for your agreement.

Guidelines for participants taking photos.

- Obtaining consent of individuals in photos

Please ask permission of individuals known to you for their photo to be taken if they are part of a picture that indicates cultural significance. Should the person decline, please note why this photo would be significant and a content analysis will occur, when we meet.

For photos capturing people in a public area, that have not provided consent, the photo will not be published and a content analysis will occur to ensure privacy and confidentiality.

- Reproduced property and intellectual property rights

Please be aware of taking photos that produce work that is under copyright and belongs to an individual and or company. All photos will be analysed to be sure there is no reproduction of intellectual property held in private hands for example art and craft work which is not available for public viewing. In the process of a private artefact, a content analysis will occur.

- Content of photos

The photos published and or discussed will not include any images and or references of abuse, pornography, cruelty to humans and or animals or illegal acts. Should photos reveal images of the above, appropriate consultation with supervisors will occur which will be under the guidance of AUT officers.

Consent and Release Form

AUT UNIVERSITY
TE WĀNANGA ARONUI O TAMAKI MAKAU RAU

Project title: Cultural Outcomes and Community Wellbeing in the Local Government Act 2002

Project Supervisor: Professor Marilyn Waring

Researcher: Ruth Choudharey

○ I have read and understood the information provided about this research project in the Information Sheet dated 1/09/2008.

○ I have had an opportunity to ask questions and to have them answered.

○ I understand that I may withdraw myself, my image, or any other information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.

○ If I withdraw, I understand that all relevant information will be destroyed.

○ I understand that the photographs will be used for academic purposes only and not be published in any form outside of this project without my written permission.

○ I understand that any material created by the photographs and or within the content analysis is deemed to be owned by the researcher and that I do not own copyright of any of the photographs.

○ I agree to take part in this research.

I am aware the photographs and the negatives will be destroyed at the completion of the research project

I am aware my identity will remain confidential, however, details that may allude to my identity, such as my opinions shared in a public forum, my ethnicity and my gender cannot be guaranteed by the researcher.

Participant's signature:

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Participant's name:

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Participant's Contact Details (if appropriate):

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Date:

Note: The Participant should retain a copy of this form.

[1]The English translation of Maori words have been sourced from Te Aka: Maori – English, English – Maori dictionary and index by John Moorhood (1995).

[2]There is debate as to the physical existence of Hawai'kii.

[3]Boston, J identifies the "unusual" events that surrounded the first term of MMP different to international standards in Miller (2001) New Zealand Government and Politics in Forming a Government pp 117-132 Oxford University Press, Greenlane, Auckland.

[4]Lambiri et al (2007) suggest, quality of life measures have been used by member states within the European Union (EU) as a political tool. Within the EU, comparison of economic and social performances are used to identify states that are lagging behind, in an attempt to achieve socio-economic 'equality' and convergence.

[5]To demonstrate this point, Lambiri et al (2007) identify the role of Quality of Life measures by member states of the European Union used as a political tool. At the EU level, comparison of economic and social performances are used to identify those states that are lagging, to achieve socio-economic "equality" and convergence.

[6]Brannan et al 2006 drew on Burton (2003) in describing intrinsic and instrumental benefits. Intrinsic benefits are those that are described as the benefits as a result of participation, such as personal feelings of self esteem, inclusion, shared problem solving. The instrumental benefits are those that impact on outcomes, such as Robert Putman's social capital.

[7]Recognition and protection of cultures that are brought to an established nation state (1995:2)

[8]The recognition of larger supra national organisations with cultural associations such as European Union, North American Free Trade Agreement (1995:2).

[9]The demands of national movements to be recognised as an independent nation state or autonomous political association (1995:2).

[10]Provision of first language within the public sphere, an outcome of interculturalism (1995:2)

[11]Tully phrases this as the strange multiplicity. Whereby indigenous voices have come forward to demand a hearing and a place in their own forms and ways in the constitution of modern political associations (1995:3)

[12]Constitutional institutions and traditions of interpretation have been at the exclusion of women.

[13]Refer Table1 for list of themes alongside clustering of groups.

[14]Maataa Waaka: Maori of different tribal affiliations who are living within the area/land of mana whenau group. This has also been extended by Te Runanga O Kirikiriroa to include Pacific Island people living in Hamilton/Kirikiriroa. (Source HCC, 2006 p. 91)

[15]Mana Whenua :Maori who are tied to the area/land by whakapapa (genealogy) whose ancestors have lived and died there. As a result they are the kaitiaki (guardians) of that area of land. (HCC, 2006, p.91)

[16]The six council outcome areas are identified as sustaining Hamilton environment, growing Hamilton, promoting Hamilton, experiencing arts, culture and heritage, living in Hamilton and enjoying Hamilton. These council outcomes were applied up until the LTCCP 2006-2016.

[17]The strategic areas and vision have been refined and identified through community consultation. The vision has been identified as "Hamilton will continue to develop in a sustainable way, using fewer resources to achieve more social, economic and environmental benefits for everyone in the city". The strategic areas are identified as growing Hamilton, promoting Hamilton, experiencing our arts, culture and heritage, living in Hamilton, enjoying our city and sustaining Hamilton's environment.

[18]An example being customer satisfaction with specific services and facilities, annual residents survey. (HCC:2006,63-64)

[19]For detailed information of the operating revenue and expenditure per strand refer HCC:2006: 05-207 V2)

[20]Total Operating Revenue of service subtracted from Total Operating Expenditure of service provides net cost.

[21]Refer Table 5 for a complete list of performance measures.

[22]One of the main methods used to identify perceptions of resident as to progress of council. This was undertaken by an independent research company and used telephone surveys. A total of 700 responses were collected. A customer satisfaction index was developed to interpret scores

[23]HCC is a contributing member to the Quality of Life project. A residents' survey is conducted every two years. A telephone survey was used. Results are fed into a national led project.