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Well-being and local government

A New Zealand Case Study

Kaipara District Council; its responsibilities
and responses to the regional museums
of Kaipara,
2002 - 2011

A thesis presented
in partial fulfilment of the requirements for the degree of

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In
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Abstract

This thesis examines the concept of 'well-being', as first introduced by the Local Government Act in 2002, with particular emphasis given to cultural well-being. With no definitions in the legislation, it does this by focusing firstly on understanding the meaning of the terms and then secondly, by a case study of one local authority and its response to cultural well-being through relationships with the three local museums.

Kaipara District Council (KDC), a small, rural local authority, was chosen as the case study. Three key research questions were posed. What is the meaning of "well-being" in the context of the LGA 2002? How is well-being, and in particular cultural well-being addressed by KDC and its long term planning documents? How does KDC work with the regional museums of Kaipara to meet the legislative mandate for cultural well-being? Answers were sought by undertaking an historical study of well-being and its long development on the international scene, then concentrating on KDC's long term planning documents. An interview with the district's Mayor about the practical application of cultural well-being and relationships with the regional museums, was offset with interviews conducted with representatives of each heritage organization about the reality of District Council/Museum interaction from their perspective.

The research demonstrates that even without a definition, there was abundance of information available to form a good understanding of the concept. On the other hand, there was so much information that finding an encompassing definition for the term would be impossible. The research also demonstrates the difficulties that small authorities, with inadequate staffing and governance representatives, face when presented with a complex piece of legislation. Both Council and Museum representatives struggled to comprehend the meaning of cultural well-being but while KDC believed its response was sufficient, the regional Museums were not satisfied. This thesis argues that KDC falls short in meeting its cultural well-being responsibilities but there is much that the region's

museums can do themselves to improve the situation. The solution for Kaipara's museums is transferable to every other museum in New Zealand that finds itself facing similar circumstances.

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Reader's Note

A low risk notification for this project was submitted to the Massey University Human Ethics Committee on 24 May 2011 and recorded on the Low Risk database. The names of key research participants are used with their permission.

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List of Abbreviations

CEO	Chief Executive Officer
CO	Community Outcomes
DIA	Department of Internal Affairs <i>Te Tari Taiwhenua</i>
DM	Dargaville Museum
KDC	Kaipara District Council
LGA 2002	Local Government Act 2002
LGNZ	Local Government New Zealand
LTCCP	Long Term Council Community Plan
LTP	Long Term Plan
MCH	Ministry for Culture and Heritage <i>Manatū Taonga</i>
MED	Ministry of Economic Development (since 1 July 2012 part of the integrated into the Ministry of Business, Innovation and Employment <i>Hikina Whakatutuki</i>)
MCWWS	Mangawhai Community Waste Water Scheme
MEF	Mangawhai Endowment Fund
MFE	Ministry for the Environment <i>Manatū Mō Te Taiao</i>
MM	Mangawhai Museum
MSD	Ministry for Social Development <i>Te Manatū Whakahiato Ora</i>
NZ	New Zealand
SNZ	Statistics New Zealand <i>Tatauranga Aotearoa</i>
SOLGM	New Zealand Society of Local Government Managers

TKM

The Kauri Museum

Prologue

In May 2010 the Mayor of Kaipara District Council (KDC) stated in the Council newsletter, Council News, that most of KDC's debt was due to investment in infrastructure as Council had been on a drive "to enhance community well-being" (KDC, 2010a:2). The debt figure as revealed in the 2009-2010 Annual Report (KDC, 2010d) was in excess of 80 million dollars.

Councils are regulated by the Local Government Act 2002 (LGA 2002), which at this time required councils to promote social, economic, environmental and cultural well-being in a sustainable way. By November 2011, KDC was "on watch" with the Minister of Local Government. In September 2012, the Mayor and Councillors were dismissed and Commissioners appointed to manage KDC. How had this happened?

There had been murmurings that all was not well for some time, but this was confirmed on 2 August 2011, when KDC accepted the resignation of its Chief Executive (CEO). A report (from PJ & Associates) had been presented at the Council meeting of 27 July on the state of KDC's financial reporting and debt management. This was followed by the disclosure of a previously unknown report (KDC, 2011a), dated 18 February 2011, at the following Council meeting on 24 August.

The Mitchell Report concluded that KDC operated efficiently and cost-effectively for core activities, but raised some serious questions about rising debt levels and the sustainability of KDC if it did not exercise proper financial controls. KDC struggled to provide basic services let alone to spend more on discretionary 'niceties', yet debt levels had trebled in three years. Of particular concern, were the rising costs associated with the Mangawhai Community Wastewater Scheme (MCWWS) and the new District Plan.

The MCWWS project had been in process for some years and was the major investment in infrastructure to enhance community well-being referred to by the Mayor (above). An independent valuation on the scheme gave the replacement value at just over \$37 million for a scheme which the Council acknowledges cost \$58 million (KDC, 2012a: 65). There were other failures: Audit New Zealand would not provide clearance on the 2010-2011 Annual Report (KDC, 2011b) and the new CEO revealed an \$8 million shortfall in the budget in the 2011-2012 Annual Plan (KDC, 2011c) which had adopted by KDC six months previously .

A new report, prepared by Jonathan Salter at the law firm of Simpson Grierson and discussed at KDC's February meetings, advised that charges levied over the MCWWS, while legitimate, were illegally levied. The total amount in dispute was approximately \$9.5 million (KDC, 2012b). At the Council meeting of 14 March 2012, Councillors, deliberating on rating options for the Draft Long Term Plan 2012-2022, resolved that the preferred option to solve the financial dilemma was a massive increase in rates. A ratepayer revolt ensued. A Review Team was appointed in June 2012 and its report (Gent et al., 2012: 5) found there had been a failure of governance at KDC.

This outcome could hardly have been in the Mayor's mind when he made his 'enhance well-being' statement. If the chaos at KDC had been the result of poor understanding of their role by Councillors and non-compliance with the legislation surrounding the financial operations of a local authority, could this be symptomatic of other legislative failures at KDC? The four well-beings had been at the heart of the LGA 2002. This research looks at KDC's role in achieving the promotion of well-being as demanded by that Act.

Introduction

I live at Pahi, a small peninsula dividing two rivers that run into the north-eastern end of the Kaipara Harbour. Pahi is part of the larger community of Paparoa, in the Kaipara District of Northland. Kaipara District was born of the local government reforms of 1989 when the Labour Government, through the Local Government Commission, reduced the number of local authorities from more than 800 to 87 (McKinlay 1998: 9). Kaipara District is an amalgam of the old Hobson Borough Council, Hobson County Council and Otamatea County Council. The two Hobson councils had their head offices in Dargaville while Otamatea was administered from the village of Paparoa, five kilometres from my home.

Kaipara District Council is based in the small town of Dargaville on the western extreme of the district, almost one and a half hours drive from Mangawhai on the east. The district also stretches north and south from Dargaville in a narrow strip; a drive of approximately forty-five minutes in either direction. The district's total population is relatively small (18,132) spread over a large, mainly rural area (225,225 hectares), not the smallest in size of the three district councils in Northland but, by far the smallest in population¹ (Statistics New Zealand 2006 Census). There are 11,313 rateable properties (Local Government Online, 2011).

Kaipara District has no significant industries other than one meat works (small) in Dargaville and one dairy factory at Maungaturoto. The largest town is Dargaville. Mangawhai's resident population increases enormously at weekends

1. cf Whangarei District - 191,314 hectares/74,460 population
Far North District - 348,005 hectares/55,842 population.

and during the summer, with visitors to holiday homes and holiday-makers. A string of smaller townships and villages line State Highways 1 and 12 which pass through the district.

Pahi, my part of Kaipara District, is a great place to live. It is close to the beaches of the east and west coasts and less than an hour's drive from either the town of Dargaville or the city of Whangarei. One and a half hours drive north takes you to the kauri trees of Waipoua Forest, while the same time to the south takes you to the bright lights of Auckland. There are regional museums (all self-funded) at Dargaville, Matakoho and Mangawhai and the New Zealand Historic Places Trust maintains a Category 1 property, *Ruatuna*, at Hukatere and the Category 2 *Kaipara North Head Lighthouse* at Pouto. The massive Kaipara Harbour dominates the local area and provides some of the best fishing in New Zealand.



Figure 1.1 Location map of Kaipara District

Source: Kaipara District Council, Long Term Council Community Plan 2009-2019

My family lives in a 138 year old kauri home and in 2000 we moved a 1942 architect-designed home (Vernon Brown, recognised as one of New Zealand's most influential architects of the 20th century) onto our property from Remuera, Auckland. This house is now registered with the New Zealand Historic Places Trust (NZHPT) and has been restored back to its original state. At this same time I began working for the NZHPT at *Ruatuna* (10 minutes drive from Paparoa) and then became a member of the Trust Board at The Kauri Museum (5 minutes drive from Paparoa). At the Museum, there was often discussion on the difficulties of being self-funded and then the opposing view, that this was a better situation than being controlled by the local authority. Notwithstanding the consensus on this point, speakers might then rail against that same local authority for its lack of support for the Museum. As part of our historic house restoration, we had been the happy recipients of a grant from KDC to help with our heritage project. The question, then, was why did a cultural organisation with responsibility for thousands of heritage objects, seem to have a poor working relationship with KDC, when individuals could access funding from the same source for private projects with a heritage focus?

The answer to this seeming discrepancy must lie in KDC's policies and planning documents or the overarching legislation (the LGA Act 2002) that governs local authority activities.

Background to the study

On 24 December 2002, the LGA 2002 received the Royal Assent and became part of the law of New Zealand. This Act replaced the Local Government Act 1974, an out-dated piece of legislation which had been amended many times over the intervening years. The 1974 Act was very prescriptive with rules for activities as varied as farming, forestry, water, electricity and gas supply, sewerage, stormwater drainage, tradewaste, public transport, and such oddities as rules to allow a council to provide public weighing machines or install a clock for the public. The Act controlled the actions of local authorities so closely that it ran to

726 sections and 19 schedules. By 1990 when the Act was reprinted it contained twenty-five amendments to the principal Act and had grown to 740 pages. It continued to grow through the 1990s with further amendments to strengthen financial accountability, with the addition of financial management principles and procedures and accountability provisions (Wilson & Salter, 2003). Local authorities were so restricted by the legislation that the only response to any change in activity was an amendment to the Act.

By contrast, the new LGA 2002, while still containing plenty of detail (314 sections, 20 schedules, 424 pages) profoundly changed the way local authorities are empowered to perform their general operational functions (Mitchell & Salter, 2003) and built on the increasing emphasis, leading up to its introduction, on accountability, annual planning and consultation (Wilson & Salter, 2003: 1-3). Under the new Act, local authorities exist:

to promote the social, economic, environmental and cultural well-being of communities, to make democratic decisions by, and on behalf of, those communities and to make those decisions in a sustainable way.

These three fundamentals form the core of the Act and are re-iterated through explicit "principles" in the Act and also in the detailed provisions for decision-making, consultation, community outcomes and planning. Councils must identify the outcomes communities desire in relation to the well-beings and promote the delivery of those outcomes (Mitchell & Salter, 2003: 1); a radical change from the traditional method of empowerment of local authorities by express prescription.

The introduction of the LGA 2002 and its references to 'well-being' and sustainability' was a response to developments that had been occurring on the international scene. Conferences and research had highlighted the growing interest in measurements for prosperity, happiness, quality of life. Britain had

just introduced a new local government act along similar lines to the New Zealand statute and New Zealand and Britain both had left-leaning Labour-led governments. 'Well-being' and 'sustainability' were part of the new government's policy platform (Clark, 1999) and the new Act for local government was intended to "re-invigorate local democracy" (Knight, 2011) by modernising the way that local authorities worked, with an emphasis on "community-centred decision-making" (Knight, 2011: 179).

The new Labour-led Coalition Government was heavily influenced in its early days by the Labour Government of Tony Blair in the UK, which came to power in 1997. Blair was an adherent of 'Third Way' politics and was influenced by the strategies propounded by the sociologist Anthony Giddens who published his theories in 1998 in *The Third Way: The Renewal of Social Democracy*. The Third Way is a left-of-centre political philosophy that argues for new ideas in economic and social policies to meet the challenges of new social and economic contexts such as, globalisation, individualism and the intrusion of ecological risk into politics (Choat, 2010). New Zealand at the time had just come through 15 years of neo-liberal economic policies with the 'Rogernomics' era of the 1980s and 'Ruthanasia' in the early 1990s, which had embraced right-wing positions of free trade, open markets, privatisation, and deregulation. Reductions in State spending, policies that forced down wages and increased costs to social services, coupled with high unemployment figures led to hardship for many (Dickson, 2008). The election of 1999 saw the neo-liberal economic agenda swept aside in favour of new ideas promoting social and economic responsibility. Even though her government did not adopt the Third Way philosophy totally (Choat, 2010) the Prime Minister did refer specifically (Clark, 2000a) to Third Way thinking, as in her statement to the Auckland Chamber of Commerce in June 2000:

This makes ours a classic Third Way government – committed to a market economy, but not to a market society. New Zealand is, after all, a nation, not just an economy. And advanced nations must address

broader hopes and aspirations for inclusion, participation, empowerment, fairness, opportunity, security, and identity – as we are doing.

At the Local Government Conference in July 2000, the Prime Minister acknowledged (Clark, 2000b) the negative aspects of the 1974 Act, the need for discussion on social cohesion and community development and social and economic policies that helped at a community level. The LGA 2002 reforms reflect this Third Way approach to local government planning and decision-making.

Local government and museums

There are several methods for establishing a museum in New Zealand. A search of websites for museums in New Zealand, using Museums Aotearoa's Directory (MA, 2014), reveals that probably, the most favoured vehicle for museums which open on a daily basis, is a registered trust operating on a not-for-profit basis. The Directory also lists operating bodies which are incorporated societies and there are also privately-owned museums. Some of the city-based museums are governed by the local council. This work is only concerned with the relationship between museums which are legally constituted and the local territorial authority. As it happens, the three museum organisations in Kaipara are all legal entities, autonomous and self-funded. They receive no ratepayer-generated funding, but are still covered in their interactions with KDC by the provisions of the LGA 2002.

Objectives

This thesis examines the long term planning documents of a small, mainly rural, local authority to observe how it interpreted a major change in the law governing its activities in relation to its communities. One of the biggest issues after the Act's introduction was that 'well-being', one of the foundation stones on which the Act rests, was not defined in the statute. In order for well-being to be implemented, surely it was necessary to understand what the

term meant? More than that, there are four separate well-beings to be considered; social, economic, environmental and cultural. With regard to the Kaipara museums, what did/does cultural well-being mean to the local authority and the regional museums? In response to these issues, my research addresses the following issues:

1. What is the meaning of “well-being” in the context of the LGA 2002?
2. How is well-being, and in particular cultural well-being addressed by KDC and its long term planning documents?
3. How does KDC work with the regional museums of Kaipara to support cultural well-being?

To answer these questions, a number of secondary questions require an answer.

- What is the history of well-being and where did the concept come from?

The well-being provisions of the LGA 2002 seemed to appear from nowhere and were so different to what went before, that a history of its development would add valuable background information to assist with interpretation of the term when there is no definition in the Act.

- What does the LGA 2002 actually say and how does it specify that well-being is to be delivered by a local authority?

The Act specifies a process which a local authority must follow to deliver well-being in its long term planning. This question seeks to discover how that process was followed by KDC.

- Does cultural well-being in relation to the regional museums have any value to KDC?

The LGA 2002 specifies a balance 'test' for delivery of the four well-beings. This question seeks to determine whether this test has been addressed.

Answers to these questions will help reveal the merits and shortcomings in KDC's responses to the regional museums through the LGA 2002.

Research design

This thesis is a qualitative study within the interpretivist paradigm. Qualitative research involves the collection and study of a variety of empirical materials that allows the researcher to make sense of, or interpret phenomena in terms of the meanings people bring to them. This means that qualitative researchers study things in their natural settings then attempt to interpret the data collected, giving it the meaning ascribed by the people who supplied it (Denzin & Lincoln, 2005: 3). In order to obtain a better understanding of the subject studied, qualitative researchers may employ a number of different interpretive practices (p4). Following Denzin & Lincoln, I chose case study as the strategy of enquiry for this work, using documents, records and interviews as the methods of collection. By analysing the information, a conclusion can be reached on the correctness and efficacy of the decisions made by the 'case'. If a 'case' is to be studied, the probability is that it is a functioning body or system (Stake, 2005).

Stake recognises three types of case study (2005: 445); intrinsic, instrumental and multiple/collective. Intrinsic case study is undertaken when a better understanding of a particular situation is the aim, when the primary interest is the case itself with no interest in how that case adds to theory or represents other cases. In addition, the case work can normally begin with the case already identified (p450). In an instrumental case study, although the case is still studied in depth, the information gathered is used as a tool to promote the understanding of something else, to add to theory or permit generalization on an issue. Multiple or collective case study is instrumental case study over several cases in order to investigate a particular or general issue. Cases may, or may not, have common characteristics, but understanding them will lead to

understanding and theorizing about an even larger collection of cases. In these two types of case study, the cases need to be chosen to fit the study (p450).

Using Stake as my model, my study fits within intrinsic case study, following the normal intrinsic case study pattern. It is descriptive, outlines the sequence of events and how they are inter-related (2005: 449) in order to understand (p450) *“what is important about that case within its own world”*. Because the ‘case’ is encapsulated in its own boundaries, in intrinsic case study, understanding is limited to what is important inside these lines. Generalization within the ‘case’ cannot be avoided at times (Stake, 2005: 450) but generalization from a case study is impossible (Thomas, 2011: 50), a view not shared by Flyvbjerg (2006: 12). Flyvbjerg also dismisses the claim (p19) that single case studies are inferior to multiple case studies because a single case is multiple in research effort as the evidence can be linked in so many ways. The advantage of the single case according to Flyvbjerg (2006: 20) is *“that the most advanced form of understanding is achieved when researchers place themselves within the context being studied”*.

To understand the case, the data is gathered from some of the six areas common to case study researchers (Stake, 2005: 447):

- the nature of the case, particularly its activity and functioning
- its historical background
- its physical setting
- other contexts, such as economic, political, legal and aesthetic
- other cases through which this case is recognized
- those informants through whom the case can be known.

Flyvbjerg (2006: 21-23) cautions that case studies may produce large amounts of narrative due to the complexities of real life drawn from the case. His approach is to concentrate on the particular events that make up the case and the details that make up those events. This ‘thick’ or ‘dense’ narrative produces

situations which may prove difficult to summarize but a summary is not always necessary as the case story itself is the result.

Another view of case study is offered by Thomas (2011: 16). This is a two-part example of how to conduct a case study – the subject (person/place) and the analytical frame or object. Each part requires the other to succeed as a case study. Table 1 encapsulates Thomas’s view of case study.

The subject	Analytical frame
Kaipara District Council, well-being and responses to the regional museums	Local government legislation Council documents Application Interviews

Table 1.1 Thomas’s two-part capsule for case study

The primary materials informing the case are the planning and administrative documents of KDC compiled in response to the LGA 2002. Data is collected and analysed from the Long Term Council Community Plans (LTCCP), prepared in 2004, 2006 and 2009, which state the 10 year direction for Council activities. Supporting material may be taken from the Annual Plans which outline Council activity for the year in line with the direction of the LTCCP and the Annual Reports which give an account of how the Annual Plans were implemented. Information is also collected from any other relevant KDC documents, e.g. minutes and incidental Council papers, that assist with analysis. Any changes to KDC’s planning decision-making is tracked chronologically through these documents.

Specific cultural well-being material is provided by interviews with a purposively selected group of interviewees chosen expressly because of their familiarity, or inter-action with, KDC. The interviewees are in two groups. The Mayor of

Kaipara District, Neil Tiller, is a representative of the 'case'. Mr. Tiller is a farmer in the Dargaville area. The other group of interviewees is comprised of the leaders of the regional museums, with representatives from both governance and management. Leaders of the regional museum organisations provide observations on the 'case' (Stake, 2005: 451) as "cases within the case – embedded cases or mini-cases."

Mangawhai Museum (MM) is represented by Christine Bygrave, Chair of Mangawhai Historical Society Incorporated. Mrs. Bygrave has lived in the Mangawhai district for many years, farming with her husband. She has always taken an active interest in her community. The Curator (now CEO) of the Kauri Museum (TKM), Betty Nelley, provided TKM's perspective. Mrs. Nelley started at TKM as a collections assistant, working up through the organisation until attaining her present position. Dargaville Museum's (DM) Don Elliott, chair of the Northern Wairoa Māori, Maritime and Pioneer Museum Society Incorporated is a retired businessman and former councillor for KDC.

The view offered by the interviewees, of the issues and personal interpretation of situations arising from working with the case, develops the documentary materials and forms the 'thick description' of the case (Stake, 2005: 450). In particular, the subjective responses expose the reality of working with local government from many angles, and identifies the different ways the interviewees see the case. The use of more than one method of obtaining data to clarify meaning provides the necessary triangulation required for qualitative casework (Stake, 2005: 454).

Analysis of the primary materials informed the choice of interview questions. Of necessity, the questions asked of the Mayor of KDC were directed at knowledge of the LGA 2002 and KDC's interpretations, whereas questions to museum people were aimed at understanding the outcomes of the legislative process as it affected the museums. The respondents were interviewed only once and the interviews were conducted as per the requirements of Massey University

Human Ethics Committee. The interviewees were provided with a copy of the questions along with an information sheet explaining the purpose of my research. Each interviewee signed the informed consent form provided. All interviewees agreed that their names be used in this study.

Limitations of study

As noted earlier, as this work is an example of intrinsic case study, the research is limited to one 'case' only, KDC, and so, no generalizations beyond the case are attempted. Generalizations and comparisons between KDC's responses to each regional museum can be drawn but these too have a limitation as all museums in Kaipara district are self-funding and therefore outside Council control.

There is no Council-funded cultural/heritage organization in Kaipara (other than the Council-provided fully-funded library service) available for comparison and KDC has never invited submissions on cultural well-being specifically for any of its LTCCP processes. In Kaipara, the Draft Plan is released and written submissions on the Plan are then invited. No evaluation of the LTCCP process was attempted for this study. A perusal of submissions to LTCCP 2009-2019 was performed solely to ascertain the content of the material submitted by the Kaipara District museums.

Other limitations could be seen to be a bias or conflict of interest on my part, as a resident of the district in which the case study is set, my previous role as a trustee at TKM and my present position with NZHPT. During the course of the research I also did a little volunteer work for Dargaville Museum.

The concern that preconceived notions will colour the researcher's views is refuted by Flyvbjerg (2013: 186-190), when he explains that it is 'falsification' rather than verification that is a characteristic of the case study. This is the result of preconceived notions being challenged or refuted by participants, leading to further investigation. Case study's great advantage is the ability to get close to a real-life situation and examine events as they occur. Flyvbjerg also points out

that as research is a form of learning, “the greatest form of understanding is achieved when researchers place themselves within the context being studied” (2013: 189).

The conflict of interest concern can be allayed with reference to the research strategy known as grounded theory. As Charmaz (2013: 297) writes, this method “attends to context, positions, discourses, and meanings of actions” and it is the research actions that distinguish it (301). Grounded theory is used to understand how power and inequities affect different categories of people, by the study of actions and processes. When it encompasses the elements of reflexivity and relativity, it falls within the constructivist version of grounded theory (Charmaz, 2013:303).

Reflexivity is explained (Hall & Callery, 2001) as the effect of the interactions of researcher and participant on the construction of data. Relativity is the power and trust relationship between the same parties (Hall & Callery, 2001). As this work’s focus is on real circumstances, and constructivist grounded theory allows the researcher’s knowledge of time and situation to be taken into account, unlike objectivist grounded theory which emphasizes researcher neutrality (Charmaz, 2013: 303), knowledge gained from my various positions in the community does not need to be set aside .

Outline of study

This thesis enquires into the long term planning documents, policies and processes that have been employed by KDC in acting upon the well-being provisions of the LGA since 2002, and then turns specifically, to address cultural well-being and Kaipara’s relationship with the three regional museums. No cultural institution in Kaipara receives funding for day-to-day operational costs from KDC.

Chapter One provides the historical overview of the term ‘well-being’ and the

development of the LGA 2002. It begins by tracing the concept of well-being from its first beginnings in the 1950s, through international forums, government policy documents and cabinet committee minutes. A short history of sustainability is included as the well-being provisions of the Act are so closely linked to the necessity for well-being for communities, at present and into the future. The background to the LGA 2002 begins in 1999 with the election of a new government which had well-being and sustainability as a policy platform.

While the first chapter sets the scene for the introduction of the new local government legislation, the second chapter begins with a look at the relevant (to this work) provisions of the Act that determine the actions of a district authority in carrying out its new role. While providing systems for the delivery of 'well-being', the LGA 2002 has a major omission; there is no definition of 'well-being', its central theme. Each 'well-being' has a lead agency charged with its administration, with another lead agency taking overall responsibility. The latter part of this chapter analyses the materials supplied by each government department and ministry charged as lead agency for an individual 'well-being'. The aim is to 'tease out' the various elements of each 'well-being' as determined by its lead agency, to arrive at a summary of what it might mean in the context of the Act.

Chapter Three introduces KDC and analyses the processes it undertook in providing 'well-being' in general, as traced from the first LTCCP produced on the introduction of the LGA Act 2002, through to the current plan. A new plan, Long Term Plan 2012-2022, based on changes to the Act in 2010, has passed through the submission process but its introduction has been held up due to the difficulties KDC has found itself in in 2012. Turning to cultural well-being in particular, findings from the interview for this chapter reveal a clear lack of understanding of the term and exposes the ad hoc approach adopted by KDC to dealing with cultural institutions in Kaipara. This chapter includes a short consideration of the contents of the draft plan based on findings from the

interview process.

The fourth chapter describes the history of Kaipara district's regional museums and their connections over time with KDC. Examination of this material reveals the similarities and dis-similarities in the dealings between the museums and KDC (and its predecessor). Interview material with leaders of each organisation provides the 'other side of the story' and shows the frustration and difficulties experienced in their interaction with the local authority. The interviews also uncover the wide divergence of opinion and belief between organisations of what 'well-being' might mean and, in general, shows a clear lack of understanding of local government planning processes and the results that can be expected, or are possible, from participation.

In the conclusion, I hope to be able to provide answers to the questions of how a small, predominantly rural district council addressed the requirement for cultural well-being in relation to the district's museums? what does it understand by the term? and how might any actions taken have affected the relevant institutions? I argue that KDC went through the process as required by the Act, but never truly engaged with its regional museums. Indeed, KDC worked actively to avoid the possibility of closer relations. Whilst touting the achievements of the regional museums (particularly TKM), KDC has shown no true commitment to cultural well-being in relation to the museums. There is no policy, no strategic planning, no committed funding, no regularity in response and no responsibility. Cynically, museums can be used to "show off" the district but only if they can look after themselves and not be a charge on the Council.

Chapter One

Well-being: where did it come from?

The LGA 2002 became law in December 2002. The Act introduced new methods for a local authority in discharging its responsibilities and changed the relationship between local authority and ratepayers. The need to promote the well-being of communities required councils to consult with those communities, and to form long term strategic planning documents that required input from the community; for both determining the ends to which the planning was directed, and for community submissions for direction in achieving the planning aims.

The concept of well-being in local government appeared to have sprung from nowhere but in reality had been quietly gathering momentum internationally. This chapter has three aims; to trace the history of well-being and its long gestation, to acknowledge the development of sustainability as the other concept so closely associated with well-being in the Act, and to follow the final passage of well-being into legislation in the New Zealand political scene. It is written in the narrative form, constructed chronologically and thematically.

A major piece of legislation that is so different to what went before does not just appear overnight. It is in preparation for months or years before its first presentation to Parliament. That was the case with this statute, but the two main concepts, 'well-being' and 'sustainability' had been in the international spotlight for decades. According to Prince (2010), the arrival of the concepts in New Zealand could be explained by the process of global policy transfer. This process relies on a "transnational policy community" which has three elements:

- the experts

- sites of knowledge production (research institutes, universities, etc.)
- sites of knowledge exchange where the experts network (conferences, seminars, forums etc.)

followed by the experts circulating the knowledge through reports, articles, books. Policy makers then draw on all these influences (Prince, 2010: 136) when writing policy:

in constant co-production of policy knowledge, resulting in often new and innovative hybrid forms that re-order the way we think and act on the world, and that might get circulated out again to inform some other policymaker's work.

In order to better understand the rationale behind the LGA 2002 and its aims, the first part of this chapter discusses the history of 'well-being' and 'sustainability' and then moves to review the processes which concluded with the inclusion of the terms in the LGA 2002.

A Tale of Well-being

The concept of well-being has existed for many decades. It originated after World War Two (WWII) as part of the new discipline of development economics (Sumner, 2006: 540) when it was used in a purely economic way in research on poverty in the world.

An economist's perspective

During the 1950s, economic growth was all-important and prosperity and well-being were assumed to be inherent in the growth of a country's Gross Domestic Product figures (Sumner, 2006: 57). In the 1960s, the Gross Domestic Product indicator for well-being was still dominant but joined by a per capita measurement, both economic indicators, even though social data was becoming available (Sumner, 2006: 57). In line with the economic slant, research focused on consumption and the concept of 'utility' – that well-being

was apparent if an individual experienced satisfaction from the consumption of goods (Baliamoune-Lutz, 2006: 121).

Towards the end of the 60s, as criticism of the utility view grew, focus began to shift to a 'basic needs' approach (Baliamoune-Lutz, 2006:121) and well-being expanded to include social requirements such as food, shelter, employment, health and education (Sumner, 2006: 57). Criticism of this approach was based on a lack of clarity as to how many needs were to be included (Baliamoune-Lutz, 2006: 121). By 1979 the first measurement for well-being that did not include economic factors had been developed. This was the 'physical quality of life' index which measured well-being in terms of expectancy at birth, infant mortality and adult literacy (Sumner, 2006: 57).

In the early years of the 1980s an unsettled world economy led to non-economic concerns being set aside, until work at the United Nations Development Programme led to a multi-dimensional approach which provided for both economic and non-economic aspects to be included in discussions of what had by then become known as 'well-being' (Sumner, 2006: 58).

In 1990, the United Nations Development Programme released its first Human Development Report which helped to establish the 1990s as the years when social development became prominent in academic and policy areas (Sumner, 2006: 59). Amartya Sen, one of economists responsible for the Report (who was to be awarded the Nobel Prize in 1998 for his contribution to welfare economics) argued that well-being is not consumption based on income (a monetary approach) but is instead "the process of enlarging people's choices" (Sumner, 2006: 58-9), in the context of the lives people live and the freedoms they enjoy (Laderchi C. et al., 2006: 34). Sen based this on five basic freedoms:

- political/participative freedoms/civil rights
- economic facilities

- social opportunities
- transparency guarantees
- protective security.

Sen was responsible for shifting the focus from means (e.g. money to purchase food) to ends (being well-fed). Sen's method (called the capabilities approach) was much more complex than anything before. The method, described most succinctly by Sumner (2006: 58) explains:

individuals have a set of entitlements (command over commodities) which are created through a set of endowments (assets owned – physical and self) and exchange (trade and production by the individual). These entitlements are traded for a set of opportunities (capabilities) to achieve a set of functionings (outcomes of well-being). Thus 'entitlements' can be transformed into 'capabilities' which can in turn be transformed into 'functionings'.

Examples of simple functionings are being adequately nourished and being in good health while more complex functionings are achieving self-respect or social integration (Sen, 1993: 31). Functionings have corresponding capabilities; for example, the ability to be well fed and sheltered, the capability of escaping premature mortality (Sen, 1993: 31). Lack of well-being is "capability deprivation" (Sumner, 2006: 58). The problem with Sen's work, as acknowledged by Sen himself (Sen, 1993: 30-66), was the lack of a list of capabilities, but the work has been so influential that research still continues. In economics, Sen's capabilities approach has reached the status of a well-being theory.

Sen was not the only economist working at understanding well-being. Throughout the 1990s there was more debate on the meaning and measurement of well-being and two streams of thought emerged (Sumner, 2006: 59). Firstly, the objective (or universal) approach to measuring well-being, an international

perspective, and secondly, the subjective (or locally based definition of well-being) method. Research is ongoing with new aspects of well-being and how to measure it emerging, but three variations are accepted; (i) measurement by economic indicators alone, (ii) measurement by non-economic measures alone, or (iii) a combination of both (Sumner, 2006:61-68). Common economic measures include gross domestic product per capita, real wages per capita, unemployment rate and poverty rates. Non-economic measures include education enrolment rates, literacy, life expectancy, health service, water supply, sanitation and political participation.

Sumner gives advantages and disadvantages for both options. He states that the advantage of economic measures of well-being are that they are quick and easy to access and are more likely to be up to date and more readily available than non-economic figures. On the other hand, non-economic measures are slow and expensive to collect but are much more useful in the medium-to-long term as the results reflect the 'ends' or outcomes of policy as opposed to economic measures which reflect the inputs or 'means' (Sumner, 2006: 61-66). The combined approach to well-being is shown in the World Health Organisation's Quality of Life indicators and the United Nations Development Programme's human development indices. There are problems with both these approaches as they still include, to a large degree, economic measures as their basis although the World Health Organisation, in line with the multi-dimensional approach uses some subjective measures in the research (Sumner, 2006: 68).

Well-being may have originated with development economics, but economists are not the only group of professionals conducting research into this subject. Social scientists from several disciplines have studied human well-being but the most extensive research has been conducted in the field of psychology.

The psychologist's viewpoint

While the view of well-being has been principally influenced by an objective, economic approach (Diener et al., 2009: 4,) a belief that subjective indicators of

well-being are necessary to aid governmental policy making and people's own reflections on their lives greatly augment objective indicators, is the basis for the research in psychology (Diener et al., 2009: 3). Psychologists have rejected 'happiness' as a definition of well-being, as the word can have too many meanings. Instead, they provide (Diener et al., 2009: 9) a subjective definition of well-being as:

an overall evaluation of an individual's life in all its aspects.

Thus Diener et al. (2009: 9-11) present well-being as a generalised view rather than any one specific area of life, and is based on the premise that well-being is present only when people believe their life is going well, no matter whether their life includes any of the specified objective indicators such as material goods or education. The psychologist's (Deiner et at., 2009: 45) argue that the objective methods of defining or measuring well-being, while useful, do not present the full picture because the indicators chosen (usually social or economic) are dependent upon the values that are held by the person choosing. A more useful system would be one that sees objective and subjective measures as complementary. Objective indicators would measure crucial aspects of life for individuals while subjective measures could provide additional information in the form of estimations of the relative importance of those aspects of life, leading to better use of the objective indicators (Diener et al., 2009:45). They are not limited to just those parts of life that can be observed by others. If subjective and objective measures were used in tandem then the results could be used to improve people's well-being.

The authors acknowledge that while there are limitations with the subjective approach, just as there are with the objective one, these limitations are often different and the subjective measures provide a much broader picture of life. Examples of this are indicators that measure the quality of one's life and judgments of life satisfaction. As these subjective reactions to life environment affect behaviour and decision-making (e.g. employment, where to live) policy makers can use the information and the influencing factors it is based on, to

provide guidance for societies to achieve desirable futures. The psychologist's argue that nation-wide accounts of well-being would be most desirable, as in many cases assumptions are made on the outcomes of policy without having any information on which to base the assumption. A subjective assessment across a representative sample of the entire population (young, old, rich, poor) would provide this information. Subjective measures can also be used for comparisons between alternative policy directions for legislators, providing information on what the populace prefers (Diener et al., 2009: 47).

A criticism of the use of subjective well-being measures for policy development is that it is based on self-reports which cannot be verified (Diener et al., 2009: 67). However, the psychologists have an answer – all measures, whether subjective or objective – must be empirically validated to decide whether they are good measures. The procedure for validation is the same for whatever type of measure is being evaluated. Tests are conducted to determine whether the measure behaves as would be expected given the underlying theory. The more the measure behaves in line with theory, provides the tester with evidence of reliability. Standard measures of subjective well-being pass the accepted tests without controversy and any perceived weakness could be corrected by careful research design and analysis (Diener et al., 2009: 68-93).

The two fields of research into well-being discussed above have been conducted separately, one focusing on objective measures, the other subjective measures with the psychology discipline seemingly more open to using the two methods together. The psychologist's observe (Diener et al., 2009: 94) firstly, that if the economists had not dismissed subjective measures for well-being as being valid in the early days of well-being research, then many opportunities to test that validity would not have been missed and secondly, that there are still many large-scale studies that do not include subjective measures when they could. However, it appears that the economists are moving in the subjective direction. An international study in 1999 (the Voices of the

Poor, a World Bank initiative) with the results published in the 2000-2001 World Development Report, recognised a multi-dimensional aspect emerging in the definition of poverty which highlighted two psychological aspects of well-being (Sumner, 2006: 60). The World Values Survey and the Gallup World Poll both now include well-being indicators (Diener et al., 2009: 198) and some countries already have, or are examining, the possibility of adding well-being measures to their national surveys.

Marino Rojas, Professor of Economics at the University of the Americas Puebla in Mexico 2012, is an economist whose specialist research area is the relationship between economic variables and subjective well-being. He writes that subjective well-being can provide additional information outside the traditional objective indicators to understand human well-being (Rojas, 2006: 182). An effort to promote a multi-dimensional approach to research into well-being can be observed with an international conference held in July 2011 in Birmingham (organized by Birmingham City University), entitled *Well-being 2011; the First International Conference exploring the multi-dimensions of well-being*. While the theme was not international perspectives on objective or subjective well-being measures, it was cross-disciplinary and a diverse range of speakers covered a wide field – health, community, urban design, arts, architecture and environment. The main focus of the conference was well-being but importantly, it was well-being supported by sustainability; both concepts at the heart of the LGA 2002.

Pathway to Sustainability

Sustainable development had its beginnings with concern for the environment and began without anyone realising it in Britain in the 1950s with the introduction of the first piece of legislation designed to protect the environment, the Clean Air Act 1956. The 1960s saw the birth of the 'green' movement and the subsequent development of environmental education, but it wasn't until the 70s that international effort became focused on the issue (University of

Huddersfield, n.d.).

International overview

The United Nations Conference on the Human Environment held at Stockholm in June 1972 paved the way for sustainability. The Declaration issued at the end of the meeting while never actually mentioning sustainability, proclaims that governments must look to improving the condition of the environment in the present and for the benefit of future generations. Although economic development achieved by use of the environment is a major theme, there is also mention of the well-being of people, achieved through economic, social and environmental benefits by careful management of the earth's resources (Declaration of the United Nations Conference on the Human Environment 1972).

In 1983, the Secretary-General of the United Nations established an organisation called the World Commission on the Environment and Development (commonly known as the Brundtland Commission after its Head, the former Prime Minister of Norway). The Commission was charged with examining the world's environmental concerns and finding a way to correct them. People from all walks of life around the world were asked about their environmental concerns. Issues covering many areas were listed as of concern but the environment was connected to them all – trade, education, health, over-population etc. but no clear division existed to separate environmental from social and economic issues. Each affected the other. The findings were reported in *Our Common Future* (usually termed The Brundtland Report) in 1987, where for the first time the term, sustainable development was used. Sustainable development had three fundamental components; environmental protection, economic growth and social equity and (United Nations, 1987: 41) was defined as:

development that meets the needs of the present without compromising the ability of future generations to meet their own needs.

This sentence is referred to as the 'classic' definition and has been used ever since.

Critics complain about the term 'needs' and what it is supposed to mean (Nunan, 2011) and there have been efforts at writing a new definition, including the United Nations Development Programme in its *Human Development Report 2011* (UNDP, 2011: 18). However, changing the terminology just raises a new set of difficulties (Nunan, 2011) and though The Brundtland Report definition is problematic, and used to justify all manner of schemes that are far removed from the original intention (the promotion of economic and social advancement in ways that avoid environmental degradation, over-exploitation or pollution¹), but it is well known globally and, according to Nunan (2011: 1), "should be acted on in a much more assertive way".

Five years after the release of The Brundtland Report, the United Nations General Assembly asked for a report on progress made towards sustainable development. The result was the Earth Summit, or United Nations Conference on Environment and Development, held at Rio de Janeiro in June 1992. Five separate agreements were reached at the Earth Summit, including the Rio Declaration (UNEP, 1992a) and that named Agenda 21 (UNEP, 1992b).

The Rio Declaration identified 27 principles on sustainable development including the need for balance between the rights and needs of the present generation and future generations (Principle 3). Agenda 21, a document of 40 chapters, is a plan for use by governments to implement the principles of sustainable development contained in the Rio Declaration (MFE, 2012), with the aim to make development socially, economically and environmentally sustainable in the 21st century (Manchester Metropolitan University, 2010).

1. See Earth Summit <http://earthsummit2012.org>. Viewed 15 May 2013 (Manchester Metropolitan University, 2010).

It was agreed that as most problems have their roots in local activities, and that as local authorities already have the necessary infrastructure, they play a vital role in sustainable development (Hawkes, 2001: 41). Approximately two-thirds of the 2500 issues identified in Agenda 21 involve local authorities and communities (Hughes, 2000: 2). In practice, Agenda 21 morphed in Local Agenda 21 at a domestic level.

The British influence

Local Agenda 21 initiatives were adopted widely as a voluntary exercise by local authorities in the United Kingdom to address the integration of environmental, social and economic issues at local level (Hughes, 2000: 15), and were strongly supported by Prime Minister, Tony Blair, Leader of the Labour Party (Hughes: 4). In 1998, a white paper entitled "Modernising Government" was published by the government and expressed concerns with the state of local government. This paper indicated a clear intention to place a duty on councils to promote the economic, social, environmental well-being and sustainable development (the Local Agenda 21 initiatives) of their areas by the implementation of a community plan. This duty was later watered-down to a generalised power (as in the New Zealand LGA 2002) from fear that a local authority might be taken to court for failing in its 'duty' (Hughes, 2000: 22).

In 1999 and 2000, amendments to the UK Local Government Act formally integrated the Local Agenda 21 issues into British statute law (Hawkes, 2001: 45). Section 2, Promotion of well-being, in the Local Government Act 2000 provides that:

every local authority has the power to do anything they consider is likely to achieve the promotion and improvement of economic, social and environmental well-being of their areas.

This statute is still in force with the wording unchanged.

Despite the importance of the Earth Summit and the far-reaching decisions made

there, in New Zealand in the years after, despite the British example, there was little central government support or leadership on the Agenda 21 initiatives (Hughes, 2000: 6). In contrast to the British experience with more than 65% of local authorities committing to Local Agenda 21 and strong support from local government associations, there was little interest shown by Local Government New Zealand (LGNZ) and local authorities apart from workshops on Agenda 21 at the 1998 local government conference and a social and environmental sustainability seminar in 1999 (Hughes, 2000: 6). This all began to change with the election of a new Government in 1999.

The New Zealand Way

In New Zealand, the pre-election policy statements of both the Labour Party and the Alliance Party had identified the need for major reform of local government legislation. These two parties formed the Coalition Government which came to office in November 1999. New Prime Minister, Helen Clark's opening address (Clark, 1999) to Parliament spoke of:

Implementing a policy platform which reduces inequality, is environmentally sustainable and improves the social and economic well-being of all New Zealanders.

This economic and social advancement was to be achieved by partnerships between communities, businesses, voluntary groups and local authorities with sustainability as its foundation; a manifestation of Third Way thought.

Changes in the air

At the first Local Government Forum held on 7 March 2000, the Government and local government representatives agreed on a programme to review all pieces of local government legislation, including the Local Government Act (Department of Internal Affairs [DIA] 2001). Then, on 9 November 2000, the Government released the Statement of Policy Direction for Review of Local Government Act 1974 (DIA, 2000). The Government's strategy was to focus on

local government as part of the democratic system that worked to meet the needs of its communities. To do this required a principles-based approach (the proposed principles were communities' right to representation, leadership, participation, diversity, fairness and accountability) and a move away from the old prescriptive formula (DIA, 2001). The document was designed to raise awareness about the work that was underway and to invite comment on the new policy proposals while they were still in development. Paragraph 21, Section 4 entitled Purposes and Principles of Local Government contains the first mention of well-being:

The over-riding goal of all governments, both central and local, should be to advance the well-being of the population.

This is followed by the statement (the forerunner of what would become section 10 LGA 2002, The purpose of local government in the 2002 Act):

The Government believes that a statement of the over-riding purpose of the system of local government (why we have it) could be along the lines that it is: to enable local decision-making by and on behalf of citizens in their local communities to promote their social, economic and environmental well-being in the present and for the future.

The document also introduces the concept of 'principles' as a guide to how local government might operate and explains that although a new Act will give greater flexibility in how a local authority might meet the expectations of its communities, there will still be a prescriptive element around regulatory functions and financial accountability. Individuals and groups were invited to comment on the proposals.

A consultation document, *Reviewing the Local Government Act 1974, Have Your Say*, was released on 14 June 2001. In her forward, Minister Sandra Lee stated that the review of the Act was significant for the way the new proposals had been formulated; it had been a collaboration between the DIA, other Government departments and local government sector, in all twenty-seven

different sectors. The document contains a new version of the purpose of local government. For the first time, we see the inclusion of cultural well-being as one of the set of well-beings. The proposed new purpose reads:

the purpose of local government is to enable local decision-making by and on behalf of citizens in their local communities, to promote their social, economic, cultural and environmental well-being in the present and for the future.

The DIA ran 66 public meetings throughout New Zealand as part of the consultation process and received 664 written submissions. 312 (48%) of the submissions received included comments on the proposed purpose of local government statement. 64 of these came from district, city and regional councils and LGNZ (AC Nielsen, 2001: 12). 82 submissions in opposition to the notion of local authority involvement in promotion of well-being for their community came from resident and ratepayer groups, business and a few individual submitters. Cultural and social matters were for central government and local authorities should concentrate on the core essentials of water, sewage and waste disposal (AC Nielsen, 2001: 15). Of the 300 submitters who commented on the well-being proposal, 197 supported the concept but in varying degrees.

At various cabinet meetings after the consultation process, further decisions relating to the forthcoming Local Government Bill were made. On 27 September, the Minister of Local Government recommended to the Cabinet Policy Committee (POL Min (01) 26/12) that the Bill should contain a slightly altered statement:

The purpose of local government is to enable local decision-making, by and on behalf of individuals in their communities, to democratically support and action their social, economic, environmental and cultural well-being, in the present and for the future.

The committee agreed to this on 3 October 2001 but when the Local

Government Bill was introduced to Parliament on 18 December 2001, the wording had altered again. It was now a sub-part of Part 2 of the Bill; Role and structure of local government, Sub-part 1 – Purposes and powers of local authorities. As clause 8, Purpose of local authorities, it read:

The purpose of local authorities is to enable local decision-making, by, and on behalf of, individuals in their communities, to democratically promote and action their social, economic, environmental, and cultural well-being in the present and for the future.

Two words only have been changed. Authorities replaces government and promote replaces support, but the result is the placement of a greater responsibility on a local authority to actively engage with its local community.

A question of culture

Up until the release of *Reviewing the Local Government Act 1974: Have Your Say* in June 2001, there had been no mention of cultural well-being. Local government planning documents up to that time had commonly referred to the 'triple bottom line' referencing the social, economic and environmental dimensions of well-being even though local authorities carried out some cultural functions (Ministry for Culture and Heritage, 2005: 3). A joint vision and strategy document prepared after the first Local Government Forum meeting with the Government in 2000 only mentioned the three well-beings (SOLGM, 2010: 5). The British Local Government Act 2000 provided for only economic, social and environmental well-being. Up until this time, cultural issues had been subsumed into the social dimension. So where did the notion of cultural well-being originate? Again, it had a long back story.

There had been conferences on culture previously but the first big one was the UNESCO World Conference on Cultural Policies held in Mexico City in July-August 1982. The Declaration issued at the conclusion ran to 54 clauses with clause 41 stating that "society must make substantial efforts with respect to the planning, administration and financing of cultural activities" (UNESCO, 1982: 4).

In 1988, UNESCO launched the World Decade for Cultural Development with increasing realisation that human development and well-being could not be sustained by economic measures alone (UNESCO, 1995: 7). Works such as The Brundtland Report had pointed this out and the success of the Brundtland Report to the Earth Summit process inspired the wish for a similar process to explore issues such as the cultural dimensions of individual and collective well-being (UNESCO, 1995: 8). In late 1992, the World Commission on Culture and Development was appointed to prepare proposals for present and future action to meet “cultural needs in the context of development” (UNESCO, 1995: 8). The members of the Commission believed that culture was at the heart of sustainable development since cultural attitudes and life-styles influence the way that people manage their environment. During its deliberations, the Commission canvassed the work on ‘basic needs’ and Sen’s ‘capabilities approach’. The result of the Commission’s work was *Our Creative Diversity* released in November 1995. This commission did not issue a definition of culture, considering the topic too diverse, but concluded as in the Brundtland Report, that all concepts covered by human development could not be separated.

An International Agenda was formulated for inter-disciplinary research on the part that culture plays in sustainable human development, to lead to a Global Summit (UNESCO, 1995: 18). By 1998, the planning was done and the UNESCO Intergovernmental Conference on Cultural Policies for Development (The Power of Culture) opened in Stockholm, Sweden on 30 March 1998 with a programme designed to transform the new ideas from *Our Creative Diversity* into policy and practice. A background document prepared for participants stated that culture appeared to be on the ascendancy in public awareness everywhere (UNESCO, 1998a: 3) and that state policy should link cultural policy to human development (UNESCO, 1998a: 6). The Conference Report (the Action Plan) recognised twelve principles and Principle 1 (UNESCO, 1998b: 13) declared that “sustainable development and the flourishing of culture are interdependent”. All the work at the conference pointed to the need to include

cultural issues in any state policy for an integrated approach to quality of life for its citizens. It recognised that if culture is so central then the concerns of state should include cultural well-being (UNESCO, 1998b: 13-18).

In Australia in the years after this conference, Yencken & Wilkinson (2000) argued to include cultural issues in the notion of sustainability as three pillars – ecological, social and economic. With the inclusion of cultural sustainability, the concept would be known as ‘the four pillars of sustainability’ (Yencken & Wilkinson, 2000: 9). While the book is largely about environmental sustainability, they conclude that environmental sustainability will never be achieved without sustainability in the other three areas. Their work was extended by Jon Hawkes (2001) who showed how culture directly intersected with the other dimensions of sustainability in human development. Hawkes argued for a cultural ‘filter’ to be applied to all policy just as environmental, social and economic filters were already applied (Hawkes, 2001: 33) a measure that was applied in New Zealand in 2003.

Law at last

The Local Government Bill, complete with the four well-beings, was introduced into Parliament on 18 December 2001 and was then referred to the Local Government and Environment Select Committee which did not report back to Parliament until 10 December 2002. 391 submissions were made on the Bill and these led to some more changes to the purpose and role of local government clauses. The Select Committee recommended that the concept of a ‘sustainable development approach’ (New Zealand Parliament, 2002: 1) be included in community well-being and once more the purpose was altered (for greater clarity according to DIA (2002)), to read 7A Purpose of local government:

The purpose of local government is :

- (a) to enable democratic local decision-making and action by, and on

- behalf of, communities; and
- (b) promote the social, economic, environmental and cultural well-being of communities, in the present and for the future.

The Select Committee took additional advice from the DIA and the Commissioner for the Environment as to whether the concept of sustainability was covered sufficiently in the wording of “well-being for the future” (New Zealand Parliament, 2002: 7). Committee members decided that sustainability in the Bill would be covered by the term “sustainable development” as it linked to international sustainable development initiatives and Agenda 21 activities amongst others. The Local Government Bill was read for a second time on 18 December with the third reading held on 20 December. It received the Royal Assent on 24 December 2002.

Local Government Law since 2002

26 November 2010 saw the introduction of the LGA 2002 Amendment Act 2010. The amendment reflected the concerns of the new National Party-led Coalition Government (National, United, ACT, Māori Party) which had ousted the previous Labour Government in November 2008. The new Minister for Local Government was the Hon. Rodney Hide, Leader of the ACT Party, holding a Cabinet position as part of a coalition agreement.

Local Government Act 2002 Amendment Act 2010

The Amendment Act was introduced to provide a framework for ratepayers to better influence the work of their councils in several areas (Hide, 2010: 1).

These included:

- better control of council costs, rates and activities by focusing on core services
- easier-to-understand financial reporting, standardised across all councils
- better accountability (by the production of pre-election reports with information on financial performance and planning)
- simplification of the planning processes in the principal Act (by combining

the community outcomes processes and the long-term planning process

-focusing planning on financial and infrastructure issues

-simplifying council processes and thereby reducing compliance costs and giving more flexibility to councils to improve effectiveness and efficiency in the delivery of council services (Minister of Local Government's Office, 2009).

It is interesting to note that the community outcomes processes were targeted for both cost and the fact that they were seen to be used to extend councils' roles beyond core services (Cabinet Economic Growth and Infrastructure Committee Minute, 2009). The definition of community outcomes in s5 of the principal Act was repealed and a new definition substituted:

community outcomes means the outcomes that a local authority aims to achieve in order to promote the social, economic, environmental and cultural well-being of its district or region, in the present and for the future.

This change meant that community outcomes were now in the ownership of the local authority rather than local communities.

The new Act inserted a new section, s11A Core services to be considered in performing role, into the principal Act:

In performing its role, a local authority must have particular regard to the contribution that the following core services make to its communities:

- (a) network infrastructure
- (b) public transport services
- (c) solid waste collection and disposal
- (d) the avoidance or mitigation of natural hazards:
- (e) libraries, museums, reserves, recreational facilities and other community infrastructure.

Originally, the word 'museums' was not included in the Bill as one of the proposed core services (Cabinet Papers, 2010: 18) but by the time the Bill was introduced on 29 April 2010 (NZ Parliament, 2010: 3) 'museums' had been included and the clause remained unchanged throughout the parliamentary process. The core services clause in the Bill had been opposed by the local government sector as it maintained that it would be too restrictive on local authorities. KDC's submission (KDC, 2010) was in line with sector interests giving the reason that all communities are not the same therefore a uniform clause could cause unnecessary expenditure.

History of the Amendment Act

Work on the Amendment Act began in much the same way as had the approach to the introduction of the LGA 2002. The incoming government made its Speech from the Throne and advised its priorities. These were to grow the economy, reduce government bureaucracy and reduce regulatory and compliance demands (Cabinet paper, April 2010). In April 2009, Cabinet members invited the Minister of Local Government, the Hon. Rodney Hide, to report to the Cabinet Economic Growth and Infrastructure Committee with proposals to improve local authority transparency, accountability and financial management (Cabinet paper, 2010: 2). No consultation documents were released, submissions were to be called during the select committee stage. The LGA Act 2002 Amendment Bill was introduced into Parliament on 29 April 2010 and had its First Reading on 4 May. It was then referred to the Local Government and Environment Select Committee which reported to the House on 3 November 2010. The Second and Third Readings were held on 16 November and the Bill received Royal Assent and became the LGA 2002 Amendment Act 2010 (10/124) on 26 November 2010.

Conclusion

The introduction of the LGA 2002 was the final act in a process that had occupied the Labour-led Government for three years, and was the culmination

of international research and events (New Zealand participated in all the United Nations conferences mentioned) that had occupied the preceding 40+ years and is still ongoing. Even though events appeared to follow the global policy transfer links as propounded by Prince (2010), whether the LGA 2002 would have been introduced if the Labour/Alliance Government had not come to office in 1999 is a moot point. Certainly, the close political connections between the New Zealand and British Governments of the time may have added to the push for its introduction.

Interestingly, the MFE's website reports that New Zealand reported annually (from 1993-2001) to the Commission on Sustainable Development at the United Nations, on implementation of Agenda 21 objectives. The 2002 report, *Towards Sustainable Development in New Zealand* (MFE, 2002a) was prepared as part of preparations for the World Summit on Sustainable Development, held in Johannesburg, South Africa (in August and September 2002), called to review progress since the Earth Summit ten years earlier. The New Zealand delegation to the Summit was led by the Prime Minister, Rt Hon. Helen Clark and the delegation's objectives included, amongst others, positioning New Zealand as a leader in sustainable development at home and abroad and improving governance for sustainable development (MFE, 2002b).

As a lead-up to the Summit, Statistics New Zealand (SNZ) released *Monitoring Progress Towards a Sustainable New Zealand* on 1 August, a first attempt at measuring progress since the Earth Summit. The document uses statistical indicators only, covering economic, environmental and social issues, with a warning (SNZ, 2002: 17) that the selection may be skewed towards the viewpoint of the selector (see Diener et al., in the psychologist's viewpoint above). After consultation, a review indicated that cultural issues should be included and that a bottom-up approach involving community input was important (SNZ, 2002: 8). In addition, linkage between objective and subjective indicators would be useful and valuable.

Almost seven years later, in July 2009, Statistics New Zealand published a report building on what had been learned in 2002. *Measuring New Zealand's Progress Using a Sustainable Development Approach: 2008* is based on the Brundtland definition and lists environmental responsibility, economic efficiency and social cohesion (which includes cultural issues) as 'target dimensions' of equal importance, as no dimension can be achieved at the expense of any of the others (SNZ, 2009: 9). As in the 2002 report the indicators used are measured by statistical data, but for the first time there is a subjective indicator in the section on living conditions – household satisfaction with material standard of living. The explanation (SNZ, 2009: 105) states:

Well-being depends on not only meeting basic material needs, but also on people's subjective judgement of their living conditions. This indicator provides a fuller answer

The two measures for the indicator (SNZ, 2009: 107) are - basic needs are met and the promotion of satisfaction and happiness in life. As a side issue, local authorities are urged to use the document to assist with responsibilities to their communities, well-being and sustainable development under the LGA 2002.

Another government document released back in January 2003, just after the LGA 2002 was enacted, the *Sustainable Development Programme of Action* ensures that all government actions and decisions provide for the well-being of current and future generations. The principles for policy development require that all actions must take account of the economic, social, environmental and cultural consequences (MFE, 2003).

The introduction of the LGA 2002 was the result of many years and separate strands of research by individuals and organisations coming together at a particular time. The leading role of the United Nations was instrumental in the evolution of well-being and sustainable development. The two concepts cannot be separated. It was fortuitous that the political climate in New Zealand changed several years after the Earth Summit as this led to the instalment of a

Prime Minister who had a specialist interest in international affairs. The LGA 2002 and numerous other new pieces of legislation, plus the reports mentioned above (and there are many others) attest to the importance that was attached (politically) to well-being and sustainability in New Zealand at that time. The amendments of 2010 are a response to later changes in government and policy.

This was the position for policy makers, legislators and government ministries leading up to, and after the introduction of the LGA 2002, but how was local government to handle its new responsibilities? That is the subject of the next chapter.

Chapter Two

Well-being: the search for meaning

The previous chapter examined the historical background leading to the introduction of the LGA 2002. This chapter addresses the issues raised for local government at its commencement. For a piece of legislation with such a totally different approach to that which went before, the LGA 2002 has two significant omissions. The key definitions for well-being and sustainability are missing. Where, then, were local authorities to find the information required to deliver their new responsibilities through the Act?

There are two aims for this chapter. As the rationale for this thesis is to gain an understanding of how a particular local authority delivered 'well-being' to its regional museums, the first aim is to reach an understanding of the processes contained in the Act whereby a local authority was to effect this delivery generally. The second aim is to reach an understanding of what 'well-being' means and how local authorities might be able to ascertain whether their delivery of well-being has had an effect. This chapter is restricted to discussion of the LGA 2002 as it was introduced without reference to later amendments. The specific issue of KDC, the LGA 2002, cultural well-being and regional museums is covered in later chapters.

This chapter begins with a short discussion of some sections of the LGA 1974 as a comparison to the Act which replaced it, and then moves to an examination of those sections of the LGA 2002 applicable to the implementation of well-being through local authority planning documents. The final part of the chapter introduces the 'lead agencies' of central government entrusted with responsibility for each of the four well-beings, and reports on

their role in providing information to enable understanding of each well-being. As the focus of this thesis moves to cultural well-being only in later chapters, where the information on each individual well-being provides a connection to cultural well-being, then this will be detailed specifically.

The Local Government Act 1974

The Local Government Act 1974 came into force on 8 November 1974. The introductory preamble stated that the Act ((1990) 25 RSNZ: 19) was to amend the law relating to local authorities by incorporating several older pieces of legislation and providing for reorganization of districts and administrative functions. It is not until section 37K (inserted into the Act in 1989, the year there was a major reorganization of local government in New Zealand) that the purpose of the Act is revealed. There are nine purposes; four provide for the recognition and enhancement of communities, three detail operational and service functions, one provides for the exercise of powers and duties of local government and the final purpose is to provide for local participation.

The majority of sections in the Act are taken up with regulating local government functions (the new Act removed all of these operational functions from the statute). For example, there are rules for:

road widths, road gradients, vehicle crossings, footpaths, alterations to drains, motor garages, leases of airspace, tolls at bridges, tunnels and ferries, water supplies, water races, supply of energy, construction of boat havens, stock dips, stock paddocks, transport shelters.

By the time the 1990 Reprint was replaced with another reprint on 3 March 2000, the Act was so amended and annotated that it was extremely difficult to follow and understand. Work was already underway on its replacement.

The Local Government Act 2002

By comparison to the Act it replaced, the LGA 2002 has no preamble. After the title page and commencement section (some sections came into force immediately on 25 December, with the majority commencing and enforceable from 1 July 2003), the purpose of the Act is introduced in section 3 (s3).

The purpose of this Act is to provide for democratic and effective local government that recognises the diversity of New Zealand communities; and, to that end, this Act:

- (a) states the purpose of local government; and
- (b) provides a framework and powers for local authorities to decide which activities they undertake and the manner in which they will undertake them; and
- (c) promotes the accountability of local authorities to their communities: and
- (d) provides for local authorities to play a broad role in promoting the social, economic, environmental and cultural well-being of their communities, taking a sustainable development approach.

The need for local government to promote the well-being of communities is repeated in section 10 (s10).

The purpose of local government is:

- (a) to enable democratic decision-making and action by, and on behalf of, communities; and
- (b) to promote the social, economic, environmental and cultural well-being of communities, in the present and for the future.

The emphasis is on communities, the four well-beings and the need for sustainability. It is a much broader approach and markedly different from

the static list of purposes in s37K of the 1974 Act it replaces. The new Act changed the role of local government from that of, “service delivery and provision of public goods, to one of community governance” (Cheyne, 2006: 175).

The 2002 Act removed the “prescriptive empowering functions” (Wilson & Salter, 2003: 4) from the statute and granted (Part 2, Purpose of local government, and role and powers of local authorities, section 12), “powers of general competence” (Mitchell & Salter, 2003: 5). Local authorities now had full rights, powers and privileges to carry out any activity, but with the limitation that these powers are subject to the Act and the general law and must be exercised for the benefit of the district.

A set of principles to govern the performance of a local authority in carrying out its role, as provided in s14, is one of those limitations within the Act. A local authority must operate in an open, democratic manner; use sound business practices; use the resources of the district in an efficient and effective way; provide opportunities for Māori and give effect to identified priorities and desired outcomes. There is a need to have regard to the views of all its communities; take account of the diversity of its communities and take account of the interests of the community now as well as into the future.

Table 2.1 shows how the long list of mixed purposes in LGA 1974 has been replaced by the open-ended purposes of LGA 2002.

Purpose of Local Government	
Local Government Act 1974 Section 37K	Local Government Act 2002 Section 10
To provide – Recognition of the existence of different communities in New Zealand	To enable democratic decision making and action by, and on behalf of, communities
Recognition of the identities and values of those communities	To promote the social, economic, environmental and cultural well-being of communities, in the present and for the future
Definition and enforcement of appropriate rights within those communities	
Scope for communities to make choices between different kinds of local public facilities and services	
For the operation of trading undertakings of local authorities on a competitively neutral basis	
For the delivery of appropriate facilities and services on behalf of central government	
Recognition of communities of interest	
For the efficient and effective exercise of the functions, duties and powers of the components of local government	
For the effective participation of local persons in local government	

Table 2.1 Comparison of the ingredients of the Purpose of Local Government in LGA 1974 and LGA 2002.

The provisions in Part 6 (planning, decision-making, consultation, community outcomes, reporting and financial management) are the key part of the LGA 2002 and termed the “quid pro quo” for the general powers granted in s12 (Mitchell & Salter, 2003: 9). This part lays out the measures whereby a local authority gives effect to the purpose of the Act and includes: the obligations of a local authority in regard to decision making, (including the involvement of Māori), the obligation to consult, the use of the special consultative procedure, the process for identifying and reporting on community outcomes, and the processes for, and general content of, the long term council community plan (LTCCP), annual plan and annual report.

Section 90 introduces the policy on significance which every local authority must adopt. This policy must set out the general approach to determining the significance of proposals and decisions and relevant thresholds, criteria or procedures used to assess which matters are significant.

Identified priorities and desired outcomes, first mentioned generally in s14 in the principles relating to local authority for the performance of its role, reappear in s91 - Process for identifying community outcomes (CO). Section 5, the interpretation section of the Act, defines CO (in relation to a district) as:

- (a) the outcomes that are identified...as priorities for the time being through a process under section 91; and
- (b) includes any additional outcomes subsequently identified through community consultation by the local authority as important to the current or future social, economic, environmental and cultural well-being of the community.

The purposes for the identification of CO, s91(2), are:

- (a) to provide opportunities for communities to discuss their desired outcomes in terms of the present and future social, economic,

- environmental and cultural well-being of the community; and
- (b) to allow communities to discuss the relative importance and priorities of identified outcomes to the present and future social, economic, environmental and cultural well-being of the community;
 - (c) to provide scope to measure progress towards the achievement of community outcomes; and
 - (d) to promote the better co-ordination and application of community resources; and
 - (e) to inform and guide the setting of priorities in relation to the activities of the local authority and other organisations.

A local authority may decide for itself the process it uses to facilitate the identification of the CO. However, this decision can only be made after identifying and gaining the agreement of those groups who may have an influence on the outcomes. CO must be identified at least once every six years (s91) and be monitored at least once every three years (s92) to report on the progress made towards achievement of the outcomes.

CO are delivered via the LTCCP which is compulsory (s93(1)). The purposes of the LTCCP (s93(6)) are to:

- describe the local authority's activities describe community outcomes
- provide integrated decision-making and co-ordination of resources
- provide a long-term focus for decision-making and activities
- provide a basis for accountability
- provide an opportunity for public participation in decision-making.

A LTCCP must cover not less than ten consecutive financial years and include the information covered by Part 1 of Schedule 10 which includes information about CO, information about groups of activities, funding and financial policies

adopted under s102 and a summary of the policy on significance. A new LTCCP is prepared every three years. In the intervening years, an annual plan is required for each financial year of the local authority. Amongst other things, the annual plan contains the annual budget, identifies any variations from the LTCCP, and allows the public an opportunity to participate in the decisions surrounding costs and activities of the local authority.

Each year an annual report is required whose purpose is to compare the actual activities of the local authority against the intended activities of the long-term and annual plans. The information required for the report is found in Part 3 Schedule 10 and includes the identification of activities and groups of activities, identification of CO to which the activities contribute, the results of any measurement of progress to achieve CO, and a description of identified effects that any activity has had on the social, economic, environmental or cultural well-being of the community.

To ease the transition from the old Act to the new, under s279, a local authority had the choice to adopt a LTCCP from either 1 July 2003 or 1 July 2004. With regard to CO, a local authority could use the information it already held, or could obtain in the time available. It did not need, before adopting its first LTCCP, to identify the outcomes using the s91 process. If a LTCCP was not adopted by these dates, then there were other provisions it must follow in the interim. In all cases, a LTCCP must be in place from 1 July 2006 (s280).

Summary

This review of the (relevant to this thesis) provisions of the LGA 2002 highlight the changes that have occurred in New Zealand. Local authorities exist, under the new Act, to promote the social, economic, environmental and cultural well-being of communities; to make democratic decisions by and on behalf of those communities; and to make those decisions in a sustainable way, a great change from the prescriptive 1974 Act which detailed a narrow

range of nine purposes. This new way of working which allowed such a broad range of activities is detailed at the outset and then referenced again throughout the decision-making, consultation and planning sections of the act. By this Act a local authority was granted a general power to support activities for the well-being of its community, as long as proper consultation and decision-making was conducted.

Part I set out the purpose of the Act and the role of the local authority in achieving that purpose. Part 6 of the Act (Planning, Decision-making and Accountability) provides the processes whereby a local authority facilitates the community in identifying CO which represent the community's judgement about what is important to its well-being. The outcomes belong to the community (LGNZ, 2003: 31), not the local authority and through the development of the LTCCP the local authority decides what contribution it may make to sustain the CO into the future. It does not matter if the local authority does not agree with the CO, it only has to facilitate the process, monitor progress towards achievement and consider how it should promote the achievement of the outcomes in the LTCCP (LGNZ, 2003: 31). The concept of communities in charge of their own CO is an important part of the Act and the CO and LTCCP are the main devices through which a local authority must deliver well-being to its communities.

The LTCCP is the main planning document that a local authority must produce. A new plan must be produced every three years and cover ten years of council activities. It has three primary aims (Memon & Thomas, 2006: 137):

- to provide a strategic vision for council and community and to decide what the council proposes to do in pursuit of this
- to state key council policies
- to provide sound infrastructure and other asset management and financial information.

As the main body of planning work for a local authority, with the stipulation for

consultation, the LTCCP presents the “main opportunity for the public to have their say in the activities of the local authority” (LGNZ, 2003: 33).

While still having responsibility for infrastructure – roading, water, sewage amongst others, the LGA 2002 allowed a far more flexible operating structure. Local authorities were no longer tightly constrained by their empowering legislation. The new system, while elastic in its application, would require an enormous amount of work initially to extricate its intentions, and some of the start-up systems (CO, the first LTCCP) had the potential to consume large amounts of time, money and effort. Memon & Thomas (2006) identified several points of difficulty that small councils will face in implementing the new legislation:

- the difficulties for small local authorities with staff with limited strategic planning abilities and the need for central government to ensure that these councils have the capability to exercise powers of general competence
- the cost of implementing the LTCCP and CO process on a system which is funded by property-based rates could lead to councils doing the minimum necessary for compliance
- problems with assigning attribution to indicators used in measuring CO
- a lack of funding by national government at the DIA will impact on the level of assistance that can be expected from the Department to implement the LGA, especially when there are four well-beings to be considered.

How KDC fared will be discussed in a later chapter.

A voyage of Enlightenment

This second part of the chapter discusses the part played by national government and other organisations to aid local government with its new responsibilities. It relies heavily on information available publicly on Ministry,

and other, websites.

Without a definition of either of its two foundation concepts in the new Act, those responsible for its implementation needed to search in other directions for inspiration. Fortunately, there were plenty of sources of information.

Sustainability

The accepted definition for sustainability is that derived from the Brundtland Report (see Chapter One, but repeated here) was defined as:

sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs (United Nations, 1987: 41).

There is no debate about this meaning, it has been settled internationally since 1987. As the focus of this work is well-being, sustainability will not be developed further. There is however, no standard definition for well-being.

Well-being and well-being indicators

The standard first step for statutory interpretation, where there is no definition of terms, is to consult the Oxford Dictionary for meaning. Well-being is defined as:

The state of being or doing well in life; happy, healthy or prosperous condition; moral or physical welfare (of a person or community).

While some aspects of this definition could be applied in part, to some of the well-beings, it is not specific to any individual well-being as provided by the Act. It is necessary to widen the search.

Lead Agencies

The LGA 2002 is administered in the DIA with responsibility for each well-being devolved to separate Ministries. The diagram below shows how the four well-beings are apportioned and illustrates the relationship of the lead agencies with the DIA.

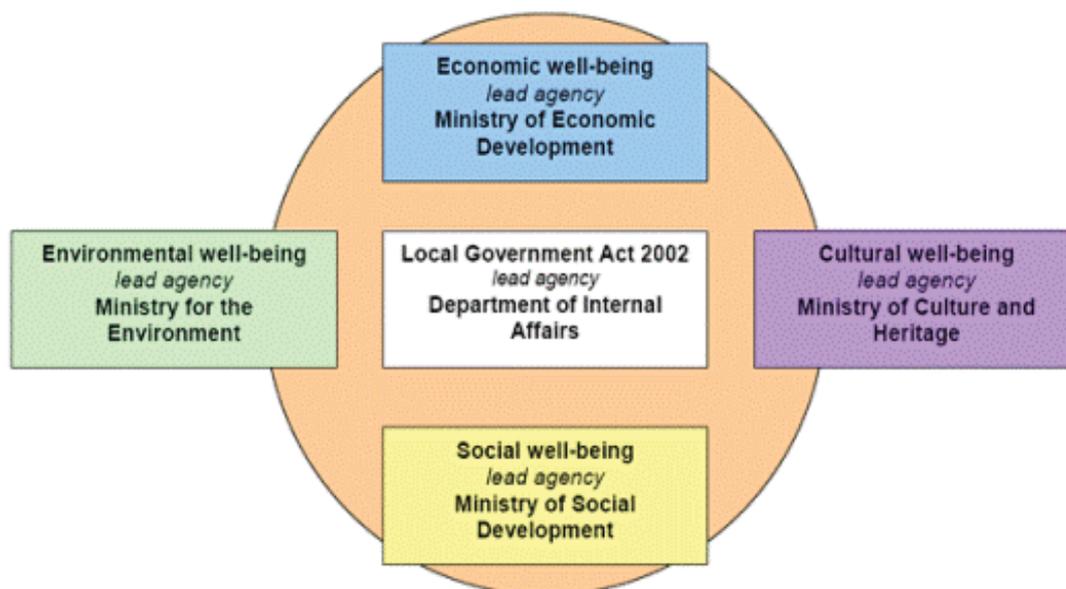


Figure 2.1 Lead agencies for well-being
Source: Ministry of Economic Development February 2011

The Department of Internal Affairs

One of the Department's functions is to provide advice to Ministers on key strategic policy issues in the local government sector and on the legislative and regulatory framework that governs local government (DIA, 2011). There is no discoverable definition of well-being on its main website but, as the agency that leads central government's relationship with local government, the Department has collaborated with other organisations in the publication of resource materials. *Local Government Know How, The Local Government Act 2002: An Overview*, a joint publication with LGNZ and the Society of Local Government Managers, (SOLGM) while not providing a definition, lists the ingredients that are required

(LGNZ, 2003: 15) for the four aspects of well-being.

Table 2.2 gives the list of the ingredients for the four well-beings.

INGREDIENTS OF WELL-BEING				
Agency	Social	Economic	Environmental	Cultural
Dept of Internal Affairs Local Government NZ Society Of Local Government Managers	Encompasses factors that enable communities to set and achieve goals - such as education, health, strong community networks and associations, financial and personal security, rights, freedom and levels of equity.	Encompasses factors relating to the capacity of the economy to generate the employment and wealth necessary to provide many of the pre-requisites for social and personal well-being.	Encompasses factors that relate ultimately to the capacity of the natural environment to support in a sustainable way the activities that constitute community life.	Encompasses the shared beliefs, values, customs, behaviours and identities reflected through language, stories, experiences, visual and performing arts, ceremonies and heritage.

Table 2.2 Ingredients of the concept of well-being

Source: *Local Government Know How. The Local Government Act 2002: An Overview.* (LGNZ, 2003: 15)

The DIA also manages two websites with local government content.

Community Outcomes website

The CO website, specifically for local government, holds information from more than 60 government agencies on examples of good practice in CO processes.

The website is described (2011) as a “toolkit for encouraging agencies to work together to achieve community outcomes”. The importance of CO is in the prioritisation of community aspirations and visions for the future. CO act as a guide to local authorities and any other interested party about what is important to the community. Most importantly, they can act as a planning tool, not only for territorial authorities but also for community organisations, because (CO website, 2011) understanding CO:

enables organisations to align their planning and services with community aspirations and to work more closely together to find effective ways of achieving common goals.

The website maintains that CO are about improving the well-being of communities over time, in a sustainable manner and declares that:

well-being happens when people and communities feel fulfilled and satisfied that their needs are being met.

Local Council website

The local council website is devoted to the provision of information of a general nature in relation to local government. The first sentence on the home page makes the claim:

Wherever you live, your local council is working with your community to enhance social, economic, environmental and cultural well-being, now and for the future.

Despite this promising start, there is no material directly on the subject of well-being. Pages are available for data on income and expenditure, council profiles, legislation, elections, council governance, information sheets for understanding local government, the role of central government, plus many more. This website is dedicated to explanations on how local government works

and publication of reports and documents on the outcomes of research in the local government sector. There is no definition of well-being. It is only mentioned directly on the Glossary page, in the explanations of abstruse and technical terms, as having the four dimensions assigned by the LGA 2002.

Ministry for Social Development

The Social Report 2003 (MSD, 2003) which came out the year after the introduction of the LGA 2002 gives a full description of social well-being in the Introduction.

Social well-being is taken to be those things we care about as a society. It can be thought of as comprising individual happiness, quality of life, and the aspects of community, environmental and economic functioning that are important to a person's welfare.

In the Social Reports of 2005-2008 (MSD, 2008) this definition was standardized to:

Social well-being comprises those aspects of life we care about as a society. Those aspects of life that society collectively agrees are important for a person's happiness, quality of life and welfare.

The Social Reports 2009/2010 no longer contain a definition of social-wellbeing. However, the 2010 Report states that the purpose of the report (MSD, 2010: 4) is to:

- (i) report on social indicators that complement existing economic and environmental indicators
- (ii) to compare New Zealand with other countries on measures of well-being
- (iii) to contribute to better-informed public debate
- (iv) to aid planning and decision-making and to help identify key areas for action.

The decline or rise of social well-being is measured in the reports using ten categories. Each category opens with a Desired Outcomes Statement followed by the results of a varying number of Indicators. The categories in the 2010 Report (released November 2010) were:

Health	(6) indicators
Knowledge and Skills	(5)
Paid Work	(5)
Economic Standard of Living	(5)
Civil and Political Rights	(5)
Cultural Identity	(3)
Leisure and Recreation	(3)
Safety	(4)
Social Connectedness	(6)
Life Satisfaction	(1)

and for the first time, the indicator - Overall Life Satisfaction was included in the report.

Table 2.3 and Table 2.4 show the indicators for Cultural Identity and Leisure and Recreation.

Cultural Identity	
Desired Outcomes	Indicators
New Zealanders share a strong national identity, have a sense of belonging and value cultural diversity. Everybody is able to pass their cultural traditions on to future generations. Māori culture is valued and protected.	Local content programming on New Zealand television Māori language speakers Language retention

Table 2.3 Desired outcomes and indicators for Cultural identity
Source: *The Social Report 2010*

Leisure and Recreation	
Desired Outcomes	Indicators
Everybody is satisfied with their participation in leisure and recreation activities. They have sufficient time to do what they want to do and can access an adequate range of opportunities for leisure and recreation	Satisfaction with leisure time Participation in physical activity Participation in cultural and arts activities

Table 2.4 Desired Outcomes and Indicators for Leisure and Recreation.
Source: *The Social Report 2010*.

Arts events are defined in *The Social Report 2010* (MSD, 2010:98) as “... art galleries (including online galleries), exhibitions, film festivals; performances in theatre, contemporary dance and ballet, music concerts, circuses; poetry or book readings, literary festivals or events; cultural performances and festivals, and celebrations of Māori or Pacific arts. Participation is defined as being directly involved in the making or presentation of art. It does not include such activities as listening to a CD, reading a book or going to a movie.”

Museums as a separate entity are not included in the 2010 Report, in contrast to *The Social Report 2009* which specifically boxed museums with art galleries. The statistics in the 2009 Report (MSD, 2009b: 94-95), for the Participation in cultural and arts activities indicator, were collected in 2002 by a Cultural Experiences Survey. Of 2.6 million people surveyed then, 48% had visited a museum or gallery in the past twelve months. The difference between Reports could be explained by the change in the source of the data. In the 2010 Report the figures are based on information from a Creative New Zealand survey (MSD, 2010: 6).

The introduction for the Life Satisfaction category gives a brief overview of what is termed “emerging international consensus” that any measure of well-being, by necessity, must include objective and subjective data to be meaningful (MSD, 2010: 24). The use of subjective well-being measures in psychology (see Chapter One) is mentioned specifically.

The Ministry is currently developing a survey-based report using non-income measures for material well-being (based on what money can buy, not quality of life generally). This is in response to the growing interest in, and the need to understand, the multi-dimensional nature of well-being, as there is growing unease in the use of economic data alone for international comparisons of well-being (MSD, 2009a).

Ministry of Economic Development

The Ministry focusses on economic development and growth to deliver higher living standards or quality of life to New Zealanders. No definition of well-being is attempted but a joint publication between the Ministry, the Treasury and Statistics New Zealand, published in 2003, 2005, 2007 and 2011 uses measurements provided by various sets of indicators to benchmark New Zealand’s economic development against other countries in the Organisation for Economic Co-operation and Development (OECD). In the latest report, *Economic Development Indicators 2011*, the contribution of economic development to the well-being of New Zealanders is measured using both objective and subjective indicators across a range of economic, social and environmental categories.

The purpose of the indicators is two-fold: to follow and compare economic performance and the underlying factors that may be affecting that performance; for example, innovation and skill levels (MED, 2011: 18). While acknowledging firstly, that income per capita is key and improvement is

based on economic development, the Report also acknowledges that economic measurements alone cannot supply the entire answer to well-being. Both financial and non-financial information from Quality of Life indicators are necessary for a balanced view (MED, 2011: 29).

The Report contains seven chapters; Well-being and Prosperity, Immediate Drivers of Income Growth, Composition of the New Zealand Economy, Underlying Determinants of Productivity Growth – Firm and Market Performance, Underlying Determinants of Productivity Growth – Business Environment, New Zealand's Economic Relationship with Australia and its States, Auckland – an internationally competitive city. In the chapter entitled, Well-being and Prosperity the indicators are: Quality of Life (which covers social, economic and environmental factors), Income and Production (which centres on real Gross Domestic Product per capita based on labour utilisation and productivity), and Household Wealth and income Distribution. The report carries a warning that as some of the Quality of Life data is subjective, the results need to be interpreted with care. The Quality of Life indicators use four international indices:

1. The United Nations Human Development Index measures life expectancy, income per person and education (based on primary, secondary and tertiary enrolment and adult literacy)
2. The Economist Intelligence Unit Index measuring material well-being, health, family life, community life, climate and geography, job security, political freedom, gender equality
3. The Environmental Performance Index which measures environmental quality
4. The Environmental Sustainability Index measuring the sustainability of environmental performance over time.

Income per person is placed in this indicator because it provides choices in spending on consumerable items and funds public services such as health

care, education and welfare; all factors in overall well-being. Interestingly, New Zealand is above the OECD median for quality of life indicators but below the OECD median using economic measures alone (MED, 2011: 28).

Ministry for the Environment

The MFE's vision (2011) was for "a prosperous New Zealand where a healthy environment enhances social and economic well-being". As New Zealand is heavily reliant on its natural environment for that well-being, the Ministry works with local government, the community and other groups to achieve its aims. The MFE explains environmental well-being under the LGA 2002 as:

what environmental outcomes your community wants to achieve, and how they prioritise their actions to achieve them.

This is achieved by a four-stage programme outlined in Figure 2.2.



Figure 2.2 Steps to promote environmental well-being

Source: Ministry for the Environment February 2011

To measure the state of environmental well-being, the Ministry has developed a set of national environmental indicators divided into ten 'domains', with twenty-two indicators and sixty-six 'variables' providing measurements for the indicator (MFE, 2011).

The domains are:

Air	(1) indicator
Atmosphere	(2)
Biodiversity	(2)
Consumption	(1)
Energy	(2)
Fresh Water	(5)
Land	(4)
Oceans	(3)
Transport	(1)
Waste	(1)

The Ministry occasionally publishes a national state of the environment report using material gained from the environmental indicators. The last one, *Environment New Zealand 2007*, was published in January 2008. The report can be used by local government to inform and prioritise decision making, for local state of the environment reporting (MFE, 2007).

Ministry for Culture and Heritage

A definition of well-being is not found on the Ministry's website, but was available (until 2012) at www.culturalwellbeing.govt.nz, another website run by the Ministry, developed specifically to assist local authority staff to understand the concept. The definition was found at a page entitled "What is Cultural Well-being?"

Cultural well-being can be defined as the vitality that communities and individuals enjoy through:

- participation in recreation, creative and cultural activities; and
- the freedom to retain, interpret and express their arts, history, heritage and traditions.

This definition can still be found in the Ministry's publication, *Cultural Well-being*

and Local Government Report 1 (MCH, 2005a: 1), where the scope of cultural well-being is expanded (p1) to describe what activities should be considered.

At its core, cultural well-being is about activities and initiatives such as;

- support for arts and cultural expression;
- protecting cultural associations with our natural environment;
- the provision of libraries and archival services;
- celebrating the diversity within communities;
- the provision and maintenance of sports and recreational facilities and events; and
- conserving heritage buildings as much as urban space and rural landscapes.

Then further enlarged (p2) by adding that cultural well-being may also be considered to express:

- urban development, the creative industries, tourism and recreation;
- aspects of economic development and leisure activities (including sport);
- diversity, participation, partnership and innovation
- impact on the individual, the neighbourhood and the community; and
- vitality, health and inclusion.

The MCH has developed a diagram to show the relationship of the four well-beings. The four well-beings are interdependent and carry the same weight (MCH, 2005a: 4).



Figure 2.3 The multi-dimensions of well-being
 Source: Ministry for Culture and Heritage February 2011

A Cultural Statistics Programme had been established by government in 1993. The first report from that programme, *New Zealand Framework for Cultural Statistics Te Anga Tatauranga Tikanga a iwi o Aotearoa* was published in 1995. The nine categories developed then still form the basis of the cultural statistics projects. They are Taonga Tuku Iho, Heritage, Libraries, Literature, Performing Arts, Visual Arts, Film and Video, Broadcasting and Community and Government Activities. The Heritage category has five sub-categories:

- heritage, which includes historic places
- museum services, which includes art galleries and museums
- archival services, which includes archives
- heritage retailing
- services to heritage.

The *Framework* was used as the basis for the long term development of cultural statistics in New Zealand following two separate paths; collection of statistics and formulation of cultural indicators. The latest report on cultural spending

figures, based on the Household Economic Survey, *Household Spending on Culture*, was released by the Ministry in 2010. It revealed expenditure of \$5.7 million in twelve months on library services. Expenditure on heritage activities, which includes museums, art galleries and the purchase of antiques, amounted to \$8.2million with the acknowledgement that a lot of these activities have little or no cost attached to users.

After the introduction of the LGA 2002, the MCH worked, for eighteen months up to June 2006, with local government and other governmental agencies to increase awareness and promote understanding of cultural well-being and its inter-relationship with the other well-beings. It also aimed to encourage alignment among central government agencies in the ways they work with local government to promote all four well-beings (MCH, 2011, section 6.2). Following the same practice as the other lead agencies, the Ministry published *Cultural Indicators for New Zealand* in 2006 and then again in 2009.

The 2009 report (MCH, 2009: Preface) contains 24 cultural indicators used to indicate the state of the cultural sector and to measure the contribution of the cultural sector to economic, environmental and social well-being. The report has six aims (MCH, 2009: 4): benchmarking progress overtime, measuring the effectiveness of government policies, allowing linkages to be made with other sets of indicators, the provision of quality information, to contribute to the discussion on the role, value and function of culture and to measure the contribution that cultural well-being is making to the well-being of New Zealanders. The projected audience for the Report is indicated by the CEO who writes in the Preface (MCH, 2009) that it is hoped that it would be used widely by those operating in the cultural sector.

Data is collected in the nine categories and then arranged into five themes (MCH, 2009: 4):

- engagement
- cultural identity
- diversity

- social cohesion
- economic development.

Each theme has one or more recognised outcomes which are measured by the related indicators.

As an example, Table 2.5 shows the theme Engagement, with its four outcomes, the related indicators and the explanation for the indicators (MCH, 2009: 4).

Theme	Outcomes	Related	Indicators explained
Engagement	Engagement: NZers engage in arts, culture and heritage events, and activities as participants, consumers, creators or providers	1a, 1b, 1d, 1f, 2c	1a cultural employment 1b employment in creative occupations 1c median incomes in creative occupations 1d cultural experiences
	Environment: There is an environment that supports creativity and innovation for all cultures	1b, 1c, 3c	1e barriers to cultural experiences 1f household spending on cultural items
	Access: All NZers have access to arts, culture and heritage events and activities	1d, 1e, 1g, 1h	1g heritage protection 1h access to arts, culture and heritage activities and events
	Value: Arts, culture and heritage activities are valued by NZers	1a, 1b, 1d, 1f, 1g	2c Māori TV ratings 3c minority culture activities

Table 2.5 Cultural indicators for New Zealand
Source: Ministry for Culture and Heritage February 2011

The 2009 indicators show almost three-quarters of New Zealanders rank culture and cultural activities above sport and the economy (MCH, 2009: 53) as very/extremely/critically important to national identity.

Other agencies

Besides the five lead agencies charged with administering the four areas of well-being provided in the LGA, there are other agencies dealing with the effects of the legislation.

Statistics New Zealand Tatauranga Aotearoa

Statistics New Zealand works (SNZ) closely with each of the lead agencies providing statistical data and in some instances co-publishes reports (Economic Development Indicators, Cultural Indicators for New Zealand). In July 2009, SNZ published *Measuring New Zealand's Progress Using A Sustainable Development Approach: 2008*. This document presents an overview of the four well-beings and their inter-relationships and reports on whether progress, if any, is consistent with sustainable development (SNZ, 2009: piii). The four Ministries, LGNZ and the NZ Society of Local Government Managers were all participants. The report looks at long-term changes since 2002 when an initial set of sustainable development indicators was developed and published in *Monitoring Progress Towards a Sustainable New Zealand*.

The rationale for the measurements of well-being used by SNZ in *Measuring New Zealand's Progress Using A Sustainable Development Approach: 2008* (SNZ, 2009) are based on individuals and society deriving their well-being from the total wealth of a country (p135). This wealth is categorised as capital assets – natural capital, human capital, produced capital and social capital. Over time, these various classes of capital generate benefits, which in turn contribute to the well-being of individuals and society. The correct management and preservation of capital assets is necessary to maintain a non-declining level of well-being; that is, sustainable development. Each type of capital is as important as the other and contributes benefits that produce positive community

outcomes (p138).

This Report uses the Brundtland definition of sustainability (p134) and the definition of well-being (p135) taken from the Social Report 2008:

social well-being is those aspects of life that society collectively agrees are important for a person's happiness, quality of life and welfare.

The work of the Report is divided into 'dimensions': Environmental Responsibility, Economic Efficiency and Social Cohesion. The three dimensions cover fifteen distinct topics with a total of eighty-five separate indicators. The target dimensions are defined by thirty-eight 'defining principles' which must be followed to secure sustainable development.

The topics that comprise Social Cohesion are: Living conditions (Topic 12, with six indicators, five for economic facts and the sixth; a subjective measure of 'household satisfaction with material standard of living'), based on eleven defining principles). Health (Topic 13, 7 indicators/20 defining principles), Social connection and governance (Topic 14, (6 indicators/24 defining principles), and Culture and identity (Topic 15). Culture is introduced as having two definitions (SNZ, 2009: 127): a way of life that "contributes to national identity" or, the "shared knowledge, values and practices of specific groups". Identity (p127) is defined by "ethnicity, gender, sexual orientation, religious and spiritual beliefs, or physical, artistic and cultural activities". Although the MCH was involved in the compilation of the 2009 report, the entries for culture specifically have a very narrow range. There are four indicators, based on six defining principles (p132) to provide measurement.

Table 2.6 shows the connections.

Dimension	Indicators for Culture and Identity	Defining Principles for Topic 15 Culture and Identity
Social Cohesion (includes Living Conditions, Health, Social Connection and Governance, Culture and Identity)	Speakers of Te Reo Māori Children attending Māori language immersion schools Number of historic places Local content on NZ television	Ensuring New Zealanders have a sense of identity Valuing and recognizing Māori culture Valuing and recognising Māori culture Protecting and promoting NZ's historic heritage Ensuring New Zealanders have a sense of identity Valuing and recognizing Māori culture

Table 2.6 Defining principles and indicators for culture and well-being.
 Source: *Monitoring Progress Towards a Sustainable New Zealand*. Statistics NZ Tauranga Aotearoa (2002).

Local Government New Zealand

The New Zealand Local Government Association was formed in 1988 from a merger of the Municipal Association and the Counties Association. Membership is restricted to the four sector groups of local government – metropolitan, provincial, rural and regional; the first three based on population numbers and the last on regional boundaries and unitary authorities. The Association administers a website, www.lgnz.co.nz. The website does not offer a definition of well-being but the page entitled *About Us* acknowledges that local government “exists to provide for the well-being of communities”. There are five requirements for community success:

- sustained economic development and
- employment a healthy and safe environment
- social cohesiveness
- a vibrant and developing culture and identity
- a stable political and economic climate

with local government playing a major part in work to achieve these goals.

Summary

The first part of this chapter set out the processes to be followed by a local authority for the delivery of well-being through the LGA 2002. Without a definition in the Act, the information supplied by the Lead Agencies and other organisations associated with local government was critical to success. From the LGA's introduction on 24 December 2002, there has been no consistent approach to defining each aspect of well-being, and how it should be measured, by the lead agencies. Some established a definition early (MSD) and have now seemed to move away from that statement. Another (MED), does not have a published definition. Some definitions are specific (MSD), another is not really a definition at all but follows the workings of the Act (MFE).

Table 2.7 encapsulates the found definitions for well-being and the four well-beings.

DEFINITIONS OF WELL-BEING				
Oxford Dictionary	The state of being or doing well in life; happy, healthy or prosperous condition; moral or physical welfare (of a person or community).			
	Social	Economic	Environmental	Cultural
Ministry for Social Development	Social well-being is taken to be those things we care about as a society. It can be thought of as comprising individual happiness, quality of life, and the aspects of community, environmental and economic functioning that are important to a person's welfare			
Ministry for Economic Development				
Ministry for the Environment			What environmental outcomes your community wants to achieve, and how they prioritise their actions to achieve them	
Ministry for Culture and Heritage				The vitality that communities and individuals enjoy through participation in recreation, creative and cultural activities; and the freedom to retain, interpret and express their arts, history, heritage and traditions.

Table 2.7 Definitions of well-being

Conflicting terminology (domains, outcomes, chapters) as categories for groups of indicators complicates an already difficult situation and understanding the concept of well-being is also hampered by the use of terms whose meanings overlap and sometimes mean different things depending on the Ministry. Some words keep appearing in the definitions and explanations: Happiness, Prosperous, Welfare, Quality of Life. What is clear, is that even after ten years of the LGA 2002, while a definition of an individual well-being is possible, any attempt to define well-being as a whole is fraught with difficulty. Perhaps this is the reason there is no definition in the LGA 2002.

Table 2.8 encapsulates the key words for each well-being.

KEY WORDS FOR WELL-BEING				
Oxford Dictionary	The state of being or doing well in life; happy, healthy or prosperous condition; moral or physical welfare (of a person or community).			
	Social	Economic	Environmental	Cultural
Ministry for Social Development	Happiness Quality of Life Community Welfare			
Ministry for Economic Development		Prosperity Quality of Life Material standard of living		
Ministry for the Environment			Environmental and community outcomes Priorities to achieve them	
Ministry for Culture and Heritage				Vitality through participation Freedom to retain and express arts, history, heritage

Table 2.8 Key words for each well-being

The logo developed in the MCH (see Figure 2.3, p63) has been used increasingly to represent the concept of well-being at work. For a balanced overall well-being to be present, each well-being must be represented but not dominant in the four-way system. Notwithstanding this 'balance test', and fact

that cultural activities rate so highly, many measurements for culture are subsumed into the social category or it is not rated at all. The continued use of the term 'well-being' in multiple contexts with many different meanings hampers understanding of the term and makes it difficult to translate conceptual goals into "...defined and measurable objects..." (Atkinson & Joyce 2010: 135).

This chapter has noted the planning processes required of a local authority to promote well-being after the introduction of the LGA 2002. With the minefield surrounding the definition of the term and the necessity to provide performance indicators and measurements, not to mention the mountains of non-standardised material from the Lead Agencies, how was a small, rural, district council to turn theory into practice? The next chapter traces the procedures adopted by KDC.

Chapter Three

Kaipara District Council and cultural well-being

The previous chapter has shown that there was no shortage of information available from Lead Agencies and other groups with responsibilities in this area, to aid local authorities in turning the new legislative requirement of 'well-being' into practice. The complexity of the new Act, however, would require organisational leaders with the appropriate qualifications and skills to implement its provisions as intended.

At the time of this research, the elected members of KDC comprise a Mayor (chosen by all eligible voters of the district) and ten Councillors representing four wards across the district (chosen by the voters eligible to vote in that ward). As service provider to the community, the Council looks after community assets valued at \$220 million (KDC, 2005: 1) and employs more than 60 staff (KDC, 2011d). The 2009-2010 Annual Report (KDC, 2010d) provides the following facts:

1. Total income for the year was \$51,655,000 million dollars
2. Of that figure, \$18,076,000 million dollars was land rates. The rest was subsidies, levies etc.
3. Of the land rate figure, \$12,176,000 was general rates. The remainder was targeted rates for specific projects
4. Outstanding rates total more than \$2.6 million dollars
5. 634 rates rebate applications were approved
6. KDC has debts totalling over \$80 million dollars.

In an article (Sterling, 2011) published on 27 July 2011 in the *Dargaville and District News* (Dargaville's local newspaper, delivered every Wednesday throughout Kaipara District), the reporter had collated financial figures supplied by the three Northland district councils. The figures had been professionally checked and Kaipara's debt assessed at \$6,396 per each rateable household. This was the same day that a report on KDC's previously undisclosed financial difficulties was reported at the Council meeting (see Prologue: 1).

This chapter is a study of how a particular local authority, KDC, reacted to the totally new 'well-being' provisions of the LGA 2002 after it was first introduced. The new Act required well-being to be delivered via the medium of the Long Term Council Community Plan (LTCCP). The first part is a study of the relevant sections of KDC's LTCCP with a major focus on the Community Outcomes (CO) section. One relevant policy document is examined. This process has been adopted to identify the approach taken by KDC as a first response to the well-being sections of the new legislation, and to track any changes over time in the later LTCCPs. The rationale behind the process is to ascertain how KDC understood its new responsibilities, and whether there were any developments or extensions in understanding of well-being as more information became available from the Lead Agencies and other sources.

The second part of the chapter looks specifically at KDC's practical application of cultural well-being (with a narrow focus on Kaipara's regional museums), since the introduction of LTCCP 2009-2019. The chapter concludes with a discussion on a selection of other cultural organisations and events in Kaipara to compare the extent to which KDC has assisted in their support and development. The purpose of this section is twofold. Firstly, to compare KDC's promotion of cultural well-being at the regional museums with other cultural groups and secondly, to reference this to the theoretical material laid out in the LTCCP.

My work is aided by information provided by the Mayor of KDC, Mr. Neil Tiller.

No research has been conducted on any of the financial aspects of the LTCCPs or Annual Plans and Annual Reports.

Long Term Council Community Plan: Development, structure, content

- A reading

As the name implies, the LTCCP is a long term planning document which in the case of the LGA 2002, sets the direction for the future of a district for the next ten years. It includes the CO, descriptions of activities, and financial statements as a platform for the co-ordination of resources. The public consultation process which follows the release of the draft LTCCP allows the public to participate in local decision-making. In Kaipara, there have been three Plans completed to the date of this work; LTCCP 2004-2014, LTCCP 2006-2016 and LTCCP 2009-2019¹. Planning for the next Long Term Plan (title changed by Amendment Act 2010) due out in 2012 is underway.

Layout and Mission Statement

Acting under the transitional provisions of the new Act, KDC used the discretion granted under section 279 and elected to introduce its first LTCCP in 2004 (LTCCPs were mandatory for 2006-2016). The layout for the LTCCP has never varied from this first production and the same design and style is also carried over into the Annual Plans and Annual Reports.

The LTCCP always opens with a page entitled *A Vision for the future of the Kaipara District*. Page 3 always lists the Contents, followed by a page headed *Kaipara District*. The only changes in design to these introductory pages was the addition of colour in 2009 and a change of positioning for the Mission Statement. It was moved from the foot of page 4 to the opening page.

1. Where material from LTCCP 2009-2019 is cited, it is taken from Volume One only, unless specifically stated.

The Mission Statement reads:

We will work with the community to preserve our heritage, enhance our environment, and provide the best possible services and facilities to make Kaipara an excellent place to live.

The layout continues with *Reader's Guide*, *Elected Members*, *Mayor's Introduction*, *Chief Executive's Summary* and the *Audit Report* (from Audit New Zealand, included from LTCCP 2006-2016 onwards). Then comes *Community Outcomes*, *Planning for the Future* and *Council Activities* sections.

The focus for this work ends with the conclusion of the Council Activities section. These three sections after the Audit Report provide the strategic overview for services and activities, and identify the issues and how they are to be resolved. Asset Management plans, prospective financial statements and policies have always been presented in separate, additional volumes.

Community Outcomes

The CO are a major component of any LTCCP. They are owned by the community. A local authority must use the CO as a guide in its duty to promote well-being to that community, through its activities and delivery of services.

The CO section of KDC's Plans has been the same since LTCCP 2004-2014. It opens with a list of the CO, followed by a list of CO Projects and concludes with tables for the 'Kaipara Scorecard' or CO Indicators. No information was provided for the reader about why a local authority promoted well-being until LTCCP 2009-2019, where the explanation, it is a 'key statutory purpose' (KDC, 2009: 22), is given without naming the statute. For the first time (p35) an explanation of well-being is offered. Two sentences: one taken from the Community Outcomes website and the other sentence from the MCH's website.

The MCH's well-being logo also makes its first appearance on this page in 2009.

Kaipara District's CO since 2004 (KDC, 2004: 18) have been:

Kaipara District has a diversified and sustainable economy that supports the well-being of its communities and residents

Kaipara District is built on strong communities where people have a sense of belonging and work together to shape their collective future

Kaipara District is a safe place to live and raise a family, where people enjoy a good quality of life

Kaipara District is proud of and renowned for its beautiful environment and sound management of natural resources, where residents enjoy a clean, healthy environment.

The Community Outcomes Process

The CO came out of a process begun in 2002 when, recognising the role that it would play when the LGA 2002 (see section 14) came into force, KDC brought together:

Ministry of Social Development

Department of Conservation

Kaipara Development Agency

Northland Regional Council

Northland District Health Board

Te Puni Kokiri

Te Uri o Hau and Te Roroa

Local iwi

to work as the Kaipara Community Outcomes Steering Group and oversee the process of identifying community outcomes. The Group devised a community consultation process and, in late 2002 KDC, in a programme entitled *Kaipara-Our Future-Together*, actioned the process (DIA, 2009: 5). A telephone survey,

pamphlets, community meetings, iwi and hapu meetings, school visits and meetings with employee groups (DIA, 2009: 6) resulted in 850 submissions being received. During this time a decision to emphasis social issues, saw a request to MSD (MSD, 2007: 3) for policy assistance from KDC's (then) Mayor. This resulted in the appointment of a policy advisor for Northland to ensure positive social outcomes from the CO process.

The submissions were categorised in to four themes, broadly covering the four well-beings, from which KDC developed four CO. LTCCP 2004-2014 (KDC, 2004: 85), acknowledged that categorising priorities does not recognise the inter-relationship of the economic, social, cultural and environmental aspects of the district.

Table 3.1 shows the development of Community Outcomes from Identified Community Priorities.

Kaipara District's Community Outcomes		
COMMUNITY OUTCOME	THEME	COMMUNITY PRIORITIES Total 58
<p>Kaipara District has a diversified and sustainable economy that supports the well-being of its communities and residents</p> <p>Page 85</p>	Sustainable Economy	<ul style="list-style-type: none"> • Help youth in transition to work • Provide new opportunities for the learning and development of skills linked to local industry demand • Develop enterprise that adds value to local products e.g. timber • Promote event – support established events and attract new events, e.g. sports and cultural events • Provide a 'business friendly' environment, e.g. zoning for industry, internet access • Ensure economic development complements environmental values • Investigate ways to utilise natural resources to develop sustainable economic activity e.g. harbour tourism, aquaculture, eco-tourism • Support Māori economic development • Support the strong existing agricultural industry • Encourage competitiveness and diversity in the retail sector • Promote Kaipara District's image nationally as a destination and lifestyle choice • Improve the quality of the tourist experience • Maintain and upgrade roading at a lower cost to the community • Minimise the flood risk • Improve regional transport linkages to the Kaipara District

<p>Kaipara District is built on strong communities where people have a sense of belonging and work together to shape their collective future</p> <p>Page 86</p>	<p>Strong Communities</p>	<ul style="list-style-type: none"> • Ensure all sections of the community have the opportunity to be heard and participate • Value and nurture the volunteer spirit and participation in community activities • Support communities in taking control of the issues that affect their futures • Overcome divisions and tensions within communities by building and enhancing relationships based on understanding and respect • Increase Māori participation in decision making • Enhance and maintain local public facilities e.g. toilets, halls to meet the needs of the community • Develop more activities in arts, leisure and recreation • Develop opportunities that enable young adults to remain in the district • Value the role of schools in connecting community members • Organisations and agencies should work together to provide better results and value for money • Recognise and protect the heritage and icons that make the Kaipara District a unique and exceptional place to live • Improve the management of reserves and open spaces through joint partnership approaches • Promote the Kaipara District as a lifestyle choice • Beautify town centres and entrances (including maximising links to natural resources eg rivers and harbours)
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<p>Kaipara District is a safe place to live and raise a family, where people enjoy a good quality of life</p> <p>Page 87</p>	<p>Safety and a good quality of life</p>	<ul style="list-style-type: none"> • Ensure public spaces, facilities, roads and footpaths are accessible and safe for all • Ensure safe, clean drinking water and food sources • Promote water safety • Promote road safety • Increase the profile and presence of police in the community • Work to prevent violence, crime and vandalism • Maintain a co-ordinated and effective community response • Ensure access to health protection, promotion and education, particularly for youth • Improve collaboration between health care providers, ensuring that the needs of local people are identified and met • Retain and improve access to services • Maintain current accessibility to a high standard of local primary and secondary education • Develop appealing places, spaces and activities for youth • Recognise and support the contribution of community based clubs and services • Improve television, radio, telephone and internet coverage and quality
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<p>Kaipara District is proud of, and renowned for, its beautiful environment and sound management of natural resources, where residents enjoy a clean, healthy environment.</p> <p>Page 88</p>	<p>Special character and healthy environment</p>	<ul style="list-style-type: none"> • Increase awareness of how the natural environment works and how to get involved in caring for environment • Support precautionary approach towards GE • Manage, protect and provide access to harbours, coasts, lakes and waterways • Advocate and promote kaitiakitanga (guardianship) in the management of natural resources • Protect native bush and make the most of existing reserves and wild, natural environment • Recognise and manage sites of cultural and historical significance • Develop walking tracks, • Reduce the amount of refuse in the environment including <ul style="list-style-type: none"> • wrecked cars • Introduce recycling • Control pests and weeds that threaten native plants and animals • Introduce means to stop soil erosion • Ensure that farm and resident's effluent disposal systems are not creating pollution • Ensure land development is in District's character and that the recognised • Ensure economic development environmental values • Improved planning for future development
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Table 3.1 Development of Community Outcomes

Source: Kaipara District Council, LTCCP 2004-2014, Schedule 1, pp 85-88

With the initial identification process concluded, the Kaipara CO Steering Group continued to operate. It was recognised there was a need to work co-operatively with other agencies, both local and national to attain the CO which resulted in the Group's expansion (see Appendix for list of members) and

formalisation in 2004 (DIA, 2009: 7). KDC's CEO chairs the meetings and KDC also provides administrative services, the venue and the catering (p8). Representatives of most government agencies attend meetings which are held four times a year. Groups formed at the meetings work on 'projects'.

Table 3.2 sets out the Community Outcomes projects for LTCCP 2004-2014 and LTCCP 2006-2016, the agencies who were part of the project and how each project fits within the well-being themes identified by KDC.

COMMUNITY OUTCOMES PROJECTS				
Project	2004-2014	2006-2016	Well-Being	Participants
Kaipara Youth Connections	X	X	Strong communities Safety and good quality of Life	Min. Soc. Dev. Tertiary Education Commission Careers Services + others
Access to Services	X	X	Strong communities Safety and good quality of Life	Work and Income Heartland Services Dept Internal Affairs Northland Disability Resource Centre Health service providers Te Puni Kokiri KDC + others
Destination Pouto ²	X	X	Sustainable economy Strong communities Special character and healthy environment	Pouto community Enterprise Northland Min. Soc. Dev. KDC Kaipara Development Agency Dept of Conservation Tourism operators
Dargaville High School Reserve Project		X	Strong communities Safety and good quality of life	Darg. H.S. KDC + others

Kaipara Community Leadership Programme		X	Sustainable economy Strong communities Good quality of life	University of Auckland Corporate sponsors
Kaipara District Council Cadetships		X	Sustainable economy Good quality of life	All Northland councils Tertiary Ed. Comm. Min. Soc. Dev.
A Healthy and Productive Kaipara Harbour		X	Sustainable economy Strong communities Special character and environment	Te Uri O Hau Ngati Whatua Marae reps DOC Manaaki Whenua NIWA KDC Rodney DC Northland RC Auckland RC Community reps Fonterra Sand mining companies
Kaipara Labour Market Forum		X	Sustainable economy Strong communities Good quality of life	KDC + Dev. Agency Fonterra Dept of Labour Min. Soc. Dev. WINZ

Table 3.2 Community Outcomes Projects

Source: LTCCP 2004-2014, LTCCP 2006-2016, pp 30-33

2. Pouto. A small, isolated community at the end of the Pouto Peninsula which the North Head entrance to the Kaipara Harbour. Destination Pouto looked at the possibility of re-establishing Pouto wharf as a loading/unloading point for passengers and tourists. Nothing came of the project.

As part of the requirement of LGA 2002 to review CO every six years, the community had been asked in the consultation period for LTCCP 2009-2019 for comment. No submissions were received (KDC, 2009:36). When that Plan was finalised, the list of CO Projects (pp37-39) comprised Youth Transition Project, Access to Services, Council Cadetship, Dargaville High School Project, Economic Development, Integrated Kaipara Harbour Management Group, Employment Co-ordinator, Circus Kumarani.

Regional Community Outcomes

In 2005, KDC joined a project led by Northland Regional Council (KDC, 2009: 40) to formulate regional community outcomes. The group included the Regional Council, the three Northland district councils, the Northland Intersectoral Forum (see Appendix), and other invitees led by the research company AC Nielsen. Since 2006, KDC’s LTCCP (2006: 34), has included a diagram to show how the district and regional CO overlap within the four well-beings of the LGA 2002.

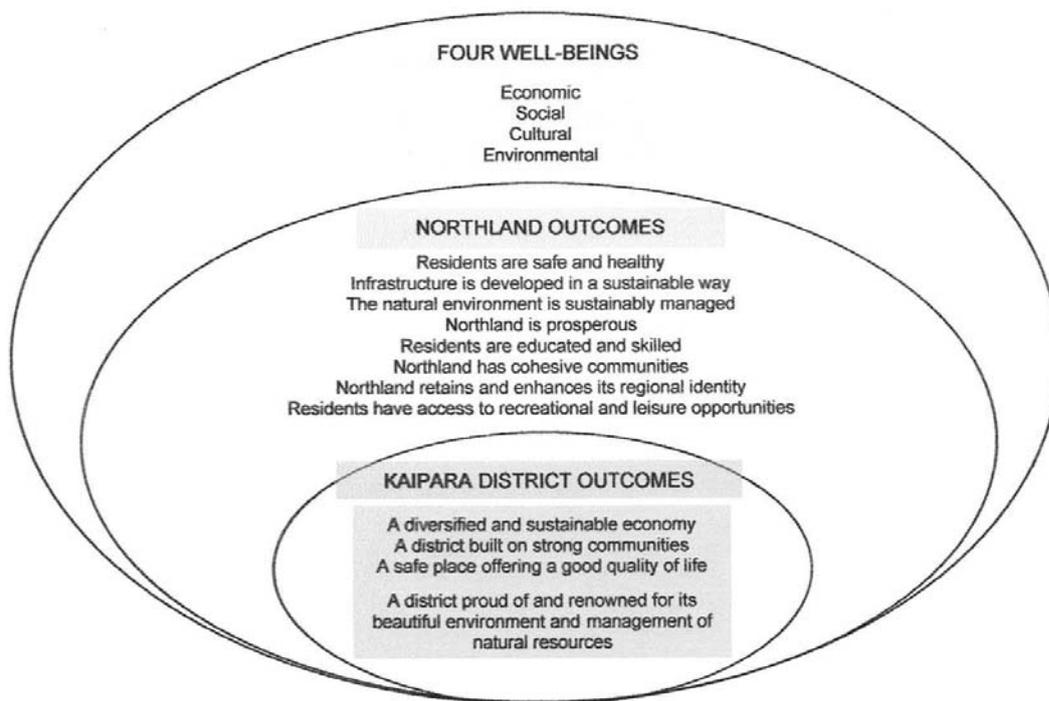


Figure 3.1 Diagram showing the overlap of Kaipara District and Northland Regional Council Community Outcomes.

Source: KDC LTCCP 2006-2016, p34

Review of the Community Outcomes Process

Under the discretion granted in s91(3) LGA 2002, a local authority has the right to decide its own process for identifying CO but must identify groups who may have an influence on the outcomes and gain their agreement to the process. The public must be encouraged to participate and the local authority's role is as a facilitator only. The authors of *Local Government KnowHow Guide to Decision Making* (LGNZ, 2003: 46) argue that the process should be straightforward and a local authority should approach an initial meeting of 'interested parties' armed with ideas for the process and a timeline.

In a report written for Local Government and released in 2004, the team at McKinley Douglas Ltd (Tauranga-based consultants on public policy issues, specialising in central and local government), disagrees with this view as merely 'ticking the box' for the suggested process. It runs the risk of the other parties seeing themselves as simply contributors to a council-run scheme and leaves the local authority driving the identification, ranking and implementation of the outcomes. It will not achieve the essential community ownership. McKinley Douglas (2004: 28) argues that an alternative and better approach would see a local authority working one-on-one with other parties in its facilitator role under section 91(3) of the Act. This method would provide for a local authority to identify other organisations and groups and gain their agreement to the process, if practicable. The result would be better understanding of the process and commitment to it. Although more costly and time consuming it has the potential to build strategic partnerships.

With a Mayor (with a professional background in business management) actively promoting collaboration with government agencies (DIA, 2009: 5,) KDC seemed to have chosen to follow the process preferred by McKinley Douglas. However, McKinley Douglas would also argue (2004: 28) that KDC made an error in its approach to the CO process when it failed to include the business community and voluntary and community groups specifically in the outcomes process. The reason being that one group is a major user and supplier of services

and the other is better placed to reach into areas of the community where a local authority cannot. McKinley Douglas (p41) predicted this omission would lead to a domination of the process by the public sector.

According to McKinley Douglas, although it was not spelled out in the Act, the CO process was clearly intended to be used for strategic planning (2004: 29). They argue (p26) that the wording of s91(2) LGA 2002, which provides that the purpose of identifying the outcomes is:

- to allow communities to discuss the importance and priority of different outcomes
- to promote better use of community resources
- to guide the setting of priorities in relation to the activities of the local authority

conforms with the principles of strategic planning, where all possible factors which may have an impact on the possibility of achieving the desired outcomes, would be taken into account. Further, the wording of Schedule 10 specifically requires that an LTCCP must describe how the CO relate to other key strategic planning documents or processes. Bruno and Cheyne (2010) take this argument a step further when they write that the wording of the Act with its slant towards community engagement and inclusiveness, shows that the strategic planning was to be community-led and not owned exclusively by local authorities.

KDC may have developed strategic partnerships in the Kaipara CO Steering Group and its later extension into the CO Projects, but the majority of these partnerships are with government agencies (see McKinley Douglas above). KDC failed to use the process as a strategic planning device as intended by the Act and failed to develop any meaningful partnership with voluntary groups working in their local community, either inside or outside the CO Projects. McKinlay Douglas make the case that it is a failure of the Act (for compliance with the CO process to be possible), not to include an obligation to provide a

complementary strategic plan. Without one (2004: 29):

there is no means of determining what should be done, by whom or how to achieve the desired outcomes.

By 2009, this was the situation with the Kaipara CO Steering Group. Financed and driven by KDC since inception, it had degenerated into a networking exercise only. A lack of leadership and strategic direction from KDC since 2006 had led to disengagement from the CO process (DIA, 2009: 21) and members were unsure what had happened to the CO projects. Without strategic direction, no work on CO could be completed as agencies could only contribute within their core business (DIA, 2009: 22).

Furthermore, McKinley Douglas (2004: 44) had taken the view that as most CO were so broad in scope and contained references to 'prosperous economies, safe and healthy communities and skilled populations', a local authority could only ever be a minor player in delivering the activities that would produce the outcomes. The work would mostly be done by 'others', as a local authority would not have the 'capacity or capability' to make much difference. The task of effecting CO would need to be planned strategically and involve a wider set of participants than the narrow range facilitated by KDC.

In addition, McKinley Douglas warned of the dangers of the CO process being taken over by the large government agencies with their greater capacity for strategic planning and preference for working regionally. Up until the departure of the CEO in 2011, KDC minutes contained a report from the Northland Intersectoral Forum (the CEO was Chair). Taken all together - the district and regional groups consisting mainly of the same organisations, the district group's chair also presiding at the regional group and the government agencies' regional preference - it is easy to explain the stagnation of the Kaipara CO process.

In the end, the issues outlined by McKinley Douglas would all be experienced at KDC. The list of participants in the Kaipara CO Steering Group (p78) and CO Projects (Table 3.2, p85) show that the process was limited mostly to government agencies and the public sector. The CO would be too difficult to implement without the strategic direction which KDC did not provide after the initial enthusiasm.

Community Outcomes Indicators

The “Kaipara Scorecard”, or Community Outcomes indicators, were included in LTCCP 2004 - 2014 but not measured. It was intended that the Kaipara Scorecard would monitor objective indicators of capital value, employment, household income, educational attainment, new business survival, visitor nights, net migrations, voluntary work, crime, health indicators, accidents, access to services, biodiversity, landscape recognition, heritage preservation and roading and other infrastructure. There would be two subjective topics; community cohesion and quality of life. The stipulation for development of the indicators (LTCCP 2004–2014: 21) were that they must:

directly relate to the outcome and be quantifiable, currently available and relate directly to Kaipara District.

By LTCCP 2006-2016, there were twenty-seven indicators spread over the four CO. These same indicators, with the exception of one (hazard awareness and preparedness, the data was sourced from a one-off study), were used in LTCCP 2009-2019 with greatly expanded explanatory notes. Analysis of the Indicators reveals that thirteen indicators (or half the total) were from the regional indicator set and only two indicators had data provided by KDC. Eleven agencies supplied information for the accompanying performance measures, with the 2006 Census figures provided by Statistics NZ used most often (8 times) and responses from a Communitrak survey, four times.

After the Northland Regional CO were finalised (NRC, 2005), the members of

that group moved straight on to formulating a set of indicators. At this same time (July 2005), the Canterbury Region Community Plans Group (comprised of staff from all seven local authorities in the region), released a report entitled *Methodology and Process for Developing Indicators*. The report concluded that regional indicators have broad relevance to most local authorities, but a problem could arise when individual councils attempted to relate a set of regionally developed indicators back to local CO. The solution was for the council to add their own local performance measures (Canterbury, 2005: 9), thereby making the indicators relevant to their communities without stretching council resources. The group stressed the need (p10) for some perception-based measures.

When Johnston and Memon reported in April 2008 on their research into indicators used to monitor community outcomes, more difficulties were apparent. The report was based on findings from 26 LTCCPs published in 2006. Some of the conclusions reached were:

- indicator development would require significant resourcing and staff skill
- most councils had no significant level of community input into developing the indicators.
- after the CO were finalised, an emphasis on government agencies and national and regional organisations in the indicator process, excluded community involvement
- many CO are intangible and although well-meaning, are very difficult to measure
- after the CO were finalised, an emphasis on government agencies and national and regional organisations in the indicator process, excluded community involvement when the indicators are supposed to monitor the community's outcomes
- most indicator sets were incomplete and commitment for completion was lacking
- there was a lack of indicators relating to Māori

- most LTCCPs gave no indication of how the indicators had been developed.

Review of Community Outcomes Indicator Process

The points raised in these two reports expose the failings in KDC's set of CO Indicators. Half the district set had been borrowed from the regional indicators and some of the other indicators had no relevance to the CO, pointing to lack of resources and skilled staff to ensure the necessary development process. No consultation with the community, as KDC was only working with 'government agencies and other organisations' (KDC,2009: 41), meant no inclusion of specific local measures. Lack of commitment and/or appropriate skills prevented the completion of the indicator sets. Some examples are:

- there are no indicators for Māori or health issues
- other than the MSD, no lead agency for the Act was used as a source for indicators or for data.

The opportunity to develop an indicator for the CO Projects, with an obvious local referral to Kaipara communities was not taken. As a result there is no balance between the four well-beings. The Indicators are hugely biased towards social and economic well-being with only one targeting cultural well-being. The only positive is four inclusions of perception-based data as the result of a survey.

Canterbury Group (2005: 4) provided the international standard SMART for selecting indicators:

Specific (closely related to outcome it will measure

Measurable (data available)

Achievable (possible to reach targets based on indicator) Relevant (to those who will use them)

Time bound (trends)

which appears to be the standard alluded to in KDC's initial statement on

indicators referred to in LTCCP 2004-2014 (p21 and see above).

Even though there were deficiencies, these could have been corrected but for the missing component – commitment. Johnston & Memon argue (2008: 81) that a modestly resourced council such as KDC could still develop a “robust monitoring and reporting framework” if it was committed to do so. KDC did not appear to have that commitment.

Table 3.3 provides an example of KDC’s approach to CO Indicators. The majority of indicators are provided by Northland Regional Council (marked *) and there are no indicators developed by the local community. There is great dependence on government agency statistics and the indicators are incomplete. Indicators for community diversity, citizenship, ethnicity, Māori, could all have been included here (Canterbury, 2005: 13).

Community Outcome: Kaipara District is built on strong communities where people have a sense of belonging and work together to shape their collective future				
Indicator	Measure	Result		Data source
Community spirit*	Percentage of residents who believe that the community spirit in their community is good or very good.	2005 80%	2008 81%	Communitrak survey, NRB
Voter turnout*	Percentage of all enrolled electors who cast a vote in the local body elections	2004 51%	2007 43%	Local authority elections statistics, Dept of Internal Affairs
Telephone and internet access*	Percentage of households with access to a telephone	2001 95.3%	2006 83%	Census
	Percentage of households with access to the internet	24.8%	46.5%	
Voluntary Unpaid work	Usually resident population aged 15 years and over who helped someone who is ill or has a disability who does not live in own household	2001 1,044 (8%)	2006 1,266 (9%)	Census
	Usually resident population aged 15 years and over who did other helping or voluntary work for or through any organisation, group or Marae	2,673 (20.4)	2,760 (19.8%)	
Resident population	Total usually resident population	2001 17,457	2006 18,132	Census
	Usually resident population aged 15-24 years	1,815 (10.4%)	1,893 (10.4%)	

Table 3.3 An example of a KDC Community Outcome with Indicators and Performance Measures

Source: LTTCP 2009-2019, p43

Planning for the Future

The Planning for the Future section of KDC's LTCCPs are in two sections. The first part identifies the five communities in Kaipara and explains the trends that are emerging in each. The second part lists district-wide issues with the components for each.

In LTCCPs 2004 and 2006 the focus for Mangawhai was identified as the provision of a new wastewater scheme, the development of more recreation and open space facilities and new infrastructure and how to pay for it. By 2009, the new wastewater scheme was in operation but further infrastructure issues and the provision of facilities for youth as part of recreation and open space initiatives had been identified. The list in LTCCP 2009-2019 for the five communities included:

Mangawhai - Coastal and Harbour Fringe Plan, Mangawhai Park Management Plan, walkways, youth-based sports facility, roading study, extended liquor ban, development structure plan

Kaipara Harbour - Integrated Kaipara harbour Management Group, wastewater, access, community places

West Coast- coastal development, facilities, tourism

Rural Heartland - environmental impacts, lifestyle blocks, industry

Dargaville - Kauri Coast Community Pool, Skate Park, Harding Park Management Plan.

The key district-wide issues are encapsulated in Table 3.4.

District-wide issue	Theme
Population Projections	Increasing over 65 age group – greater health services, disabled facilities Retain youth - more educational facilities, job opportunities
Asset Management Plans	For key infrastructure, roading, water, wastewater, refuse etc.
District Plan	New plan in preparation, ‘enabling’ effects-based. To balance retaining and protecting Kaipara’s character while encouraging economic development by ‘enabling’ people to be productive
Reserves and Open Space Strategy	Guides general management of Council reserves and open spaces. Identified specific reserves requiring management plans
Community Planning	To identify services and facilities likely to be required by a community. To assist the community in achieving its goals
Working jointly to achieve Community Outcomes	Working with local community groups, central and local government agencies
Local government working with Māori	Protect Māori interests. Agreements with local iwi.

Table 3.4 Kaipara District wide issues and their components
Source: LTCCP 2009-2019, p59-62

Generally the underlying theme of each heading has remained the same since the first LTCCP in 2004. This section purports to show any new, planned activities but not maintenance and repair work which is found in the next section of the plan, Council Activities. In a section where it might be expected that KDC’s strategic planning would be on display, this is not the case. There are references to strategies and plans but they reference small, community-based issues. The only district-wide planning document is the Reserves and Open Spaces Strategy. The final item for this section has always

been a pie chart or graph showing how the general rate is spent.

Council Activities

This section gives no opening explanation of its purpose, but the Activities are described in the CEO's Summary (KDC, 2009: 23) as being "part of the jigsaw that delivers to community well-being as described by the community outcomes". The programmes that KDC agrees to provide (Levels of Service) and methods for measuring progress are provided for each Activity. Confusingly, these are couched in the same terms as the Indicators in the CO section and also include Performance measures and a table showing how each Activity contributes to individual Community Outcomes.

Table 3.5 explains the contribution of each Council Activity to a Community Outcome. This table has never changed from the initial LTCCP in 2004.

Activity	Community Outcomes			
	Sustainable Economy	Strong Communities	Safety and a good quality of life	Special character and a healthy environment
Economic Development	x	x	x	
Social Development		x	x	
Roading	x	x	x	x
Water supply	x	x	x	
Wastewater	x		x	x
Urban Stormwater	x		x	
Land Drainage	x		x	
Refuse	x	x	x	x
Reserves & Recreation	x	x	x	x
Policy & Planning	x	x	x	x
Regulatory	x	x	x	x
Democracy		x		

Table 3.5 Contribution of Council Activities to Community Outcomes
Source: LTCCP 2009-2019, pp67-140

A projected budget for the next three years for each Activity is also included in the Plan. The Levels of Service for each of the Activities are measured and reported back each year in the Annual Report. In LTCCP 2009-2019, for the Economic Development Activity, KDC stated that it was of the opinion (KDC,

2009:119) “ that economic well-being is the key element in achieving the other three well-beings: social, cultural and environmental”.

Local Governance Statement – March 2005

Released after the first LTCCP in 2004, this document outlines KDC’s legal responsibilities and its approach to fulfilling those requirements. The Four Principles guide the way the council works (KDC, 2005:1). Clause 2 of the Governance Statement outlines functions, responsibilities and activities (p3) and is headed by a slightly modified version of s10 of the LGA 2002.

Table 3.6 shows the Four Principles with the themes that are relevant to this work.

Four Principles	Relevant themes
Council’s first responsibility is to the people of the district	To provide leadership and facilities that promote community well-being
Council will protect and enhance the positive effects of living in Kaipara district	By balancing economic growth with social development and sustainable management of resources
Council is a service provider to the community and will retain control of its important assets	
In partnership with the community, Council will facilitate, plan and encourage economic growth of which infrastructure and recreational facilities are key factors	Provide infrastructure making communities attractive to residents and business Ensure that recreational facilities Council is responsible for are well-managed

Table 3.6 The Four Principles that guide the way KDC works

Source: Local Governance Statement 2005

One of KDC’s roles in meeting its responsibilities under the LGA 2002 is the management of community infrastructure which includes libraries, parks and recreational facilities. Under the General Bylaw of 2008, Parts 10 (Public

Libraries) and 11 (Cultural and Recreational Facilities) this is limited to the management of Council- owned facilities. This document has not been updated since the introduction of the LGA 2002 Amendment Act 2010 and its introduction of 'core services'.

Summary

It seems that once a formula for the presentation of the LTCCP had been settled, no thought has been given since to updating the layout and presentation of information. What had begun so promisingly with LTCCP 2004 is now formulaic and tired. The inclusion of the CEO's Summary as part of the Plan confuses the reader as it contains much explanatory detail (including financial figures), that is not included in the relevant section of the Plan. For some activities, information can be found in more than one section. For example, library funding is listed in the Community Spaces Budget (KDC, 2009: 120), yet the statistics for library services are included in the Community Development (p132) section. This system requires the reader to spend much time tracking the information through the Plan to gain the overall picture.

The CO Indicators ("Kaipara Scorecard") of LTCCP 2009 show the stagnation that had set in with the CO process. A reliance on government agencies for statistics, the dominance of regional council indicators and the lack commitment to development of any local indicators, point to the deficiencies of the CO themselves and represent a missed opportunity. For example, the only direct indicator for culture or heritage (KDC, 2009: 46) gives the number of historic places in Kaipara registered with the New Zealand Historic Places Trust. Yet KDC does assist owners of historic property through the Heritage Assistance Fund, but figures for this activity have not been developed into an Indicator and they are not represented in the CO. Such an Indicator would have referenced KDC's Mission Statement, Governance Statement and the requirements for Indicators first noted in LTCCP 2004. Reading the LTCCPs also exposes KDC's inability to balance the four well-beings as required with

Council clearly placing emphasis on economic and social aspects of its CO role.

Kaipara District Council and cultural well-being in practice

The LTCCP lays out direction for local authority operations for the next ten years, but how does this translate into practice in Kaipara District with regard to the regional museums?

An analysis of the contents of LTCCP 2009-2019 provided the numbers for how many times well-being and its variations are mentioned. There are 328 pages in three volumes. On a word count, well-being and its variations are mentioned 35 times. The analysis was performed to ascertain if there might be any correlation between the contents of the LTCCP and what occurs in practice.

Table 3.7 represents the numbers from the content analysis. (Note the first four individual well-being totals).

12

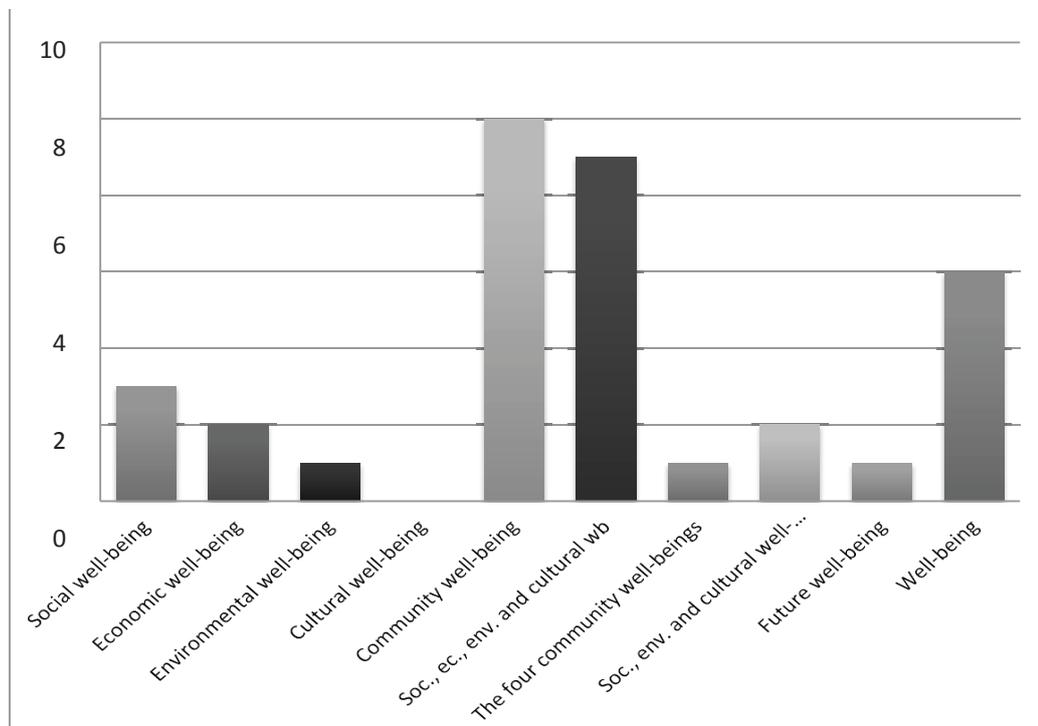


Figure 3.2 Analysis of well-being content Part One LTCCP 2009-2019

The only item in LTCCP 2009-2019 with direct connection to museums is a grant of full rates remission which also extends to halls and libraries (KDC, 2009, Vol. 3: 87). How then does KDC discharge its responsibilities with regard to cultural wellbeing?

KDC has no policy or guidelines to regulate its activities in relation to 'well-being' in general or 'cultural well-being' in particular. It operates on the basis that where there is no policy, decisions are generally based on past practice (pers. comm., Tiller, 21/10/11). Where there is no past practice to act as a guide, and without any specific policy, thinking and decision-making can be fragmented, contradictory and confusing. In reply to the question of how KDC defines cultural wellbeing, Mr. Tiller explained that KDC holds the view that "the word cultural, separated from well-being as in the Act, directs us to the concerns of the Treaty of Waitangi". He expanded this further, that "the Act is tailored to point us in the direction of iwi cultural needs, specifically for iwi" and, "the message to us is definitely culture as in Māori culture" (pers. comm., Tiller, 21/10/11). Asked why KDC believes this to be cultural wellbeing as directed by the LGA 2002, the Mayor replied that there were no other groups of people whose culture was seen as needing to be addressed when the Act was introduced.

Notwithstanding these words, KDC has worked with the Dalmatian community in Dargaville in what Mr. Tiller calls a "facilitating, public relations role only" (pers. comm., 21/10/11); offering support for cultural activities and a site in a side street for a statue of a Dalmatian gumdigger. No money has been granted to this community but KDC has contributed to a monument for an early French sailing ship that went aground on the coast, and is likely to contribute to current research on the history of the Spanish galleons that came into the Kaipara Harbour in the 16th Century.

Adding further confusion is Mr. Tiller's observation that "the word says culture, so we loosely use that as covering heritage" (pers. comm., 21/10/11). When

asked why KDC waived building consent fees for a local marae project, but declined the same request when made by Dargaville Museum, the decision was based, said Mr. Tiller, on the grounds that “it wasn’t cultural. It was heritage” (pers. comm., 21/10/11). This makes it very difficult to comprehend why KDC put up \$25,000 from the Reserve Contributions Fund in the 2010-2011 Annual Plan (KDC, 2010b: 11) to share the costs with MCH for resurfacing the driveway to the Coates Memorial Church at Matakahe, a property administered by MCH and situated on Crown Land managed by a local committee.



Figure 3.3 Mr. Neil Tiller
Mayor, Kaipara District Council
Source: Author

On a similar plane as the confusion of information in the LTCCP and the lack of understanding as to what constitutes cultural wellbeing; grants of funding for any project which fits under the heading of cultural well-being may be provided from a variety of sources. Some monies may be allocated from general rates e.g. libraries and the Heritage Assistance Fund. Funding can be secured by a submission to, and then inclusion in, the Long Term or Annual Plans. Grants may be secured by private treaty e.g. a grant to the Mangawhai Historical Society in September 2011 from the Mangawhai Endowment Fund (MEF) as a result of a presentation to the Council by Society representatives. Other special funds such as Reserves Contribution Funds may supply grants or,

in the case of the Dargaville Community Cinema Charitable Trust, by re-organisation of Council property.

As there is no specific provision for cultural organisations in the LTCCPs other than remission of rates, and understanding of the term by a person one would expect should know better, so fuzzy and misinformed, it is useful to establish how KDC does support cultural activities in the district.

Kaipara District Council and the regional museums

As already noted, none of Kaipara's regional museums are funded by KDC and KDC intends that the situation should stay that way. In 2010, KDC made two submissions (17 June, 19 August) to the LGA 2002 Amendment Bill. These submissions protested against the inclusion of museums as a 'core service'. In the submission dated 19 August, separate and varying reasons for promoting the exclusion were given for each regional museum (KDC, 2010c: 3-4). In the case of The Kauri Museum, the submission stated that while KDC had a '...very strong and supportive relationship' with that museum, if it had to be treated as a core function then that could destroy any private sector benefits presently enjoyed by that organisation. The submission claimed that while KDC supported Dargaville Museum, that museum existed successfully on admissions and its commercial activities. Mangawhai Museum has the advantage of being able to access funds for capital projects from the MEF. The submission went on to state that Kaipara's museums achieved more without funding than the council-funded museums of the neighbouring local authority. It also stated (KDC, 2010c: 4) that council funding would 'remove community focus and diminish volunteer passion for our museums.'

All Kaipara's regional museums made a submission to the 2011-2012 Annual Plan for funding for various projects. All submissions were declined. However, since then, a loan of up to \$100,000 for a term of up to 10 years with interest, from the MEF, has been granted to the Mangawhai Historical Society. It was "a scream for help" (pers. comm., Tiller, 21/10/11), noting that had the full

amount requested (\$450,000) been granted, it would have required a rate rise of 3.5%. The minutes of the meeting (28 September 2011) record that requests for such large sums should be handled through the Long Term or Annual Plan processes rather than on this random basis, but assistance was required at the present to maintain progress on the Mangawhai Museum building project. There is an interesting method for repayment; the Mangawhai Historical Society is to make application to the MEF on an annual basis for a grant to repay the loan which is financed by the MEF.

Kaipara District Council and other cultural events

Despite having no policy on culture and wishing to avoid funding the regional museums directly, KDC does provide funding for other cultural activities in the district.

Kaipara Heritage Assistance Fund

This fund was first set-up in 2006 despite no mention of its establishment in LTCCP 2006-2016. It provides \$10-15,000 (varies year-to-year) in a contestable fund for the preservation of historic resources (defined as buildings, wāhi tapu and historic and archaeological sites). Anyone may apply for assistance if their project meets the criteria. It is funded from general rates. The criteria for making an application are:

- the resource to be preserved is in Kaipara District
- the owner must support the application
- there is proven historical significance e.g. listed in District Plan/registered with the NZ Historic Places Trust
- there will be community benefit
- the work is essential to ensure the preservation of the historic resource
- the applicant will contribute.

The Northland Area Manager of the NZ Historic Places Trust provides assistance

to KDC with assessing the merit of the applications. For the 2011 – 2012 year, The Kauri Museum received \$2,425.00 to assist with work on the Museum's Pioneer Church building.

The District's libraries

In 2010, the library budget was \$370,000 but the actual cost was \$419,00 (KDC, 2010d: 103). Dargaville Library is the only fully-funded library in Kaipara district. There are five community libraries and these are managed and run by volunteers. In 2011 (KDC, 2011e: 10), \$10,000 was allocated to the provision of free access to all community libraries. Dargaville Library users already had free access. All libraries are granted exemption from paying rates and are funded from general rates as part of the Uniform Annual General Charge (KDC, 2009: 121). In addition, KDC assists with the provision of library spaces. In Paparoa village, for example, KDC organised a lease agreement and pays the rental on the space occupied by the library (KDC Minutes, 23 November 2011).

Kaipara Community Art Award

This event, originally organised by KDC's Community Development Facilitator, was first held in 2010 at the Council Chambers. It eventuated from a submission to the 2010-2011 Annual Plan (KDC, 2010b: 32.) Its purpose is to celebrate the creative excellence of artists in Kaipara. There are five categories with prizemoney of \$500 for each category and another \$500 for a 'People's Choice' award. KDC also provides a 'Certificate of Recognition' for all entrants. There is a small entry fee (\$10) with all prizes funded by corporate sponsors. The event is now organised by the Dargaville and Mangawhai Arts associations and in 2011 it was moved to The Kauri Museum because it was a convenient option. Mayor Tiller confirmed (pers. comm. Tiller, 21/10/11) that there are no plans to develop events that involve the other museums in Kaipara.

Although organised through KDC, Mr. Tiller admitted that this event is viewed as "touchy-feely" but, as artists need a window to show their work, "this is a way for us to do it". In reality, he divulged that "Council really struggles with

spending rates on arts and culture as an expense to ratepayers” (pers. comm., 21/10/11) as artists are able to fund themselves through sale of their work.

Other arts initiatives

The Affordable Arts Show is held in November and organised by the staff of Dargaville Library. Although the Show is not directly funded by KDC, the Library is funded through general rates.

‘Bringing Art to the Community’ is an opportunity for local artists to show their work. Exhibitions are held at KDC offices in Dargaville and Kaiwaka. This initiative offers free space for artists to exhibit, and members of the public to view, art works.

Dargaville Cinema Charitable Community Trust

The Trust was incorporated in August 2009 with the aim of establishing a public cinema in Dargaville. Since that date the Trust has been screening movies on a regular basis in a room at a local kumara packhouse. When the Dargaville Library moved out of its rooms at the old Dargaville Town Hall in 2011, KDC agreed to allow the Cinema Trust to convert the old library building into a cinema. It has agreed to grant the organisation up to \$200,000 from three sources: \$100,000 Dargaville Reserves Fund, \$50,000 Bayleys Beach Reserve Fund, \$50,000 West Coast Reserves Fund (May 2011 minutes) and the grant has been included in the 2011-2012 Annual Plan. The money is to cover the cost of construction work for the conversion. The fit-out and equipment for the new cinema is to be covered by the Trust. During our interview (pers. comm., Tiller, 21/10/11), Mr. Tiller explained that as events have unfolded, it means that now, “Council will fund the work and then own the theatre”.

Subsequent to this decision, engineers have found rot in the flooring timber work. There is no money available to address this problem. The solution which KDC is working on at present, will be to “sell some property in and around Dargaville, then put the money in the property account. We can

probably pinch it out of there to fix the floor” (pers. comm., Tiller, 21/10/11). The Cinema Trust received an additional emergency grant of \$57,212 from the Council in December 2011 (14 December minutes). Aside from Mangawhai Museum which is advantaged due to the existence of the MEF, the Dargaville Cinema Trust is the only cultural well-being project that has received KDC funds. The cinema project was not flagged through the LTCCP 2009-2019.

Summary and Conclusion

The LTCCP, Annual Plan and Annual Report all follow the same format. In the LTCCP, except for minor changes, this format has remained unaltered since the first Plan in 2004. Information is very difficult to find and to decipher, and for some things the information is scattered throughout the Plan under various headings. The table for CO is repeated numerous times in the LTCCP without any necessity for this to be so. The majority of the CO Indicators or ‘Kaipara Scorecard’ have no local relevance. When asked about this, the Mayor agreed that the indicators were “shocking” but admitted that “Council has never focussed on indicators in a big way at all. It’s not part of the culture” (pers. comm., Tiller, 21/10/11).

In Mr. Tiller’s view, the most accessible document is the Annual Plan, while he regards the Annual Report as “the most user-unfriendly document you could dream of” (pers. comm., 21/10/11). The Mayor freely admitted he finds the planning process “mumbo-jumbo” (pers. comm., Tiller, 21/10/11), and failed to answer my questions on the presentation of the written parts of the LTCCP. He was focused on the financial tables only and kept returning to comment on them despite the fact that no comment was sought on these. Blame was directed at the Chief Executive Officer, the Auditor-General and the legislation governing the Auditor-General’s activities, for the difficulties in understanding the Council’s finances.

For KDC, economic well-being and the provision of utilities and infrastructure far outweighs any other consideration. Social well-being is catered for by the

CO projects and the large amounts given out in grants to community groups and organisations to support their programmes. The focus is on economic and social issues and cultural well-being is subsumed into the social outcomes. Apart from the Heritage Assistance Fund, no monies are supplied on a regular basis for a direct cultural purpose that relates to heritage or history. Indeed, KDC seems to pride itself on not providing monetary assistance for cultural purposes (other than iwi cultural needs), while paying 'lip service' to cultural well-being through the arts programmes outlined above, which do not carry any documentable financial outlay.

This response by KDC is in line with a survey conducted by the MCH in 2005 (MCH, 2005a: 10) on the first LTCCPs, which found that many local authorities had mixed social and cultural well-being rather than seeing them as separate entities. This was despite a Cultural Well-being Workshop (Eames, 2004) run at the Local Government Conference in 2004. MCH also found there were difficulties in distinguishing cultural well-being objectives and community outcomes. KDC has never altered its CO.

To the observer, it seems that the manner in which KDC presents its planning documents is designed to be difficult to understand, and the mechanism by which it makes grants to organisations has no system at all. KDC doesn't make many grants that are not 'flagged' in the LTCCP according to the Mayor (pers. comm., Tiller, 21/10/11). For the sake of clarity, it would be consistent to observe this same policy for annual planning.

In the 2011-2012 Annual Plan, in the section entitled "Community Wellbeing" (KDC, 2011: 26-34), there are sixteen headings for projects supported or funded by Council. The library and the arts initiatives are included, as is the cinema project. The regional museums, either generally or specifically, receive no mention and nor does the swimming pool project. Within weeks of the plan being finalised, KDC had made an additional, 'unflagged' grant to the Cinema Trust, agreed to sell property to fund the Dargaville swimming pool and made a

loan to Mangawhai Museum.

The LTCCP has no specific references to any of the regional museums but Mr. Tiller claimed that museum capital projects are assisted, citing a grant to Dargaville Museum "in the old days" (pers. comm., 21/10/11), and explained that Council sees the land occupied by Mangawhai Museum as having a value of half a million dollars. As Mr. Tiller put it, "if museums get into a position where they need annual funding from Council.....if somebody throws the book at us and says, this is core business, the answer would be a district wide rate to fund those museums" (pers. comm., 21/10/11).

If KDC does not accept any direct responsibility for Kaipara's regional museums through its formal planning processes, how does it respond? This will be examined in the next chapter.

Chapter Four

The Museums of Kaipara: well-being and cultural value

There are three regional museums in Kaipara, none of them funded by the local authority. They are evenly spaced across the region; Mangawhai Museum in the east, the Kauri Museum in the centre and Dargaville Museum in the west. The three museums have some similarities in the content of their collections but aim to provide a point of difference from each other. There are major differences in the scope and size of their organisations and the manner in which each operates.

With nothing to show of any understanding of cultural well-being, or any regular, consistent support or assistance to the regional museums through the recent formal planning processes required by the LGA 2002, the main focus of this chapter is the KDC/Museum relationship as it appears from personal experience provided by interviewees. A short history for each museum is provided to trace historical interactions with the local authority of the day, before turning to more recent events. The chapter concludes with an outline of recent work on the value of culture, knowledge that could be useful to promote better connections for cultural well-being between regional museums and their local authority.

For the information provided in the first part of the chapter, I interviewed the Chairwoman (Mrs. Christine Bygrave) of the Mangawhai Historical Society Incorporated, Mangawhai; the Chief Executive Office (Mrs. Betty Nelley) at the Kauri Museum, Matakohē; and the Chairman (Mr. Don Elliott) of the Northern Wairoa Maori, Maritime and Pioneer Museum Society Incorporated, Dargaville.¹



Figure 4.1 Location map for Kaipara regional museums
 Source: Destination Northland website www.northlandnz.com

1. A low risk notification for this project was submitted to the Massey University Human Ethics Committee on 24 May 2011 and recorded on the Low Risk database.

The Dargaville Museum, Dargaville

Dargaville is the biggest town in Kaipara, 2^{1/2} hours drive from Auckland, and is the location for the local authority offices. The population count was 4,455 in the 2006 census (Statistics New Zealand), a decrease from the 2001 census. The local dairy factory is now closed but there is a meatworks on the outskirts of the township. Dargaville boasts a racecourse and a newly-built fifty metre swimming pool and the usual facilities found in a small town. The Northern Wairoa River is Dargaville's most prominent natural feature as it passes by the township on its way into the larger confluence of the Kaipara Harbour.

Dargaville's population is largely European (70%) with Māori accounting for 31% and a significant proportion of Polynesian Islanders (5%). 41.2% of Dargaville's population have no post-school qualifications compared with 31.9% for the Northland region (Statistics NZ, 2006a).

The Dargaville Museum (DM) sits on the crest of a hill on the western outskirts of Dargaville. It commands an outstanding view of the river and surrounding farmland. The Museum is a short drive (two kilometres) off State Highway 12 on its journey north to the kauri forest at Waipoua and the Hokianga harbour. The masts of the Greenpeace ship, *Rainbow Warrior* (bombed and sunk by French terrorists at its berth in Auckland on 10 July 1985), were erected in the Museum grounds in 1986.

DM's collection includes the normal range of pioneer settler items with a side room dedicated to equipment used in the kauri gum industry. A unique memorial to Dalmatian gumdiggers (who arrived in the area at the end of the 19th century to dig for gum after the kauri had been cleared), is a row of 'Skelton' spades, the gumdiggers' favourite tool, individually labelled with a commemorative plaque. There is a small collection of Māori artefacts with two stand-out objects; a 16 metre long waka, the largest pre-European

Māori canoe in New Zealand (claim made on the Museum's website) and a fascinating pre-European carved figure, found in the sand dunes of the Pouto Peninsula. Pouto Peninsula (Department of Conservation's website, www.doc.govt.nz, has a very informative pamphlet), stretches south-eastwards for almost 70 kilometres, from Dargaville to the Kaipara Harbour mouth. It is bounded by the Northern Wairoa River on the eastern side and the Tasman Sea to the west. Pouto is famous for the number of sailing ships wrecked on its shores, both on the ocean side and the area inside the Kaipara bar, known locally as "The Graveyard".

The maritime section is DM's biggest drawcard and includes objects and stories on shipwrecks and shipping, from the days when the Kaipara Harbour was New Zealand's busiest port. The newest exhibit is the 'light' from the Kaipara North Head Lighthouse at Pouto, removed prior to its closure in 1955. For some years, pieces of the 'light' have been traced and gathered from different sources, prior to being erected inside the main building. The Committee is negotiating for the return of the last pieces to finalise its reconstruction - several pieces of glass from the lens mechanism, currently adorning the wall of a Wellington bar.

DM runs its large complex on a shoestring with only one full-time staff member, assisted by two part-time employees. Visitor numbers are not high (approximately 7,000 in 2012), and the organisation relies on hireage fees from its Lighthouse Function Centre (with the best view in town), to augment its income in order to survive.



Figure 4.2 Part of the Dargaville Museum complex showing Rainbow Warrior masts on left and Lighthouse Function Centre under the step roofline in the centre. View looking down the Northern Wairoa River.
Source: Dargaville Museum

Other fundraisers include 'Dally Day', held every few years where the money raised goes towards improvements to the displays with a Dalmatian focus, and regular concerts given by Kevin Friedrich (an international piano accordionist now living in New York), who was raised in Dargaville.



Figure 4.3 View from the Dargaville Museum at night looking upriver to the township.
Source: Dargaville Museum

Background

Dargaville Museum is administered by the Northern Wairoa Māori, Maritime and Pioneer Museum Society which was incorporated in September 1977. The constitution contains the usual clause explaining the Objects of the Society – in this case, the establishment, and development of a museum at Dargaville able to accept objects by gift or loan for public exhibition. The emphasis is on Māori and old Colonial objects. DM has prepared both a Mission Statement and a Vision Statement. They contain similar content – to recognise DM as being a professional body with the highest standards which holds, records and represents the historic records of Northern Wairoa while sustaining itself through its relevance to its community.

DM has been located in Harding Park, gifted to the residents of Dargaville as a hospital site by a local pioneering family, for twenty-six years in June this year (pers. comm., Elliott, 20/07/11). Previous to that it was situated in an old stables building in the centre of the town, a site which the Museum had quickly outgrown. A grant from the ASB Community Trust laid the foundation for the first stage of the new building and the most recent project has been the addition of the 1874 Aratapu (now a small settlement a few kilometres from Dargaville but once a thriving mill town) Post Office, rescued to prevent it being moved from the district. The Museum had actually owned it at some stage, but to rescue it, had to buy it back, as Mr. Elliott recalls, “for about \$25,000” (pers. comm., 20/07/11). The Society has recently made the decision to restrict any further growth in size of the Museum complex, opting instead to work on refining the collection, displays and systems. The Museum is not protected with a fire sprinkler system but has full heat and smoke and security systems installed.

The DM holds some objects in its Māori collection that are not found in the collections of either of the other two regional museums. To avoid any potential cultural difficulties which might arise, the Society has a member

appointed to its executive by Te Uri O Hau, the district iwi. Despite several approaches by the Museum, there is no connection with the two local marae. The problem is seen to be the lack of a specific individual that DM can involve as a “driver” for greater participation. The iwi representative, regarded as “a great asset” (pers. comm., Elliott, 20/07/11) is used extensively to maintain cultural well-being in relation to the Māori exhibits. For example, a controversy arose just over a year ago with regard to one of the objects on display and the iwi representative was able to explain the cultural sensitivities surrounding its exhibition.

At DM cultural well-being is tied to race and nationality. The Chairman understands cultural well-being to be a means to “get all the cultures in the district to participate in the Museum” (pers. comm., Elliott, 20/07/11). The participating cultures named are the Māori and Dalmatian communities. The Dalmatian community is particularly strong and well-organised and contributes, as Mr. Elliott says, “a lot in the well-being of the Museum” (pers. comm., 20/07/11). In contrast, the overall position with local Māori remains a negative one.



Figure 4.4 Viewing the Collection at Dargaville Museum.

Clockwise from top left: The light from North Kaipara Head Lighthouse, part of Māori waka recovered from sand dunes, maritime items, old anchor and shipwreck from the west coast.

Source: Author

Museum and District Council relationship

DM’s relationship with KDC in recent times has been a sorry tale of neglect and denial of assistance to an organisation that brings many benefits to its local

community. This situation has arisen (pers. comm., Elliott, 20/07/11) partly as a result of the phenomenal success of The Kauri Museum and a perception that what has occurred there should be the norm for the other museums in Kaipara.

Mr. Don Elliott
Chairman
Northern Wairoa Māori, Maritime and Pioneer Society Inc.



Lived in the Dargaville area all his life. Began work in a local business and moved to become manager for a large Dargaville enterprise. Former KDC Councillor. Upon retirement, joined committee nine years ago and became Chairman at the following AGM. As a life-long resident believes that the area's history must be preserved.

Figure 4.5 Mr. Elliott in front of a Dalmation 'gumdigger' at the entrance to Dargaville Museum.

Source: Author

There is one big positive for DM in its dealings with KDC. DM's site once used to be part of Hobson County Council. A lease for the land was arranged with that authority before it went out of existence in the local body re-organisation of 1989. That lease has now expired but the Harding Park Management Plan will

contain new leasing arrangements for DM. The original lease carried an annual rental of \$1500 dollars but after discussions with KDC, the fee was waived several years ago (pers. comm., Elliott, 20/07/11). This brought the situation in line with that at the other regional museums.

Besides the site, the only other Council service is supplied by KDC contractors who mow the green area holding the *Rainbow Warrior* masts in front of the Museum. DM supplies the picnic facilities there and an extensive deck, for better appreciation of the views, is attached to the Lighthouse Function Centre. This deck is the subject of the unsuccessful Building Consent fee waiver alluded to in the previous chapter. The deck is open to all visiting the site, and is, as Mr. Elliott says, “for the people of Dargaville to use.....for the benefit of the people” (pers. comm., 20/07/11), not just Museum visitors. As far as Mr. Elliott is aware, DM has never made a request to KDC for direct financial assistance for capital projects.

The Society makes submissions to the Annual Plan and is invited, in writing, from KDC, to do so. The Chairman has made a submission at every hearing for the last seven or eight years. These have covered sealing the metalled car park (several times), new concrete picnic tables to replace the old, wooden models provided by the Museum, improved rubbish bins to replace the old drums and re-sealing of the access road (pers. comm., Elliott, 20/07/11). No application from DM has ever succeeded and a submission for sealing the car park will always fail (pers. comm., Tiller, 21/10/11) as it is regarded as maintenance and not capital works, but no-one has ever explained this to DM. The results for this year’s submissions were published in the local newspaper before any of the applicants were advised of the success, or failure, of their submissions. DM threatens that it will make no more submissions for, as Mr. Elliott states (pers. comm., 20/07/11), “it’s a waste of time”.

KDC’s blasé attitude extends towards the small, but strong, genealogy club at

the DM. Members have been working on a project for KDC; identification work in the local cemeteries. The group's efforts have been rewarded with the discovery that the first policeman in New Zealand to be shot, is buried in the cemetery (Mt Wesley), now part of the Harding Park Reserve. An application for funding through the annual planning process had no result and Mr. Elliott exclaimed (pers. comm., 20/07/11) "they've been slaving away in those cemeteries for months and they got nothing!"

Lack of meaningful communication with KDC is the real issue for DM according to Mr. Elliott and there have been many disappointments. A request to repair Council signage at Harding Park entrance before a major Museum event went unheeded. An arrangement to have the roadside mowing contractors trim the driveway leading to the Museum was honoured once only. At a public meeting to discuss the Harding Park Management Plan, the staff member who chaired the meeting was the only KDC representative present. DM is the biggest tourist attraction in Dargaville but KDC's Economic Development Officer has visited only once²; a local Dargaville Councillor, in his third term on KDC, has never visited the Museum. Mr. Elliott's disappointment is palpable. As he says:

the Mayor doesn't come, no-one does....it would be nice to get a little bit of support now and again.....We ignore the lack most of the time, but we give up. We think, what's the point?

2. Mr. Elliott has since written a letter to the Economic Development Facilitator deploring his lack of attention. He was pleasantly surprised to receive an answer and a visit has been arranged. (Telephone conversation 1 February 2012).

The Kauri Museum, Matakohe

The Kauri Museum (TKM) is located in Matakohe (population approximately 50 persons. Statistics NZ does not provide any separate statistics for Matakohe), a small rural village off State Highway 12 on the road to Dargaville, half way between Auckland (1^{3/4} hours drive) and Waipoua Forest to the north west. Facilities include the War Memorial Hall, two churches (with cemetery) and Primary School. Prior to the economic reforms of the 1980s, Matakohe boasted a Post Office, general store and garage. These days the only businesses are those that derive most of their income from association with TKM; the Museum-owned café, a second café with accommodation and a camping ground established specifically to benefit from TKM traffic.



Figure 4.5 The Kauri Museum, Matakohe
Source: Author

The Museum buildings cover 3000 square metres of exhibition space, devoted to all aspects of the kauri tree and the industries associated with its use, through the lives of early settlers and their descendants. The displays

include the largest slab of kauri timber shown indoors in New Zealand and the world's biggest collection of kauri gum (Museum website). TKM is one of New Zealand's best known themed museums. An early decision to focus on all things relating to the kauri industry has paid huge dividends at TKM.



Figure 4.6 Sampling the Collection at The Kauri Museum .
Clockwise from top left: gum display, slab of kauri, kauri furniture, gum display, kauri log on wagon.
Source: Author

TKM is administered by the Otamatea Kauri and Pioneer Trust Board, a charitable trust. The Trust was registered in February 1983 (copy of the Trust Deed) by which time the Museum had already been operating for over twenty years. The purpose of the Trust Board (from the 1983 Constitution) includes the establishment and development of a museum for the benefit of the public with particular emphasis on recording the history of the Otamatea area and the kauri industry. No changes were made to this purpose when the Constitution was re-drawn in 2008. TKM's Mission Statement reads:

Record aspects of the Kauri industry and local pioneers
Operate an excellent Museum with outstanding
displays Entertain and inform the public.

Background

TKM owes its existence to the foresight, dedication and hard work of one man, Mervyn Sterling. Mervyn farmed at Matakohe and was a descendant of one of the first colonial families to settle in the area. When trams were phased out of Auckland's transport system, Merv and a relative decided to preserve one at Matakohe (Stone, 1996: 7). Two trams came north in 1957 and were set up on the site now occupied by TKM. When others became interested in the project, the Old Time Transport Preservation League was established and the trams moved again, this time to an area of Merv's farm where there was more room for expansion. By 1959, a large collection of engines, tractors, horse-drawn carriages and other artefacts were on site (Stone, 1996: 8) but the organisation was in difficulties. Membership was too small to support the needs of the growing collection and it was offered firstly, in early 1960, to the Whangarei Borough Council and then, later in the same year to an Auckland group. By March 1963 most of the assets of the League were transferred to Western Springs (Stone, 1996: 12) to form the Museum of Transport and Technology (MOTAT).

Mervyn Sterling's forebears had arrived in New Zealand as part of a non-conformist group known as the Albertlanders (after the Prince Consort), arriving in Matakohe in November 1862 (Paparoa et al., 1962: 69). In 1961, with the future of the tram collection settled, Mervyn became concerned for the loss of local history when two settler homes and the Matakohe Hall and Library were burnt down (Smith, 2006:102). He began to agitate about a new project; a museum to be ready in time for the centennial celebrations in 1962. With "Merv driving things along" (Smith, 2006:104) the Pioneer Museum was opened on time on 29 January 1962.

Popularity of the Museum grew rapidly and in September 1965 the local authority, Otamatea County Council, accepted the vesting of the Museum and its contents to safeguard its future (Stone, 2006: 113). At the same time, the Council agreed to provide a loan for an extension and the Museum was gifted a large kauri gum collection (Stone, 2006: 113). Together with a considerable amount of kauri memorabilia which had not been sent to Western Springs (Smith, 2006: 107), the acquisition of the gum collection led to thoughts for a new direction. In April 1966, Otamatea County Council became responsible for holding Museum funds and paying accounts and the name was changed to the Otamatea Kauri and Pioneer Museum (Stone, 2006:116).

Mervyn Sterling left the Museum at the end of 1969 (he had been Chairman since the first meeting) to assist at the Wagener Museum in the Far North and then to become Curator at MOTAT. He was back at the Kauri and Pioneer Museum in 1980 (Stone, 2006:121).

By 1983, the Museum had grown to such an extent that it now had full-time staff capable of handling all financial transactions. A re-organisation followed and the Otamatea Kauri and Pioneer Museum Board was established (Trust Deed 2 February 1983). Various legal agreements between the Museum Board and Otamatea County Council over property were executed but by 1989 all exhibits were in Board ownership and a lease for the land had been secured. When

Otamatea County Council was subsumed into KDC in 1989, matters continued as they had been until 2008 when the new Constitution removed the requirement for a Council representative on the Museum Board, while retaining the election of members on the old Otamatea County Council riding structure.

TKM is the earliest museum established in Kaipara. It is the largest, the most successful and has a large and impressive collection. This is due to three factors. From the first days of its existence, it has provided a stop for bus companies passing on SH12 and this visitation is one of the two vital parts of TKM's early financial success. Neither of the other two local museums have been able to establish this constant income source. Naturally, the visitors wanted something to commemorate their visit and TKM opened a shop, providing the second strand to finances. With its early decision to focus on 'all things kauri' it had snapped up most of the finest objects available in the district before the other museums really got going. Even today, it is regarded by many as the place for kauri-related items, donors by-passing large metropolitan museums in favour of TKM.

Mrs. Betty Nelley has been the professional leader at TKM since 2008. Since taking up her position, Mrs. Nelley has been working for greater inclusion of Māori at TKM. She is promoting the idea of an iwi representative on the Trust Board but there has been no decision taken as yet. Despite her push for Māori, for Mrs. Nelley cultural well-being means good relationships; with "the first settler families of Matakōhe, the kauri industry, kauri forest managers and especially the Department of Conservation" (pers. comm., 29/07/11). Well-being is tied to the rationale of the Museum; the kauri and the settlers. On the other hand, TKM tries to make relationships to balance the cultural well-being of the area (pers. comm., Nelley, 29/07/11). Examples are the Matariki exhibition (for which TKM receives funding from Te Puni Kokiri), or annual events such as the ANZAC Day celebration with the local Returned Servicemen's Association.

Mrs. Betty Nelley
Chief Executive Officer
The Kauri Museum



Brought up in Whangarei, then moved to the Hokianga where she formed an appreciation for Māori culture. Started at TKM as Registrar in 1995, then moved to Collections Manager. Appointed Curator in 2008 and title changed to Chief Executive Officer in 2011. Keenly interested in history and passionate about TKM and maintaining its reputation and position.

Figure 4.7 The CEO, Mrs. Betty Nelley, at the entrance to the Kauri Museum.

Source: Author

Museum and District Council relationship

From the 1960s to the end of the 1980s, TKM enjoyed a very good, close relationship with Otamatea County Council. As well as land leases, loans and administrative support, at times, this also included monetary grants (Stone, 1996: 119). At the present time, while personal relations between TKM and KDC staff and councillors are very good which Mrs. Nelley (pers.comm., 29/07/11) concedes, “I think that has come about because I went to Japan with Jack (CEO, KDC) and the Mayor”³, business relations are poor.

3. This trip was part of a cultural visit to promote the “Union of Ancient Trees”, a sister tree relationship between Tane Mahuta (kauri, Waipoua Forest) and Jomon Sugi (cedar, Yakushima, Japan).

As with the other regional museums, KDC maintains support by way of a lease for the land the Museum occupies, but the only regular contact or the time TKM receives good attention, is collection time for monies for consent or licensing fees (pers. comm., Nelley, 29/07/11). TKM's submission to the Annual Plan included a request couched in the most deferential language, ".....we therefore respectfully ask the Council to consider providing a new playground at the Museum...." (KDC, 2011f:632). KDC adopted the Annual Plan on 8 June, but by 29 July TKM had still not received a reply (pers. comm., Nelley, 29/07/11).

Mangawhai Museum, Mangawhai

Located in eastern Kaipara, Mangawhai is 1^{1/2} hours drive from Auckland and is the most affluent area in Kaipara. Mangawhai is divided into two separate centres, the Village and the Heads, which since 1976 have been joined by a causeway, cutting a trip of many kilometres down to a few minutes. The population is a mix of permanent residents and weekenders, with many retirees who enjoy easy access to either Whangarei or Auckland via coastal highways running north and south. There is a shopping centre in each arm of Mangawhai, several restaurants and galleries, golf club, school, surf club, camping ground, numerous accommodation facilities, Bennett's chocolate factory, harbour, surf beach, and a vibrant arts community of over seventy artists and craftspeople (Mangawhai Artists, 2013). Permanent residents totalled 813 in the 2006 Census (SNZ website), an increase on 2001 Census numbers. Only 26% of Mangawhai's population have no post-school qualifications and almost 87.0% of the population identify as European, while almost 10% are Māori (SNZ, 2006b).

Background

The current Mangawhai Museum (MM) is situated in Mangawhai Village in a building opened in April 1987 (pers. comm., Bygrave, 18/07/11) although its

origins can be traced to a meeting held in 1970. The Museum was first located in the old Mangawhai Post Office building, moved on site in 1972 and later, moved again (1986) to accommodate a new building. The theme is early settler with emphasis on gum digging and shipping. The 1970/1980 period seems to have been preoccupied with building matters (acquisition, removal, set-up, extension) with several grants being made available by Otamatea County Council from the Mangawhai Endowment Fund (MEF). In 1989, with the help of a \$5000 Lotteries Board grant, an extension to the new building was opened. Once settled, the 1990s were devoted to collecting, preservation, cataloguing and consolidation of the collection.



Figure 4.8 Mangawhai Museum

Source: Author

MM is administered by the Mangawhai Historical Society Incorporated, registered in 2001. The defining purpose in the Society's Rules is to encourage interest in history, and in Mangawhai history, specifically. The Society's Mission Statement reads:

To celebrate our unique identity by collecting, preserving and promoting, the natural, cultural and social history of Mangawhai and districts through a diverse and dynamic range of exhibitions, programmes and research.

Unable to re-develop on the present site, the decision was made to build a new museum. KDC confirmed support and in 2006 made a grant of land at the Heads end of the causeway. The early settler theme has been abandoned and a new storyline which tells the story of Mangawhai and its Harbour has been adopted. Displays will depict how life in the settlement's early years revolved around the harbour, speak of wrecks and disasters on the harbour bar and tell tales of travel on the four steamships that entered the harbour every week. Stories of more recent times will tell of Cyclone Bola (1988), how it altered the landscape when the severe weather breached the sand dunes, opening a new portal into the harbor and creating dangerous currents and a very difficult bar crossing. Visitors will learn that locals organised a "Big Dig" to close the new entry and restore the original entrance, that endangered fairy terns now live in the sand hills. Sidelines will include Mangawhai's involvement with the kauri industry and early holidaymakers with their baches made of old trams.



Figure 4.9 Mangawhai's new museum in September 2012. Construction complete but still needing half a million dollars to finish the internal fitout.

Source: Author

The new building's shape has been designed to reflect the many stingrays that are seen in the harbour. The first sod was turned by Mayor Tiller in May 2009.

Mrs. Christine Bygrave
Chair
Mangawhai Historical Society Inc.



Is a partner in a large farming enterprise not far from Mangawhai but has a holiday home at the Heads. Mrs. Bygrave has held numerous positions of responsibility in the community over the years. Holds a BA from Auckland University.

Figure 4.10 Mrs. Christine Bygrave standing in front of a panel depicting the exhibition storyline for the new museum.
Source: Author

The Mangawhai Historical Society has been proactive and inclusive in establishing links with local Māori who participated at the blessing ceremony. There is a Māori member on the Society's executive and a Memorandum of Understanding with local iwi is being formulated for inclusion in the Society's constitution. Dialogue has not always been easy. As Mrs. Bygrave admits, "there is always a little difference in the way we look at things, so it's just a matter of coming together" (pers. comm., 18/07/11).

Mrs. Bygrave at MM had a much greater understanding of what cultural well-being might mean than my other interviewees. Cultural refers to the “customs, arts and behavioural patterns of the people of a certain area or region” (pers. comm., 18/07/11) and well-being means the certainty that “something is alive and thriving”. For cultural well-being to be present, “the things that have made us what we are, the heritages we all bring with us in our backgrounds, and which will influence what we will be become” need to be given sufficient priority to “thrive, prosper and be available in our communities” (pers. comm., Bygrave, 18/07/11). During this transitional phase, MM will not organise any community events but will do so once the building project is completed⁴. There is an expectation that the new museum will become a focus for the large arts community in Mangawhai.



Figure 4.11 Referencing the stingray: exterior wall painting and sculpture on wall inside the building.

Source: Author

4. The old museum building was closed in 2013. Although unfinished, the new building is being used for fundraising events only. Installation of the new exhibition has commenced.

Museum and District Council relationship

Dealings with both Otamatea County Council (prior to 1989) and KDC had been almost completely functional up until the advent of the proposal for a new museum. Apart from grants from the MEF, and one from the Heritage Fund for work on the old Post Office building, contact with KDC has been mainly for permissions to move or construct buildings, except when the Mayor has presided on some official occasions. Local councillors have been very supportive.

When planning and fundraising for the new museum began, contact became more regular, but always instigated by the Committee. KDC has been supportive (grant of one hectare of land for new museum site) but anything granted to the Historical Society has come from the MEF (see Appendix).

The MEF is currently valued (pers. comm., Tiller, 21/10/11) at \$5.4 million dollars - \$3.5m in cash and \$1.9m in property. Every year the cost of living is taken out of the interest and added to the capital. Of the interest monies left, \$50,000 is given each year to the Harbour Restoration Fund as a previous council guaranteed a \$500,000 loan. Now that the 'new' entrance is closed, the Restoration Fund committee organises the constant dredging required to keep the old channel open and works to stabilise the sand dunes with mass plantings of appropriate vegetation. The rest of the money may be distributed in Mangawhai as the distributing committee decides.

MM is unique in Kaipara in that, at the Society's request, KDC appointed a Museum Liaison Officer specifically to assist with the new museum project. This has been a valuable exercise for the Society. Its concerns are presented directly to Council and as Mrs. Bygraves says, "he gives us good ideas for ways of tackling things to get through to Council" (pers. comm., 18/07/11). The difficulty is that as a staff member, the Liaison Officer has no ability to influence Council decisions in relation to the Society or new Museum project. The relationship is good, open and supportive but so far has not

produced any grant of monies from any source other than the MEF, an accident of history. In July 2011, the Society made a presentation to KDC for a grant from other Council sources which are directly funded by rates or Council activities. A grant of \$100,000 was approved, but again from the MEF with special repayment conditions. Mrs. Bygrave believes that MM will continue to require financial assistance by way of grants from KDC.

Summary

The three museums of Kaipara have much in common. All began with 'early settler' collections and have since shifted their focus to a selected theme, while retaining large archives of historical material from the local area. Each museum organization is a legally instituted body with their constitutional documents containing very similar aims and objects. In its early days, each museum received assistance from the local authority of the day. This assistance is continued by KDC as each museum sits, free-of-charge, on land administered by the Council. However, all buildings on the land are the property of each organization. Basically, each group receives the same degree of attention from KDC, but Mangawhai Museum is advantaged by the existence of the MEF. All are disappointed with the state of their relationship with the local authority and would appreciate greater support and better levels of communication from KDC. Some official recognition of the value that the existence of each museum brings to the district would bring an immediate improvement in relations.

Cultural Value: a discussion

In recent years researchers in the museum field have been exploring the notion of 'value' in relation to museums and public perception. This section discusses well-being at the museums and how it might contribute to assessments of their value.

Table 4.1 provides an overview of the features common to Kaipara's regional museums and how they contribute to well-being.

FEATURES COMMON TO ALL KAIPARA MUSEUMS	DARGAVILLE MUSEUM CONTRIBUTIONS TO WELL-BEING	THE KAURI MUSEUM CONTRIBUTIONS TO WELL-BEING	MANGAWHAI MUSEUM CONTRIBUTIONS TO WELL-BEING
Sited on land administered by KDC	Social - enrich community connectedness, knowledge, recreation, satisfaction, participation	Social - enrich community connectedness, knowledge, recreation, satisfaction, participation	Social - enrich community connectedness, knowledge, recreation, satisfaction, participation
All administered by legal entities			
Buildings owned by organisation	Cultural - shared beliefs and values, heritage, collections, libraries and archives, celebrate diversity within communities, conserving heritage buildings	Cultural - shared beliefs and values, heritage, collections, libraries and archives, celebrate diversity within communities, conserving heritage buildings, supports the arts	Cultural - shared beliefs and values, heritage, collections, libraries and archives, celebrate diversity within communities, conserving heritage buildings, supports the arts
Similar aims and objects			
Maintain collections and archives			
Hold exhibitions			
Community events			
Self-funding	Economic - one full-time, two part-time staff	Economic - 16 full-time and several part-time staff, owns the café adjacent to the museum buildings	Economic - no paid staff
Supported by large numbers of volunteers	user of services	user of services	user of services
No financial support from KDC other than remission of rates	tourist attraction venue hire	tourist attraction	
Moving to include Māori	Environmental -	Environmental - Qualmark Enviro Gold rating	Environmental - Climate-controlled storage
Employment		CarboNZero certified Kauri tree-planting project	
Contributes to tourism		Self-contained sewage system	

Table 4.1 Kaipara's Museums, common features and how they contribute to well-being.

The table shows that though it may appear from the outside that each Museum is different, from the inside they have much in common, in their histories, reasons for existing, the services they provide to their communities and their contribution to well-being. The difference is in the degree of success which each Museum has attained and the outlook and leadership qualities of people associated with each organisation.

In comparing the three regional museums, it seems they fall into three categories; the 'old and tired', the 'large and successful' and the 'up and coming'. TKM is a very successful operation but it seems that for many years now, it has been 'treading water', and while maintaining its position, there are no plans to upgrade any part of the exhibition or collections areas to meet the expectations of modern museum visitors. A complaint from locals, heard frequently, is that there is nothing new to see. Energy has been expended on activities which are peripheral to the organisation's constitution and Mission Statement.

The MM organisation is growing and my observation is that this is due to the dynamic leadership of Christine Bygrave. There is a sense of purpose, energy and enthusiasm at Mangawhai not apparent elsewhere. The decision to 're-brand' with a new theme and building designed to match, has meant huge fundraising efforts with more still to come, but the atmosphere is bright and forward-looking.

In contrast, DM appears to be slowly fading away. Even though new artefacts are still collected, the general atmosphere is tired and lacking positivity. Started twenty years after TKM, many displays are poor imitations of what can be seen at Matakohē. The change of emphasis to a maritime theme is hampered by a lack of cash and there does not appear to be anyone to drive fundraising efforts. DM at this time, is in the greatest need of assistance from KDC, but KDC's disdain and lack of interest has coloured DM's attitude towards engagement with its local authority. DM is a great candidate for re-

development but it needs energy, leadership, vision and new ideas, and there is no MEF to help.

Mrs. Bygrave has a greater appreciation of the positive forces a Museum brings to its surrounding community than my other interviewees. Not only has she articulated the essence of cultural well-being, 'vitality and participation' (MCH definition), but she also understands the ingredients necessary to accomplish it. At DM, cultural well-being has a very narrow focus on the Museum itself. It is more about what the community can do for the Museum, rather than the Museum looking outwards to the community. TKM's view of cultural well-being is wider than DM's approach, as it acknowledges the two-way street necessary for good community relationships, but it does not reach MM's holistic viewpoint.

Given that Kaipara's museums are clearly contributing to cultural well-being even though the concept is not widely understood, does KDC's 'hands-off' approach to monetary assistance for its regional museums mean that it affords no value to the museums in the district? The two most commonly referred to forms of value are instrumental and intrinsic. Holsinger (2011: 1) provides an easy description of their meaning:

Instrumental - good if it provides the means to acquire something else of value

Intrinsic - good in and of itself, not merely a means to something else.

With regard to local government, it is now known that culture will always be vulnerable to political indifference unless politicians are made aware, by professionals in the culture business, of the public value of culture (Holden, 2006a:13). Three types of public value and the effects accredited to the presence of a museum were listed by Holden (2006a). Scott's PhD. research (2007) added a fourth value type and the dimensions encompassed in each value type.

Table 4.2 explains the value types and the effects they create for museums. It includes Scott's dimensions for each value.

VALUE TYPE	EFFECT	DIMENSIONS	FUNCTION
Institutional value	the creation of trust and mutual respect by engagement with the public	honesty, objectivity, meaning, expertise, democracy, civil behaviour, stability and permanence, relationships and public standards, public access to collections (pp186- 190)	administrative
Intrinsic value	the subjective opinion of individuals	personal perspective of culture, personal reflection, personal enrichment and discovery, enlightenment, inspiration, insight, excitement and awe, affirmation, joy, tolerance, acceptance, history, social value, symbolic value, spiritual value (pp147-166)	metaphysical
Instrumental value	the effect of culture where its worth can be measured through outputs and outcomes	learning, skill building, educational resource, knowledge building, cultural indicator, recreational facilities, civic pride, opportunities for engagement and social interaction and inclusion, tourism, employment, local multiplier effect, provider and user of services, regeneration, tourism, creative community, civic branding (pp166-185)	political
Use value (added by Scott, 2007)	the value placed on museum existence by non-users of its services.	existence, option, bequest for future (pp190-194)	

Table 4.2 Value types and their effects for museums, including the dimensions of each type. Source: Scott, C. (2007)

Holden (2006a) provides an overview for institutional value as “the processes and techniques that organisations adopt in how they work to create value for the public” (p17). Intrinsic value is the “subjective experience of culture intellectually, emotionally and spiritually” (p14), while instrumental value (p16) is related to “the ancillary effects of culture, where culture is used to achieve a social or economic purpose, often, but not always, expressed in figures”.

Difficulties arise for museums as a result of the mismatch of value types, with each type having greater meaning to different groups of stakeholders. Generally, politicians and policy-makers do not understand the meaning of culture, think it elitist and are mainly concerned with instrumental values. Museum professionals place greater emphasis on intrinsic value and members of the public relate to intrinsic and institutional value and do not consider instrumental values at all (Holden, 2006a: 32). In recent times there has been recognition that instrumental values alone cannot give the true picture of culture (Holden, 2006a: 19) and it is up to the museums to take a lead and engage with politicians to promote greater understanding of intrinsic value.

Museums need to take every opportunity available to be heard by their local authority, recognising that they may not be being heard according to their own value concerns (Holden, 2006a: 34), but hoping to make bridges across the values gap. Holden also points out (2006b:26-7) that the failure of politicians to see culture as an independent public good, central rather than marginal in the lives of the public, and necessary to the achievement of healthy communities, could have dangerous implications for the future. Culture must be seen as fundamental to the success of other aims rather than as a means to ends other than cultural ones.

When the value types (Table 4.2) are overlaid with the well-beings as reflected in the regional museums (Table 4.1), many complementary ingredients emerge. Setting aside environmental well-being, as DM has not yet moved in that direction, the contributors for social, cultural and economic well-being are all

present within instrumental, intrinsic and instrumental value types. Table 4.3 illustrates this point.

Value types and dimensions	Social well-being	Cultural well-being	Economic well-being
Institutional value – honesty, objectivity, meaning, expertise, democracy, civil behaviour, stability and permanence, relationships and public standards, public access to collections	Enrich Community connectedness Recreation Satisfaction Participation	Heritage Libraries and archives Celebrate diversity within communities Conserving heritage buildings	
Intrinsic value – personal perspective of culture, personal reflection, personal enrichment and discovery, enlightenment, inspiration, insight, excitement and awe, affirmation, joy, tolerance, acceptance, history, social value, symbolic value, spiritual value	Knowledge Satisfaction Participation	Shared beliefs and values Heritage Libraries and archives Celebrate diversity within communities Conserving heritage buildings Supports the arts	
Instrumental value – learning, skill building, educational resource, knowledge building, cultural indicator, recreational facilities, civic pride, opportunities for engagement and social interaction and inclusion, tourism, employment, local multiplier effect, provider and user of services, regeneration, tourism, creative community, civic branding	Enrich community connectedness Knowledge Recreation Satisfaction Participation	Shared beliefs and values Libraries and archives Celebrate diversity within communities Conserving heritage buildings Supports the arts	Employment User of services Tourist attraction Venue hire

Table 4.3 The complementary ingredients of value and well-being

Therefore when local authority politicians dismiss cultural well-being and value types other than instrumental as having no benefit to the public, they are missing the point. A museum operating to its full potential does not just offer cultural well-being or instrumental value. It offers the full range and that is what makes a museum so valuable to its community and why a community values its museum. It is also the reason why a local authority should accept responsibility for the district museums. As Holden (2006b:20) writes, if politicians marginalise culture and do not support the organisations that provide it, the health (well-being) of a community will decline.

Conclusion

The objects contained in the constitutions of the three museums are generally similar: to establish a museum open to the public, to exhibit historical artefacts in general and those pertaining to a named area or class of objects in particular. For Mangawhai Museum and The Kauri Museum, their relationships with KDC are also generally similar. Friendly and supportive when there are no financial overtones, obliging in the matter of leases and Council-administered land grants and yet at the same time, uncommunicative and uninterested. Dargaville Museum has found that in recent years, KDC has been so lacking in interest and support for what is the main tourist attraction in town, that it has become disheartened and is on the verge of giving up any attempt to engage with Council. Mr. Elliott's opinion (pers. comm., 21/07/11) is that given the lack of Council understanding of Dargaville Museum's operations (other museums in Kaipara are always compared with the outstanding and unexpected success of The Kauri Museum, without any interest in the individual circumstances of each organisation) and lack of support by any substantial means, he can foresee a time when DM will no longer be able to function and will be handed to KDC to administer. As Mr. Elliott also acknowledges that Kaipara district has a small population, a large roading network to maintain (60% of budget) and is regularly "strapped for cash", this is not a very bright outlook for the future.

One reason KDC may have been able to ignore its responsibilities is a lack of knowledge of the LGA 2002 and the 2010 Amendment Act on the part of the cultural organisations. Only Mrs. Bygrave from Mangawhai Museum (pers. comm., 18/07/2011) was aware of a piece of legislation with the intent, that “councils should be promoting the cultural side of their district”. None of my interviewees were familiar with the Act or knew anything of the requirement to promote well-being. None had any knowledge of the four Community Outcomes contained in the LTCCP.

Notwithstanding the lack of knowledge, the three museums were encouraging some aspects of well-being as they understood it, within their own organisation. At Mangawhai Museum, vitality as in the cultural well-being definition, is recognised and promoted in the Mission Statement i.e. identity celebrated in diverse and dynamic ways. For The Kauri Museum, well-being is about fostering relationships. Dargaville Museum encourages participation, although not yet from all ethnicities represented in its community. Given the low educational achievement statistics for Dargaville (SNZ, 2006), perhaps Dargaville Museum could look to increasing its participation levels with inclusive education programmes for its community. Interestingly, it is the only organisation to recognise that sustainability, through relevance to its community, is a factor for future success.

The Museums of Kaipara do not wish for great financial handouts from KDC. No organisation wishes to be entirely Council-funded but would like an occasional financial contribution. Mrs. Bygrave of Mangawhai Museum (no paid staff) made a personal submission to the Annual Planning process asking KDC to establish regular funding for all three regional museums on the basis that, “New Zealand legislation requires councils to support the heritage of the district” (KDC, 2011g:421). She suggested a sum of \$30,000 for each as a subsidy to wages. Her belief is that the best outcome would be regular, annual funding to employ a curator at all three museums as a means to preserve

cultural security and heritage. Dargaville Museum, able to afford one staff member, would be happy with a grant of \$15,000 annually to pay for the services of a part-time maintenance person (pers. comm., Elliott 20/07/11). The Kauri Museum, the largest and most financially successful of the regional museums, would ask for money if there was any available but would be wary of any Council move, as Mrs. Nelley puts it (pers. comm., 29/07/11), “to give us so much that they want to start trying to run this museum”. All Museums would be happy with a contestable fund for projects, with applications on an annual basis.

It is clear that KDC emphasises the regional museum’s instrumental value, with some regard for institutional worth. But it is just as clear that in the main, the museums have not communicated or engaged with KDC as well as they might and view submission making as a necessary evil rather than an opportunity to promote the value of their organisation. In his speech to the Museums Aotearoa Conference in 2010, Lawrence Yule, head of Local Government New Zealand and Mayor of Hastings, spoke of the need for museums to engage with their local authority on a regular basis, not just when they needed to appear to ask for money. They must talk up their successes and make elected members more aware of their work so that the message goes ‘to the top of the food chain’. Similar advice is given in Museums Aotearoa’s quarterly publication (MAQ, August 2013: 14) where the editor exhorts museum professionals to convince their local council of the great value their museum gives to the community and then work to show how that value could be much greater with a little more resource. These pieces of advice are just as relevant whether a museum is funded by its local authority or not. If implemented by the Museums of Kaipara, it could lead to greater understanding of the contribution of museums and assist the local authority with its legal requirement of promotion of well-being, in particular, cultural well-being.

Discussion and Conclusion

This study is the first close investigation of cultural well-being in relation to smaller, community-run museums in New Zealand. It illustrates the difficulties faced by smaller museums in order to survive and prosper and points out the value placed on these organisations and their collections by those involved with them. Although it is firmly based in the Kaipara District, the results would be reflected in many museums in other parts of the country. The smaller museums would like closer contact and support from their local authority, but still wish to remain autonomous and run by those with links and connections to the local community.

During the time of working on this thesis, I was often asked by friends for the title. The answer often resulted in comments such as “well-being, what’s that?” or “KDC? Don’t expect anything there!” The first remark was generally indicative of the lack of understanding of the LGA 2002 and its requirements for local government while the second comment underscored a certain lack of faith in, and reluctance to be bothered with, participation in local affairs and interaction with the local authority. These comments from persons outside the research field foreshadowed findings made later from the case study.

Although the Local Government Act 2002 no longer exists in the form that shapes the basis of this study, and the requirement for the promotion of well-being has been removed altogether, the findings are still relevant. With museums now a ‘core service’, and the local authority obliged to consider the contribution a museum makes to its community, opportunities for interaction between the two still exist and museums should take every advantage of this.

This study began as an investigation into how my local authority understood its obligation to promote social, economic, environmental and cultural well-being

with the introduction of the Local Government Act 2002. The investigation covered both the rules for local government and the underlying philosophy of the concept, given the lack of a definition in the legislation. The results were then applied to the long term planning documents of a small, rural territorial authority based in Northland in a case study to establish how the authority planned to deliver cultural well-being to the local museums. The study then focused on those museums and their relationship with the local authority to confirm whether the legislation had achieved its purpose.

During the time of working on this thesis, I was often asked by friends for the title. The answer often resulted in comments such as “well-being, what’s that?” or “KDC? Don’t expect anything there!” The first remark was generally indicative of the lack of understanding of the LGA 2002 and its requirements for local government while the second comment underscored a certain lack of faith in, and reluctance to be bothered with, participation in local affairs and interaction with the local authority. These comments from persons outside the research field foreshadowed findings made later from the case study.

In the introduction, three primary research questions were posed along with three secondary questions. The primary questions addressed firstly, the need to define the meaning of ‘well-being’, as it was not covered by the Act. Then secondly, how KDC applied the well-being requirements of the Act to its long term planning and thirdly, how KDC worked with the regional museums.

A summary of the answers to the secondary questions will form the first discussion before moving to consideration of the primary research questions. This approach has been adopted as the secondary questions inform so much of the discussion necessary to answer the primary questions.

The secondary research questions

With regard to the *history of well-being*, the findings indicate that this concept had a long gestation internationally before its incorporation into New Zealand

legislation. Beginning after WWII as part of development economics when well-being was assumed to be present with the growth of gross domestic product, research in this area has been dominated by two groups; economists and psychologists, following two different lines but now beginning to merge on some issues, namely that well-being is not solely an objective perception. There must be accompanying subjective views as well. A long line of economists, most importantly Amartya Sen working at the United Nations, has focused on using objective, economic factors to measure well-being. Research in the field of psychology has concentrated on subjective generalised views rather than specific; well-being as a matter of belief rather than what objective tests might measure. Psychologists, most influentially those associated with Ed Diener (Diener, Lucas, Richard & Helliwell 2009, Diener, Helliwell, & Kahneman 2010) have historically been more open to using a combination of both forms of measurement to present the most rounded view.

While these two groups have engaged with research to measure well-being, the practical side of well-being was an issue for the United Nations, which raised concerns over economic development and the sustainability of the environment, culminating in the Bruntland Report of 1987 and the Rio Earth Summit in 1992. The Agenda 21 plan (one result of the Earth Summit), led directly to the introduction of well-being provisions into the local government law of the United Kingdom (Hughes, 2000) to be followed soon after by New Zealand legislators (Clark 1999, DIA 2000, 2001).

Examination of the LGA 2002 shows that *well-being is to be delivered by a local authority* through the mechanism of the LTCCP (called the Long Term Plan after 2010 amendment) using the Community Outcomes (CO) provisions to determine a community's wishes for its future. Indicators, to measure progress towards the achievement of CO, must be developed, and while delivering on the Outcomes, a local authority must always operate within the limitations set by the governing principles. In producing its first LTCCP in 2004, KDC met the legislative requirements, complied with the time limits and

developed the necessary CO through a community consultation process. By 2006, the requirement for CO Indicators had been met but unfortunately, neither in that year's plan, nor the 2009 version, were any measures developed that were specific to Kaipara district.

Both the 2006 and 2009 versions of the LTCCP contained an Audit Report by Audit New Zealand certifying that the plans met the requirements of the LGA 2002. (An ironic assertion considering that, at the request of KDC, the office of the Auditor-General has just completed a review of its own business unit, the Audit Office, over the quality of its audit work at KDC. The review found that the Audit Office had failed to carry out an adequate examination of KDC's record-keeping and systems and failed to notice the excessive level of debt. This failure to uncover what was really occurring within KDC's operations was a contributor to the situation KDC finds itself in today (OAG, 2013).

In considering whether *cultural well-being and the regional museums have any value to KDC*, it was found that the museum's instrumental value was the only consideration for KDC. In line with Scott's PhD. work (2007), on assessing the value of museums (and discussion on the dimensions of value), the museums are supported for their contributions to the local economy - particularly tourism, the opportunities they provide for social inclusion and as a provider of services, but only where there is no cost to KDC. TKM is often used as an example of the local multiplier effect, due to the start-up of three other businesses nearby since its establishment, that feed off its success. Using Holden's (2006) work, the museums are used as means to ends other than cultural ones. Amplifying this is Tiller's statement (pers. comm., 21/10/11) that cultural well-being only refers to Māori culture and museums are 'heritage'.

The primary research questions

The secondary questions have provided a background to inform the answers to the three primary questions, the first of which was "*what is the meaning of*

'well-being' in the context of the LGA 2002?" The answer was found to be very difficult to determine and that perhaps, could be the explanation for the lack of a definition in the legislation. The instruction to local authorities through the LGA 2002 was to "promote the social, economic, environmental and cultural well-being of communities" with the later lead agency acknowledgement that the four well-beings are interdependent and that none carries more weight than the other (MCH, 2005).

With four different well-beings and so many dimensions and themes provided by the lead agencies for each one, there is too much information to form a useable description of a single concept. For well-being as a single entity to be present or occur, each of the four well-beings must be in balance and this leads to a problem with the use of 'happiness' as a synonym for well-being as happiness can be evident without all four well-beings being present. For this reason, the psychologists have abandoned the use of happiness as a synonym for well-being.

The Community Outcomes and CO Indicator processes gave a perfect opportunity to address long term well-being for communities. If a local authority constructed its CO so that each well-being was represented equally and then developed Indicators for each well-being that were valid and related to the Outcomes, then the state of well-being could be easily measured. With each of the four well-beings defined by their identified components, set within Outcomes and measured by Indicators, long term planning could then be strategised for the well-beings to meet the 'balance' test.

The meaning of well-being in the context of the LGA 2002 cannot be met by a simplistic definition. There are too many variables within the concept. Using all the tools provided by the legislation, perhaps the best conclusion is the one provided by Deiner (2009), that well-being is *"an overall evaluation of an individual's life in all its aspects."*

When this is applied to the Museums of Kaipara in the context of value types and well-being contributions to the community, when a community's health fails, then an individual's place in that community will be compromised.

The answer to the second primary question *"how does KDC address well-being, and particularly cultural well-being, in its long term planning documents"*, is that KDC's LTCCPs address well-being in a very shallow and cursory fashion and then only in the section entitled 'CO'. There is no discussion for any form of well-being until a few lines in LTCCP 2009-2019 taken from the CO website, along with a diagram from the MCH. Even then, these are only singular statements with no explanations to facilitate understanding of the issues for the reader. Notwithstanding the MCH diagram used in LTCCP 2009-2019, cultural well-being is not mentioned in the plan at all. Any activity with a connection to the regional museums appears to occur outside the LTCCP. The muddled and disjointed layout and repetitive nature of the document does not make it easy to track information.

The key to the delivery of well-being lies with Community Outcomes and the Indicators used for its measurement. For KDC's first plan in 2004, the Kaipara CO Steering Group initiated the process for identifying CO and at this stage it is clear that the requirement for equal emphasis on each well-being was not understood. Of the 58 priorities for well-being identified by the process and then melded into four CO, only 6 had relevance to cultural well-being which includes those for recreation and sport. The MSD was the only lead agency involved in the initial process and there were three groups representing Māori but no representative from any other ethnic viewpoint. This ensured that the process was flawed from the start with economic and social issues given priority and cultural well-being becoming subsumed into social well-being. It would also explain the Mayor's view that cultural well-being was only pertinent to Māori issues as he was a Councillor at that time. There has been no review of the CO since adoption and the lack of relevant Indicators and Performance Measures prevents the compilation of any meaningful statistics or information to

track any developing trends. KDC could have followed the findings of Johnston & Memon (2008), that a local authority with only modest resources could still develop a robust monitoring system if it had the commitment to do so. KDC did not have that commitment.

The third primary question asks *“how does KDC work with the regional museums?”* The short answer to this is, spasmodically and inconsistently on a day-to-day basis while continuing to honour historic arrangements over provision of land for Museum buildings. As the most visual repositories of culture in the Kaipara District, conveniently well-spaced geographically and all self-supporting, it could be argued that as all Museums are in the same position in relation to KDC, they should be treated similarly, but this is not the case. As the institution having the greatest instrumental value to KDC (and the advantage of the personal friendship between CEO and Mayor), TKM receives more than its share of attention. MM is cushioned with grants from the MEF, but DM, situated in the same town as KDC’s offices, is ignored and neglected.

Reviewing the Evidence

In Chapter One, it was shown that the concept of ‘well-being’ had been evolving over a long period of time. With the British Labour Government passing Local Agenda 21 initiatives into local government law and left-leaning parties in New Zealand promoting local government reform, it should have been clear to local government that change was on the way. Local Government officials were working on the policy changes as early as March 2000. A year after Labour becoming the government, ‘well-being’ was already being mentioned in review documents. By mid-2001, eighteen months after the change of government, KDC made a submission as part of the law change process so Councillors and staff had to have been well aware of the changes about to be made and the implications for the way local government would be required to alter its methods of doing business. That this was the case, is confirmed in Chapter Three where it is shown that KDC was already working on the process to

formulate CO before the new legislation came into force.

Even though there were difficulties in Chapter Two with establishing an exact meaning for 'well-being', in the early years of the LGA 2002, there was no shortage of information from the lead agencies (some of it still on websites in October 2013) concerning well-being responsibilities. The agencies provided detailed materials and publications to assist with understanding the separate well-beings and developing CO and Indicators. The failure to deliver on the undertaking to develop proper indicators as outlined in LTCCP 2004-2014 when there was such an enormous amount of assistance available leads the writer to the conclusion that KDC made promises lightly and then did not follow them through to reality.

Notwithstanding the numerous examples given by the four lead agencies that could have been developed into meaningful indicators, and the time that had elapsed since the Act's introduction, KDC's LTCCP 2009-2019 contained mainly indicators with figures supplied by a narrow range of sources, the majority of which had no reference to KDC. For example, the Indicator for Businesses and employees had two measures for total number of businesses and total number of employees. KDC employed a District Growth Facilitator in 2010 (flagged by the LTCCP) and this would have been a golden opportunity to include an Indicator specific to Kaipara to show economic well-being in action but it has not been taken.

Chapter Three shows the lack of understanding at KDC of the well-being requirements of the LGA 2002. While following the processes specified by the legislation, KDC did not give much consideration to the primary layer of meaning and intent, the requirement to promote well-being. This is manifested in the lack of strategic planning and confused and confusing planning documents with information all over the place. There is no development of the contents relating directly to well-being, from the 2004 plan to the one of 2009, other than the inclusion of the MCH logo and two short sentences lifted from the

MCH and CO websites. The LTCCPs are biased towards social and economic well-being and with respect to cultural well-being, there is no record in the LTCCP at all, or of the regional Museums. In addition, the ad hoc approach to granting funds to Museums, the attempt to have Museums excluded from the core services clause, the leader of the organisation's ignorance of the ingredients of cultural well-being and shocking admission of non-comprehension of Council planning documents, demonstrate an organisation that clearly, either inadvertently or wilfully, did not wish to take its responsibilities to its regional Museums beyond the most superficial level.

In Chapter Four, the disparities shown between KDC's treatment of each Museum is made clear. Other than the provision of land, there is no similarity in treatment which would promote cultural wellbeing to the three organisations. TKM as an institution capable of standing alone receives a degree of attention, MM as the most visible at KDC receives assistance from the MEF while DM, with neither of these advantages is neglected. And all complain of not being heard and ignored. Museums miss out on many counts - denied recognition as part of cultural well-being, denied recognition as a 'core service', denied any useful financial support, used for events only when it is convenient and then not in a balanced way. In short, used in an instrumental way as well as only being viewed as having instrumental value. On the other side, if the Museum leaders had had sufficient understanding of the LGA 2002 and well-being, then they would not have denied themselves the opportunity to push for greater recognition at KDC.

The findings of this thesis suggest that there was no excuse for KDC not to have done better with well-being, and in particular, cultural well-being where the regional museums are concerned. The local government organisation and all lead agencies have supplied, and continue to supply, all the information necessary for its successful delivery. With regard to cultural well-being, it was covered at LGNZ's conference in 2004 (Eames, 2004), well before the first LTCCP was compulsory. KDC's reaction falls within Memon & Thomas's (2006)

summation of the difficulties facing small local authorities in not having suitably qualified and experienced staff (or Councillors) to follow through on the legislative requirements.

While the fault is with KDC, the Museum organisations have failed to keep up with developments in local government that affect them. Not only is there lack of the knowledge of the appropriate legislation but none of the participants mentioned the advocacy work of Museums Aotearoa in this direction which is regularly reported through that organisation's communication channels. All three Kaipara museums are members. Nor have the museums worked proactively at presenting their organisations to KDC in a positive way. However, as the designated local 'provider' in the field of cultural well-being, KDC should have been aware of its responsibilities and more willing to engage with the regional Museums. In light of the happenings of 2011 onwards (resignation of CEO and discovery of huge, undisclosed debt levels), the once-over lightly approach to well-being without ongoing research, development and organisational commitment to the intentions of the LGA 2002, could be seen as indicative of the underlying state of KDC which has brought the local authority to the position it is in today.

Perusal of numerous documents, reports and newspaper articles etc., during the course of this research, informed the reader that KDC is not the only small local authority with debt problems. If museum personnel in smaller operations do not take the lead in engaging with local authority politicians to inform of the true value of culture and heritage, the museum may find itself on the losing end of any monetary debate where only instrumental values will be at play. Even though the promotion of well-being may no longer be a requirement (since 2012) through the LGA 2002, for those smaller, community-run museums who receive no funding, the support of the local authority is still crucial. These museums still impart the same collection of values as the larger institutions and interaction with the local authority is crucial to survival and good health, of both the organisation and its community. The pressure is there to promote culture as an independent public

good which is fundamental to the success of other aims.

This fact has been realized in some of the larger cities around New Zealand, where there have been extensive re-developments of museum facilities. Some councils have taken the opportunity to combine several operations into a cultural hub, e.g. Puke Ariki (New Plymouth), MTG Hawkes Bay. For community-run museums, these large developments may never become reality but the value of culture as a public good must still be pushed with the local authority. For example, the majority of museums which are council-funded have information and links to websites on the council website. The challenge would be to get this established in areas such as Kaipara, but it could be possible and would be a tangible sign of support that promotes interaction and well-being between parties. Well-being may have gone from the Act but it is still achievable with communication and goodwill between parties and it will be up to museums to take the lead.

Epilogue

Four Commissioners were appointed by the Minister of Local Government, Hon. David Carter, and gazetted on 6 September, 2012. On 30 October, the Chairman released his first report (KDC, 2012c) on the long list of matters that had come under consideration in the first seven weeks in office and those which had been identified for scrutiny in the next two months.

The Commissioners' first quarter report to the Minister on 22 January 2013 listed seven key issues and all the actions taken to address them since appointment.

The issues were

1. Building governance
2. Bringing discipline into financial and treasury matters
3. Addressing historical rating irregularities
4. Reviewing significant asset management and contract management matters
5. Engaging with community
6. Supporting and strengthening the organisation
7. Reviewing key plans, policies and delegations.

The Commissioners had very quickly decided a way forward on the rating problem and resolved at their meeting on 18 December to proceed with a local bill to resolve rating irregularities. It was noted that although rates had been collected illegally between 2006-2012, the services which the rates paid for were still supplied. The Bill would validate these illegalities (mostly technical and procedural errors) and ensure the late adoption of the LTP 2012-2022 did not invalidate rates demands set for that year. A local bill, while distasteful, was the most efficient way to resolve the whole issue. The local Member of Parliament, Hon. Mike Sabin introduced it to Parliament in June where it was referred to the Local Government and Environment Select Committee after its first reading. On 11 November the Committee reported back to Parliament after hearing submissions and was read for the second time on 13 November.

Running alongside the Bill issue, is the ongoing stoush with the Mangawhai

Ratepayers and Residents Association over payments and rates for the MCWWS. The Association filed judicial review proceedings on 11 March 2013 for an investigation into the decision-making by KDC around the MCWWS and illegal setting of rates. KDC has budgeted half a million dollars to fight the case which will be heard in Whangarei High Court in February 2014.

The Validation Bill is due to become law on 4 December but its passage does not jeopardise the judicial review hearings or the right of Kaipara ratepayers to take action against those associated with KDC who made decisions on the sewage scheme. The long-looked for report on the MCWWS from the office of the Auditor-General is due to be released about the same time.

As well as the multitude of other issues that the Commissioners are working through to get KDC back into order, of special interest is the new Community Assistance Policy. KDC had had a \$70,000 limit on its grants from operational funds through the Annual Plan process, with some groups receiving pre-determined roll-over, annual funding from this source. Other grants had previously been allocated on a willy-nilly basis from budgets held by various Council Activity sections and the MEF. The new policy has various categories and criteria for application and will provide a fairer and more transparent system. The regional museums may be able to take advantage of these changes in any future submissions to annual plans.

During all this activity at KDC, the LGA 2002 goalposts have been moved. Back on 19 March 2012, the Government (NZG, 2012) released *Better Local Government*, a report outlining a programme “to improve the legislative framework for New Zealand’s 78 councils” (NZG, 2012:3). The first four points (p3) were:

1. refocus the purpose of local government
2. introduce fiscal responsibility requirements
3. strengthen council governance provisions
4. streamline council reorganisation procedures.

The report claimed that the local government changes of 2002 which gave councils responsibility for social, economic, cultural and environmental well-being of communities had led to massive annual increases in rates, rises in salary costs and huge increases in debt (p4). The cure is to remove all reference to the four well-beings from the Act and to introduce a new purpose statement which will include (GNZ,2012:6):

“...providing good quality local infrastructure, public services and regulatory functions at the least possible cost to households and business”.

The new purpose is designed to clarify that local government is about ‘local’, ‘public’ and ‘least cost’ and that all services must be delivered efficiently. Community Outcomes were also remodelled in line with the new purpose. The LGA 2002 has returned to almost the same position it was in before 2002, service delivery and provision of public goods.

As a resident of Kaipara District, I have been amazed at the industry and efficiency of the Commissioners. Residents have seen more of KDC in the last year than has been evident for years. Commissioners have been visible all over the district, meeting with residents and holding Council meetings in places other than the Council Chambers in Dargaville (and thereby promoting well-being). Large amounts of business are despatched in a couple of hours when under the old regime it would have occupied the entire day. As well as dealing to the fallout, a perusal of council documents available on KDC’s website shows the enormous amount of work that has been done to date on the governance structures and finances at KDC. It is ironic then, that the Local Government Commission has just released a draft proposal for merging the three local authorities in Northland and the Northland Regional Council into one unitary authority, the Northland Council, in October 2015. Just as the Commissioners’ work in Kaipara ends, the district as a territorial authority, may go out of existence. This may also herald changes for Kaipara’s museums as the community-run museums of the two adjoining districts receive operational grants from their local authority.

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Appendices

Kaipara Community Outcomes Steering Group

Members

Accident Corporation
Career Services Rapuara
Community Employment Group (part of Department of Labour)
Department of Conservation
Department of Internal Affairs
Enterprise Northland
Family and Community Services
Housing New Zealand
Kaipara Care Inc PHO
Kaipara Community Health Trust
Kaipara District Council
Ministry of Agriculture and Forestry
Ministry of Education
Ministry of Social Development
Ministry of Youth Development
New Zealand Police
Ngati Whatua
Northland Disability Resource Centre
Northland District Health Board
Northland Regional Council
Sport Northland
Te Puni Kokiri
Te Roroa
Te Uri o Hau
Work and Income

Northland Intersectoral Forum

Regional Managers from Central Government Agencies

Mission: Working together for the wellbeing of Northlanders

Members

Accident Corporation
Career Services Rapuara
Department of Conservation
Department of Corrections
Department of Internal Affairs
Enterprise Northland
Family and Community Services
Far North District Council
Housing New Zealand
Kaipara District Council
Ministry of Education
Ministry of Justice
Ministry of Youth Development
New Zealand Police
Northland District Health Board
Northland Public Health Organisations
Northland Regional Council
NorthTec
Sport Northland
Te Puni Kokiri
Whangarei District Council
Work and Income

Mangawhai Endowment Fund

1864 Superintendent of Auckland Province sets land aside to use for the improvement of Mangawhai Harbour. No administrative body appointed

1893 Mangawhai Road Board empowered by the Mangawhai Harbour Endowment Reserve Act 1893 to administer the land for the improvement of Mangawhai Harbour

1921 Mangawhai Road Board is merged with Otamatea County Council with the Council being vested with all the functions of the defunct Road Board

1965 Northland Harbour Board Act 1965 gives control of Mangawhai Harbour to the Northland Harbour Board. The land endowments remain vested in Otamatea County Council but are still only to be used for the improvement of Mangawhai Harbour

1966 Mangawhai Lands Empowering Act 1966 enables the Otamatea County Council to freehold or to lease the endowment lands and removes the provision that the lands are held only for the improvement of Mangawhai Harbour. The endowment lands and any funds from them are to be held for "county purposes that benefit or tend to benefit the district".

1980 1st February, Otamatea County Council purchases 200 acres (to be named Mangawhai Park) with endowment funds. 143 acres set aside for the Mangawhai Golf Club.

2006 One hectare of land granted as new museum site.

History of the Mangawhai Endowment Fund

Source: Higgins, P. (1996) with additional material supplied by Mrs. Bygrave, Mangawhai Historical Society.

Significant cultural and heritage sites in Kaipara

Ruatuna

Owned by the New Zealand Historic Places Trust, Ruatuna is situated 4^{1/2} kilometres down the Tinopai Road, just before the small settlement of Hukatere and only ten minutes from the Kauri Museum at Matakoho. Ruatuna was the home of Joseph Gordon Coates (Gordon) Prime Minister of New Zealand from 1925-1928 and now regarded as one of the 60 most influential people in modern New Zealand history (Easton, 2011). Coates died at his desk at Parliament in 1943. At the time he was the Minister of Armed Forces and War Co-ordination in a special World War II administration. He received a State Funeral and is buried in the cemetery at Matakoho.



Ruatuna 2013. Source: Author

Ruatuna is registered Category 1 on the New Zealand Historic Places Trust Register. The house and six acres of land was bequeathed to Trust in 1976 by of Ada Coates, Gordon's younger sister and his last surviving sibling. Gordon had entered Parliament in 1911 and remained a Member of Parliament until his death. On release from Parliamentary duties in 1916, he served as Captain in the Auckland Infantry Regiment in France in World War One, gaining the Military Cross and Bar. On his return in 1919, he was appointed to Cabinet and then became Prime Minister from 1925 – 1928. Serving as

Leader of the Opposition for four years, Coates was again a Minister from 1932 in a Coalition government, becoming Minister of Finance in 1933 at the height of the Depression. He was out of government again in 1935. In a complicated political career, he had been responsible for the completion of the Main Trunk railway route, the development of State-owned power stations and the the National Grid, the main highway system and the establishment of the Reserve Bank amongst others. At times he had been extremely popular and then at others, just as unpopular (all from Bassett, Michael 1995 *Coates of Kaipara*).

Ruatuna was built by Coates's, Edward Coates in 1877 for his marriage to Eleanor Aickin. Edward had arrived from England with his brother, Thomas in 1866 and together they amassed a large block of land (much of it leased from local Maori) and began farming. They imported the first Shropshire Down sheep into New Zealand and the first Hereford cattle in the North Island. The house is described as "fusing the symmetry of early colonial architectural traditions with features of the newer Gothic Revival style including prominent central gables at the front and rear" (all from Ruatuna's Registry entry www.historic.org.nz) There were numerous agricultural outbuildings, most of which still exist. The property is nationally significant for its association with Gordon Coates, its architectural style, its connections to early farming methods and stock breeding and its history of land use in the Kaipara (Registry entry).

In 1983, the Trust paid the Public Works Department to re-new the front verandah. A grant from the ASB Charitable Trust allowed the Trust to buy the last acres of land still in the family in 1997 as an endowment to support the homestead. Despite finally taking full possession of the house in 2000 at the death Joy Aickin (niece of Gordon and Ada), the Trust has not yet completed work at Ruatuna, nor is it open to the public except by special arrangement.

Coates Memorial Church

After Gordon Coates's burial at the Matakohē cemetery, the then Prime Minister, Peter Fraser gave instructions to the Department of Internal Affairs to "maintain an interest in the upkeep" (Bassett p281) of the cemetery. Gordon's younger sister, Ada, persuaded the Government to help erect a memorial church (Bassett p281). The Government's contribution was 3,403 pounds with local Kaipara people also contributing (Bassett

p310). To enable the building of the new Memorial Church, the old cemetery was remodelled into a lawn cemetery, and the old Matakohe Church (the Pioneer Church) was shifted to a corner of the grounds. (Directly opposite TKM, nowadays the Pioneer Church can be visited as part of the Kauri Museum experience). A ring road through the cemetery reserve (created 1881) to the Memorial Church at the back of the grounds was constructed (formally gazetted as Coates Memorial Church Reserve, Government Purpose (Site for a National Memorial Reserve in 2001).

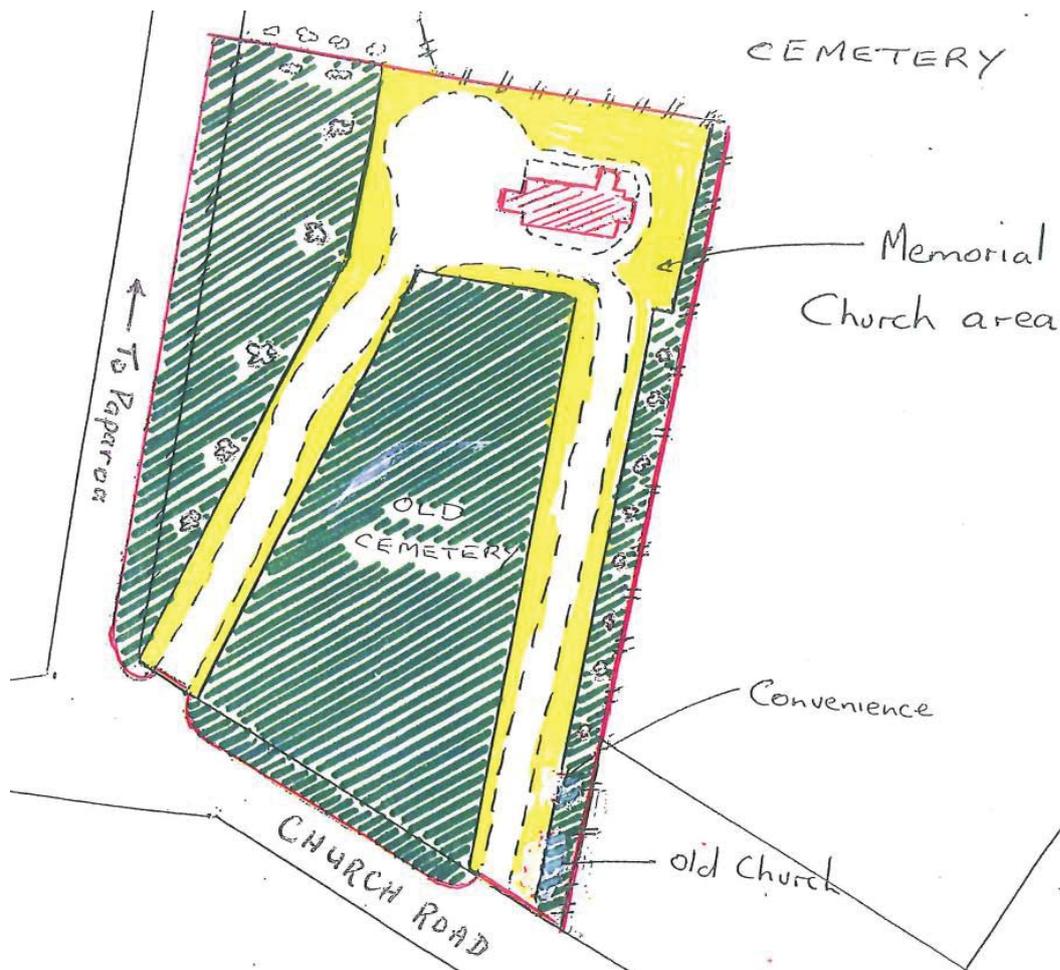


Coates Memorial Church 2013. Source: Author

The Coates Memorial Church was officially opened on 27 May 1950, the seventh anniversary of Gordon Coates's death, attended by the Prime Minister, The Rt. Hon. S.G. Holland and the Leader of the Opposition, The Rt. Hon. P. Fraser. The Commemorative leaflet was printed by the Government Printer in Wellington.

Originally administered by the Department of Internal Affairs, in 2000 the Heritage Operations Unit of the Department was transferred to the Ministry for Culture and

Heritage which now cares for the Coates Memorial Church. In the last ten years the interior has been re-painted twice, all interior furnishings refurbished and the lead windows restored. In 2009, a new tile roof costing many thousands of dollars was installed. The Ministry makes a contribution to the local committee managing the cemetery reserve for mowing the lawns in the cemetery. A local group, the Coates Memorial Church Board, looks after the day-to-day management of the building. A new board has just been gazetted after a major overhaul of the old constitution. The old requirement for the board to include a member from the local territorial authority has been retained. A new rule provides for a representative from TKM to be part of the board. In the 2010-2011 financial year, KDC and the Ministry for Culture and Heritage shared the cost of resurfacing the driveway around the Coates Memorial Church (Margaret Marks, Senior Advisor (National Monuments and War Graves), Heritage Operations, 12 October 2011).



Coates Memorial Church Reserve (yellow area).

Source: Ministry for Culture and Heritage

A new rule provides for a representative from TKM to be part of the board. In the 2010-2011 financial year, KDC and the Ministry for Culture and Heritage shared the cost of resurfacing the driveway around the Coates Memorial Church (Margaret Marks, Senior Advisor (National Monuments and War Graves), Heritage Operations, 12 October 2011).

Gordon Coates Memorial

This Memorial was unveiled on 28 July 1944 (Bassett, Michael 1995, *Coates of Kaipara* p280) as a tribute from a group of prominent Auckland citizens; Sir Ernest Davis (brewing magnate), Oliver Nicholson (lawyer and a Mayor of Mt Eden) and Noel Cole (well-known builder). It originally stood at the edge of the road at the intersection of State Highways One and Twelve, the point on his journey home to Matakohe where Coates always



Coates Memorial 2013

Source: Author

declared he was “home again” (Bassett p280). Several years ago, the intersection was widened and the memorial moved well back into the carparking area where it still stands, a prey to tagging and other vandalism.

There are three plaques attached to the Memorial. The memorial inscription reads:

TO THE MEMORY
OF
THE RIGHT HONOURABLE
JOSEPH GORDON COATES
P.C. – M.C.^{AND} BAR
1878 – 1943
PRIME MINISTER OF NEW ZEALAND
1925 – 1928
MEMBER OF PARLIAMENT FOR THIS DISTRICT
FROM 1911 UNTIL HIS DEATH
FARMER – SOLDIER – STATESMAN
HE WAS INDEED A MAN

TAKOTO E PAI I RUNGA I AU MAHI NUNUI
MO TE PAKEHA ME TE MAORI

The Maori translates as “Rest thou, O Father, upon the great work you have performed for Pakeha and Maori alike”. At the base of the column on the same face is a small plaque which explains:

THE CHANNEL ISLAND GRANITE OF THIS
MEMORIAL IS FROM PIERS OF THE OLD
WATERLOO BRIDGE LONDON

On the opposing face, the words on the third plaque are:

18 MILES WEST OF THIS CORNER AT
MATAKOHE JOSEPH GORDON COATES
WAS BORN AND HAD HIS HOME AND
THERE IN THE CHURCHYARD HE LIES AT REST

Old Waterloo Bridge was dismantled in the late 1930s and granite from the piers had been sent to countries with links to Britain (en.wikipedia.org/wiki/Waterloo_Bridge).

Kaipara North Head (Pouto Lighthouse)



Kaipara North Head (Pouto)
Lighthouse

Source: NZHPT

many ships that were wrecked there. There were originally two houses for the lighthouse keepers, a signal station and other buildings. Over time, the light was changed from paraffin to petroleum and then to gas. In 1944, the original lantern was removed and replaced with a smaller lantern from Cape Foulwind. Automatic light was installed in 1947. The lighthouse was closed and the light removed in 1955 and the building became derelict. A preservation society was formed by the locals in the 1980s, the lighthouse was restored in 1982 and the New Zealand Historic Places

The other property in Kaipara owned by the New Zealand Historic Places Trust, this lighthouse sited on the southern end of Pouto Peninsula at the North Head of the Kaipara Harbour entrance has been in the Trust's property portfolio since 2005. Pouto lighthouse is one New Zealand's last remaining wooden lighthouses, built in 1883-4 at a cost of 5571 pounds (from The Register www.historic.org.nz). Reaching the lighthouse requires a one hour drive south from Dargaville to Pouto, and then a seven kilometre walk around the beach.

It is 278 feet above sea level and guards the Harbour entrance and sandbar in an area known as "The Graveyard" due to the

Trust has managed it since. The Trust spent over \$50,000 in restoration work on the lighthouse in 2013 with a similar amount programmed within the next two years. It is one of the Trust's most visited properties despite its remote location.



Kaipara North Head (Pouto) Lighthouse under repair 17 January 2013
Source: Author