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Valuing our place:

a critical exploration of frameworks for assessing the significance of New Zealand’s historic heritage

A thesis presented in partial fulfilment of the requirements for the degree of Doctor of Philosophy in Management at Massey University, Auckland, New Zealand.

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Abstract

This thesis argues that considerations of value and significance are fundamental to sustainable heritage management practice. It explores critical issues relating to the valorisation of historic heritage in New Zealand and considers whether existing frameworks for evaluation and assessment are effective and appropriate.

The rationale for the research proposes that achievable and effective outcomes for historic heritage only occur in the context of rigorous evaluation and assessment frameworks. Theoretical and pragmatic frames of reference drive key lines of reasoning. The two frames of reference comprise: firstly, theoretical principles relating to the nature and qualities of heritage value and secondly, operational strategies relating to the process of assessment.

The thesis integrates current policy and practice within existing epistemology with primary research data using a mixed methodology. A review of international policy and practice contrasts the various approaches used in Australia, Canada, England and the United States of America, and identifies effective system characteristics. Existing understandings and practice within New Zealand are considered and analogies made between particular elements of the primary research drawn from surveys of professional and non-professional opinion of the heritage assessment process. The New Zealand findings are then set against the review of international evidence and the literature to identify significant strengths and shortcomings.

It is argued that New Zealand currently lacks suitable frameworks within which appropriate concepts of value and effective strategies for significance assessment are meaningfully integrated. Expressions of the nature and qualities of historic heritage must be reformulated in ways that afford greater recognition to principles of social value and the holistic, multivalent properties of the resource. Moreover, identified deficiencies in matters of community engagement, consistency, resourcing, local authority process and the recognition of indigenous rights, undermine the effectiveness of operational strategies for assessment and require attention.
Acknowledgements

This has been a singular learning experience; one whose significance and consequences have featured prominently in my life for the last five years. Here, I acknowledge the people who have supported me throughout my journey, both professionally and personally. Thanks first of all to my supervisors John Monin and Harry Allen for their patient encouragement and to colleagues Ralph Bathurst, Aidan Challis, Keith Dewar, Ian Lawlor, Hilary Lewis and Virginia Warriner. I thank my friends and family who are always there for me, unfailingly enthusiastic and understanding. Finally, I acknowledge my partner, Maureen, who has shared this journey with me, travelling close by my side through its rough and smooth passages with gentle fortitude. I dedicate this work to you.
Table of Contents

Title page ................................................................................................................................................ i
Abstract .................................................................................................................................................... iii
Acknowledgements ................................................................................................................................. iv
Table of Contents .................................................................................................................................... v
List of Tables ........................................................................................................................................... vii
List of Figures ......................................................................................................................................... ix
Glossary .................................................................................................................................................... x

1 WALKING BACK OVER TIME: INTRODUCTION TO THE THESIS ................................................................. 1
  1.1 THE RESEARCH CONTEXT AND ITS RATIONALE ................................................................................... 2
  1.2 THE RESEARCH IN THE CONTEXT OF RELEVANT LITERATURE .......................................................... 5
  1.3 CONTRIBUTION OF THE THESIS ......................................................................................................... 9
  1.4 THE THESIS STRUCTURE .................................................................................................................... 12

2 A PANORAMA OF THE PAST: EXPLORING THE THEORETICAL FRAMEWORKS FOR EVALUATION AND SIGNIFICANCE ASSESSMENT .............................................................. 15
  2.1 HERITAGE – ORIGINS, DEFINITIONS, MEANINGS AND TERMINOLOGY ............................................... 15
  2.2 PRINCIPLES OF VALUE THEORY – CONCEPTS OF SIGNIFICANCE ..................................................... 21
  2.3 APPROACHES TO SIGNIFICANCE ASSESSMENT .................................................................................. 39

3 THE INTERNATIONAL EVIDENCE: POLICY AND PRACTICE IN AUSTRALIA, CANADA, ENGLAND AND THE UNITED STATES ..................................................................................................... 51
  3.1 THE INTERNATIONAL CONTEXT ......................................................................................................... 55
  3.2 AUSTRALIA ......................................................................................................................................... 56
  3.3 CANADA .............................................................................................................................................. 66
  3.4 ENGLAND ......................................................................................................................................... 71
  3.5 THE UNITED STATES OF AMERICA ...................................................................................................... 80
  3.6 SUMMARY OF EFFECTIVE SYSTEM CHARACTERISTICS ...................................................................... 84

4 OUR PLACES ... OUR TREASURES: NEW ZEALAND POLICY AND PRACTICE .................................................. 93
  4.1 HERITAGE VALUE: ITS NATURE AND QUALITIES ................................................................................ 94
  4.2 FRAMEWORKS FOR ASSESSMENT ...................................................................................................... 96
  4.3 THE COMMUNITY DIMENSION .......................................................................................................... 109
  4.4 ASSESSING SIGNIFICANCE: STRATEGY, CRITERIA AND PROCESS .................................................... 118

5 FROM DISCUSSION TO DATA: RESEARCH DESIGN, METHODOLOGY & PROCESS .......................................................................................................................... 139
  5.1 DESIGN FRAMEWORK ....................................................................................................................... 139
  5.2 RESEARCH METHODOLOGY ............................................................................................................ 141
  5.3 RESEARCH STRATEGY AND PROCESS ............................................................................................... 144

6 TOWARDS AN ANALYSIS OF THE NEW ZEALAND FINDINGS ..................................................................... 163
  6.1 REVIEW OF TERRITORIAL LOCAL AUTHORITY PROVISIONS ................................................................ 164
  6.2 NON-PROFESSIONAL QUESTIONNAIRE F ............................................................................................ 174
  6.3 PROFESSIONAL QUESTIONNAIRE G .................................................................................................. 203
  6.4 EXPERT PANEL H ................................................................................................................................ 231
  6.5 COMBINED PROFESSIONAL RESPONSES .......................................................................................... 242

7 THE BIGGER PICTURE: DISCUSSION AND ANALYSIS OF THE WIDER FINDINGS ........................................... 247
  7.1 HERITAGE VALUE: ITS NATURE AND QUALITIES ............................................................................. 250
  7.2 FRAMEWORKS FOR ASSESSMENT ...................................................................................................... 251
  7.3 THE COMMUNITY DIMENSION ......................................................................................................... 272
APPENDIX A HISTORIC PLACES ACT 1993 ASSESSMENT CRITERIA

APPENDIX B NON-PROFESSIONAL QUESTIONNAIRE

- COVER LETTER
- RESEARCH INFORMATION SHEET
- QUESTIONNAIRE

APPENDIX C PROFESSIONAL QUESTIONNAIRE

- COVER LETTER
- RESEARCH INFORMATION SHEET
- QUESTIONNAIRE

APPENDIX D EXPERT PANEL WORKSHOP

- FIRST NOTICE
- FINAL NOTICE
- FURTHER INFORMATION
- PROGRAMME

APPENDIX E PROFESSIONAL QUESTIONNAIRE

- OPEN CODING ANALYSIS

APPENDIX F AUTHOR'S PUBLICATIONS

APPENDIX G EFFECTIVE SYSTEM CHARACTERISTICS

APPENDIX H MAORI TRUST BOARDS
List of Tables

TABLE 2.2.3.1 VALUE CONCEPTS: CONTRASTING QUALITIES AND APPROACHES .................................................... 29
TABLE 3.2.1 OUTLINE OF AUSTRALIA'S NEW LEGISLATIVE FRAMEWORK .................................................. 59
TABLE 3.2.2 AUSTRALIA'S HERITAGE LISTS ........................................................................................................ 60
TABLE 3.4.1 CRITERIA FOR DETERMINING NATIONAL IMPORTANCE .................................................................. 76
TABLE 3.6.1 EFFECTIVE SYSTEM CHARACTERISTICS DRAWN FROM THE PRINCIPAL FEATURES OF INTERNATIONAL EVALUATION AND ASSESSMENT FRAMEWORKS ...................................................... 86

TABLE 4.2.1 CONTENT OF THE REGISTER .................................................................................................................. 104
TABLE 4.4.1 PRINCIPAL ASSESSMENT APPROACHES BY AGENCIES .......................................................... 120
TABLE 4.4.2 ADVANTAGES AND SHORTCOMINGS OF RANKING ........................................................................ 121
TABLE 4.4.3 ASSESSMENT STAGES IN THE Historic Places ACT ........................................................................ 123
TABLE 4.4.4 REGISTERED ARCHAEOLOGICAL SITES .............................................................................................. 133

TABLE 5.2.1 CONCURRENT TRIANGULATION STRATEGIES (AFTER CRESWELL, (2003, P.214)) ..................... 142
TABLE 5.2.2 SUMMARY OF MIXED METHODS DATA TYPES, PROCEDURES AND PURPOSES ................................. 143
TABLE 5.3.1 LOCAL AUTHORITIES SURVEYED ..................................................................................................... 146
TABLE 5.3.2 WORKSHOP QUESTIONS, CATEGORIES AND COMMENTS ............................................................. 150
TABLE 5.3.3 'FUTURE DIRECTIONS' SURVEY STATEMENTS .............................................................................. 151
TABLE 5.3.4 PROFESSIONAL QUESTIONNAIRE: ISSUE AND RETURN ACCORDING TO ORGANISATION .......... 157
TABLE 5.3.5 ISSUES AND RELATED SURVEY QUESTIONS IN EACH QUESTIONNAIRE ...................................... 158

TABLE 6.0.1 DATA SETS AND MATCHING ALPHA CODES ....................................................................................... 163
TABLE 6.1.1 SUMMARY OF PRINCIPAL DATA COMPONENTS IN LOCAL BODY PROVISIONS ............................. 165
TABLE 6.1.2 LISTING OF HPA REGISTRATIONS BY TERRITORIAL AUTHORITIES ............................................. 166
TABLE 6.1.3 ASSESSMENT CRITERIA USED BY TERRITORIAL AUTHORITIES ................................................ 167
TABLE 6.1.4 USE OF RANKING BY TERRITORIAL AUTHORITIES ........................................................................ 168
TABLE 6.1.5 LISTING OF MAORI SITES OF SIGNIFICANCE BY TERRITORIAL AUTHORITIES ............................. 169
TABLE 6.1.6 LISTING OF ARCHAEOLOGICAL SITES BY TERRITORIAL AUTHORITIES ....................................... 169
TABLE 6.1.7 SITES OF LOCAL SIGNIFICANCE LISTED BY TERRITORIAL AUTHORITIES .................................... 170
TABLE 6.2.1 NON-PROFESSIONAL QUESTIONNAIRE F – INSTRUMENT QUESTIONS ........................................ 175
TABLE 6.2.2 PERCENTAGE OF RESPONSE, 'DON'T KNOW' AND NON-RESPONSE FOR SAMPLE GROUP F ............. 176
TABLE 6.2.3 CURRENT/LAST POSITION IN AN ORGANISATION ........................................................................ 182
TABLE 6.2.4 HERITAGE INTERESTS OF RESPONDENTS ......................................................................................... 183
TABLE 6.2.5 DESCRIPTORS OF HISTORIC HERITAGE ...................................................................................... 185
TABLE 6.2.6 CALCULATION OF WEIGHTED TOTALS FOR ARCHAEOLOGICAL SITES .......................................... 187
TABLE 6.2.7 ORDER OF IMPORTANCE OF HISTORIC HERITAGE ..................................................................... 188
TABLE 6.2.8 ATTITUDES TO MAORI HERITAGE ..................................................................................................... 190
TABLE 6.2.9 ATTITUDES TO HISTORIC HERITAGE .............................................................................................. 193
TABLE 6.2.10 THE IMPORTANCE OF HISTORIC HERITAGE .................................................................................. 197
TABLE 6.2.11 ATTITUDES TO NEW ZEALAND HISTORIC HERITAGE ............................................................. 201
TABLE 6.3.1 PROFESSIONAL QUESTIONNAIRE G – INSTRUMENT QUESTIONS .............................................. 204
TABLE 6.3.2 PERCENTAGE NON-RESPONSE AND 'NO OPINION'/DON'T KNOW' RESPONSES ...................... 205
TABLE 6.3.3 PROFESSION OF RESPONDENTS .................................................................................................. 206
TABLE 6.3.4 SOLICITED AND UNSOLICITED COMMENTS .................................................................................... 207
TABLE 6.3.5 OPTIONS FOR THE ASSESSMENT OF MAORI HISTORIC HERITAGE ............................................. 212
TABLE 6.3.6 FEATURES OF THE EVALUATION AND ASSESSMENT PROCESS ............................................ 214
TABLE 6.3.7 THE FIVE TOP-RANKED SUGGESTIONS FOR IMPROVEMENTS TO THE CURRENT SYSTEM ............ 216
TABLE 6.3.8 THE FIVE TOP-RANKED CHARACTERISTICS OF AN IDEAL SYSTEM ............................................. 217
TABLE 6.3.9 THE FOUR TOP-RANKED RESPONSES TO QUESTIONS 9 AND 10 .................................................. 217
TABLE 6.3.10 DISTINGUISHING FEATURES OF AN EFFECTIVE VALUATION SYSTEM ..................................... 219
### TABLE 6.3.11 Extent of Agreement with Statements about Historic Heritage

| Table 6.3.11 | Extent of Agreement with Statements about Historic Heritage | 225 |

### TABLE 6.3.12 Options to Improve the Evaluation and Assessment Process

| Table 6.3.12 | Options to Improve the Evaluation and Assessment Process | 228 |

### TABLE 6.4.1 Topics and Statements Relating to Workshop Questions

| Table 6.4.1 | Topics and Statements Relating to Workshop Questions | 232 |

### TABLE 6.4.2 The Ten Top-Ranked References by Issue from Workshops 1 and 2

| Table 6.4.2 | The Ten Top-Ranked References by Issue from Workshops 1 and 2 | 233 |

### TABLE 6.4.3 Top Five Ranked 'Strengths' from Workshop 1

| Table 6.4.3 | Top Five Ranked 'Strengths' from Workshop 1 | 234 |

### TABLE 6.4.4 Total References in Workshop 1 SWOT Analysis

| Table 6.4.4 | Total References in Workshop 1 SWOT Analysis | 234 |

### TABLE 6.4.6 Percentage Difference in Responses to Survey Statements

| Table 6.4.6 | Percentage Difference in Responses to Survey Statements | 240 |

### TABLE 6.4.7 Future Directions Survey Statements

| Table 6.4.7 | Future Directions Survey Statements | 240 |

### TABLE 6.5.1 Significant Issues Identified by Heritage Professionals

| Table 6.5.1 | Significant Issues Identified by Heritage Professionals | 243 |

### TABLE 7.0.1 Positive and Negative Features of New Zealand Assessment Approaches

| Table 7.0.1 | Positive and Negative Features of New Zealand Assessment Approaches | 249 |

### TABLE 7.2.1 Heritage Responsibilities as Affected by the Resource Management Act and the Historic Places Act

| Table 7.2.1 | Heritage Responsibilities as Affected by the Resource Management Act and the Historic Places Act | 259 |

### TABLE 7.4.1 Features Indicative of an Effective Evaluation and Assessment Strategy

| Table 7.4.1 | Features Indicative of an Effective Evaluation and Assessment Strategy | 285 |

### TABLE 7.5.1 New Zealand Frameworks Contrasted to Effective System Characteristics

| Table 7.5.1 | New Zealand Frameworks Contrasted to Effective System Characteristics | 298 |
List of Figures

FIGURE 1.4.1 PRINCIPAL RESEARCH COMPONENTS ................................................................. 12

FIGURE 3.6.1 REGISTRATION AND LISTING FORMATS IN SELECTED COUNTRIES .................. 88

FIGURE 6.2.1 AGE OF RESPONDENTS .................................................................................. 179
FIGURE 6.2.2 TOTAL HOUSEHOLD INCOME ....................................................................... 180
FIGURE 6.2.3 HIGHEST EDUCATIONAL QUALIFICATION ..................................................... 180
FIGURE 6.2.4 WORK STATUS OF RESPONDENTS ................................................................. 181
FIGURE 6.2.5 THE NATURE OF HISTORIC HERITAGE VALUE ............................................... 189
FIGURE 6.2.6 WHO SHOULD DECIDE THE IMPORTANCE OF HISTORIC HERITAGE? ........ 191
FIGURE 6.2.7 PERCENTAGE OF TAX REVENUE ALLOCATED TO CONSERVE HISTORIC HERITAGE ................................................................. 199
FIGURE 6.3.1 THE NATURE OF HISTORIC HERITAGE VALUE ............................................... 208
## Glossary

*Valuing our place - Manaakitia to tatau kainga*

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td><strong>Hapu</strong></td>
<td>Sub tribal community.</td>
</tr>
<tr>
<td><strong>Iwi</strong></td>
<td>Tribal community.</td>
</tr>
<tr>
<td><strong>Kaitiaki</strong></td>
<td>Iwi, hapu or whanau group with the responsibilities of kaitiakitanga.</td>
</tr>
<tr>
<td><strong>Kaitiakitanga</strong></td>
<td>Stewardship of resources.</td>
</tr>
<tr>
<td><strong>Marae</strong></td>
<td>Traditional tribal cultural centres.</td>
</tr>
<tr>
<td><strong>Mauri</strong></td>
<td>The life essence, life force or power which exists in all things.</td>
</tr>
<tr>
<td><strong>Pa</strong></td>
<td>Former fortified villages.</td>
</tr>
<tr>
<td><strong>Pakeha</strong></td>
<td>A non-Maori New Zealander generally of European descent.</td>
</tr>
<tr>
<td><strong>Rangatiratanga</strong></td>
<td>Sovereignty; self determination.</td>
</tr>
<tr>
<td><strong>Tangata whenua</strong></td>
<td>Local community.</td>
</tr>
<tr>
<td><strong>Taonga</strong></td>
<td>Treasure; valued resources.</td>
</tr>
<tr>
<td><strong>Tikanga</strong></td>
<td>Customary values and practices.</td>
</tr>
<tr>
<td><strong>Wahi tapu</strong></td>
<td>A place sacred to Maori in the traditional, spiritual, religious, ritual or mythological sense.</td>
</tr>
<tr>
<td><strong>Wahi tapu area</strong></td>
<td>An area of land that contains one or more wahi tapu.</td>
</tr>
<tr>
<td><strong>Whakapapa</strong></td>
<td>Personal or tribal genealogy.</td>
</tr>
<tr>
<td><strong>Whanau</strong></td>
<td>Extended family group.</td>
</tr>
</tbody>
</table>