

INTERCULTURAL CITY

MAKING THE MOST OF DIVERSITY



a meeting of people
a wellspring of ideas

AUCKLAND CASE STUDY REPORT



DRAFT

Prepared for Auckland City Council

By Brecknock Consulting P/L, March 2006

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He huihuinga taangata he pukenga whakaaro *A meeting of people a wellspring of ideas*

(Maori proverb)

This Maori proverb encapsulates the very essence of interculturalism as “a meeting of people”, resulting in the exchange of ideas, knowledge, creativity and innovation; literally “a wellspring of ideas” and vital to the social, cultural and economic wellbeing of the people and sustainability of the city.

EXECUTIVE SUMMARY

The intercultural city concept is based on the premise that in the multicultural city we acknowledge and ideally celebrate our differing cultures. In the intercultural city we move one step beyond and focus on what we can do together as diverse cultures in shared space to create greater wellbeing and prosperity.

The international *Intercultural City* project was launched in 2004 by the UK think tank COMEDIA with core funding from the Roundtree Foundation, a not-for-profit trust with an interest in social issues. The *Intercultural City* research project in essence seeks to better understand the value of cultural diversity and the benefits of cross-cultural interaction in cities.

The identities of our cities are changing. There is a sense that the time of the intercultural idea is coming as cities increase in diversity and complexity. While the *Intercultural City* project makes no claims to solve all the problems associated with managing diversity it is seeking to better understand the conditions of diversity; the impacts of physical planning and design of cities; the access to and utilisation of services; the opportunities for interaction and sharing; and the role of local government in creating the opportunities for people to work together as an inclusive and culturally diverse community.

In 2005-2006 Auckland City Council joined with cities in Australia, England, USA and Norway as a research case study to explore the social, economic and environmental conditions associated with the intercultural city concept. The Auckland research considered questions associated with: the multicultural and bicultural nature of the city; people's perceptions of the city's openness; the potentials for cross-cultural networking and collaborative activities; the role of education in building cultural knowledge and as an environment for the nurturing of intercultural attitudes; and the creative and economic potential of cross-cultural approaches in the creative industries.

The research and consultation has revealed a complex and rich picture of Auckland as a diverse society and unique physical environment. Aucklanders feel that Auckland is generally an open and welcoming society and through the ethnic mix of the city's people it looks cosmopolitan. People from minority cultures also told us that there is a lot of ignorance about their cultures and that this creates barriers to interculturalism, involvement in civic life, and access to professional employment. It was also felt that the built environment does not adequately reflect the city's diversity or the significance of Maori culture.

The findings of the research focus on the elements that are required to create a welcoming and open society, where the “meeting of people” can take place in an environment of trust, respect and collaboration, and where the “wellspring of ideas” flows from the cross-cultural interaction and sharing of cultural knowledge.

The intercultural approach requires a commitment to “think, plan and act culturally” in a way that acknowledges and respects the city’s multicultural diversity and supports cross-cultural interaction and engagement.

This report summarises the findings of the research and draws together the outcomes from the consultation process involving personal interviews and focus groups with approximately one hundred people from across a range of sectors. The research also involved a review of current Council policies and strategies to demonstrate the potential for the integration of an intercultural approach.

Where relevant, the observations from other international cases studies have been highlighted to provide useful comparisons or supporting arguments.

The concluding chapter, Intercultural Auckland, brings together some of the suggestions gathered during the consultation process that suggest a number of small achievable steps that could be taken by Auckland to further develop an intercultural city approach where people will say that it not only feels open and inclusive but the institutions, civil society, public realm and business environment reflect that inclusiveness.

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INTRODUCING INTERCULTURALISM

The *Intercultural City* is a project with local, national and international scope. At its core is a series of local case studies of cities in England, Norway, USA, Australia and New Zealand. A publishing program is associated with the project and includes a number of “thematic studies” and a series of publications considering issues associated with existing multicultural societies and exploring the potential benefits of diversity and greater cross-cultural activity. The publications include: Book 1 *Intercultural City Reader*, edited by Phil Wood; Book 2 *Planning for the Intercultural City*, by Jude Bloomfield and Franco Bianchini; and Book 3 *More than Just a Bridge: Planning and Designing Culturally*, by Richard Brecknock. A further publication will provide a summary of the overall program and details of each case study.

The international case studies have each focused on exploring local issues while also providing pieces of the big picture to inform a comparative analysis process.

Bristol, England

The study explored the question ‘How open is Bristol?’ Methodology involved adopting the biographical approach to gathering profiles of thirty intercultural actors from the city’s past, thirty from its present, and thirty who may have an influence in the future. The findings were then reflected back to the leading public and private institutions for their response.

Tyne and Wear City-Region, England

The study undertaken for the Tyne and Wear City-Region examines the question of whether cultural diversity is one of the contributory factors to the success of a competitive city-region. It reviewed evidence from around the world that there is now a global market for knowledge and skills and that the cities which can make themselves ‘talent magnets’ through a combination of economic, social and cultural factors, will outperform those which remain homogeneous, mono-cultural and less open to the outside. The study explored how a city region might move towards becoming an intercultural city. It acknowledges that whilst by UK standards the Tyne and Wear City-Region is not diverse, the last decade has seen the old model of cities based on Commonwealth immigration superseded by one of global migration and the report sets out to reappraise the city in this new context.

London Borough of Lewisham, England

This project focused on local development studies and master planning techniques from an intercultural perspective, exploring ways that intercultural thinking can enhance and develop the public realm in order to better meet the needs of an increasingly diverse community. In recognition of its rich and evolving cultural diversity Lewisham wishes to develop a new intercultural sense of place through more culturally appropriate processes of consultation and planning. The study explored consultation strategies and techniques to engage new partnerships and intermediaries in order to improve Council’s understanding of its diverse communities.

Tower Hamlets, England

Local government in Britain has to date failed to effectively listen to and consult with their increasingly diverse populations. In most cases they have failed to establish platforms for genuine intercultural dialogue and therefore do not reflect the complex reality of contemporary Britain. The focus of this study was to explore the process of consultation and engagement through an intercultural lens.

Oslo, Norway

The case study in Oslo, Norway, investigated the critical success-factors for the contribution of ethnic diversity to economic development and the creation of value. The research explored areas of current economic activity to establish where there was intercultural innovation and to what extent local intercultural agents and networks have the capacity to support an intercultural creative milieu. It also sought to establish to what extent Oslo can benefit from its ethnic diversity and what the city can do to support a sound and stable development process through the establishment of ethnically diverse partnerships.

Brammen, Norway

Also in Norway a case study was commissioned in the city of Brammen to explore ethnic diversity and entrepreneurship. The aim was to develop a better understanding of the social, economic and cultural capital of immigrants and examine how the immigrants' potential for innovation and entrepreneurship may be developed and brought to use in the community.

Minneapolis-St Paul, Pittsburgh and Oakland, USA

Research into intercultural city issues in the cities of Minneapolis-St Paul, Pittsburgh and Oakland explored the role of city government in attracting and retaining new immigrants and better understanding the benefits that immigration brings. The research particularly considered recent migration of both Hmong and Sudanese refugees and the impact they have had on the study cities.

Logan, Australia

In the Queensland city of Logan the major focus of the *Intercultural City* case study was on the spatial, social and economic dynamics of settlement and population distribution across the suburbs of Logan and what this means for Council's planning and policies. In Logan, unlike many Australian cities there has been limited clustering of cultural and linguistic communities. The study considered to what extent intercultural mixing rather than clustering assists or hinders the development of a sense of belonging in Logan by ethnic minorities. The study also sought to understand what the conditions are that have encouraged migrants to settle throughout Logan rather than gather in geographic/cultural clusters.

Auckland, New Zealand

The aim of this study was to better understand how an intercultural approach contributes to economic, cultural, and social wellbeing. In economic terms this means considering how diversity contributes to innovation, creativity and entrepreneurship. In social and cultural terms the study investigated how diversity influences the conditions that encourage intercultural networks, the benefits of cross-cultural activity and how an intercultural approach can sit alongside the bicultural approach.

Intercultural City Project Approach

The aim of the project was to draw conclusions which will both support policy makers at the local level and to contribute, through comparative analysis, to the wider understanding of these complex but vital issues.

In the context of the international study, multicultural is considered to be the recognition and the right of cultural or linguistic communities to retain, express and celebrate their cultural differences. The term intercultural is used in the context of people from different cultural backgrounds coming together in a common desire to build on the cross-cultural potential of a multicultural society with its ethnic and cultural diversity.

The notion of interculturalism as a planning concept has previously been proposed by cultural theorists such as by Bianchini, Bloomfield and Sandercock. In *Reconsidering Multiculturalism: towards an intercultural project* Sandercock [2004] discusses interculturalism as an approach that goes beyond multiculturalism and calls for equal opportunities and respect for existing cultural differences. It focuses on the need for a pluralist re-thinking of public space and civic culture linked with innovative and creative economic development for all citizens regardless of their ethnic origins.

Bloomfield and Bianchini [2005] and Sandercock [2003] have written about the different definitions and the multicultural policy approaches taken by national governments.

Bloomfield and Bianchini in the *Intercultural City Book 2: Planning for the Intercultural City* [2005] identify: "corporate multiculturalism" in countries such as Britain and the Netherlands; "civic integration" in France; the "melting pot" approach and drift to ethnic essentialism in the US; "ethnic nationalism and the *Gastarbeiter* system" in Germany; and the Southern European "laissez-faire unregulated regime".

Sandercock quoted in the *Intercultural City Book 1: Intercultural Reader* [2005] states that multiculturalism "is no single doctrine" rather a number of different responses to diversity and to political strategies and imperatives. She proposes the following as examples of the range of multiculturalism:

Conservative multiculturalism insists on the assimilation of difference into the traditions and customs of the majority. Liberal multiculturalism seeks to integrate the different cultural groups as fast as possible into the 'mainstream' provided by a universal individual citizenship... Pluralist multiculturalism formally enfranchises the differences between groups along cultural lines and accords different group rights to different communities within a more...communitarian political order. Commercial multiculturalism assumes that if the diversity of individuals from different communities is recognized in the marketplace, then the problems of cultural difference will be dissolved through private consumption, without any need for a redistribution of power and resources. Corporate multiculturalism (public or private) seeks to 'manage' minority cultural differences in the interests of the center. Critical or 'revolutionary' multiculturalism foregrounds power, privilege, the hierarchy of oppressions and the movements of resistance. [Sandercock 2004]

In *Cosmopolis II: Mongrel Cities in the 21st Century* Sandercock quotes Castles and Miller [1998] as arguing that "multicultural citizenship appears to be the most viable solution to the problem of defining membership of a nation-state in an increasingly mobile world". Australia, Canada and Sweden are nominated as examples of this approach to multiculturalism. Sandercock also argues that the "mongrel cities" will be

those cities that have an “acceptance of, connection with, and respect and space for ‘the stranger’”. She says such an environment provides the potential for new “hybrid cultures and urban projects” to occur.

Interculturalism aims to create city policies and environments that encourage that “hybrid” cross-cultural dialogue and promote cultural, social, political and economic innovation. It is seeking to enhance the interaction between cultures not simply respect and support peoples right to diverse cultures.

The UNESCO Universal Declaration of Cultural Diversity 2001 includes statements that stress the importance of building positive multicultural approaches:

.... respect for the diversity of cultures, tolerance, dialogue and cooperation, in a climate of mutual trust and understanding are among the best guarantees of international peace and security.

[UNESCO Universal Declaration of Cultural Diversity, 2001]

... intercultural dialogue is the best guarantee of peace and to reject outright the theory of the inevitable clash of cultures and civilizations.

[UNESCO Universal Declaration of Cultural Diversity, 2001]

In addition to the importance of developing respect for cultural diversity, it is the belief of the international study team that the intercultural city must go beyond passive notions such as tolerance and coexistence to more active approaches that build cross-cultural dialogue, cooperation and mutual growth. The intercultural city is about inclusiveness and developing genuine dialogue between people from diverse cultural and linguistic backgrounds to create an environment that encourages and supports social, cultural and economic development and well-being.

As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations.

[UNESCO Universal Declaration of Cultural Diversity, 2001]

In the intercultural city cultural diversity should be seen as the basis for building a sustainable eco-system of interwoven culturally diverse lives. A narrow approach to the multicultural city may result in cultural groups only gaining civic recognition through celebration at times of spiritual or cultural festivals, while at other times people lead parallel lives with little or no contact with others from different cultural, linguistic or ethnic groups.

The question of parallel lives is one that is being given a great deal of thought across the world. Recent events such as the London bombings, the Paris riots, the images of the racial divide in the USA from cyclone devastated New Orleans, and the Sydney's Cronulla Beach riot have highlighted the negative side to cultural separation within society.

Writing about the racial situation in Britain following the July 7 2005 terror attacks on London, Trevor Phillips, chairman, Commission for Racial Equality, stated: “We are sleepwalking our way to segregation. We are becoming strangers to each other and leaving communities to be marooned outside the mainstream.”

In a recent article in the Guardian newspaper titled *A segregated society is a divided society*, Ted Cantle, who chaired the independent Community Cohesion Review Team in 2001 provided his insight into the situation of black and minority ethnicities in Britain:

There is an element of "self-segregation" as some people will prefer to live in an area dominated by their own ethnic or faith group. However, these "choices" are often constrained by socio-economic factors, the lack of appropriate social and cultural facilities, the location of suitable schools and, most of all, by real concerns about the lack of safety and security in other areas. The "preferred areas" will always be an odd choice, as they contain the poorest housing and have the worst overall environment.

Some degree of "clustering" is not a bad thing. If we are serious about preserving cultural identity, then a critical mass of each community will be necessary to support different places of worship, shops and social facilities. However, the "segregated" communities that we know today are so dominated by particular groups that the possibility of contact with the majority population or another minority group is limited. These "parallel lives" do not meet at any point, with little or no opportunity to explore the differences and to build mutual respect, let alone to see them as enriching our communities. Meanwhile, racists can easily spread myths and false rumours and use this ignorance of each other to demonise minorities. [Cantle 2005]

Fundamental to the Auckland project was gaining an understanding of people's perceptions of Auckland as an open and welcoming city and society. The study also sought to understand the extent to which an intercultural approach to cultural diversity is a source of innovation, creativity and entrepreneurship, and how this can become a positive force releasing new energy and resources for the development of Auckland.

In economic terms this relates to how it contributes to innovation, creativity and entrepreneurship. In social and cultural terms this relates to the conditions that will encourage intercultural networks and enable benefits of intermixing between cultures to be realised. In addition the study considered how an intercultural approach can sit alongside the existing bicultural nature of New Zealand society.

The economics of diversity are a significant consideration in the intercultural city study especially in terms of the creative industries and knowledge economy. There is some evidence from the United States that diverse cities also tend to be the most competitive cities. Richard Florida has explored this issue in the *Rise of the Creative Class* [2002] with his concept of the "3 T's" of economic development; Technology, Talent and Tolerance. In order to provide a means of measuring the range of factors Richard Florida believes constitute a creative city he proposes the use of creativity indexes in undertaking comparative research into US cities.

These include the High-Tech, Innovation, Talent and Creativity indexes that one might expect but also includes the Gay, Bohemian, Melting Pot and Diversity indexes.

Florida's basic argument is that levels of creativity and innovation are linked to the openness and tolerance of the environment where creative people work. He has brought together measures of population diversity with measures of creative outcomes such as the number of patents registered to provide an overall creative city rating.

Those who choose to leave their countries are predisposed to risk and can be thought of as "innovative outsiders". It seems obvious too that people and groups facing obstacles in traditional organizations are more likely to start their own enterprises, and the facts bear this out. Roughly one-quarter of new Silicon Valley businesses started since 1980 were founded by immigrants, according to Saxenian's study, a figure that increased to 30 percent for businesses started after 1995. In my hometown of Pittsburgh, Indian entrepreneurs have founded a large share of high-tech startup companies. As a result, cities across the United States have stepped up their efforts to attract immigrants. While companies scramble to obtain visas for new recruits, entire inland regions in the United States—which normally don't get many immigrants—are actively encouraging immigration to build their economies. The Minneapolis-St. Paul region is one example, and the state of Iowa has declared its intention to be "the Ellis Island of the Midwest", while Philadelphia wants to attract immigrants as "replacement people" Pittsburgh leaders are trying to attract more immigrants from India. [Florida 2002]

The international *Intercultural City* study team believes that in the corporate world the 'business case' for diversity especially the concept of "productive diversity" has now largely been made. Companies realise that they need to recruit from the widest possible talent pool in order to stay competitive and that their innovative edge is actually sharpened by the creative tension of bringing diverse cultures, skills and mindsets together.

The report *The Integration of Highly Skilled Migrants into the Labour Market: Implications For New Zealand Business* [1998], prepared for the New Zealand Immigration Service by the University of Auckland, states:

Adequate supplies of highly skilled labour are a sine qua non for technological advancement; they are also potentially a key catalyst for such growth. Migration allows these supplies of labour to move to challenging new opportunities. In New Zealand, however, the evidence from existing sources suggests that we underutilize skilled migrant labour. There is concern that we place obstacles in the way of its effective incorporation into our labour markets, and that, in the case of the Information Technology sector, for example, we stand to limit our growth potential if we do not recognise the opportunities offered by highly skilled migrants.

There is a growing recognition that migration and diversity are critical in maintaining a vital economy. In Australia, the Federal Government has actively pursued a policy of productive diversity. The report *Multicultural Australia: United in Diversity* states:

In the knowledge-based economy of this millennium, where people are the key to a nation's productivity and competitiveness, Australia's multiculturalism is a most valuable resource. It encourages diversity in ways of thinking and stimulates innovation and creativity. It helps us to forge links with the rest of the world that can deliver increased trade and investment through the expansion of markets and the development of diverse goods and services. [Multicultural Australia: United in Diversity, 2003]

The focus on productive diversity in Australia is based on the understanding that workforce diversity can enhance market understanding, stimulate creativity and foster innovative thinking. Cultural diversity enables employees to provide different perspectives for the performance of creative tasks. In addition, it is proposed that employees who feel valued and supported by their organisation tend to be more

innovative and such companies benefit from the superior performance benefits of culturally diverse teams, especially when they are engaged in complex tasks requiring innovation and creativity.

... look at the case of Oakland, California, a city of 400,000. About forty percent of Oakland's residents are born outside of the U.S. It is a Mecca for immigrants. The city's downtown boasts a vibrant Asian community, drawing especially on immigrants from Hong Kong, mainland China and the Philippines. In the 1970s and 1980s, the city spent tens of millions of dollars in an ambitious "redevelopment" project that resulted in a waterfront mall, a convention center, office buildings and a mammoth hotel. But these additions didn't reverse the decades-long decline of Oakland's center. What's brought people streaming into the downtown on weekends, especially, are immigrants energies, tastes and most importantly, money. Today, Oakland's "Chinatown" is booming, fuelled by investors from Hong Kong and the many Asian-Americans who live in Oakland and surrounding smaller cities. Asian immigrant leaders in downtown also shrewdly forged political alliances. [Zachary 2005]

As can be seen from the issues raised in this introduction the intercultural city is a complex mix of political, social, physical and economic issues and is very much a work in progress. Each city being studied is grappling with the rapidly changing global environment and ever increasing diversity. They will evolve their own appropriate models of multiculturalism and interculturalism; draw the social and economic benefits; and evolve new approaches to urban development.

The involvement of Auckland in this international study provides a framework within which to consider local issues in a global context and will contribute interesting Auckland/New Zealand specific perspectives on interculturalism to the international research.

International Case Study Findings

Research across the international study has identified a number of consistent elements or preconditions that need to exist in order for interculturalism to prosper. These are:

Acceptance of multiculturalism: to recognise that while a community might be demographically diverse, interculturalism relies on there being a level of acceptance of multiculturalism as a social policy. Multiculturalism recognises and celebrates cultural diversity, accepts and respects the right of all citizens to express and share their individual cultural heritage through their way of life, their food, celebration and visual expression through artefacts or culturally responsive design. If a city is to be truly multicultural then multiculturalism must not be restricted to the ethnic minorities it must be inclusive of all citizens and provide equal access to civic participation.

At the core of multiculturalism as a daily political practice are two rights: the right to difference and the right to the city. The right to difference means recognizing the legitimacy and specific needs of minority or subaltern cultures. The right to the city is the right to presence, to occupy public space, and to participate as an equal in public affairs. [Sandercock 2003]

Openness: to a large degree the notion of openness can be a highly personal one, for example there are places in many cities where even locally born residents might feel

alienated and insecure. Feelings of openness can be associated with: interpersonal relationships; interaction with groups or organisations; attitudes expressed by social, religious, business or political institutions; and by the planning and design of cities. Alienation and isolation can be the result of both the physical design of the built environment creating places that say “no” or by the attitudes experienced in dealing with people in the street or in positions of power.

Reducing fear and intolerance can only be achieved by addressing the material as well as cultural dimensions of ‘recognition’. This means addressing the prevailing inequities of political and economic power as well as developing new stories about and symbols of national and local identity and belonging. [Sandercock 2003]

Sense of self: to engage with others one needs to feel secure and accepted in one’s community and have access to the same opportunities as all citizens. This means feeling a sense of entitlement to partake in anything one wishes to. In order to participate in intercultural exchange and draw creativity and innovation from the encounter there needs to be a sense of self-worth. As one respondent stated: “People need to find their own identity first, then renegotiate what their culture means in the new environment while maintaining their specialness.”

A sense of belonging in a multicultural society cannot be based on race, religion, or ethnicity but needs to be based on a shared commitment to political community. Such a commitment requires an empowered citizenry. [Sandercock 2003]

Mutual need: to make the ‘common good’ case for interculturalism. The proposition is that an intercultural approach to policy and planning can assist in enhancing social cohesion and building an inclusive community through increased cultural awareness and understanding of others.

Cultural diversity as a positive and intercultural dialogue is a necessary element of culturally diverse societies. No culture is perfect or can be perfected, but all cultures have something to learn from and contribute to others. Cultures grow through the every day practices of social interaction. [Sandercock 2003]

Approach to Indicators

The international study team has considered the question of what indicators might be required to provide an evidential base and a mechanism for ongoing measurement. Consideration has been given to both qualitative questions such as “do you feel the city is open and welcoming?” and quantitative questions such as “the degree of representativeness” across government or in education.

The long term goal of the study team is to develop a realistic set of indicators that can be used to guide future intercultural approaches by nations and cities. This is obviously going to be difficult beyond very broad measures. Initially the simple focus on measuring the issue nationally and locally will provide the basis for benchmarking and undertaking comparisons over time. It will provide a means of discussing why some cities are more open than others and what impact that openness has.

At this stage the *Intercultural City* project is aiming to provide a starting point through the development of a checklist of criteria/questions that can be checked comparatively to get a ‘reading’ of the openness of countries and cities within them.

Three groups of indicators have been identified as important in building up a picture of the intercultural city. These are Indicators of Multiculturalism, Indicators of Openness and Indicators of Interculturalism.

Indicators of Multiculturalism

The study team is seeking to establish indicators of multiculturalism that can be used to describe “the population mosaic focussing on who is there, where they live and what they do” [Comedia 2006]. Indicators of Multiculturalism will include quantitative data that exist in most cities through the census. The level of detailed information that can be collected from one census to another will depend on the census questions of ethnicity, place of birth and linguistics.

Indicators of Openness

The study team has identified four key areas of openness that need considering. These are: openness of the institutional framework; openness of the business environment; openness of civil society; and openness of public space.

Openness of the Institutional Framework: relates to the policy, regulatory and legislative environment and might include both qualitative and quantitative assessments. For example, it would be important to go beyond identifying the existence of policies to also measure their implementation and effects. The English research found that while there are non-discriminatory policies in place for the customs service in reality there was evidence of discrimination on the basis of colour with regard to searching and questioning of entrants to the UK.

Openness of the Business Environment: relates to issues such as employment opportunity, access to training and diversity of management. The means of measuring this at a city level might be through the local chamber of commerce reviewing their membership to establish the ethnic composition of staff and leadership positions and cultural awareness training in a sample of the major and smaller companies in their membership.

Openness of Civil Society: relates to cross-cultural economic, social, cultural and civic networks which could possibly be measured from observation and interviews to establish the level of ethnically and culturally mixed business associations, social clubs, religious groups, political parties and movements. Positive cultural representations or images of the ‘other’ in the media, the number of minority broadcast channels and minority programmes within mainstream public service broadcasting can also be indicators of openness. In addition, indicators could be established to measure the education environment by collecting information on the inclusion of diversity in the overall curriculum and how many school children are learning foreign languages or the percentage of overseas or minority ethnic students in university.

Openness of Public Space: relates to the collecting of information on the quantity of privatised, controlled or democratic public space. The indicators might measure mixed housing and neighbourhoods; safety and mobility of ethnic minorities in all areas of the city based on crime statistics; the level of open access to facilities such as libraries and cultural venues in the city centre and feeling of cultural inclusiveness in public space; and an assessment of perceptions of the city centre, such as which institutions are welcoming and which forbidding.

Indicators of Interculturalism

The indicators of interculturalism might be measures of inter-marriage; social and cultural mixing; crossover networks; new businesses, jobs, products which embody cultural cross-over or fusion. The presence of intercultural literacy programmes in public administration or the recognition, training and remuneration of the skills of bi- and multi-lingualism in the business environment might also be viable indicators. Physical indicators might be the existence of iconic buildings, styles of architecture, landscape design or public art in the city centre that draws on culturally diverse histories and traditions.

A CITY OF DIVERSITY

Collaborative Research Proposal

The *Intercultural City* project was undertaken during 2005-2006 as a collaborative research project between Auckland City Council and Brecknock Consulting [Comedia's Australian associates]. The project included three phases, the first being a desk based review of Auckland's demographic profile from a cultural perspective and a literature search to establish the scope of current thinking on multicultural and intercultural debate and writing in New Zealand.

The second phase involved one-on-one consultation and a series of focus group sessions. Finally, the outcomes of the research and consultation were analysed and compared with the findings from other case studies.

The Auckland research proposal developed by Auckland City Council and Brecknock Consulting included the following parameters:

- **Ethnic cultures** – research will focus primarily on six to eight of the most numerous ethnic cultures (including NZ pakeha¹, Maori, a Pacific Island culture, and an Asian culture).
- **Creative industries sector** – innovation, creativity and entrepreneurship are concepts particularly relevant to the creative industries; there could be significant potential to realise the benefits of intercultural mixing through this sector with particular attention on the CBD
- **Education sector** – this is likely to be an important sector for interaction between cultures and for developing intercultural networks. For instance schools are places where there is potential to facilitate intercultural dialogue and exchange, cross-fertilisation across cultural boundaries, and reciprocal understanding. How can this potential be realised particularly in relation to the tertiary education sector in the CBD?

A key proposition is that for interculturalism to take place the city must be home to an open and secure multicultural society. In some circumstances there might be very little intercultural activity even though there is a diversity of ethnic and linguistic communities, especially where communities have clustered in cultural quarters. The study sought to gather people's perceptions and evidence of the conditions that support and encourage intercultural activity. Including approaches to city making that lead to a heightened sense of openness and an environment that encourages cross-cultural dialogue; and to build an inclusive environment in Auckland that provides opportunities for people to interact and benefit from the wealth of experience and difference in values, creative thinking and knowledge.

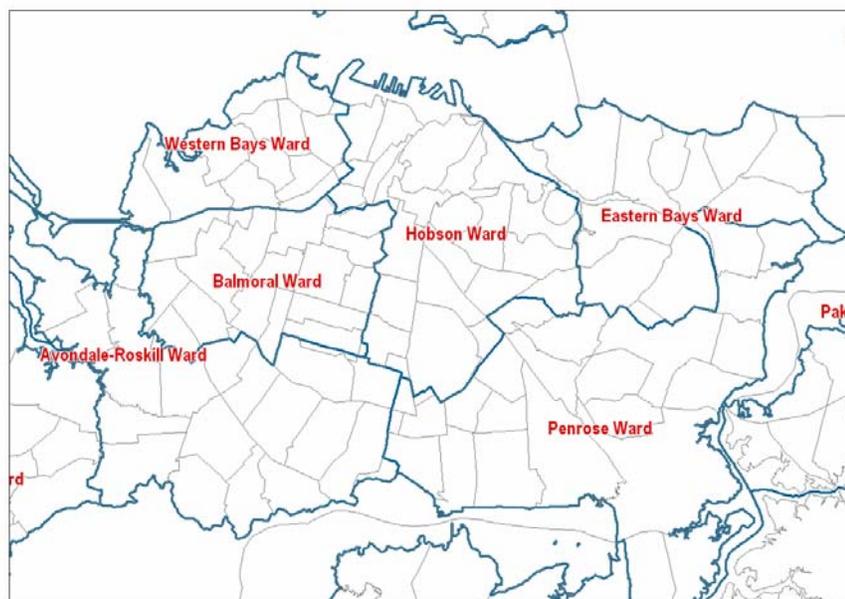
¹ Pakeha: descendants of settlers from Britain and Europe - Patrick Snedden 'Pakeha and the Treaty', 2005

Demographic Research

The first phase of the project involved a research study into Auckland's demographics, a literature search of academic writing and a review of relevant city reports and central government policy documents.

The demographic research study gathered statistical data and mapped the information across Auckland City. For electoral purposes the city is divided into a number of units called Wards. The study mapped the collected data across the Western Bays Ward, Hobson Ward, Eastern Bay Ward, Balmoral Ward, Avondale-Roskill Ward and Penrose Ward. The study was undertaken by an Auckland based consultant² commissioned by Auckland City.

The ward boundaries are shown by the dark blue outlines on the map below and the Statistics NZ Census Area Unit boundaries are shown by the light blue outlines.



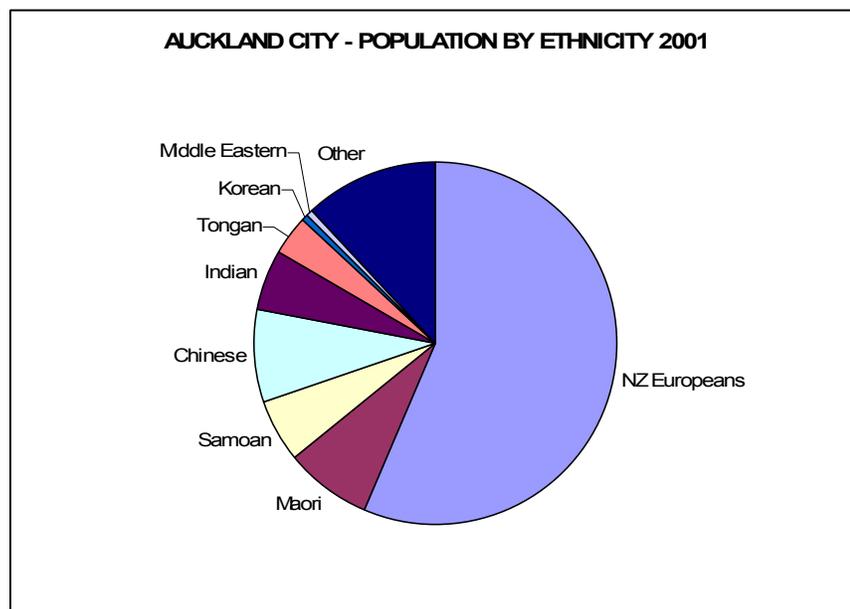
² Kudos Organisational Dynamics

The statistical analysis was undertaken within the following classifications:

- Distribution by Ethnicity
- Age Composition by Ethnicity
- Religion
- Qualifications by Ethnicity
- Income and Employment by Ethnicity
- Industry by Ethnicity

The following section presents a number of key findings from the research and analysis of statistics gathered from Statistics New Zealand which were considered of relevance to the *Intercultural City* case study. It includes statistics on the overall Auckland City population and focuses on eight ethnic groups NZ European, Maori, Samoan, Tongan, Chinese, Korean, Indian and Middle Eastern.

Auckland City with its total population of 367,734 [2001 census] is home to 181 ethnic groups. While many of these groups are small in number Auckland's multicultural make-up does include a number of quite significant groups such as the Chinese and Maori who make up approximately 8% of the population.



Distribution by Ethnicity

The analysis of the census population statistics by ethnicity, in both Wards and Census Area Units, provided a graphic illustration of the distribution of people across Auckland.

These diversity maps highlight the concentration patterns of ethnic groups in different areas of the city. NZ European, for example, makes up close to 50% or more of the population in all six Wards with the highest concentrations in the Eastern Bays Ward

and Western Bays Ward. The highest Maori concentration is in Penrose Ward and Chinese in Hobson Ward.

While the mapping shows an even distribution of diversity across the city, few Census Area Units record a high proportion of people from four or more of the eight ethnicities reviewed. The main diversity clusters [high concentration of at least five ethnicities] appear to be in Penrose and Avondale-Roskill Wards.

It is likely that factors such as cost of housing stock, concentrations of public housing, established communities of interest and location of places of worship, would all be contributing to the settlement pattern of migrants and distribution by ethnicity.

The three examples below show distribution for NZ European, Maori and Indian population statistics by Census Area Units. They demonstrate how the areas of greatest concentration are distributed across the city.

The NZ European distribution map below shows the highest concentrations in the Western Bays, Hobson and Eastern Bays Wards.



NZ Maori distribution map below shows the highest concentrations in the Census Area Units located mainly in the Eastern Bays and Penrose Wards.

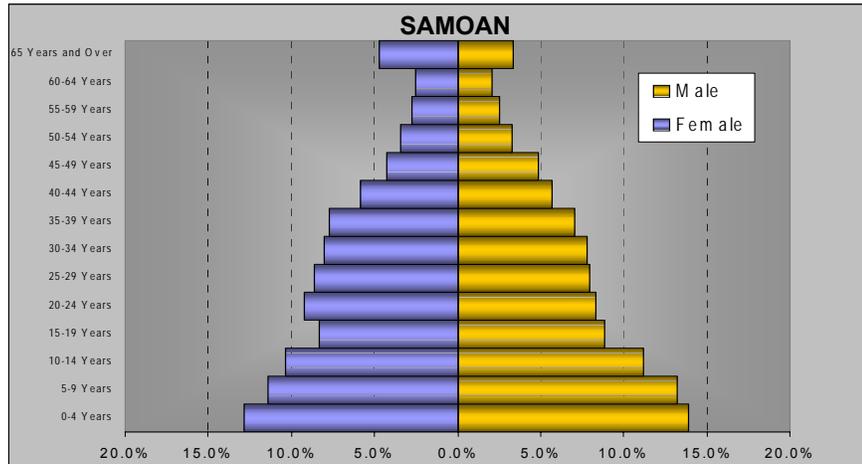


NZ Indian distribution map below shows the highest concentrations in the Balmoral, Avondale-Roskil and Penrose wards.

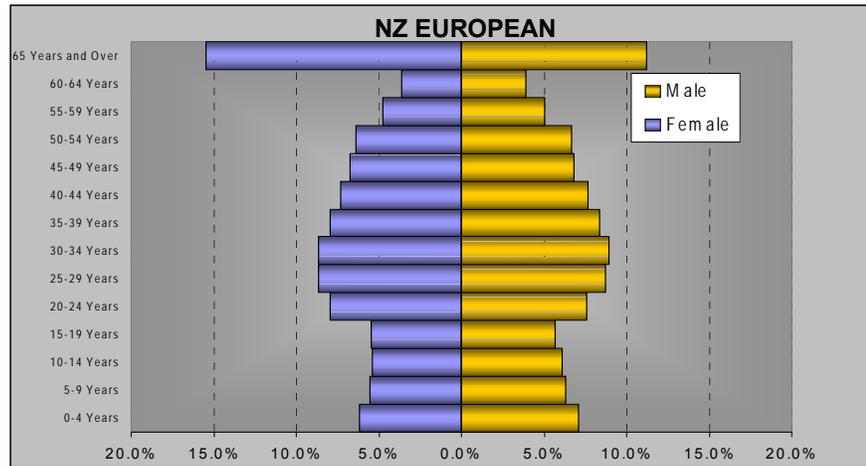


Age Composition by Ethnicity

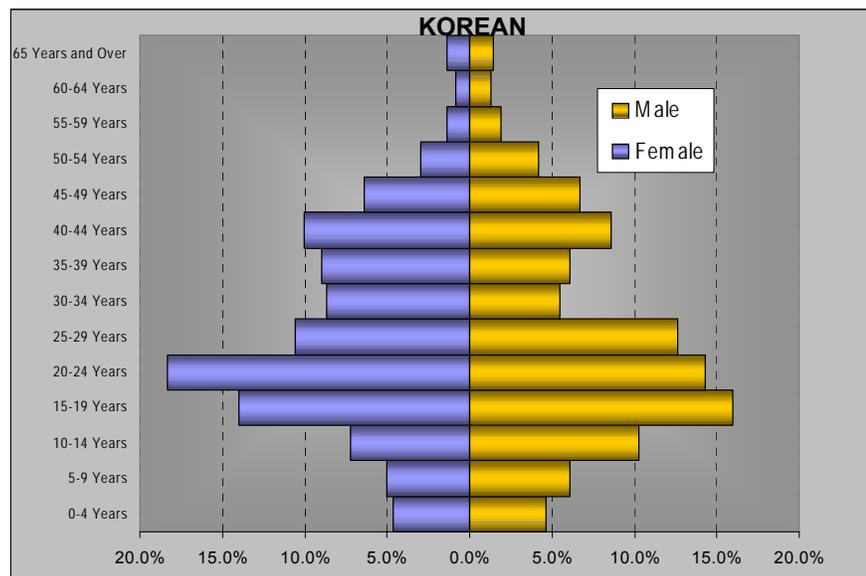
The statistics show that there is a considerable disparity between ethnic groups at either end of the age spectrum. For example there is a very high proportion of children and young people in the Samoan and Tongan communities where the median age is in the 24 and 23.1 years respectively. High birth rates in these communities will have significant future impacts, especially if the trend continues, on the nature and make-up of Auckland's society and implications for planning to meet the needs of a large number of young people in the city.



In the older age groups there is a very significant difference in the 65+ year patterns with very high numbers in the NZ European population compared to all seven of the other study groups. The median age for NZ European is 35.6 years.



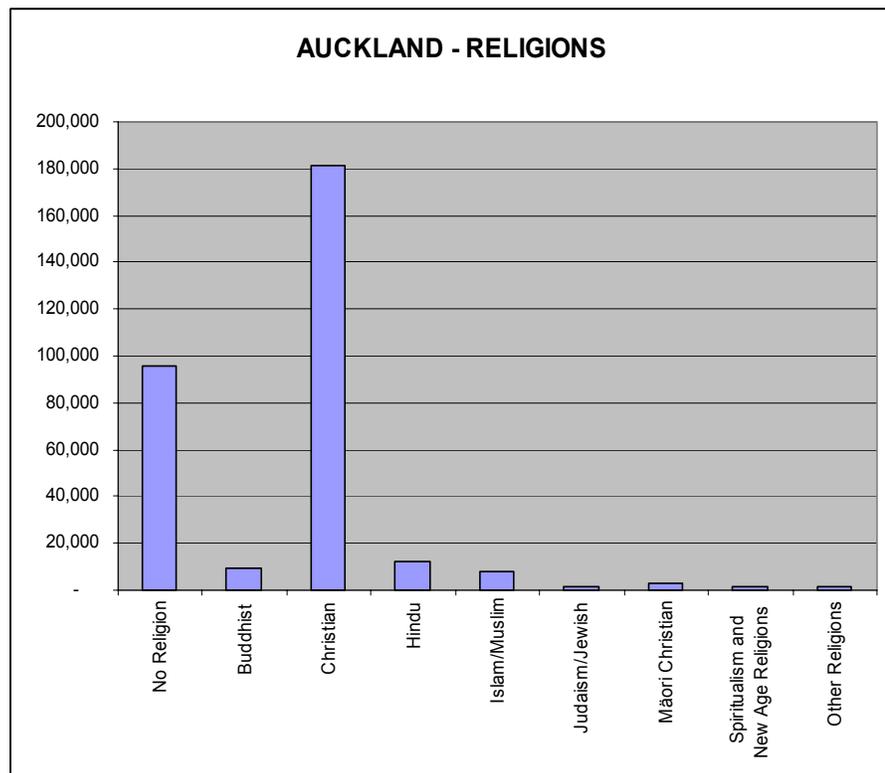
The Chinese and Korean statistics show an above average number of young people in the 15 to 29 year age range which is indicative of a high proportion of secondary and tertiary students and is a likely indicator of Auckland's focus as a centre for education and destination for overseas students at the time of the 2001 census.



Religion

Auckland has a very high proportion of people listing their religion as Christian followed by no religion. The Christian distribution by Census Area Units aligns with the ethnic distribution of NZ European, Maori, Samoan and Tongan community.

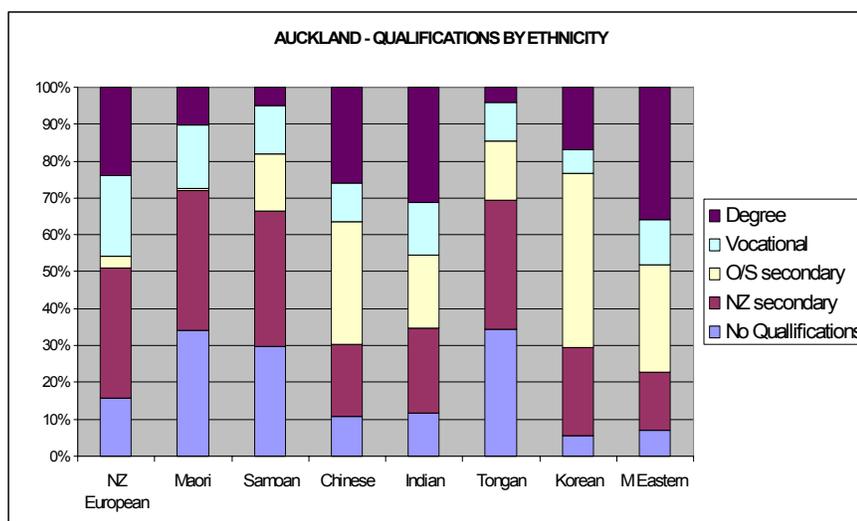
The second highest religion recorded in these 2001 figures is Hinduism followed by Buddhism. The Hindu distribution can be seen to align with the distribution of the Indian population.



Qualifications by Ethnicity

The Qualifications by Ethnicity statistics show that the NZ European, Chinese, Indian and especially the Middle Eastern have high levels of Degree qualifications and the Maori, Samoan and Tongan community recorded the lowest levels.

It is noted that there is a high percentage of people of Chinese, Korean and Middle Eastern ethnicities with overseas secondary qualifications. Although the data provided does not distinguish between NZ and O/S tertiary degrees or vocational qualifications the statistics would appear to suggest that migration to Auckland was post secondary education.

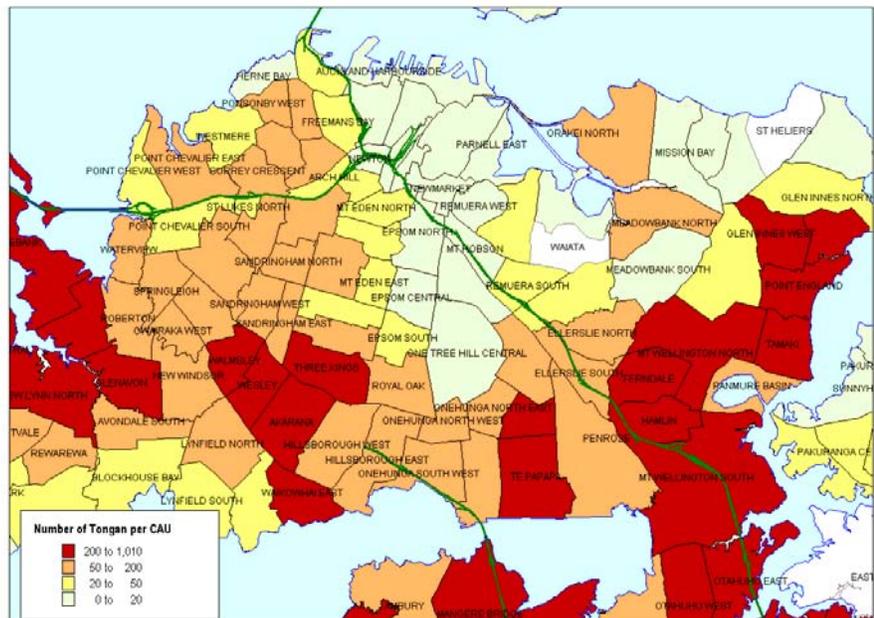
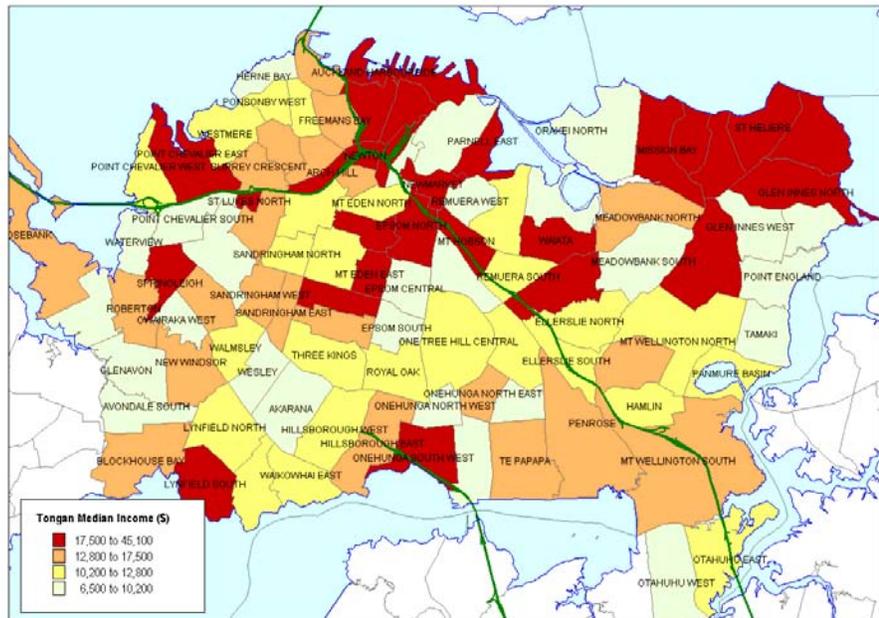


Income and Employment by Ethnicity

When a breakdown of the highest income range is superimposed over the maps showing highest population concentrations by ethnicity it shows in seven out of the eight groups researched that the highest population densities do not align with the highest recorded incomes.

Only the NZ European high density and high income levels align whereas the other seven ethnicities do not. This pattern appears to suggest, for ethnic groups other than NZ European that those on a high income are living in areas away from major clusters of their ethnic community.

The example of the Tongan statistics, shown in the income distribution and the population distribution on the maps below, provides a clear indication of this pattern.



Industry by Ethnicity

The statistical breakdown of industry employment shows the percentage of employment by the ethnicities in each industry classification. The most significant features are the high level of Tongan employment in manufacturing, Korean involvement in retailing, NZ European employment in property and business services, Maori employment in cultural and recreational services and Middle Eastern employment in education, health and community services.

Industry	Total Employed	NZ European	Maori	Samoan	Chinese	Indian	Tongan	Korean	Middle Eastern
Agriculture, Forestry & Fishing	1,056	0.60%	1.80%	0.50%	0.60%	0.50%	0.90%	1.30%	0.60%
Manufacturing	19,086	9.70%	10.80%	19.80%	10.70%	10.80%	21.40%	5.20%	5.10%
Construction	7,878	4.90%	6.60%	3.80%	2.90%	2.10%	5.20%	1.30%	3.30%
Wholesale Trade	14,079	8.80%	6.90%	6.10%	7.40%	7.10%	6.10%	3.90%	5.40%
Retail Trade	18,255	9.70%	9.40%	9.40%	15.40%	21.60%	8.00%	24.10%	14.30%
Accommodation, Cafes & Restaurants	8,712	4.00%	6.10%	6.60%	8.60%	6.30%	7.40%	11.10%	13.40%
Transport & Storage	7,485	4.20%	6.20%	4.60%	3.50%	4.60%	3.30%	4.90%	3.00%
Communication Services	3,255	1.80%	2.90%	3.10%	1.40%	1.90%	1.50%	0.70%	1.80%
Finance & Insurance	7,944	4.90%	3.40%	4.00%	4.50%	5.70%	2.00%	2.30%	2.10%
Property & Business Services	32,391	20.80%	13.70%	11.10%	17.50%	13.80%	10.50%	6.50%	16.40%
Government Administration & Defense	3,687	2.20%	2.80%	2.90%	1.40%	2.30%	1.70%	0.30%	2.10%
Education	13,694	8.40%	7.70%	4.80%	5.00%	5.90%	3.60%	5.50%	9.80%
Health & Community Services	13,728	8.00%	6.60%	7.40%	6.40%	7.50%	8.30%	3.30%	9.80%
Cultural & Recreational Services	6,357	4.20%	5.10%	2.30%	2.30%	1.30%	1.50%	2.00%	1.80%
Personal & other Services	6,135	3.80%	4.60%	3.40%	2.50%	1.80%	2.80%	4.90%	2.70%

Highlighted cells indicate the highest percentage of workers employed in each industry sector by ethnicity.

Literature Search

In addition to the demographic research summarised above a literature search *Multiculturalism, the Knowledge Economy, Immigration, Settlement and Biculturalism – an overview of NZ Central Government policies in light of these issues, with surrounding public and academic discussion* was commissioned by Auckland City Council. The literature search, undertaken by Stuart [2005], identified a range of Central Government and academic documents that relate to current approaches and debates regarding the Treaty of Waitangi, multiculturalism in New Zealand and the promotion of the creative industries. This material provided a valuable background resource to the Intercultural City when compiling the questionnaire and formulating the content of the focus group discussions.

WHAT THE PEOPLE SAID

Consultation Program

Thirty two interviews were undertaken involving a targeted group of interviewees across a range of gender, age, ethnicity and migration experiences and drawn primarily from the education and creative industry sectors.

Following the one-on-one interviews a series of focus groups, involving an additional sixty people, were held at which the findings from the interviews were further tested and our knowledge base expanded. In addition to this external consultation process the study team met with Council staff to initiate discussion on how intercultural thinking might influence policy and projects across the cultural, social, economic and urban development areas.

The final stage of the consultation process involved testing the research and observations with the Auckland *Intercultural City* Reference Group of people external to Council who were well-connected with the sectors and ethnic groups included in the study.

While this was by no means a representative sample of Auckland's population it has provided an interesting cross-section of opinions and provided some useful insights into the intercultural environment in Auckland. One important finding from the consultation is that the sample strongly acknowledged that an intercultural approach was very positive and important as "socially it builds peace and understanding" and provides "a way of negotiating what a multicultural context for society might look like and operate".

Consultation findings

The consultation approach was focused on people's perceptions and personal stories prompted by a series of questions focused around the following groups: Openness; Intercultural Activity; Intercultural Networking; Public Realm; Education; and Creative Industries. In each of these groups of questions there was a qualitative question where people were asked to rate their perceptions against the following, "strongly agree", "agree", "disagree", "strongly disagree" or "don't know".

The following section provides a summary of the consultation findings.

Openness

Interviewees were asked a series of questions about how they felt about living in Auckland; about how open and welcoming it seemed; about feelings of acceptance; and about the portrayal of diversity in the media.

In response to questions about openness people expressed the view that "New Zealanders are naturally warm hearted but they were initially suspicious or cautious due to lack of cultural awareness".

There were a number of interviewees who felt that Auckland was still not a truly open society and the openness that does exist was rather "passive" more a culture of coexistence rather than a culture of interaction. For example, having an acceptance of and tolerance of diversity, but no more than a superficial association or focused on the

“mystique” and exotic. This was described by one contributor as “liking the food but not the cook”.

Although the people consulted did not raise overt racism as a major problem a number felt that there was a degree of racism and distrust which they associated with “ignorance not knowledge” of values and behaviours of other cultures.

Generally school or university was considered very open and welcoming while work places were more problematic than the education sector. It was suggested that “they hear your accent and don’t want to step up to the challenge of employing you. It is not a hatred sort of racism – just not wanting or knowing how to deal with you”.

A number of the interviewees stated that they were personally keen to engage in intercultural activity with others to “know their stories” and “learning new perspectives” but they also felt a “bit nervous that they might be misinterpreted” when approaching others. This reinforces the message that understanding and cultural awareness are critical in facilitating cross-cultural dialogue and in developing an open and welcoming society.

On the issue of media representation, the majority of respondents were critical of the media “sensationalising” cultural issues although there was some acknowledgement that cultural events such as festivals were fairly promoted in the media. The notion that the media not only manipulated diversity but the suggestion was made that the Auckland media “has a love/hate relationship with its cultural mix. So it embraces what it wants to embrace and is in denial of others”.

Intercultural Activity

This section included questions about the potential for cross-cultural interaction; the benefits and impacts of such interaction; perceived barriers; and the role of biculturalism.

A number of respondents nominated school, church and sport as important centres for interaction. It was suggested that it is important to look to young people as they are less effected by cultural barriers. One interviewee stated that interculturalism must “happen amongst” the young people and “this is the way to plan for the long term”.

People stated that “mixing with other cultures does make you realize that there are different perspectives” for example events such as the “Chinese New Year are part of the colour of the city and through experiencing these awareness of opportunities from that diversity becomes more profound”. Exposure to diversity means “you can see yourself a bit more clearly” and it “protects from ignorance”.

A Maori interviewee believes that “establishing an understanding of the bicultural character of Auckland/New Zealand is more important than the intercultural (multi-cultural) because we still haven’t got biculturalism anchored. Increasing the acceptance of biculturalism requires more attention and effort”. On the other hand there were those who expressed negative perceptions of biculturalism as standing in the way of resolving multiculturalism, believing that “Biculturalism separates – it is not a collaborative relationship because Pakeha are the decision makers in it”.

It is important to get beyond tokenism with regard to cultural events – Celebration is important but there is much more to culture than dance and food and there is a danger for some cultures to be seen as “museum cultures” not living cultures. A lot of what currently happens is mixing at the edges e.g. festivals and events. To achieve real intercultural activity there needs to be more effort invested into expanding a festival’s impact and outreach through education programs and supporting material. There is evidence that the libraries in Auckland are currently doing excellent work with cultural education programs.

Intercultural Networking

This group of questions focused on issues of networking across cultural groupings and explored the barriers that prevent successful networking and or the benefits to be gained from networking.

While there was general support for the proposition that Auckland provides many opportunities for networking, several respondents spoke of the many “wonderful events” but felt that they were perhaps too “culturally specific” and there was a need to “encourage the intermingling”.

Intercultural networking was seen as a way “to build knowledge, to build relationships”, relationships that helps to build “people skills”, increase business skills through “sharing/learning” and provides access to “resources and inspiration”. Church, school and sport were seen as important networking environments while business networking was also perceived as critical in growing businesses.

While some people identified dominant culture and cost as barriers to networking others saw language and cultural sensitivities such as not being sure of the protocols of another culture as the barriers. The question of social structures and communities of interest was also raised a factor that may influence networking more than ethnicity, for example “working classes will often mix together – even inter-marry - more easily – perhaps the way they define themselves is different. But semi-professionals will stick to their own groups”.

Networking might also be considered through the use of new technologies as the internet is a truly intercultural or “culturally neutral” space and young people are using new technologies for closer networking more than ever before. It was suggested that the ideal way for instance to communicate to young Pacific Islanders was through text messaging via cell phone.

Public Realm

Questions in the section explored the following: what public spaces make you feel welcome or unwelcome; people’s perceptions of the CBD; and the role of public space in cross-cultural interaction.

Libraries and parks were seen as providing a “focal point for communities” but it was recognised that such places “need to be inviting and accessible and everyone should be specifically invited to come in (markets, festivals, forums) so that they understand and experience the space as theirs” as opposed to the increasing “privatization” and “ghettoizing” of spaces and places.

There were interviewees who expressed their satisfaction with the CBD, however the majority were less complimentary. There were comments suggesting that the CBD has “no cosmopolitan feel about it”, no “long term vision” and there is a “problem expressing identity” for example an interviewee stated there is “no sense of the Pacific”.

The majority of interviewees did not feel that the public realm expressed Auckland’s cultural diversity. It was stated that “Auckland does feel cosmopolitan but this is because of the people that you see. But I am not sure that there is any reflection back – nothing being reflected through arts and activities – this is lacking”. It was also suggested that there is a need for “a stronger presence of Tangata Whenua³ – the pavements, sculptures, the philosophy physically expressed”. Participants identified the need for the city to express the importance of the Maori past in the buildings and especially in the public spaces. This, they suggested, should be done in a truly iconic, respectful and celebratory manner and Council should explore ways that Auckland’s position as a Pacific city can be expressed through the design of landscape and architecture

Overwhelmingly the participants saw public spaces as critical to providing an “opportunity to showcase different cultural expression” and in the tradition of “human communities, public spaces were where bonding occurred between members of the village ... it is the neutral place” the “places where people meet, exchange ideas and learn”. While public space might be the site for cultural activity such as markets and events it was observed that there is no guarantee of intercultural networking or interaction taking place simply through proximity. “People may gather at a market and see diversity but never actually try to develop an appreciation for it through conversation or otherwise”.

It was suggested that Council could further encourage and support intercultural activity such as markets and consider developing a planning and regulatory environment that meets safety standards but does not place unnecessary limitations on growth and opportunity – Markets were seen as not just important intercultural events but also significant business opportunities for minority groups establishing the first steps to becoming economically sustainable. It was also felt that resource consent decisions were often made without any considerations for the cultural dimension or to the potential impacts of development on existing cultural life.

Education Sector

The education questions focused on questions about the role of education in an intercultural city. Interviewees were asked for their opinions on: the role of school and university in providing cultural knowledge and providing knowledge of biculturalism and the Treaty of Waitangi.

A number of interviewees believed that school/university helped to develop an appreciation of diversity “the earlier you ‘catch’ people with ideas and concepts the deeper it becomes embedded”. Some tertiary students felt that it was mainly in the “clubs and associations to which students can belong” or else it was a passive experience “in the sense that one is surrounded by different cultures” rather than actively encouraged within the formal academic structure.

³ Tangata Whenua: Maori, first people of the land [modern] - Patrick Snedden Pakeha and the Treaty”, 2005

While it was stated that tertiary institutions have “promoted acceptance and diversity” there are no formal places for activities “that brings the cultures together”. On the other hand a secondary school student noted that “We have a multicultural festival each year and all the different ethnicities (I think there are 80 in the school) present their music, their performing arts, dance, food, dress – everything. The school really encourages this.”.

The Treaty of Waitangi was seen by many of those consulted as an important policy position that provides the “umbrella over all our planning”. However, several respondents noted that there was still a lack of understanding and that “most of us still miss the point, don’t really grasp the spirit and intent of the Treaty”. A Maori interviewee stated that “If people do not accept the Treaty I cannot see how we will be able to accept other cultures and I just can’t see why people can’t get that!” The majority of non Maori interviewees felt that biculturalism hinders interaction between cultures as “it is a constant reminder of the inequality” and that it is perceived as a “constant tug of war” between the Maori and Pakeha. It was suggested by the Maori informants that there could be more education with regards to bicultural issues and Maori culture as a core component to the citizenship education process.

The education sector was seen as critical in building social cohesion and stating that “If you don’t talk to young ones about cultural diversity, they will grow up apathetic or biased” and provides the opportunity to provide a counter “where it (the family influence) is negative on ethnic matters”. Young people are natural interculturalists, although it was noted that they are also naturally conservative.

The tertiary education sector also provides a valuable opportunity for “forming business networks” and effecting ideas before they become “embedded” especially as “New Zealand is a small enough society to change”. School and university were also nominated as places “where special bonds are made – school friendships tend to be deep and long lasting”.

Creative Industries

Questions on this subject were focused on creative sector issues such as: the potential for interaction between different cultures; the value of cultural exchange; and the potential for diversity to play a role in building a unique Auckland creative product.

People identified economic benefits to their professional and business lives from interculturalism. The greater the mixing the “more business opportunities present themselves”. Such intercultural mixing provides opportunities for “projects and work that would not be available to one or the other working alone”. The Pacific way was highlighted as an important economic potential, suggesting that the “pacific perspective is necessary now as this is a growing market”.

Interculturalism was identified as critical in creativity as it develops an environment where “leaps and creative resilience is born of dialogue between cultures” and “it provides the opportunity to develop what is Auckland”. It is important to understand and respect that there are differences in the way cultures meet and exchange experiences, stories and knowledge – and that intercultural exchange is a meeting of difference.

In answer to the idea that interaction between cultures leads to greater creativity and innovation one interviewee stated with regard to New Zealand that “It’s the key to our identity and to marking us even more powerfully as a place on the map of the world!”.

People had a mixed response to the question of intercultural opportunities with most feeling that the opportunities exist and have “developed over the past five years or so”. Some felt that they are being underutilised, while others acknowledged the opportunities but believe they are not taken up as “it takes time and resources”.

Interviewees have identified the value of diversity, “when you put two different things together, you will get something new” including the unique value of the “Pacific edge” in design, film etc. This is especially valuable as “seeing their own culture reflected in the arts is very ‘pride building’ and opens the doors for the ‘others’ to gain a glimpse and an understanding”. Concerns were expressed that we must “not strive to create homogeneity” as “collaborations only generate innovation when the starting point is a recognition and value of what is separate and unique – without this starting block, the collaboration results not in innovation but dilution”.

Cross-cultural interaction was seen as having a positive economic benefit “when people are able to exploit (not meant in a negative way) their cultures” as creativity and innovation happens “when people are exposed to contemporary practice and reflect upon this in relation to how they do things”. As one respondent stated: “True magic can only occur between people who genuinely understand each other.”

If intercultural activity is to be truly meaningful then it is “most importantly the sense of real partnership between the different cultures so that one becomes open to new ideas – instead at present minority cultures are constantly having to advocate for recognition”. True collaboration in the cultural context means “that at the point of creation there is a synthesis of who they are and their multicultural context”.

There was also a note of caution about creating a balance between individual cultural identity, maximising diversity and intercultural dynamism without cultural values and moral rights being “crassly exploited”. The original creators must also avoid losing control of their work, “while works or goods may be produced that reflect diversity – the ownership, profits and control of development may not reside with those cultures”.

Quantitative survey questions

In each of the subject groups contained a quantitative question where the research participants were asked if they strongly agreed, agreed, disagreed, strongly disagreed or did not know.

The tables below show the findings as a percentage breakdown of interviewee responses:

Openness: “Auckland is an open society that respects and values cultural diversity”

strongly agree	agree	disagree	strongly disagree	don't know
3%	57%	23%	0%	17%

Intercultural Activity: *“Increasing interchange and dialogue between different cultures is important in developing social, cultural and/or economic well being in Auckland.”*

strongly agree	agree	disagree	strongly disagree	don't know
69%	25%	3%	0%	3%

Intercultural Networking: *“Auckland provides many opportunities for networking between people of different cultures.”*

strongly agree	agree	disagree	strongly disagree	don't know
17%	40%	23%	3%	17%

Public Realm: *“The public realm of Auckland City feels cosmopolitan and physically expresses its cultural diversity.”*

strongly agree	agree	disagree	strongly disagree	don't know
0%	44%	26%	12%	18%

Education: *“The education sector in Auckland plays a critical role in developing dialogue and understanding between people of diverse cultures.”*

strongly agree	agree	disagree	strongly disagree	don't know
56%	38%	6%	0%	0%

Creative Industries: *“Interaction between different cultures in the creative industries leads to greater creativity and innovation.”*

strongly agree	agree	disagree	strongly disagree	don't know
57%	38%	5%	0%	0%

The tables above show that a very high percentage of interviewees believe that Auckland is an open and welcoming city where intercultural activity can help to develop well being and intercultural networking is happening. There were a significant number of people who answered that they did not know to both the openness and networking questions.

The findings also confirm the fact that the interviewees were divided in their opinions regarding the public realm. In addition there were a large number of 'don't knows' recorded.

Both the education sector and creative industries questions had very high ratings in the 'strongly agree' category. It should be noted that the interviewees were highly representative of these sectors, therefore these results would be biased by this fact.

THINKING, PLANNING AND ACTING INTERCULTURALLY

Auckland Specific Issues

Bicultural and Multicultural

The literature search and consultation process of the Auckland *Intercultural City* study has highlighted the importance of understanding the relationship between biculturalism and multiculturalism. The existence of the Treaty of Waitangi provides a strong underlining political dimension to the intercultural discussion. Indeed there were those, during the consultation, that felt that interculturalism cannot happen until bicultural issues are resolved. For example a Maori participant stated that *“establishing an understanding of the bicultural character of Auckland/New Zealand is more important than the intercultural (multi-cultural) because we still haven’t got biculturalism anchored. Increasing the acceptance of biculturalism therefore requires more attention and effort”*.

The opposite position was also made that an intercultural approach allows people to interconnect in new ways while still recognising the crucial significance of New Zealand’s biculturalism. It is important to ensure that people understand that the concept of an intercultural city is not intended to replace multiculturalism, nor should it replace or marginalise biculturalism as a political reality.

Openness

During the Auckland consultation there was discussion of the concept of openness in a multicultural context, it was suggested that it is important to consider issues around the openness of both parties engaged in intercultural contact. The question was asked if the project’s assumptions regarding the notion of openness were based on a western concept, or was there recognition of a qualitative experience that will be conditioned by an individual’s own cultural experience, values and behaviours. For example, a Samoan participant stated the openness from their cultural perspective has a lot to do with respect within the collective sense of consciousness that comes from living with strong extended family groups and church communities.

The research suggests that in the event of intercultural activity it is important that the individual not only retains their culture and contributes from their cultural perspective, but that there is due recognition of the contribution and value of cultural identity.

Strategic links

This section draws on the outcomes of the consultation stage and identifies some potential strategic links between the findings and Auckland City’s well-being and community outcomes identified in Council’s community outcomes document *Future Auckland*. These outcomes are listed as Leadership; Social Well-being; Economic Well-being; Environmental Well-being; and Cultural Well-being.

The following are examples of the issues raised during consultation that relate to the well-being outcomes:

Leadership: Clear, decisive and informed leadership

Generally the people interviewed felt that Auckland City was welcoming to migrant communities and were fairly positive about Council's role and services. It was suggested that there was still much more to be done in raising awareness of the benefits of diversity. One interviewee suggested that the statement "retain your culture and contribute to ours" made by the Mayor at a citizenship was an example of Council's open and welcoming attitude.

In terms of civic participation we were told that there is a "keep your head down" factor about multiculturalism in Auckland. It was reported that business people keep a low profile and just get on with building successful businesses rather than getting involved in politics and civic life. The Maori and multicultural communities consulted raised the issue that there are few alternative voices entering the political environment, despite the fact that they believe there are many highly qualified people from minority ethnicities who they felt could make a significant contribution to civic life.

Gregg Zachary who undertook *Intercultural City* studies in Minneapolis-St Paul, Pittsburgh and Oakland in the USA suggests that from his research:

Actions speak louder than words. City leaders can say they want more immigrants in order to appear dynamic. But actually attracting more immigrants means guaranteeing that a city will undergo profound change. Immigrants naturally want to understand and adapt to their new homes. But they also want to be heard, they want to be included. And in this process of mutual engagement, both the immigrants and the cities change.

Social Well-being: Strong and safe communities

While the majority of people interviewed expressed their belief that Auckland was an open and safe community there was still a level of perceived racism that ethnic communities had to deal with. The role of the media sensationalising racial issues was highlighted as an area that needs to change. People reported that they feel the majority of negative attitudes are the result of ignorance and suggested that the media could play a positive role in expanding community understanding of diversity.

Reducing fear and intolerance can only be achieved by addressing the material as well as cultural dimensions of 'recognition'. This means addressing the prevailing inequalities of political and economic power as well as developing new stories about and symbols of national and local identity and belonging. [Sandercock, 2003]

There was a strong sense of community within many of the groups interviewed especially around the local church, sport activity, schools and libraries. Even so it was suggested that there are still barriers to intercultural activity especially in regard to networking with the "dominant culture", although it was suggested that this is less of an issue for young people who have greater contact with 'others' through school and sport etc.

Economic well-being: Vibrant economy and opportunities for a better future

People reported that the education sector was increasingly intercultural and celebrated diversity, although they also suggested that the workplace still presented many barriers to people from minority cultures.

Migrant groups consulted suggested that there is a perception in the community that migration is a deficit model where there is migrants are seen to be taking away finite resources. During the consultation process the deficit model was likened to a cake that gets cut into smaller and smaller slices as more people have to be sustained. In reality migrants can bring new ingredients for a richer, larger and more interesting 'cake'. Migrants bring innovative skills, resources and enhance productive diversity in the business environment.

The popular myth about immigrants is that they will 'take' something from the country they enter – that they will grab jobs or sponge off the welfare systems. The reality is very different. Most industrial economies would be worse off without the help of immigrant workers, and without this injection of new blood the receiving countries will see their populations age and decline even more rapidly. [Stalker⁴, Undated]

The creative industries were seen as a valuable sector where the development of cultural content industries would benefit from increased diversity. Interculturalism could potentially help to achieve greater value through the creation of cross-cultural product.

Environmental well-being: Attractive and cared for environment

The built and natural environment in Auckland was seen by research participants as providing the shared space for intercultural activity. People highlighted the value of Auckland's many high quality parks as critical community spaces where everyone is welcome and cross-cultural activity can take place.

Comments on the built environment were less positive with many feeling that the CBD was not very welcoming and certainly did not reflect the city's cultural diversity. Nor did people feel it reflected the Maori and Pacific cultures or its Pacific geography. The majority of people did believe that the public realm and especially markets, were important in building a truly intercultural community. People felt that the public realm needs to express the city's rich cultural diversity and also provide welcoming and democratic spaces where people can interact and gain cultural knowledge across ethnicities and languages.

Cultural well-being: Vibrant culture and enjoyable lifestyle

Street markets and cultural festivals rated highly as expressions of a vibrant city. While people recognised that festivals and religious celebrations were a vibrant expression of diversity it was acknowledged that such events do not necessarily lead to intercultural activity and can be seen by some as little more than an exotic day out. One interviewee described it as the "happy singing and dancing ethnics".

During the secondary school focus group session it was reported that a school survey found that many of the NZ European students did not have a strong sense of their

⁴ Peter Stalker – quoted by Zachary in the USA Intercultural City report [2006]

culture compared to people from non NZ European backgrounds. This may be a result of the strong portrayal of ethnicity and culture on behalf of multicultural community groups through their festivals and events. The intercultural approach is inclusive of all groups in the community and might be a mechanism for drawing out and celebrating NZ European culture.

Contradictory opinions were expressed about the relationship between biculturalism and the notion of interculturalism. On the one hand people felt that there could be no true multiculturalism or interculturalism until the settlement of Treaty obligations and proper recognition of Maori culture. They also stated that interculturalism provided a mechanism for Maori and Pakeha to engage with other migrant communities. A major proviso to the latter perspective was that a focus on interculturalism was not seen as a reason to delay Treaty issues.

International Case Study Findings

The following section provides some examples of findings from the other Intercultural City case studies that are of relevance to the preceding discussion.

Leadership

The English studies have identified that there is institutional inertia to tackle issues of racial disadvantage and population change. We know something needs to be done, as the implications are far reaching but it often falls into the 'too hard basket'. The multicultural 'boxes' exacerbate the sense that everything is too complex. Multiculturalism is seen as a minefield presenting so many opportunities to put your foot into it and trip yourself up, because you do not understand the cultural nuances.

This can especially be the case for council officers like planning or engineering services rather than social and community development.

Social well-being

The international Intercultural City research is finding that the intercultural idea feels positive to people as it allows for a discussion on a different level. This is because it starts from the assumption of respect and rights of multiculturalism, but lifts debate out of the politics and sensitivities of different groups.

Interculturalism is about a universal feeling of 'we are in this together' or a 'shared future'. During the consultation process people have told us that interculturalism presents a way forward, connects to the 'Respect' agenda and offers a way to develop truly inclusive policy and programs.

The danger is that it can be seen as if the dominant group is going to be the main beneficiary. There is therefore a level of nervousness within some segments of the ethnic minorities.

Economic well-being

The studies are finding that while the intercultural idea is unlikely to solve the economic disparities between the lower socio-economic groups within the ethnic communities the intercultural idea does shift the debate from accepting diversity, to the benefits of

diversity. This is a positive shift and reinforces the value of 'productive diversity' an essential competitive tool in our increasingly globalised world.

Most public spaces, whilst having the potential to be intercultural, send out messages through design and behaviour of the dominant group that limits its potential to be open and welcoming.

Some of the factors of intercultural public spaces are: a sense of democracy i.e. it is truly public space where behaviour is not moderated by security guards or codes of behaviour listed on signs; a balance between proximity with others and the opportunity to gain some personal space and soak up the atmosphere; a diverse offer of goods or activities that will be relevant to a diversity of cultural, gender and age groups; built form scale that does not overwhelm the individual. To feel welcome and secure is also a public space precondition of interculturalism.

Cultural well-being

It is evident from most of the intercultural case studies that arts, culture and media are especially good contexts for intercultural work.

This would appear to be partly because these spheres deal with changing perceptions and image. They have become fields of expression for people who have not been accepted and a place where they start experimenting – so it is an amenable arena that attracts them.

INTEGRATING INTERCULTURALISM

Changing Mindsets

The intercultural city is not about a report, a project or a policy; it is about changing mindsets, creating new opportunities across cultures and integrating strategies to support intercultural activity in existing and future Council policies, strategies and programming. It's about thinking, planning and acting interculturally.

Ideally, intercultural thinking could become standard practice when; developing policy and strategies; and when planning, designing and delivering projects. It is important to ensure the connections between relevant policy and the physical environment are made clear.

Intercultural Knowledge

Essential to thinking, planning and acting interculturally is cultural literacy. This means that there is a heightened knowledge of cultural values, heritage and aspirations across the community, which enables policy and planning decisions to be made from a more informed cultural knowledge base.

It is clearly not realistic to expect every elected member or officer to be culturally literate about the ethnically and linguistically diverse groups in Auckland. A number of mechanisms will be required to help build up the cultural literacy knowledge base. One approach to this is the concept of Cultural Filters [Brecknock 2006] which can be used to review various aspects of the planning and design process from a cultural perspective.

Another example of a cultural literacy approach can be found in *The Tool Kit – te kete awahina* developed by the Hillary Commission and Creative NZ in 2000-2001. This document is a Local Government tool kit created as a guide to developing effective community consultation based on a six step process:

- Step 1 provides a guide to developing meaningful research questions
- Step 2 involves identifying three key research projects
- Step 3 provides a structure for reviewing, analysing and cross-checking the findings
- Step 4 involves the preparation of a checklist based on the key finding from the previous research projects
- Step 5 involves the use of the checklist to establish those findings that best reflect Council's strategic priorities
- Step 6 deals with communication and dissemination of the outcomes.

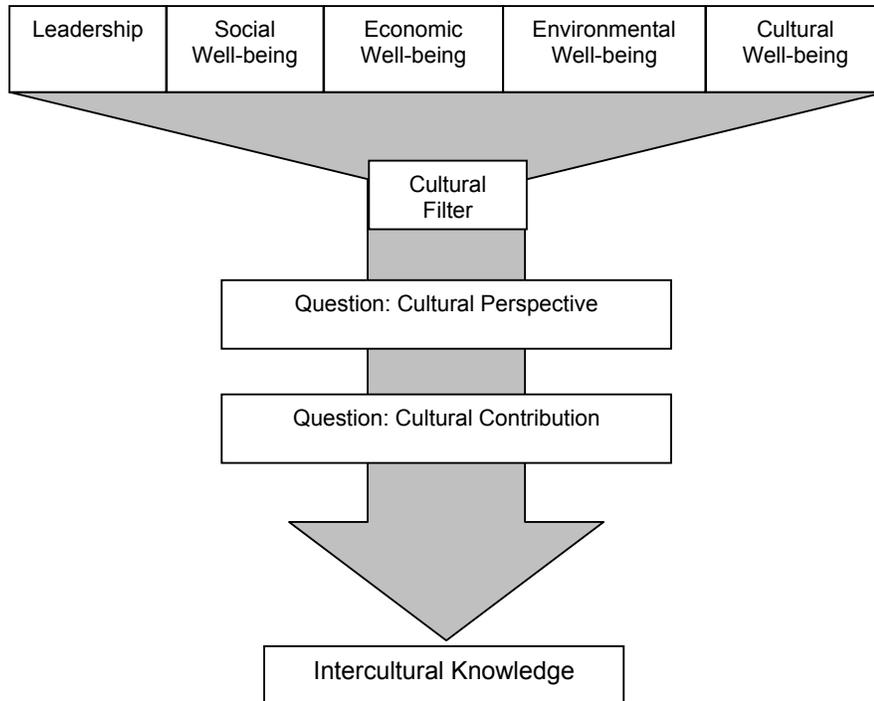
In the UK, the Place Consultation Tool has been developed by Commission for Architecture and the Built Environment [CABE] and is currently undergoing evaluation and trial use especially in relation to parks but also for public open space. The survey form has been designed for use in workshops and not only asks a wide range of well conceived questions but it also asks participants to rate the importance of each aspect of the questionnaire.

The British Urban Design Alliance developed the *Placecheck* booklet which is a self help booklet with three parts, part A simply asks three basic questions; "what do you like about this place?, what do you dislike about it? and what needs to be improved?"

Part B and C then go into more detailed questions under the headings of “The People” and “The Place”. The booklet is being used widely across the country by councils and communities and provides a valuable tool for community engagement and discussion.

The diagram below indicates what an Auckland model might look like and shows how the concept of Cultural Filters might be applied to the *Future Auckland* community outcomes. In this example each of the well-being categories would be viewed through the cultural filter. The first stage would be to question what are the diverse cultural perspectives relating to the well-being area, for example how would Auckland’s different ethnic communities understand the concept of Environmental Well-being and how different would their cultural perspectives be?

Once an understanding of the cultural nuances have been gained then the questions would shift to understanding how things might be done differently given the range of cultural perspectives and the potential contribution that intercultural approach would bring.



Interculturalism and Communities

Of particular relevance to the intercultural city project is the policy development work currently underway on the Building Strong Communities program.

The Building Strong Communities programme is about gaining an understanding of what makes communities strong, resilient and accepting of diversity and change, and how Auckland City can take a role in supporting and influencing this.

What then is the role of intercultural thinking in building strong communities?

Firstly, the concept of community is a complex one as there are many notions of what constitutes a 'community'. There are geographic communities composed of varying sized units, streets, suburbs and cities. Today there are also 'gated communities' that might either be horizontal housing developments surrounded by high fencing with security guards at the entrance or vertical communities in the form of high rise apartments or town houses with security controls at the entrance.

The composition of geographic communities is often defined by socio-economic factors rather than real choice. For example, the migrants may have little or no choice as to where they settle in a city as they may be allocated public housing or will need to seek out affordable housing in the first instance. During the consultation examples were provided of ethnic clusters developing in parts of the city purely on the basis of available public housing for migrants and refugees. A person with high income can be highly selective on the basis of quality of life, environment or cultural diversity factors in where they live. The diversity of a geographic community is important from the point of view of developing a cosmopolitan city with cross-cultural exposure and potential for chance encounters with a wide diversity of cultures.

There are also many communities within a geographic community; these 'communities of interest' are made up of people who chose to interact as a community as opposed to simple physical proximity. It may be that it is a spatial clustering of a cultural group; a community built around a place of worship or association based on age, recreational or social activities.

From an intercultural perspective the key questions relate to opportunities for social, recreational and work interaction between people from diverse backgrounds. There are social and economic benefits that can flow from diversity and opportunities exist to gather a 'mosaic of knowledge' and understanding about the nature of others.

It is also important to consider the fact that people can feel part of many communities and will adjust their thinking accordingly. During the consultation a number of people discussed their multiple sense of belonging to country of origin, Auckland and New Zealand. This issue has been raised throughout the *Intercultural City* consultation case studies and highlights the fact that interculturalism provides a common meeting place and opportunity for sharing and interaction while not in any way diminishing an individual's connection to their multicultural community.

The *Intercultural City* research has found that Auckland city is perceived to be generally a welcoming and open society, with low levels of racism. There are perceived barriers to cross-cultural interaction and to employment opportunities mainly, it was suggested, as a result of a lack of cultural understanding and unwillingness to

take risks in employing people from diverse backgrounds. The research also established that while the many cultural events such as festivals and markets are well patronised there is still a sense that people are only experiencing the cultures at a superficial level and not really engaging at a deeper level of understanding.

This would suggest that while Auckland might 'welcome newcomers' and 'enjoy diversity', when thinking culturally there is a real need to develop a greater level of cultural literacy. For instance, council might investigate ways to improve people's cross-cultural understanding and address people's reluctance to engage with or employ people who are seen as different to them. This would contribute to building a strong community where diversity is not only enjoyed but is considered a vital component of social cohesion and economic sustainability.

Strong communities rely on well planned and effective public infrastructure and services such as transport and community facilities. There are also critical issues associated with resource consent and cultural aspirations. During consultation we were told on a number of occasions that cultural differences were not properly recognised in Council's planning processes. For example Samoan participants discussed their frustration in trying to find or build housing stock that is suitable for their large extended family units. In order to plan interculturally, new forms of cultural 'needs analysis' are required to ensure the urban planning process and resource consent procedures are culturally sensitive and relevant.

Interculturalism and Settlement Patterns

During the consultation process there was discussion about the migrant/refugee settlement process and the varying needs of people depending on their financial and family circumstances. It was suggested that there is a need for proactive settlement policies and active welcoming processes. Participants in the focus groups felt that Council could play a greater role in the welcoming and citizenship process, especially in pre-citizenship education, for example helping new citizens understand Maori culture. Many migrants and refugees are arriving from relatively mono-cultural countries and need support in understanding not only a multicultural society but in the New Zealand context understanding the bicultural nature of Auckland society.

Another key issue raised in the focus groups was the perception that migration is a deficit model - that there is only one finite cake and each new migrant reduces the size of the slice available to existing residents. It was proposed that instead of this deficit approach people should be helped to see that new skilled migrants bring extra ingredients for the cake, making the cake bigger and richer and more interesting for everyone.

Focus group participants felt that there were serious deficiencies in settlement strategies. For example, it was suggested that while there is a Migration Policy in NZ there is no central government settlement policy and people have expressed the need for governments to provide better support and cultural knowledge to migrants. The lack of initial settlement support was seen as *"inviting someone into your home then leaving them to their own devices, to find out where every thing is, and how every thing works"*.

It is also important to consider geographic aspects of settlement patterns and the impacts of migrant groups clustering.

One focus group discussed the government migrant settlement approach of settling people in available clusters of state housing and suggested that this has led to "pockets of people" being located wherever there was vacant housing stock. When that cluster is full, people from the same cultural background might then be settled across the city starting a new and isolated cluster.

The question of clustering is quite complex and is an important consideration in the development of an intercultural city. Clustering can create the conditions for parallel existence and discouraging intercultural activity. As quoted in the introduction Ted Cantle has suggested that some degree of "clustering" is not a bad thing.

There is plenty of evidence that while clustering and cultural quarters can bring vitality and difference to a city they can also lead to an inward and self-sustaining community leading a parallel existence with little meaningful interaction with other groups. China Towns exist in many cities around the world and are a classic case of a self-sustaining community within a community. Alternatively a more evenly dispersed community while more likely to be in a position of interacting with others locally, regardless of ethnicity, might lead individuals to feel isolated from their community of interest. Therefore settlement policy needs to find the right balance of integrating migrant services with urban development programs, in order that there is a match between land use planning, transport services and community facilities.

Auckland City's transport strategy "*Connecting People and Places*" states that:

Connecting People and Places emphasises the need for integrated planning, which considers the relationships between the transport system, land use, economic growth, the environment, community needs and lifestyle choices. The implications of what is done to improve the transport system must be considered with other objectives for the city.

This stated aim is an ideal basis for the development of a transport system that supports and encourages intercultural activity through ensuring easy access to cultural facilities, such as places of worship, libraries, community centres and public gathering places such as markets and festivals. A reliable, accessible transport system that is built on understanding the needs and lifestyle choices associated with the city's diverse population would make a significant contribution to building an intercultural city. It would provide people with a choice as to where they live in the knowledge that they can continue to enjoy the benefits of maintaining their own cultural values through regular contact with their ethnic community while also being able to participate in their choice of public intercultural activities.

Auckland City's new settlement strategy *A Bridge to our new people* will be a welcome addition to Council policies and appears to address many of the issues raised during the research consultation.

The Settlement Strategy's key recommendations are:

- *identifying, analysing and overcoming barriers for new settlers to be connected with agencies*
- *assisting and supporting migrants and refugees to access appropriate local information, advice and resources*
- *assisting and supporting migrants and refugees to become connected with local communities*

- *promoting and facilitating cultural maintenance*
- *encouraging migrants and refugees to participation in civic affairs*

A bridge to our new people responds to the issue of welcoming and educating recent arrivals on matters of cultural importance such as biculturalism. The strategy refers to Council's partnership with Ngati Whatua⁵ in developing programs to "welcome new settlers and to facilitate their understanding of Maori tikanga"⁶.

The strategy also addresses concerns about immigration as a deficit model, presenting a positive 'additive' model when it states that:

Everyone experiences the impact of settlement outcomes. A community that welcomes and supports new settlers gains economic, social and cultural benefits through

- *access to a greater range of skills and expertise to grow wealth*
- *enhanced social cohesion and*
- *enriched cultural perspectives and expression*

Interculturalism and Creative Industries

The creative industries were a focus of the *Intercultural City* consultation program as Council has made a significant commitment to develop this sector and because cultural content is a significant economic potential and it is major factor in the development of a vibrant creative milieu.

Consultation participants said that cultural expression is "the key to our identity and to marking us even more powerfully as a place on the map of the world" and that "seeing their own culture reflected in the arts is very 'pride building' and opens the doors for the 'others' to gain a glimpse and an understanding".

Council's recent report into the creative industries, *Snapshot: Auckland's creative industries* provides a valuable overview of the extent of the industry sector and its importance as a significant and growing economic driver. It also recognises the importance of cultural content to creative product.

Viewing Auckland's cultural diversity as a motor of creative output

Auckland is fortunate. The multiplicity of people from diverse cultural backgrounds in Auckland's creative industries is not a future state – it's a current one. Many of our interviewees suggest that this is another important context for creative sector economic development. Furthermore, it's a regional one, with much of Auckland's Maori, Asian and Polynesian populations located in Manukau, Waitakere and the other Auckland cities.

Thus there are artists, creatives and creative intermediaries who derive ancestry from multiple cultures. Maori (iwi-specific and pan-tribal Maori); Asias; the Pacific peoples, as well as the successive waves of European settler cultures into New Zealand, are increasingly evident across the industries.

⁵ Ngati Whatua has ahi kaa status (enduring 'fires of occupation') and has responsibility as host tribe to care for visitors and the environment.

⁶ Tikanga: cultural manners, beliefs, practices, customs - Patrick Snedden Pakeha and the Treaty", 2005

There is content that is specifically reflective of this – much contemporary music, filmmaking, the visual arts, publishing, the performing arts, architecture and design. The visual imagery (both commercial and aesthetic) with which Aucklanders are surrounded is distinctively multi-cultural. Our media, our advertising, speak to us of a New Zealand, and specifically an Auckland, which is no longer solely European and white in its public projection, nor in the tastes of its markets.

This cultural (and intercultural) motor is generating perspectives unique to New Zealand – visible and audible in the content of our plays, films, music, books, dance, visual arts, television and advertising. It is driving our workforce with the rise of Maori, Pacific and Asian, as well as pakeha, artists, businesses and entrepreneurs. It is generating cultural events of a scale such as the Pasifika Festival and the Lantern Festival. It's not a coming thing: it's here.

In the intercultural city we are not only encouraging the expression of the multicultural diversity but interested in a new fusion of outcomes that flow from the interaction of creativity between cultures. In essence this is summed up by the statement that “when you put two different things together, you will get something new”.

The reality is that intercultural collaboration is not an easy thing to bring about and relies on a high degree of trust and respect between the parties. As one contributor suggested, “true magic can only occur between people who genuinely understand each other” while another noted that “collaborations only generate innovation when the starting point is a recognition and value of what is separate and unique – without this starting block, the collaboration results not in innovation but dilution”. Once again discussion of interculturalism focuses on the need for a high degree of cultural literacy between the collaborative parties.

While the creative industries are full of promise and cultural vitality there are numerous potential mine fields to negotiate. During the focus group sessions there was a high level of concern on the part of Maori regarding perceived appropriation of their culture and a lack of economic benefit flowing to their community. Others believe that the original creators often lose control of their work, “while works or goods may be produced that reflect diversity – the ownership, profits and control of development may not reside with those cultures”.

This highlights the dangers of appropriation and tokenism which must be avoided in the intercultural city. It is important to establish a balance between individual cultural identity and maximising diversity. We must strive to develop intercultural dynamism without inappropriately exploiting cultural values and individual moral rights.

As was highlighted in the feedback from interviewees, in the “What the People Said” section there are still some barriers in the Auckland business and professional sector to the employment.

It was also acknowledged that in the creative sector there was evidence of employers increasingly recognising the value of diverse cultural perspectives which are perceived as a valuable asset, for example a Samoan design professional stated that “I am often asked for my advice – to give the Pacific perspective”. To fully realise the diversity dividend it is important that there are “real partnerships between different cultures so that one becomes open to new ideas – instead, at present minority cultures are constantly having to advocate for recognition”.

Interculturalism and Public Realm

The public realm has a critical role to play in building an intercultural city as the built environment both influences the development of cultural life and is in turn influenced by the culture of its inhabitants, builders and decision makers.

Traditionally cities and towns evolved from the prevailing culture and were designed to meet the needs of values and practices of that culture at a point in history. Over time cities have, especially in Western countries, taken on a more universal feel with less of a cultural focus. During our consultation phase we discovered that the majority of interviewees did not feel that the public realm expressed Auckland's cultural diversity or its geographic location in the Pacific.

Highlighted in the consultation were the key elements associated with culture and the public realm. Firstly the city is its people! People are incredibly resilient and adaptive and can turn most environments into places where they can live a functional existence. Leading a rich cultural life requires more than functionality; it requires a built environment that supports the 'way of life' and expresses its symbolism and iconography.

We were told by many of our interviewees that Auckland had the potential to express a unique cultural image and feel in the city; a feel that brings together the city's place in the world, a unique mix of people and special landscape setting.

Council's urban design documents cited during the study, including the *Urban Design Strategy* and *Designing Auckland's CBD*, indicate that there is an awareness and strong desire to address the need for a stronger cultural expression in the built environment in both the suburbs and the CBD. *Designing Auckland's CBD* is a framework document that has a stated goal of creating the "setting for a vibrant cosmopolitan Pacific City centre".

It also states that the Council wants to:

Create a place that feels like the heart and expresses the cosmopolitan Pacific Nature of Auckland.

Auckland's cultural identity will be incorporated into the design of the urban environment through heritage protection, architecture, public art, streetcapes and public open space design.

In addition to the urban design strategies mentioned above Council has developed the **sense of place**: *Auckland in the Pacific* document. From an Intercultural City perspective this document provides an ideal opportunity to demonstrate the importance of interculturalism to the development of Auckland. The document provides a clear outline of approaches to understanding the structure of sense of place and its importance to building Auckland's future as a Pacific city.

It states that the city needs to:

.. incorporate identification and pride in Pacific culture in everything that is done – not simply consulting on what people want after the preliminary planning has been completed.

City diversity is a complex mix of people and physical place. Interculturalism involves more than just a multicultural demographic and an attractive and public realm. It is

about creating a built environment that not only proudly expresses the city's diversity but has been planned and designed with a deep understanding of how its myriad of people lead their private lives, celebrate cultural rituals, go about their business and interact with people from different backgrounds and with different values. Public spaces can be designed to be neutral 'democratic spaces' where all citizens feel welcome and entitled to utilise the space or they can be deliberately designed to bring about increased interaction between diverse people. As has been previously discussed in this report, activities such as street markets and cultural events are key opportunities for interaction.

Overwhelmingly the interviewees saw public space as critical to providing an "opportunity to showcase different cultural expression" and in the tradition of "human communities, public spaces were where bonding occurred between members of the village - it is the neutral place" the "places where people meet, exchange ideas and learn".

International Case Study Findings

The following section provides some examples of findings from the other Intercultural City case studies that are of relevance to the preceding discussion.

Changing Mindsets

The London Borough of Lewisham case study looked at master planning through an intercultural lens for the London Borough of Lewisham. The study team discovered that there was a lack of connectivity between Council's social policy work and urban planning. It was therefore recommended that the existing Social Inclusion Strategy be positioned in the context of the built environment in recognition of the critical interrelationship between the important areas of planning and social inclusion.

Intercultural Knowledge

In the *Knowing Lewisham* report prepared for COMEDIA by Brecknock Consulting, Lewisham Council has been set the challenge of investigating new and innovative ways of engaging with their community, especially the Black and Minority Ethnicities, through avenues such as youth theatre and working with the Street Wardens to gain the 'Knowledge'. It is also proposed to investigate the establishment of an urban observatory or 'Knowledge Base' as a Council resource to inform officers when developing policy and urban development or renewal plans.

Interculturalism and Communities

In prosperous localities/cities/states, diversity is increasingly spoken of in terms of talent, advantage, fluidity and interchange.

In poor environments diversity is expressed in the language of disadvantage, separation, inequality, exclusion and defensiveness. This raises the question, are the two agendas inevitably separate or can interculturalism bring them together?

Writing in Book 1 Intercultural City Reader about sense of identity in a multicultural world Ranjit Sondhi provided the example of a school girl who was born in Bradford, of parents who were born in the Mirpur district of Pakistan. When asked, by a curious social researcher, 'how would you describe your identity?', the girl replied:

When I am on the school playground with a group of my English friends, I am black. When an African-Caribbean girl joins us, I become an Asian. When an Asian girl comes along, I become a Pakistani. When another girl from Pakistan joins the group, I become a Mirpuri, and when finally a Mirpuri friend comes in, I become a Bradford school-girl again.

[Book 1 Intercultural City Reader 2005]

Interculturalism and Settlement Patterns

Today in Minneapolis and St. Paul there are over 60,000 Hmong live in Minnesota, the largest urban Hmong population in the world. Hmong is the second most spoken language in the Minneapolis and St. Paul school districts. The Hmong arrived with no written language and mostly rural skills. They moved from the rainforest to the northern climate of the Twin Cities. One cannot imagine a more unlikely destination.

What has happened since then? Not surprisingly, like all previous immigrants to the US, the first arrivals took jobs that did not require language proficiency, such as factory and service jobs. Some started retail businesses catering to other Hmong, others formed a farmer's market which became renowned regionally and many began to climb the educational ladder. Now many Hmong children excel in school, attend college, and are moving into professional jobs. Hmong are buying homes and improving neighbourhoods. What was initially a humanitarian program has now become an economic development machine.

The Logan City case study also found that in Australia the Hmong community had developed a significant population by attracting Hmong immigrants to Logan including people who had previously settled in other Australian cities.

It would also appear from the Logan City research that the settlement pattern in Logan is bringing about a very low rate of geographic clustering. While initial migrant and refugee settlement is often clustered in close proximity to the main centre of migrant and multicultural services, people tend to move out into the broader community within six months of settling. This distribution of people has been attributed to the fact that migrants in Logan are housed in private rental properties rather than state housing and therefore naturally settle across the city relative to available properties.

In the American cities studied, immigrant communities, while often distinct geographically, are porous. Several important forces such as intermarriage, business opportunities and access to higher education, open up immigrant communities, forcing interaction with the dominant society and spawning new forms of hybridized identities. Over time, both raise the awareness within the dominant society of the special characteristics of immigrants and promote assimilation in to the wider American society of various sorts on the part of the immigrants themselves.

Interculturalism and Creative Industries

A number of the studies have found there are clearly still many barriers experienced by minority groups in seeking to secure good employment in the workplace and the creative industry professions.

The UK Commission for Architecture and the Built Environment [CABE] has undertaken a study into Black and Minority Ethnicities [BME] in the built environment professions. The study reports that some of the BME Architects interviewed stated that

they had selected the profession because of the “influence of architecture on society” and that it provided an opportunity to explore the “relationship between race, cultural identity and architecture”. Disturbingly the study found that despite the fact that there was a high level of BME participation in education there was compelling evidence of difficulties experienced by BME graduates trying to get employment.

Interculturalism and Public Realm

In the London Borough of Lewisham study Deptford High Street was an example of the important relationship between potential interculturalism and the retail sector. There appears to be a number of factors at work: there is a diversity of product available that attracts people from a range of cultural groups; shopping generally requires varying degrees of personal interaction between buyer seller; and main street shopping is more likely to involve literally ‘rubbing shoulders’ with people from all walks of life and cultures.

None of these factors are in themselves truly intercultural activities but they lead to an acceptance and increased openness to the “other”. They also present the potential for the chance encounter.

INTERCULTURAL AUCKLAND

The intercultural city is a place that facilitates “a meeting of people” and supports a creative milieu where all citizens have the potential to benefit from “a wellspring of ideas”. This report has recorded what we were told in our consultations and attempted to demonstrate the relevance of the outcomes to Council’s policies and programs.

In this concluding section we will explore a few of the key suggestions raised by the community during the study and consider what Auckland City could do to further develop its integrated approach to interculturalism.

Institutional Framework:

A city projects its openness and inclusiveness through its policies and the myriad of ways it does business and serves the community. It is important that in creating an intercultural city Auckland strive to better reflect the diverse nature of the community in its approach to policy and in seeking to gain the benefit of the collective wisdom of its culturally rich community by encouraging a greater level of civic involvement.

The intercultural approach is about making connections and removing barriers to allow networking to happen and encourage a diversity of opinions to be aired.

In supporting the further development of an intercultural policy and services environment Council could consider:

- bringing together its cultural advisors to work along side each other cross-culturally and build a shared intercultural knowledge base to inform council decision making
- actively support and train potential minority leaders who wish to stand for election as councillors
- giving the Auckland City Youth Council a specific focus on interculturalism in order to bring about a change in the understanding of civics within minority community’s young people and to support the development of new civic leaders from those communities
- creating a position for an “Intercultural Broker” who would be a first point-of-call and be there to join the dots and make connections between the many different cultural activities

Civil Society:

For a city to be truly intercultural it is critical that people know and understand the cultural values of the community. In the New Zealand context all cultural groups have a history of migration and settlement. In an intercultural city there needs to be opportunities for people to know their fellow citizens through their stories and physical expression of cultural values. It was suggested that we should “replace New Zealand stories with stories about the people who live in New Zealand”.

In supporting the further development of Auckland’s inclusive and intercultural civil society Council could consider:

- further developing Maori cultural educational programs in order to increase the communities understanding and knowledge of Biculturalism e.g. pre-citizenship training for new migrants
- community events to be more targeted in the way they bring activities together to educate the public about the community's different perspectives on many every day issues
- supporting education based intercultural displays, for example displays developed for Council libraries could also be toured around the libraries and to schools in order to gain maximum benefit and to allow for better researched and presented material
- building on the Mayor's citizenship statement "retain your culture and contribute to ours" through programs such as those run by the Library service, capture stories: of migration; of change and settlement; of inter-marriage etc. The stories could be utilised by the Library for its programming such as the Central Library's Digital Communities pilot, they could be used as part of a cultural literacy program; and form the basis for an intercultural city web site e.g. the Brisbane Stories web site⁷.

Public Realm:

An intercultural city must look and feel intercultural and welcoming. For the city of Auckland the evolution of an urban design style that is intercultural and reflects the influences of the city's diverse cultures is a key challenge. The public realm also has a vital place to play in creating an opportunity for the "meeting of people" to take place.

In supporting the further development of a culturally rich and culturally responsive built environment Council could:

- develop an intercultural literacy program in order to gather a greater understanding of the cultural values, needs and aspirations of the city's diverse communities in order to inform planning and design processes
- work with the planning and design professions to develop an intercultural city image and sense of place that reflects the city's diversity in a meaningful and respectful way with special consideration given to Maori concepts of place and to Pacific natural environments
- further encourage and support intercultural activity such as markets and consider developing a planning and the regulatory environment that meets safety standards but does not place unnecessary limitations on growth and opportunity e.g. markets are not just important intercultural events but also significant business opportunities for minority groups establishing the first steps to becoming economically sustainable
- review the District Plan process to ensure that decisions can be made with consideration given to the cultural dimension or to the potential impacts of development on existing cultural life e.g. consider the implications of the District Plan rules for Samoan and Tongan families wanting to develop housing stock that

⁷ Brisbane Stories web site www.brisbane-stories.powerup.com.au

allows them to live as extended families and to have space for communal gatherings.

Business Environment:

In the corporate world, the 'business case' for diversity especially the concept of productive diversity has now largely been made, with companies realising not only that they need to recruit from the widest possible talent pool in order to stay competitive, but that their innovative edge is actually sharpened by the creative tension of bringing diverse cultures, skills and mindsets together.

Cultural diversity enables employees to provide different perspectives for the performance of creative tasks. In addition it is proposed that employees who feel valued and supported by their organisation tend to be more innovative and such companies excel from the superior performance benefits of culturally diverse teams, especially when they are engaged in complex tasks requiring innovation and creativity.

In supporting the further development of a viable and vital intercultural business environment Council could:

- act as a facilitator in the development of strong positive inter-network connections between existing migrant/refugee networks and other cultural and business networks
- foster, support and promote intercultural "fusion" projects through the Creative industries program as showcases of interculturalism in action
- work with the Chamber of Commerce and with other relevant professional bodies to raise intercultural understanding of productive diversity and employment potential among minority cultures
- ensure that start-up cultural businesses are not hindered by unnecessary rules and regulations.

Concluding Remarks

These are but small steps towards the objective of an intercultural Auckland and are proposed as a starting point for the integration of an intercultural approach into policy and programs such as *Building Stronger Communities*.

The people of Auckland need to be engaged interculturally to share their values, needs and aspirations: to learn from each other; to tell their stories; to engage in challenging cross-cultural creative and innovative events, projects and business enterprise; to find their voice and accept their civic responsibilities; and to work with Auckland's skilled planning and design professionals to create a truly unique built environment.

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