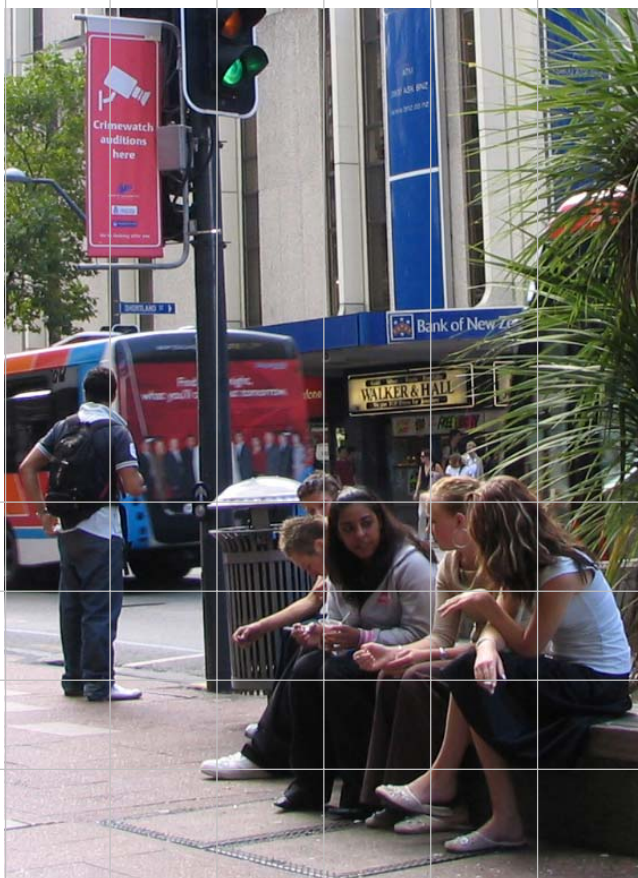


INTERCULTURAL CITY

MAKING THE MOST OF DIVERSITY



CONSULTATION REPORT AUCKLAND CASE STUDY



Auckland City

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INTRODUCTION

"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." (Charles Landry 2005)

This Consultation Report records the outcomes of the consultation phase of the *Intercultural City* collaborative research project. 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.

RESEARCH PROCESS

A targeted group of 32 interviews were held involving interviewees across a range of gender, age, ethnicity and migration experience and drawn primarily from the education and creative industry sectors. [See Appendix A]

The consultation approach was focused on peoples' perceptions and personal stories prompted by questions in a series of related groupings. In each group there was a qualitative question [in italics below] where people were asked to "strongly agree", "agree", "disagree", "strongly disagree" or "don't know". [See Appendix B]

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 group 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".

RESEARCH FINDINGS

The following summarises the feedback provided in response to the questionnaire and key points raised during the Focus Group discussions.

OPENNESS

Interviews:

1. The interviewees generally acknowledged a high level of feeling welcome and accepted in Auckland.
2. People highlighted the fact that "New Zealanders are naturally warm hearted but they were initially suspicious" and that "A lot of the racism here is born of ignorance not knowledge".
3. While there were interviewees who felt that Auckland was still not a truly open society most respondents felt that either the openness was rather "passive" or focused on the "mystique" and exotic. There were also those who were very positive, for example one person quoted the Mayor's citizenship message, "retain your culture and contribute to ours" as an example of Council commitment and openness.
4. One interviewee stated that the "people of Auckland are now in the process of coming to grips with the fact that diversity is not going to go away – we don't have a choice of whether to send Pacific Islanders home or Maori back to the marae as they are a part of the framework of the city".
5. Generally school or university was considered very open and welcoming. One Pacific Islander interviewee stated that there was a shift in social approach to diversity that previously migrant groups "were needed as labourers" but now in the information age "we are needed as educated people" suggesting that this changes the perceptions of the value of diversity.
6. Work places were more problematic than the education sector, while there were those who had been welcomed into the workforce there were others who reported 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."
7. Interviewees were generally keen to engage in intercultural activity with others to "know their stories" and "learning new perspectives" but also a "bit nervous that they might be misinterpreted". Others spoke about how their cultural perspectives were perceived as a valuable asset, for example "I am often asked for my advice – to give the Pacific perspective".
8. There was evidence of empathy on the part of minority groups towards others through shared or personal experience "I know what it is not to belong" or "I try to put people at ease when I recognize that they are feeling what I have felt".
9. The majority of respondents were critical of the media "sensationalising" cultural issues although there was some acknowledgement that cultural events such as festivals were 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”.

10. It was suggested that Council could do more in terms of raising “cultural awareness and pride at the high end” that is in planning and policy. There is a “need 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”.

Focus Groups and Reference Group:

1. General agreement with interview responses that Auckland is an open and welcoming society and that there is a perception that a lot of people have little understanding of other cultures.
2. At the Maori Focus Group it was stated that the Maori had been very open and welcoming to the first settlers.
3. While there is an acceptance of and tolerance of diversity in many cases it does not go beyond a superficial association – described as “liking the food but not the cook”.
4. It is important to remember that there are issues around the openness of both parties engaged in intercultural contact that need to be understood and managed.
5. The question was raised if our notion of openness was based on a described concept, ie is it perhaps a western concept, or a recognition of a qualitative experience that will be conditioned by your culture – therefore relative to experience and or conditions.
6. Openness from a Samoan perspective, we were told, 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 etc .
7. While there is a Migration Policy in NZ there is no settlement policy and people have expressed the need to provide better support and cultural knowledge to migrants – ie “like inviting someone into your home than leaving them to their own devices”.
8. The need for proactive settlement policies and active welcoming processes were highlighted – a greater positive role for Council in the welcoming and citizenship process was proposed especially in pre citizenship education regarding biculturalism etc.
9. It was suggested that it is important to remember that many migrants and refugees are arriving from relatively monocultural countries therefore they need support in understanding the existing bicultural and multicultural nature of New Zealand society.
10. We were told that there is a perception that migration is a deficit model ie there is only one finite cake and each new migrant reduces the size of the slice available to existing residents – it was suggested that instead they should be helped to see that new skilled migrants are bringing extra ingredients for the cake, making the cake bigger and richer and more interesting.

11. The current multicultural environment in Auckland was seen as more of a culture of coexistence rather than a culture of interaction.
12. Maori expressed the position that there is still a lot of work for Maori and NZ Europeans to resolve Treaty issues in order to move on to a more productive relationship - "We can't have multiculturalism till we have worked out Biculturalism" [Council of Churches statement from the 1980's quoted at focus group].
13. It was suggested that instead of Council's cultural advisors working in isolation, where Maori deal with Maori issues etc there could be a group of cultural advisors in Council who work along side each other and therefore share cultural knowledge.
14. It was agreed that openness and a sense of self worth and acceptance within society are preconditions of interculturalism.
15. It was suggested that the Auckland City Council's Youth Council could make a specific focus of working with interculturalism to bring about a change in the understanding of civics within minority communities and to support the development of new civic leaders from those communities.

INTERCULTURAL ACTIVITY

Interviews:

1. A number of respondents nominated school, church and sport as important centres for interaction because they believed the main stream "institutions are predominantly pakeha dominated".
2. 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".
3. Exposure to diversity means "you can see yourself a bit more clearly" and it "protects from ignorance". There was also a concern about interacting with Maori, stating that it is "Hard to get involved with Maori culture – it sometimes feels very exclusive" whereas others stated "I have made the effort and they [Maori] are a warm people".
4. A number of the interviewees felt there were barriers put up by the dominant Pakeha culture who "don't need to think about the minorities" because they are "all about themselves". Another commented that the "barriers and similarities are not necessarily ethnic – it is about common cultural capital. What I mean is that people like myself who are educated and have travelled will tend, in a new place, to gravitate towards similar people so groupings are often based on what people have in common rather than purely ethnic commonality".
5. It was suggested that it is importance to look to young people as this is where many of the barriers do not exist, suggesting that interculturalism must "happen amongst" the young people and "this is the way to plan for the long term".

6. On the subject of biculturalism there were those who felt that it was a very positive factor for “non-Maori brown people” who can see the “vigorous debate” that doesn’t happen “anywhere else in the world”.
7. 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 therefore requires more attention and effort”.
8. On the other hand there were negative perceptions of biculturalism as standing in the way of resolving multiculturalism, contending that “Biculturalism separates – it is not a collaborative relationship because Pakeha are the decision makers in it”.
9. In addition there were those who stated that “Some people don’t even want to discuss biculturalism on the grounds that we are multicultural”.
10. There was a strong acknowledgement that interculturalism 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”.
11. People identified economic benefits to their professional and business lives from interculturalism. The greater the mixing the “more business opportunities present themselves” and 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”.
12. The negative side of multicultural communities was noted, for example, “Chinese only do business with the Chinese, etc. and so any wealth created goes back to them exclusively” or alternately there are those “subcultures (refugees for example) who are become an underprivileged group”.
13. Interculturalism was identified as critical in creativity as it creates an environment where “leaps and creative resilience is born of dialogue between cultures” and “it provides the opportunity to develop what is Auckland”.

Focus Groups and Reference Group:

1. 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.
2. 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 – there is a danger for some cultures to be seen as “museum cultures” not living cultures.
3. A lot of what currently happens is mixing at the edges eg festivals and events therefore there needs to be more effort made to expand on the basic festival etc through education programs and supporting material such as the libraries are doing.
4. There is a potential for Council to be a “Bridge across cultures” - ie create a position of “Cultural Broker” who would be there to join the dots and make connections between the many different activities.

5. Consider the notion of Kiwi – capturing stories – stories of migration – of change – of inter marriage etc – eg Mayor’s “statement retain your culture and contribute to ours” – ie the Brisbane Stories web site – utilise the stories as an educational program for Council staff and migrants.
6. In the event of intercultural activity it is important that the individual not only retains their culture and contributes but that there is due recognition of the contribution and value of cultural identity.
7. It was felt that to undertake intercultural activities in a meaningful way involves more time than a monocultural approach – it was important to remember that each culture had a distinct sense of time eg it was suggested that people from the Pacific Islands focus, not about the amount of time, but rather the quality of time.
8. It was noted that there is a very high percentage of migrants involved in volunteer work.
9. Community gardens and environmental planting programs were highlighted as important intercultural opportunities for meeting, exchange of knowledge and building shared common purpose.
10. The health sector approach to interculturalism is the three step process of – Cultural awareness that there are cultural differences – Cultural sensitivity to the different cultural needs – Cultural safety where a person feels safe and secure in the current environment.
11. It was suggested that while minority groups have a need for interculturalism the dominant culture require a reason for interculturalism, therefore the issue is what are the perceived needs, the “what’s in it for me” syndrome that would lead people to interact cross-culturally?

INTERCULTURAL NETWORKING

Interviews:

1. Church, school and sport were seen as important networking environments while business networking was also perceived as critical in growing businesses.
2. 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”.
3. A respondent stated that “It is so hard to describe. [intercultural networking] I know that it extends me, makes my life richer, deepens my humanity”.
4. 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.
5. The question of social structures and communities of interest was raised as factors 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".

6. It was noted that a number of the respondents mentioned their membership of ethnically focused networks for example one individual nominated the "Chinese Associations, new immigrant networks, Race Relations, Human Rights Commission" as useful networks. However, this raises the question of what connections do these networks then have to main stream organisations such as chamber of commerce or are they operating as parallel networks?
7. Interviewees identified a range of benefits from networking such as:
 - "The more perspectives and the more I know, the better my story telling will be and the more successful I will be"
 - "I think working in the palagi world although it is quite competitive is also quite motivating"
 - "Far from feeling that my background was a hindrance, it was celebrated"
 - "Mainstream architecture has been influenced by the pacific influence"
 - "It keeps my energy level high"
 - "Made me aware of the gaps in my knowledge that I have to address"
 - "It makes you stronger because you have to fight"
 - "My architecture is informed and I offer back a contribution to urban design"
8. While there was general support for the proposition that Auckland provides many opportunities for networking several respondents spoke of the many "wonderful events" they felt that they were perhaps too "culturally specific" and there was a need to "encourage the intermingling".
9. It was stated that "It is clear the opportunities are there to network but it is not Auckland (City) providing the opportunity, it is the people themselves taking up the opportunities".

Focus Groups:

1. The lack of a networking "Hub" such as dynamic café type environment to meet in and network was seen as a major barrier to intercultural networking – the model of festival hubs where people meet and discuss the performance was quoted as a valuable networking opportunity.
2. Migrant networks are working well with the Chamber of Commerce on developing training programs for new migrants.
3. There are opportunities for Council to facilitate inter network connections between existing migrant/refugee networks and other cultural and business networks.
4. 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 than ever before – ie young Pacific Islanders were identified as communicating via cell phone.
5. Council could bring together its cultural advisors so that they work together instead of in isolation – therefore learning about each others issues.

6. It was stated that although it was a valuable approach to introduce new concepts through young people via school or library it was important to remember the generational issues and not be seen to undermine parental respect etc.

PUBLIC REALM

Interviews:

1. There were some who "don't feel excluded in any way and move around quite freely" and believe that the people of Auckland "have always been very welcoming".
2. Others identified specific places where they "don't feel comfortable in places like Manukau, Pakaranga or Manukau city – it is not anything you can put your finger on – just a feeling that you are not really welcomed there".
3. Civic infrastructure such as swimming pools where a woman "can wear what I like and I feel sexually safe", "the central parks in the daytime are welcoming" and the city library was nominated as a welcoming place. It was also noted that not all cultures utilise the parks for example "for Indians (this is a real generalization) outdoors are not so important" there are clear messages for continued support for welcoming civic infrastructure that provides democratic space.
4. 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.
5. The CBD was highlighted as "not at all welcoming – this is the territory of white trash corporates" where some felt excluded and felt that "in the business environment we must be allowed to contribute".
6. While there were those who "like the CBD on the whole" the majority were less complimentary, a place that has "no cosmopolitan feel about it", no "long term vision" and a there is a "problem expressing identity" for example, there is "no sense of the Pacific" which it is noted is not just about the physical environment "but it could be done with people – allowing places for people to express themselves".
7. Queen Street was identified by some as "a one-way street. Very scruffy with lots of \$2 shops and cheap takeaway places", "dingy" and a place where the student "behaviour is a bit dodgy". It was also noted that it is not just the quality of the physical realm that makes a place vibrant, one respondent quoted the example of "the dark dingy areas of Melbourne – they are thriving".
8. 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".
9. While public space might be the site for cultural activity such as markets and events 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 other means".

10. While people noted that in places "you see lots of different people around" there was a general feeling that the public spaces did not encourage interaction and there needs to be more thought given to meeting places, for example, "the university and polytech campuses – they are beautiful and inviting. There is lots going on – and every ethnicity walking around – this is the model for public space I think."
11. A number of respondents highlighted the importance of place animation especially through performance, "certainly events in public spaces are good and encourage intercultural meeting". While at the moment "there is no street theatre, no-one on a soapbox talking about social/political issues. No hawkers. No workshops or art markets, no drummers, no dancers".
12. 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." – therefore the need for "a stronger presence of Tangata Whenua – the pavements, sculptures, the philosophy physically expressed" was identified.
13. It was stated that while "Auckland appears visually cosmopolitan by virtue of the residency of people from many different cultures" the behaviour of the dominant cultural suggests that they don't know "how to mix well amongst this diversity".

Focus Groups:

1. Council planners and designers need to gain cultural literacy – it was suggested that one way of doing this would be through performance and video such as "Playback Theatre" performed in the streets and telling stories of peoples' interaction in the public realm – or to utilise projections of story telling video on to walls of city buildings.
2. It was suggested that the Resource Consent process could be made more culturally sensitive if people were able to tell their stories about living in the area as part of a documentary video approach for presentation.
3. The city's night clubs are intercultural spaces for young people.
4. Libraries were identified as the key civic space for interculturalism and Council should work to further improve this in terms of design, services and activities – ie the educative work around cultural festival.
5. Council should 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 – 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.

6. Consider how Council reviews Resource Consent applications from Samoan and Tongan families wanting to develop housing stock that allows them to live as extended families and to have space to live collective lives.
7. It was also felt that Resource Consent decisions were often made without any considerations of the cultural dimension or to the potential impacts of development on existing cultural life.
8. People felt that the city's geographic layout meant that Auckland was made up of "Fractured parts that did not know each other".
9. Migrant settlement in available state housing has led to "pockets of people" being located wherever there was vacant housing stock – when that stock is full people from the same cultural background might then be settled across the city starting a new and isolated node.
10. Community gardens were identified as true intercultural spaces as people with a love of gardening gain a greater understanding of culture through the growing of diverse plants – they also contribute to the community's health and economy.
11. It was stated that the city should express the importance of the Maori past in the buildings and especially in the public spaces. This should be done in a truly iconic, respectful and celebratory manner.
12. Council should explore ways that Auckland's position as a Pacific city can be expressed through the design of landscape and architecture.
13. It is important that interculturalism does not lead to a grey homogenous city created from mixing all the cultures together, rather create something new.
14. Gentrification of suburbs where diversity has created a vibrant community life was seen as a major issue. In many cases the increase in property value within inner city ring is driving out diversity and introducing a new monoculture of high earning residents.
15. It was noted that Community Boards do not adequately represent the diversity of their populations.

EDUCATION

Interviews:

1. Most 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 was a passive experience "in the sense that one is surrounded by different cultures" rather than a formal academic structure.
2. While it was stated that tertiary institutions might "promoted acceptance and diversity" there are no formal places of activities "that brings the cultures together". Alternately a 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.”

3. The Treaty of Waitangi was seen as important and a policy position that provided 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!”.
4. The majority of non Maori interviewees felt that bi-culturalism 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.
5. The education sector was seen as critical in building social cohesion. It was stated 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”.
6. 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”.
7. A word of caution was expressed in terms of not getting too far “away from the identity of New Zealand in the sense of its bicultural roots” and running the “risk of becoming too generic”.
8. It was also suggested that the education sector could do more to inform students about cultural diversity as at the moment they are as one person put it, “cognitive only of western structures and values and is therefore limited in its ability to uplift and develop that dialogue” [interculturalism].

Focus Groups:

1. Young people are natural interculturalists, although it was noted that they are also naturally conservative.
2. It was recognised that although there are many opportunities for interculturalism at university there were still many parallel lives – i.e. little in the way of home visits of international students and Kiwi’s.
3. It was suggested by the Maori group that there could be more education with regards to bicultural issues and Maori culture as a pre requisite to the citizenship process.
4. There is a real need to get more diversity in the decision making professions and political life in order to have the various cultural voices heard at a high level.
5. Schools were seen as an excellent way to channel information through to the home environment.

6. Environmental projects through schools [perhaps Council] provide an excellent opportunity for intercultural activity and building a knowledge, respect and belonging to NZ environment.
7. A "Global Core Class" was provided as an example of diversity at work where each subject area of the standard school curriculum is considered from different cultural perspectives.
8. It was proposed that Council through the events strategy could be more focused in the way it brings activities in public together to educate the public in the communities different perspectives on many every day issues.
9. Education based intercultural displays etc 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.
10. There has been an Ethnic Youth Forum the outcomes of which should be sourced.
11. There might be Intercultural City potential in UNESCO's Decade of Sustainable Development program.
12. In addition to secondary and tertiary it was suggested that Continuing Education is important from the point of sharing and gaining cultural knowledge.

CREATIVE INDUSTRIES

Interviews:

1. In answer to the question of interaction between cultures leading to greater creativity and innovation one interviewee stated that 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!".
2. 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" but some felt that they are being underutilised while others acknowledged the opportunities but believing they are not taken up as "it takes time and resources".
3. It was stated that there appears to be little support, "encouragement or even awareness of the opportunities" from the funding agencies for intercultural activity.
4. 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".
5. However, people did express concerns that one 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".

6. 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”.
7. In order to engage in intercultural exchange and draw creativity and innovation from the encounter from diversity there needs to be a sense of self. 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. Even Pakeha are different now from Europeans and they are trying to work out what this means.”
8. 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”.
9. There was some caution around the issue of interculturalism and the creative industries, for example: “I think there are things of value that should not be crassly exploited. But certainly it can make us unique, in the sense of cultural diversity being held up as a contra to globalisation”. In addition there is 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”. Or the original creators 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”.

Focus Groups:

1. There was a general agreement that cultural capital was a valuable source of economic development for the creative industries and that interculturalism provided a basis upon which to create new creative product.
2. Concerns were expressed that there are not enough places for creative people to meet, share cultural knowledge and interact across cultures.
3. 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 Maori.
4. People felt that there was a critical need to get beyond the tokenism to deeper level of meaning in cultural product.
5. Cultural workers need to have a strong sense of their own identity and be respected and recognised before they engage in intercultural creativity – with a strong sense of self worth they will not lose from the exchange.
6. It was suggested that it is very important to capture stories of what is happening within our communities and celebrate immigrant stories as this is what joins all New Zealanders.

7. There are opportunities for filmmakers, writers, musicians to build on the local story telling across cultures.
8. It is important for cross cultural interaction where an Indian person works with a Chinese person to tell the latter's story.
9. It was suggested that film and video projection on to city buildings could be a powerful way to bring cultural stories into the public realm and generate debate.
10. There is a need to build connections not just between people of different cultural backgrounds but also across artforms and creative disciplines.
11. The potential to build on the concept of "Interactive Tourism" – ie the Maori experience.
12. It was noted that as more migrants come to Auckland from countries where sport is not such a dominant activity there is a change of focus towards the arts and cultural events generally.

APPENDIX A

The Questions

Openness:

1. How welcome or accepted do you feel living in Auckland?
2. How open and welcoming does your work or school feel?
3. Do you make a particular point of making people from other cultures feel welcome or accepted?
4. Do you feel that the press, radio and television express Auckland's cultural diversity in an open and positive way?
5. *"Auckland is an open society that respects and values cultural diversity"*

Intercultural Activity:

6. Do you have opportunities to interact with people from other cultural backgrounds?
 - 6.1 What is the benefit/impact of this?
 - 6.2 What are the barriers to interaction?
 - 6.3 What could there be more of?
7. Do you think that Auckland/NZ's bicultural context affects interaction between different cultural groups?
8. *"Increasing interchange and dialogue between different cultures is important in developing social, cultural and/or economic well-being in Auckland"* – Comment

Intercultural networking:

9. Are you involved in networking that involves other cultures?
10. How does this help you?
11. What acts as a barrier?
12. How do these formal or informal networks assist your work, studies or product development, etc?
13. *"Auckland provides many opportunities for networking between people of different cultures"*

Public Realm:

14. Are there public places/spaces that make you feel welcome/unwelcome?
 - 14.1. What about the CBD?
15. Do you think that public spaces/places have a role to play in helping people from different cultures to meet or interact?

16. Do Auckland's public spaces/places encourage and support people from different cultural backgrounds to meet and interact? What does and does not encourage this?
17. *"The public realm of Auckland City feels cosmopolitan and physically expresses its cultural diversity"*

Education:

18. Through school/university do you have the opportunity to gain a significant appreciation or understanding of people from different cultural backgrounds?
19. Do you feel you have a good understanding through school, university or immigration service of the Treaty of Waitangi and how it affects life in New Zealand?
20. Does the Treaty and the bi-cultural nature of Auckland/NZ help or hinder interaction between different cultures?
21. *"The education sector in Auckland plays a critical role in developing dialogue and understanding between people of diverse cultures."*

Creative Industries:

22. Does the creative sector provide opportunities for interaction and exchange of ideas between different cultures?
23. Do you think that the exchange of ideas between diverse cultures has positive or negative impacts on creativity, productivity, innovation, etc?
24. Do you believe that cultural diversity has a role to play in building a unique Auckland/NZ niche in international creative industry markets?
25. *"Interaction between different cultures in the creative industries leads to greater creativity and innovation."*

APPENDIX B

Composition of those interviewed in stage 1 of the consultation process.

#	ETHNICITY	SECTOR/OCCUPATION	NZ BORN	STUDENT	GENDER
01	Nuiean	Playwright/Producer	Yes	No	F
02	Indian	In India. Working outside field in this country	No	No	F
03	Tongan	Jazz Musician/Student	No	Yes	M
04	Samoan	Creative/Architect	No	No	M
05	Indian	Creative Industry/Design Consultant	No	No	M
06	Maori	Tertiary – Education	Yes	No	F
07	Indian	Creative Sector-Writer/Radio – Film	No	No	F
08	Samoan	Tertiary Education	No	No	M
09	Chinese	Secondary School	No	Yes	F
10	Tongan	Education (Secondary School)	Yes	Yes	F
11	Hungarian	Creative Industries – Sculptor	No	No	F
12	Chinese	Tertiary Education	No	No	F
13	Samoan (little bit Chinese)	Secondary Education	Yes	No	F
14	Pakeha	Tertiary Education/Creative Industries	Yes	No	F
15	Japanese/Samoan	Creative Industries	No	No	Transgender
16	Indian	Tertiary Education/Creative Sector	No	No	F
17	Tongan (Cook Island/German)	Creative	Yes	No	M
18	Italian	Creative Industry	No	No	F
19	Chinese New Zealander	Creative Sector	Yes	No	M
20	Samoan	Education (Secondary)	Yes	Yes	F
21	Samoan	Education (Secondary)	Yes	No	F
22	Indian	Education (Secondary)	No	No	F
23	New Zealand Chinese	Creative Industries (Film-maker)	Yes	No	F
24	Samoan	Creative Industries (Dancer)	Yes	No	M
25	Indian	Tertiary Education	No	Yes	F
26	French	Migrant (5 years)	No	No	F
27	Nigerian	Refugee – now resident	No	No	M
28	Maori	Tertiary – Education	Yes	No	F
29	Maori, Welsh, English, Jewish	Creative Industries (artist)	Yes	No	F
30	Maori	Artist, designer, business owner & director, lecturer	Yes	No	M
31	Maori	Artist, musician, builder	Yes	No	M
32	Chinese Malay		No	No	F

APPENDIX C

Tabulated responses to key quantifiable questions:

[Please note that in some cases respondents provided an 'agree-disagree' answer and in some cases declined to answer some questions]

Openness

"Auckland is an open society that respects and values cultural diversity"

Interview	Strongly agree	agree	disagree	strongly disagree	don't know
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					
14					
15					
16					
17					
18					
19					
20					
21					
22					
23					
24					
25					
26					
27					
28					
29					
30					
31					
32					
PERCENT	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.”

Interview	Strongly agree	agree	disagree	strongly disagree	don't know
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					
14					
15					
16					
17					
18					
19					
20					
21					
22					
23					
24					
25					
26					
27					
28					
29					
30					
31					
32					
PERCENT	69%	25%	3%	0%	3%

Intercultural Networking

“Auckland provides many opportunities for networking between people of different cultures.”

Interview	Strongly agree	agree	disagree	strongly disagree	don't know
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					
14					
15					
16					
17					
18					
19					
20					
21					
22					
23					
24					
25					
26					
27					
28					
29					
30					
31					
32					
PERCENT	17%	40%	23%	3%	17%

PUBLIC REALM

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

Interview	Strongly agree	agree	disagree	strongly disagree	don't know
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					
14					
15					
16					
17					
18					
19					
20					
21					
22					
23					
24					
25					
26					
27					
28					
29					
30					
31					
32					
PERCENT	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.”

Interview	Strongly agree	agree	disagree	strongly disagree	don't know
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					
14					
15					
16					
17					
18					
19					
20					
21					
22					
23					
24					
25					
26					
27					
28					
29					
30					
31					
PERCENT	56%	38%	6%	0%	0%

CREATIVE INDUSTRIES

"Interaction between different cultures in the creative industries leads to greater creativity and innovation."

Interview	Strongly agree	agree	disagree	strongly disagree	don't know
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					
14					
15					
16					
17					
18					
19					
20					
21					
22					
23					
24					
25					
26					
27					
28					
29					
30					
31					
PERCENT	57%	38%	5%	0%	0%

CITY INTERCULTURAL

MAKING THE MOST OF DIVERSITY

consultation report - Auckland case study