

# **Words Create Worlds: The story of Randwick Park retold from the inside.**

## **Don't just live here**



**Prepared for: E Papoutsaki**

**Communication for Social Change -Comm 8188  
Assessment two.**

**Prepared by: Gordon Griffiths  
ID: 1405184**

# Contents

List of Figures .....	3
1.0 Introduction .....	4
2.0 Economic Inequality .....	4
2.1 What is it? .....	4
2.2 The Cost .....	5
2.3 The Cause .....	5
3.0 Case Study .....	6
3.1 Community Background .....	6
3.2 The Community Today .....	7
3.3 Urban Neighbours of Hope (UNOH) .....	10
3.4 Participation .....	10
3.5 Appreciative Inquiry .....	11
3.6 Community Led Development .....	14
3.7 The Catalyst .....	14
4.0 Conclusion .....	15
References .....	16
APPENDIX I - Randwick Park Survey Results .....	19
APPENDIX II - ASSET-BASED PLANNING AND DESIGN FOR COMMUNITY GROWTH AND DEVELOPMENT .....	23

# List of Figures

Figure 1.	Health and social problems are closely related to inequality among rich countries .....	5
Figure 2.	Health and social problems are closely related to inequality among rich countries .....	8
Figure 3.	Broad ethnic group statistics for Randwick Park/Hyperion CAUs and Auckland .....	9
Figure 4.	Offence categories (excluding dishonesty) crime rates per 10,000 population for the Manurewa Police Area and New Zealand .....	9
Figure 5.	Appreciative Inquiry Cycle .....	11

## **1.0 Introduction**

The murder of local shop owner Navtej Singh in 2008 was a catalyst that started a dialogue for change in Randwick Park, Manurewa. Randwick Park had reputation as a deprived neighbourhood with significant social issues. Often represented in the media as a crime ridden and dark place. The community had also internalised some of this discourse. What was unseen or unspoken was the good that was being done by committed people in the community. Tims (2016) said that “words shape worlds” and so they began to tell the stories of the good, of the heroes of Randwick Park.

This report firstly examines economic inequality, its cost, negative social and health outcomes which is unfairly paid by communities like Randwick Park, and its cause; the current neoliberal political economic policies.

The good news is that significant change has taken place within the community facilitated by Urban Neighbours of Hope. Urban Neighbours of Hope(UNOH) is committed to neighbourhood led community development using an appreciative inquiry approach that seeks to discover the hopes and dreams of the community. Then working with the strengths already within the community to see those dreams fulfilled.

A number of interviews were held with Dave and Denise Tims, Urban Neighbours of Hope worker over a three week period to discover the strategies they used and how they communicated with the community and beyond. Theory has been applied to the communication strategies to assist in an analysis.

While this report focuses on UNOH, it is important to note that the success discussed in this report does not belong to UNOH. It has been achieved by collaboration with a number of other organisations and committed individuals with a passion for their community. These groups include the Randwick Park Residents Association, the Randwick Park Community House, Randwick Park Sports and Community trust, Southern initiative, and the support of the Local Board.

## **2.0 Economic Inequality**

### **2.1 What is it?**

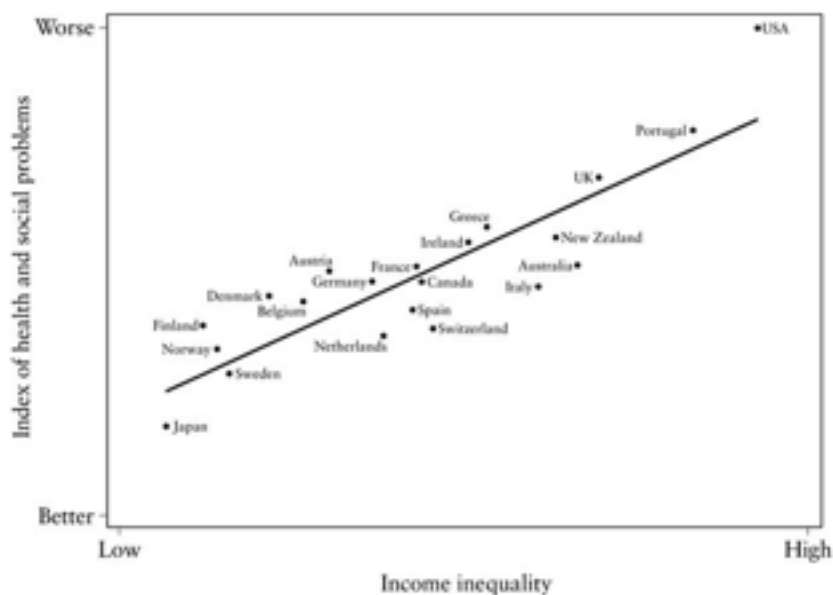
Economic inequality refers to the distribution of income, pay and wealth within a population. It specifically defines the gap between those who have a large share of the economic pie and are well off and those with a small share and are less well off. (Equality Trust UK, 2015). There is a significant difference in income inequality and wealth inequality. Income inequality refers to the difference or gap in payments that is made to workers in contrast to top executives and shareholders. It is how the income generated through the activity of a business or corporation is divided. Wealth inequality refers to the way assets or capital is divided within a population. While income inequality gets the most attention in the media with stories about CEO’s earning 380 times the average workers income (Liberto, J. 2012) it is wealth distribution that contributes most to the growing economic inequality as it is self perpetuating, in that if you own property then your wealth increases as property prices increase.

In New Zealand “The share of national income going to wage and salary-earners dropped from 60 per cent in the 1980’s to a little over 45 per cent in 2002. This is lower than in almost any other developed country” (Rashbrooke, 2013. p. 31). This means the top 10% of earners take home 9 times as much as the bottom 10%, and while this is shocking, the wealth distribution is more staggering as the top 1% owns 16% of the countries wealth while the bottom half own just over 5% (Understanding inequality. n.d., Rashbrooke, 2013). The level of inequality in New Zealand, which is continuing to grow, is manifesting itself in growing social issues (Rashbooke, 2013). This is the cost we are facing for inequality.

## 2.2 The Cost

Wilkinson & Pickett (2009) have demonstrated a strong correlation between many poor social outcomes. While the poor and vulnerable bear the brunt of the cost, it does not just affect the poor and marginalised, but all of society. The list of issues they developed and compared in their study are:

- “level of trust
- mental illness (including drug and alcohol addiction)
- life expectancy and infant mortality
- obesity
- children’s educational performance
- teenage births
- homicides
- imprisonment rates
- social mobility (not available for US states)” (Wilkinson & Pickett, 2009 p.19)



*Fig 1. Health and social problems are closely related to inequality among rich countries. (Wilkinson & Pickett, 2009. p.20)*

It is clear from the above image that those countries with a high level of inequality are also those countries with a high level of health and social issues.

## 2.3 The Cause

New Zealand along with many nations in the West have arrived at this inequality as the result of many years of liberalisation and deregulation of the economy together with a de-powering and undermining of the trade unions. Trade union membership fell from approximately 70 % of the workforce in 1980 to less than 20% in 1999 (Rashbrooke, 2013). The result has been a gradual decline in work conditions and real pay as the collective voices of the workers was silenced (Kelsey,1997). The changes were ushered in by the Labour Government lead by David Lange. They embraced a neo liberal political economy that was promoted by key western leaders like Margaret Thatcher and Ronald Reagan. It saw the removal of many trade barriers and the promotion of the individual rather a collective or community. Some of the key tenants of the neo liberal political economy are:

1. Government should be small and not be involved in the market. The result was privatisation of many state owned enterprises (SOE's) like the Post Office, Rail and Power Generation. It also saw the removal of many tariffs that had acted to protect New Zealand Industry. This included Dairy and meat industry, car assembly plants, and the many supporting industries as New Zealand assembled cars were required to have a percentage of New Zealand made components.(Kelsey, 1997)
2. What is good for big business is good for everybody. The benefits will trickle down from the rich to the poor. Unfortunately this has not happened (Rashbrooke, 2013).
3. Meritocracy, the belief that the market sifts and rewards those who merit reward. This means that those who are rich got there because they deserve it, as a result of skills or expertise. Those that did not gain wealth were blamed as not deserving it. Unfortunately this belief does not take into account any privilege or benefit that may accrue depending on who your parents were or where you are born. For this reason meritocracy has been called a myth (McNamee & Miller Jr., 2004).
4. Commodification of everything, From staff who were personnel are now a Human Resource, to education and health which ceased to be a basic human right and became a commodity that had to paid for by the user. (McCarthy & Prudham, 2004)
5. Individualism was highly valued and promoted with the introduction of Individual Employment contracts and the systematic undermining and de-powering of the unions (Kelsey,1997). This continues to be a key factor in the gradual loss of workers rights.

## 3.0 Case Study

### 3.1 Community Background

Randwick Park is situated within Manurewa a suburb of South Auckland. Initially built in the mid 1970's as a blue collar suburb to house the families of the industrial workers and labourers in South Auckland. The area began to change in the late 1980's when the Housing Corporation began buying up houses increasing the proportion of rental accomodation in Randwick Park. At the time Randwick Park was established there was significant industry in the region. These included the Glenbrook steel mill, large Freezing works, NZ Railway workshops and Car

assembly plants for Ford, Mazda, Toyota, Nissan and Honda as well as the supporting industries that developed around these key employers. (Ringer, n.d., Pawson, 2012)

The introduction of the neo-liberal political economy by the Labour party in the mid 80's resulted in the closing down of all these key industries except the steel mill. Freezing works were the first to close as the UK entered the EU restricting New Zealand's access to their market, new hygiene standards made it too expensive to upgrade old works and tariffs and subsidies that protected the farmers were removed. The Ford and Mazda plants closed their doors in 1997 and Honda, Toyota and Nissan closed down the next year in 1998 (Pawson, 2012). The direct result of removing tariffs and import licences for already assembled cars, making it more economical to import fully assembled cars rather than assembling the cars in New Zealand. This also impacted the supporting industries such as glass manufacture, auto wiring, and paint manufacture, as cars assembled in New Zealand had to have a percentage of locally manufactured components. The privatisation of NZ Rail led to the closing of the workshops where maintenance and manufacture of rolling stock was carried out (Atkinson, 2016). The result of this contributed to high unemployment and economic deprivation.

### **3.2 The Community Today**

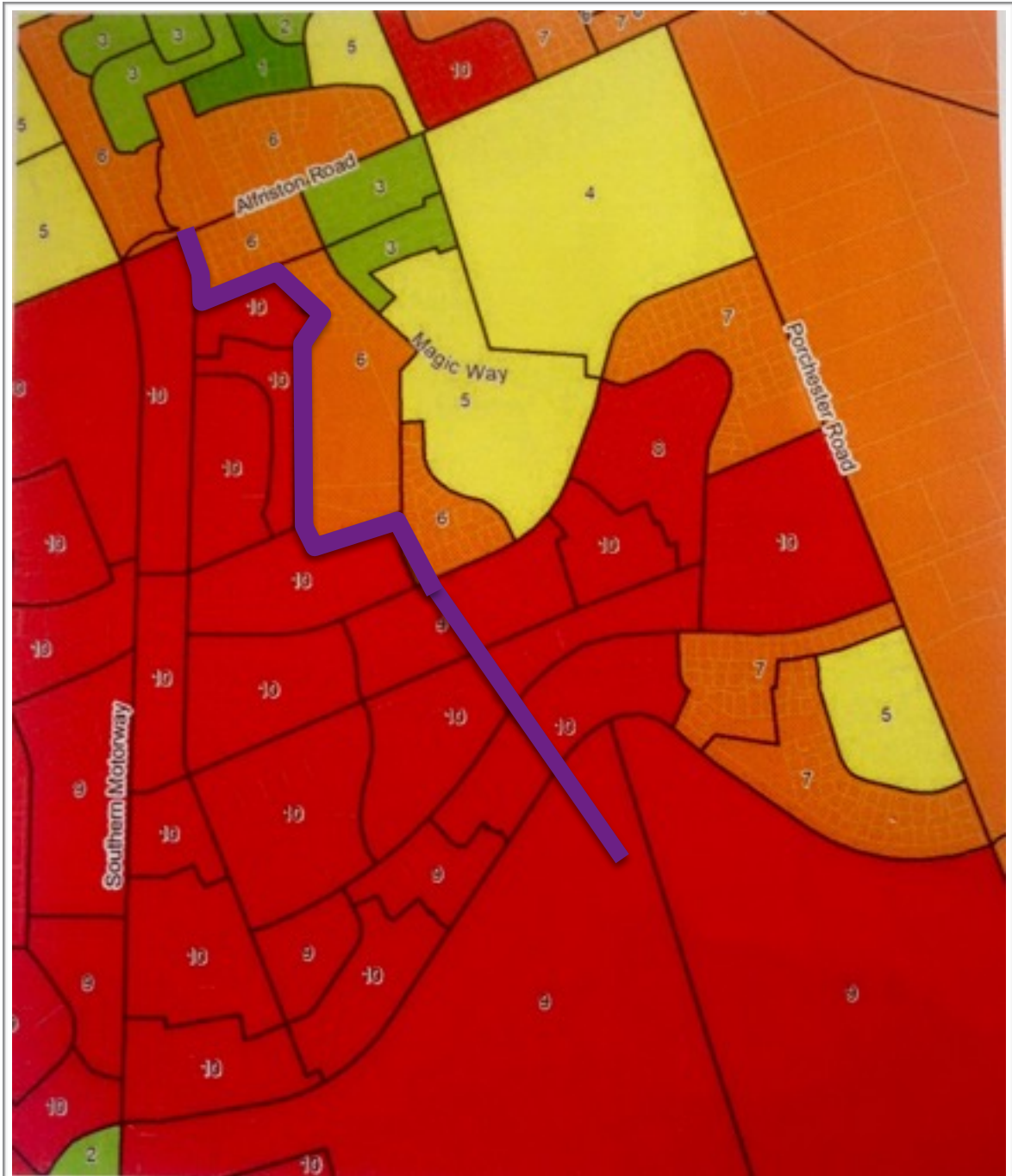
To the community Randwick Park comprises both Randwick Park and Hyperion census area units. According to the 2013 census the population is younger than the average for Auckland with a significantly higher population of under 15 year olds, 31.3% compared to Auckland's 20.9% and a smaller number of over 65 year olds, 4.3% compared with Auckland's 11.5%. It is also interesting to note that 33.3% of residents do not have access to the internet at home and 26.3% do not have access to a phone. This compares to 18.4% and 13.8% respectively for Auckland as a whole (Wildish, Cain, Stones-Havas & Osbourne, 2015).

Combining data from 2013 census relating to "income, home ownership, employment, qualifications, family structure, housing, access to transport and communications" results in a deprivation score. (Wildish et al, 2015). The Deprivation scores are divided into ten deciles with 10 representing the most deprived areas in New Zealand. Randwick Park is "Among the most deprived areas in New Zealand, as shown in figure 2 below. The community is marked by low quality housing and is known for its social problems such as poverty; high unemployment; gangs; violence and drugs. ... Education levels in Randwick Park are significantly lower than those of other Auckland residents – 28.8 % of those over 15 years have no qualifications and only 7.6% hold a Bachelors degree or level 7 qualification. Only 44.2% of the population over 15 years are employed full-time and the unemployment level is almost double that for Auckland. The median income is \$23,700, compared with Auckland's \$29,600. " (Duthie, 2015, Appendix I). As mentioned earlier the Social and health issues which make up the deprivation measures are directly linked to economic inequality and a failure to meet basic human rights for education, health and wellbeing, and being paid a fair wage for a fair days work (Universal Declaration of Human Rights, 1948).

The community identifies areas of Hyperion that are outside of the official Randwick Park area as part of the community. The community then draws a line, shown in blue in figure 2 which divides the community east and west. With the western half being the most deprived (D. Tims, personal communication, April 16,

2015). It is the western poorer half of the community that have noticed more change and it is “Of greater significance was the number of respondents who felt the changes were coming from within the community”. (Duthie, 2015)

Figure 2. 2013 socioeconomic deprivation levels of Randwick Park and Hyperion CAUs mesh blocks (Wildish et al, 2015)





Ethnically the community is diverse. Figure 3 below compares the ethnic make up of Randwick Park to Auckland as a whole. When compared to Auckland there is a significantly higher than average Maori and Pacific Island population, a higher than average Asian population and a significantly lower proportion of Europeans. (Wildish et al, 2015).

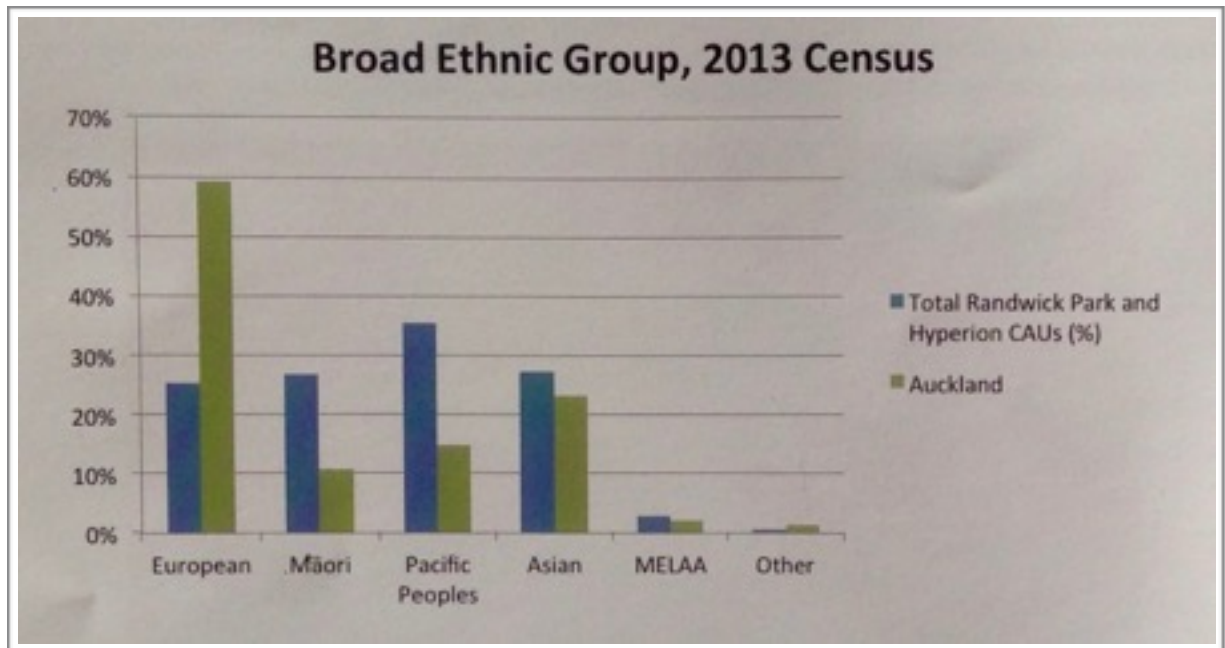


Figure 3. Broad ethnic group statistics for Randwick Park/Hyperion CAUs and Auckland. MELAA = Middle Eastern, Latin American and African (Wildish et al, 2015)

Randwick Park has also been known externally for its high crime rate. Below is a graph which compares Manurewa, which includes Randwick Park, crime statistics by type of crime with the overall New Zealand Statistics. The most striking difference is the amount of violence, with approximately 50% more violence perpetrated in this area (Ministry of Justice, 2005).

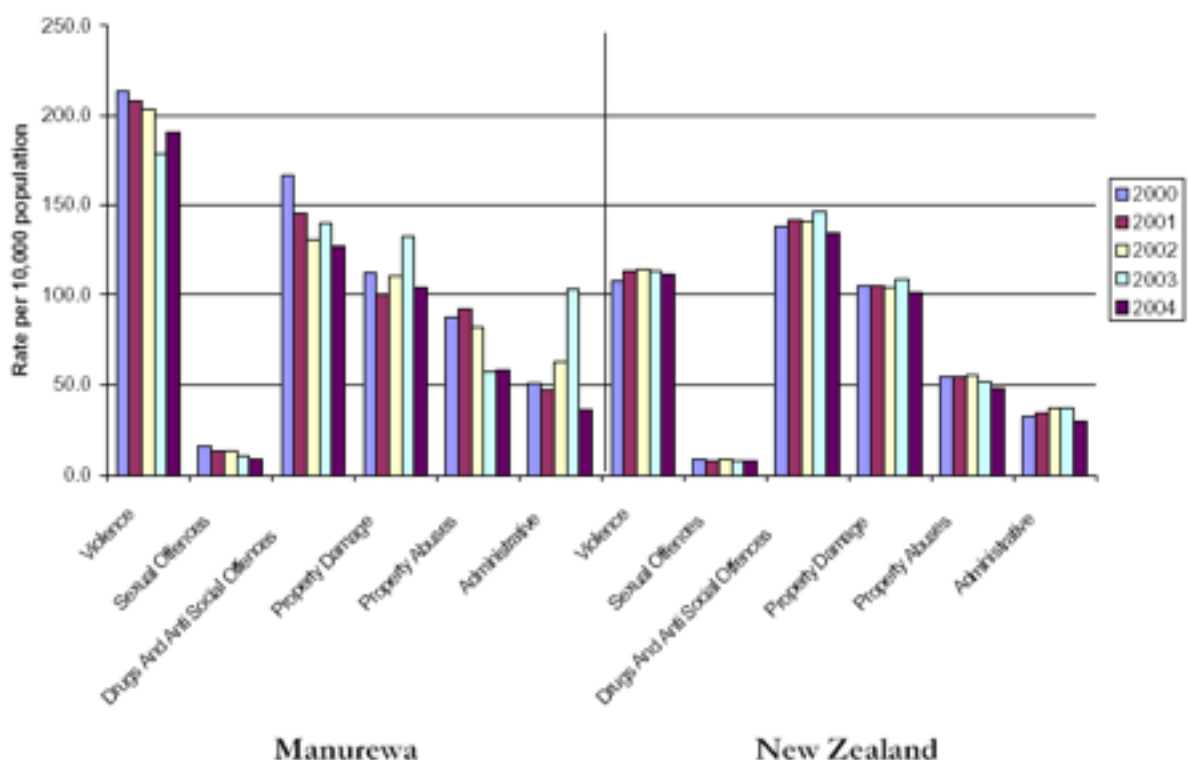


Figure 4. Offence categories (excluding dishonesty) crime rates per 10,000 population for the Manurewa Police Area and New Zealand (Ministry of Justice, 2005)

### 3.3 Urban Neighbours of Hope (UNOH)

UNOH in New Zealand is based in Randwick Park, Manurewa in South Auckland. It is a missional order affiliated to the Baptist Union of New Zealand. The workers choose to relocate to some of the most disadvantaged and economically deprived neighbourhoods here in New Zealand, Melbourne and Sydney in Australia and Bangkok Thailand. As a group they covenant together to share their lives and resources with their neighbours and to advocate for the poor and the marginalised. The overall objective of UNOH is to work alongside a community to bring wellbeing to the whole and to the individual ([UNOH About us](#), 2015., D.Tims, personal communication, April 19, 2016).

UNOH is guided by five Treaty of Waitangi principles. The first three Partnership, Protection and Participation are common to a broad understanding of the treaty and is included in treaty statements by many government ministries and NGO's. The [Ministry of Health](#) (2014) for example. UNOH add two extra principles, firstly Presence which translates to living in the community they are working in and recognising that God was present in Aotearoa and the community before their arrival and that Maori had an understanding of God prior to missionaries arriving. Secondly Privilege, which requires "an attitude of respect, honour and humbleness to work alongside Maori towards the establishment of 'Heaven on Earth'" (UNOH, 2015)

### 3.4 Participation

Tufte and Mefalopoulos (2009) identify 4 levels of participation. These levels are

1. Passive participation. Stakeholders are advised of project and participate as receivers of information or services.
2. Participation by consultation. Stakeholders are asked for information or input to a project but the decision making power is held by outside experts. They have no obligation include input from stakeholders
3. Participation by collaboration. The problem or issue is identified by outsiders and people collaborate on finding solution and involvement in the decision making process.
4. Empowerment participation. Primary stakeholders are involved in all aspects of a project or action, from identifying what should be done, to how it should be and the implementing the change. They are involved in the decision making process from beginning to end.

UNOH describe themselves as a participatory, bottom up organisation for change (D. Tims, personal communication, May 31, 2016). UNOH has acted as a catalyst for change using an appreciative inquiry approach to community led development. This approach involves the community at all levels of identifying issues, envisioning change, planning and implementing the change. It is an empowerment participation model (Tufte & Mefalopoulos, 2009), that LeBlanc, Mikmaq/Acadian, and director of the North American Institute of Indigenous Theology ([NAAITS](#)) argues is a method that reduces the risk of conflict and exclusion. LeBlanc's article is attached as appendix II.

### 3.5 Appreciative Inquiry

Appreciative inquiry is a strength based model that looks to build on what is already within the community rather than a deficit model which identifies problems or deficits and then looks to solve the problem or fill the gap (Bushe, 2011). It argues that knowledge is found in our relationships and is a product of culture (Finegold, Holland,& Lingham, 2002).

The four stages of appreciative inquiry are discovery, dream, design, delivery/ destiny (Bushe,2011)

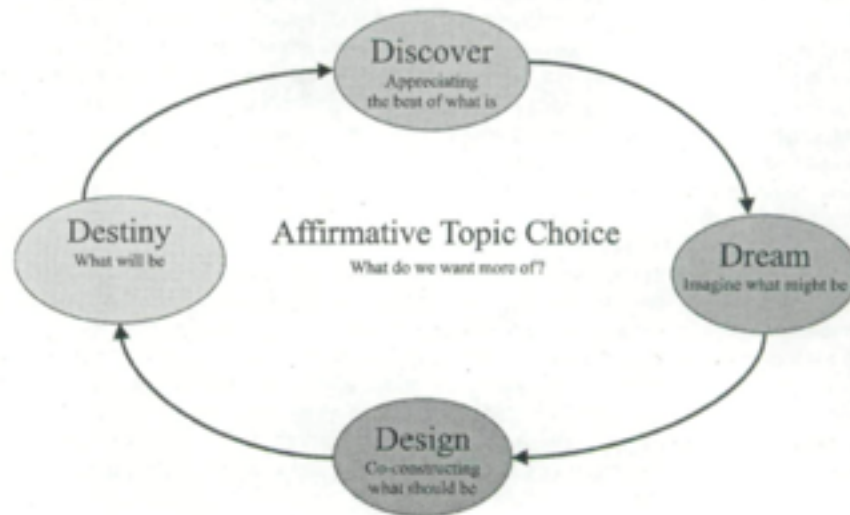


Figure 5.  
*Appreciative Inquiry Cycle. (Finegold, Holland, & Lingham, 2002).*

1. Discovery which UNOH rename Relationship (D.Tims, personal communication, May 31, 2016) is the beginning of the process where building relationship and trust is the key focus. It is a place where in the case of Randwick Park significant time was spent in getting know people and the culture of the park.

Culture is the identity that communities internalise and is shaped by the words outsiders use to label a group and by how they use words to describe themselves (Dutta,2011). The discourse from outside the community described Randwick Park as having significant social and health issues, a high crime rate, especially of violence, it was a dark and ugly place to live (Duthie, 2015). The community had largely accepted this discourse (D. Tims, personal communication, April 16, 2016). Changing the culture, was one of the first things UNOH became involved with. They discovered the strengths of the community, that people were doing amazing things in the community often with little or no recognition.

2. Dream which UNOH calls Discover the Dreams and Hopes of the community. What does the community want, what are their dreams and desires for the future of the community. In the case of the culture of

Randwick Park they imagined a place where they could be proud of. A place that celebrates the good things that happen in the community. A community that discourse that was informed and controlled by the community.

3. Design, UNOH describes this as Planning Together. Developing solutions or steps to see the dream become a reality. In the case of the culture it was decided to put a quarterly community newsletter together that featured people who were doing good in the community, they were acting as heroes in the neighbourhood. (D.Tims. personal communication, April 19, 2016).
4. Delivery/Destiny renamed Start the Project by UNOH. Funding was organised and the newsletter ran quarterly for two years. ([Heroes of Randwick Park](#). 2011., [Heroes of Randwick Park](#), 2012). Local people doing great things in the community.

The discourse about the community from within the community has helped change the dialogue about the community and its culture. Rather than just accepting what outsiders say about the community they began to create their own identity and negotiating with the larger community how they are perceived. (Tims & Vaine,n.d.). Freire (2005) describes this as a focus on dialogue and lived experiences, built on a foundation of love and humility. He describes dialogue as

the encounter between men, mediated by the world, in order to name the world. Hence, dialogue cannot occur between those who want to name the world and those who do not wish this naming—between those who deny others the right to speak their word and those whose right to speak has been denied them. Those who have been denied their primordial right to speak their word must first reclaim this right and prevent the continuation of this dehumanizing aggression. (Freire 2005. p.88)

The ‘Heroes of Randwick Park’ is this concept in action. By highlighting and naming the good things and people in the community they renamed their world and in renaming their world they have changed it. People are now proud to call Randwick Park their home and community. “Randwick is a much better place than what it used to be , it’s friendly, it’s open, people try and help people and they try and help their dreams come true.”(Unknown. p12, 2015). ‘Kanohi ki Kanohi’ or face to face is how UNOH practice this dialogue. Whether it is a young person or a misunderstanding with local board members a face to face dialogue, in the community if possible, is how much of the dialogue takes place (D. Tims, personal communication. May 31, 2016)

Warriors for Change (WOC) is a manifestation of the good news for young adults operating in Randwick Park that has a strong young adult leadership, mentorship and discipleship focus. Using the appreciative inquiry approach the group of 18-25 year olds were asked a simple question. Jesus said he came to bring good news, what does good news look like for Randwick Park? The answer “safe and beautiful streets, good education, decent housing and access to good health, employment, strong family units, places to belong and to participate in, food for hungry children, leadership, connection with God, healing of families.” ([Warriors for Change](#), n.d.).

As a manifestation of this good news WOC run three weekly youth programmes that provide a place to belong and participate for primary, intermediate and secondary aged young people. In addition a junior leadership programme called lil' WOCers for year 11-13 high school students provides leadership training and development as well as a practical outlet by becoming a junior or assistant leader in the junior programmes.(D. Tims, personal communication, June 4, 2016). One of the significant outcomes of these groups is the contribution it makes to creating their own identity and negotiating with the larger community how they are perceived. (Tims & Vaine,n.d.)

WOC is not only bringing cultural change as described above but also a structural change. Structure is the way that both physical and other resources are organised. "On one hand, structures refer to the communicative processes, rules, roles, and rituals that constitute the realms of participation and representation. On the other, they also refer to the institutions, organizations, and systems within societies that frame the ways in which material resources are distributed."(Dutta, 2014). The structure of WOC supports a wide range of young people, allowing them to participate, take leadership and play a significant role seeing change brought to their community. This is demonstrated through community events, and even protests. When WOC learnt of legal highs being sold in the community they organised a protest to have the sale of legal highs removed from the community (Boreman, J. 2013). A fuller list of activities bringing change to both culture and structure can be seen by clicking on this link [Warriors of Change](#).

Another way structural change as taken place is the establishment of legal identities within the community. The establishment of incorporated societies, charitable trusts or not for profit businesses all add structure and strengthen the agency of the community. UNOH have discovered that as an individual you have a voice, but it is seldom heard, as a group your voice is louder, but a legal identity adds credibility and accountability in the larger system they are a part of (D. Tims, personal communication, 31 May 2016). A legal identity also allows the community to access a wider range of resources.

Agency is the capability of community members to act on their own behalf to influence both structural and cultural factors( Dutta, 2014). Agency leads to empowerment that allows people "to participate in, negotiate with, influence, control, and hold accountable institutions that affect their lives".(Narayan 2006) One way UNOH and WOC achieve this by providing training for all the youth workers. It is run over a three year period, with responsibility and accountability increasing each year. The first year requires a commitment to assisting in a youth group and attending the Monday night training. The training involves discipleship, mentoring and practical training. Year two adds to the above by requiring the young adults to get their drivers licence, first aid certificate and be in either employment or training. In the third year the young people are asked to take on a mentoring and leadership role with the junior leaders. At the end of each year a massive celebration is held where the whanau is invited, taonga are handed to graduates and kai is consumed. Year one students receive a Certificate, year two students a taiaha and year three students a pounamu. At the end of year three students are offered a white feather, which if accepted is a commitment by the young person to train and mentor others to follow them as they have been trained. Most young adults only accept the white feather after year four or five (D. Tims, personal communication, June 10 2015). The training increases the ability for the

participants to act on their own behalf, to influence their community, as was seen in the legal highs protest.

### **3.6 Community Led Development**

Local development has traditionally viewed communities in terms of their problems or weaknesses. Community led development however seeks out a communities strengths as place to start (Torjman & Makhoul, 2012). Although community can have a variety of meanings in this context it refers to a group of people in a fixed place such as a neighbourhood, suburb, town or district. It accepts that the community as primary stakeholders are able to identify issues and develop creative solutions. "By 'rooting the initiative on the capacities, skills and knowledge of low-income communities' it is possible to reduce dependency and outside control" (Berner & Phillips, 2003).

Community led development is becoming popular in New Zealand with new initiatives and pilot programmes being undertaken using this modality ([Department of Internal Affairs](#), NZ. n.d.). Unfortunately not all community led development programmes are created equal and there is the danger that the concept and authenticity of this model may become diluted (D. Tims, personal communication, May 31, 2016). Although UNOH's intention was to include all of Randwick Park, approximately 6000 people. Reflection on, and consideration of the work they have done over the last 6 years has led the organisation to conclude that an ideal number is a neighbourhood of between 1000-3000 people. Recognising this change and to maintain control over the integrity of what they are doing they are starting to identify their work as 'neighbourhood led development' to differentiate themselves from other forms of community led development.(D. Tims. personal communication, May 31, 2016). This is similar to the difficulties faced with defining participation. Projects can be called participatory but as discussed above not all participation is equal.

A danger highlighted during my interviews was the ease in which a neighbourhood led project could easily become a top down directed project from within the neighbourhood. Those within the neighbourhood with more skill or agency could become too directive in the community (D. Tims. personal communication, May 31, 2016). Being vigilant, self reflective and accountable to others in the community is a positive strategy for ensuring this does not happen.

### **3.7 The Catalyst**

The catalyst model is an "iterative process that starts with a "catalyst/stimulus" that can be external or internal to the community. This catalyst leads to a dialogue within the community that when effective, leads to collective action and the resolution of a common problem." ([Heimann](#), n.d.). In 2008 a local shop owner was murdered in an armed robbery. This acted as an internal to the community catalyst. The community began talking about the need for change and was still discussing it when UNOH moved into the neighbourhood two years later. It had created an environment that was ready for change (Who is Randwick Park? 2015, Francis, 2010, D. Tims, personal communication, June 4, 2016). UNOH was also able to act as a catalyst, picking up on the dialogue already within the community and helping to facilitate change.

## **4.0 Conclusion**

UNOH is proof that a small team of committed people can make a significant impact in a community with limited resources. The team from UNOH were informed by good theory, and deliberate in the strategies they adopted to bring about change. The keys are a clear understanding of and a commitment to participatory action at an empowerment level, recognising the strengths already in place and a long term commitment to being physically present or as UNOH put “be a local” (D. Tims, personal communication. June 1, 2016) in the place you want to make a change.

UNOH has not however achieved this success on their own. The leadership already present in the community, through organisations like the Randwick Park Residents Association, community houses, Randwick Park Sports and Community trust, Southern Initiative, and the support of the Local Board, coaches and other volunteers have played all played an important part seeing transformation of their community.

The community has taken ownership of the change, as the change has been the result of the communities own dreams and hopes. This is extremely difficult, if not impossible, to achieve from a top down or outsiders idea of what change needs to take place.

## References

Atkinson, N. (2016) Railways - Workshops', Te Ara - the Encyclopedia of New Zealand, Retrieved from: <http://www.TeAra.govt.nz/en/railways/page-10>

Berner, E. & Phillips, B. (2003). Left to their own devices? Community self-help between alternative development and neoliberalism. *Community Development Journal*. 40 (1): 17-29. doi:10.1093/cdj/bsi003. Retrieved from <http://cdj.oxfordjournals.org/content/40/1/17.abstract>

Boreman, J. (2013). Get Outta here. retrieved from <http://www.stuff.co.nz/auckland/local-news/manukau-courier/8653087/Get-outta-here>

Bushe, G.R. (2011) Appreciative inquiry: Theory and critique. In Boje, D., Burnes, B. and Hassard, J. (eds.) *The Routledge Companion To Organizational Change* (pp. 87103). Oxford, UK: Routledge.

Department of Internal Affairs, NZ. (n.d.) Community led development. Wellington, New Zealand. Retrieved from <http://www.dia.govt.nz/Resource-material-Our-Policy-Advice-Areas-Community-led-Development>

Duthie, K. (2015) Randwick Park Survey Results. Attached as appendix I

Dutta, M.J. (2014). A Culture-Centered Approach to Listening: Voices of Social Change. *The International journal of Listening*, 28: 67-81. doi: 10.1080/10904018.2014.876266

Equality Trust UK (2015) retrieved from the Equality Trust UK website : <https://www.equalitytrust.org.uk/how-economic-inequality-defined>

Finegold, M. A., Holland, B. M., & Lingham, T. (2002). Appreciative Inquiry and Public Dialogue: An Approach to Community Change. *Public Organization Review*, 2(3), 235-252.

Freire, P. (2005). *Pedagogy of the Oppressed: 30th Anniversary Edition*. New York: Continuum International Publishing

Heimann, D. (n.d.) Section 1: Catalyst: Communication for Social Change: An Integrated Model for Measuring the Process and Its Outcomes. Retrieved from <http://www.comminit.com/global/content/section-1-catalyst-communication-social-change-integrated-model-measuring-process-and-it>

Heroes of Randwick Park.(2011). *Randwick news in our Park*. Retrieved from: <http://www.randwickpark.co.nz/news/heroes-of-randwick-park/>

Heroes of Randwick Park.(2012). *Randwick news in our Park*. Retrieved from: <http://www.randwickpark.co.nz/news/heroes-in-our-park-award/>

Kelsey, J. (1997) *The New Zealand Experiment: A world model for Structural Adjustment?*

Liberto, J. ( April 19, 1012) CEO pay is 380 times average worker's - AFL\_CIO. retrieved from CNN website :<http://money.cnn.com/2012/04/19/news/economy/ceo-pay/>



McCarthy, J. & Prudham, S. (2004). Neoliberal nature and the nature of neoliberalism. *Geoforum* 35. 275-283. Retrieved from [https://www.researchgate.net/profile/Scott\\_Prudham/publication/241753081\\_Neoliberal\\_Nature\\_and\\_the\\_Nature\\_of\\_Neoliberalism/links/00b7d535a5e4c0c849000000.pdf](https://www.researchgate.net/profile/Scott_Prudham/publication/241753081_Neoliberal_Nature_and_the_Nature_of_Neoliberalism/links/00b7d535a5e4c0c849000000.pdf)

McNamee, S.J. & Miller Jr., R. K. (2004). The Meritocracy Myth. *The official Journal of the North Carolina Sociological Association*. 2 (1). Retrieved from: <http://www.ncsociology.org/sociationtoday/v21/merit.htm>

Ministry of Health. (2014). *Treaty of Waitangi principles*. Wellington New Zealand. retrieved from <http://www.health.govt.nz/our-work/populations/maori-health/he-korowai-oranga/strengthening-he-korowai-oranga/treaty-waitangi-principles>

Ministry of Justice. (2006). *10 Crime Statistics*. Wellington New Zealand. Retrieved from <http://www.justice.govt.nz/publications/publications-archived/2005/research-on-the-effectiveness-of-police-practice-in-reducing-residential-burglary/report-4/10-crime-statistics>

Narayan, P. (2006) *Empowerment and the Reduction of Poverty: A source book*. The International Bank for Development. The World Bank. Washington DC.

Pawson, E. (2012) Cars and the motor industry - Demise of the car-assembly and component industries', Te Ara - the Encyclopedia of New Zealand, Retrieved from <http://www.TeAra.govt.nz/en/cars-and-the-motor-industry/page-4>

Rashbrooke, M. (2013). Inequality and New Zealand. In M. Rashbrooke (Ed.) *Inequality: A New Zealand Crisis*. (pp. 20-36) Wellington. New Zealand: Bridget Williams Books.

Ringer, B. (n.d.) The story of Randwick Park. retrieved from <http://www.aucklandlibraries.govt.nz/EN/heritage/localhistory/countiesmanukau/communities/Pages/storyofrandwickpark.aspx>

Torjman, S. & Makhoul, A. (2012). Community-Led Development. Ottawa, Canada: Caledon Institute of Social Policy. Retrieved from <http://www.caledoninst.org/Publications/PDF/978ENG.pdf>

Understanding Inequality. (n.d.) retrieved from: <http://www.inequality.org.nz/understand/>

Universal Declaration of Human Rights. (1948). retrieved from [http://www.ohchr.org/EN/UDHR/Documents/UDHR\\_Translations/eng.pdf](http://www.ohchr.org/EN/UDHR/Documents/UDHR_Translations/eng.pdf)

UnKnown (2015) *Hey! This is Randwick Park: Stories of a community doing Good*. Auckland: New Zealand. Co-Creationz Ltd.

UNOH (2015) About Us. Retrieved from: <http://unoh.org/about-us/>

Wildish, B., Cain, T., Stones-Havas, T. & Osbourne, B. (2015), Hopes and Dreams: Randwick Park Community Survey Analysis 2015. Auckland New Zealand.

Wilkinson, R.G., & Pickett, K. (2009). *The Spirit Level: Why more equal societies almost always do better*. New York: Bloomsbury Press

# **APPENDIX I -**

## **Randwick Park Survey Results**

### Introduction

Randwick Park is a suburb in Manurewa, South Auckland that is divided into two very different areas, with a large reserve in the centre. Much of the community has a socio economic deprivation index level of 10 (The deprivation level is calculated for each meshblock in New Zealand by combining census data relating to income, home ownership, employment, qualifications, family structure, housing, access to transport and communications. Deprivation scores are grouped into deciles: 1 signifies the areas with the least deprived scores and 10 represents the areas with the most deprived scores. Therefore, a value of 10 indicates that a meshblock is in the most deprived 10% of areas in New Zealand. ) . Among the most deprived areas in New Zealand, this part of the community is marked by low quality housing and is known for its social problems such as poverty; high unemployment; gangs; violence and drugs. On the other side is a small, relatively newer subdivision. Based on the 2013 census, the community has a population of around 5772 residents, with those identifying as Maori (27%), Pacific (35%), Asian (27%), and European (25%) being the dominant groups.

Education levels in Randwick Park are significantly lower than those of other Auckland residents – 28.8 % of those over 15 years have no qualifications and only 7.6% hold a Bachelors degree or level 7 qualification. Only 44.2% of the population over 15 years are employed full-time and the unemployment level is almost double that for Auckland. The median income is \$23,700, compared with Auckland's \$29,600.

### *Reason for the research*

As a second year social work student at Bethlehem Tertiary Institute, I was required to undertake some voluntary work for an organisation/group in the community, to deepen my understanding of community development. Having heard something of the changes achieved in Randwick Park, I approached a member of the Randwick Park Residents' Association. It was agreed that I would undertake a small research project on behalf of the Residents' Association, to ascertain what changes longer term Randwick Park residents had noticed and why they thought those changes were happening.

### **Methodology**

Residents were randomly visited between 29 and 30 September 2015, and invited to participate in a brief survey if they had lived in Randwick Park for five or more years. In total, 21 people were interviewed. Three key questions were asked to participants:

1. How long have you lived in Randwick Park?
2. Describe changes you have seen in Randwick Park since you lived here.
3. Why do you think those changes have occurred?

Further information was then obtained in relation to their age group, gender and ethnicity. Participants were from the following streets:

- Hyperion Drive 1
  - Foxlaw Street
  - Nerissa Place
  - Limond Street
  - Balloch Street
  - Melleray Place
  - Stellata Ct
  - Magic Way
  - Ironstone Place
  - Shiffnal Drive

**Demographics of participants:**

Gender: 6 males, 15 females Age range:

- 10-18 years – 1
  - 19-25 years – 1
  - 26-35 years – 3
  - 36-45 years – 3
  - 46-55 years – 4
  - 56+ years – 9
- Length of time in Randwick Park:
- 5-10 years: 10 people
  - 11-15 years: 8 people
  - 20 + years: 3 people
- Ethnic groups:
- Maori – 7
  - NZ European/Pakeha – 7

- Pacific Islander – 5 (Tongan, Niuean, Samoan)
- Fijian Indian – 1
- Indian (Punjabi) – 2
- Iranian – 1  
(Note: one person identified as Maori and European).

### **Findings**

#### *Part one – changes people noticed*

##### Park developments:

Several people mentioned the developments at the park and generally viewed these as a positive thing. Two respondents commented on the lack of a children's playground at the park and one was unsure of what impact the developments would have or whether they would be looked after.

##### Housing:

Many people commented on housing changes. Those on the Magic Way side of the park talked about housing development and new buildings, while those on the Shiffnal Drive side talked more of renovations and an increase in property sales. Comments were that people appear to be taking more pride in their properties and the area is cleaner.

##### Crime:

A number of people, particularly on the Shiffnal Drive side of the park, identified a reduction in crime, violence and noisy parties. Some people commented they hardly ever see tagging now. Others mentioned that they don't hear much about burglaries any more. There were also comments about less gang activity, although one resident talked of more gang members near her home. Several people felt the neighbourhood was safer. Conversely, one resident (on the Magic Way side of the park) felt things had got rougher in the last year. Two people commented on increased police presence – one felt this helped reduce the crime, the other believed it reflected the fact that the neighbourhood was rougher.

##### Community:

Many participants felt there was an increasing sense of community. People were identified as being friendlier, more civilised, and more "neighbourly". Neighbourhood watch was mentioned three times. Explored further, this seems to be not an organised approach but that people are looking out for each other more. There were more community events at the park and some people were organising their own neighbourhood gatherings and street barbeques. One person commented that "everyone is starting to know people in the community". Another felt that the community is starting to knit together.

##### People:

Several commented that there were more new people in the area and less "riff raff". One person felt that new people move in and don't look after the place. People identified a greater variety of ethnic groups; of particular mention was the increase in the number of Indians. One person felt the mixed races were getting on better, while another believed it made communication more difficult.

Other comments:

A few people talked about roading changes – the cutting off of Shiffnal Avenue appears to have made this area safer and quieter but has increased traffic on Magic Way. Roads and footpaths are being better maintained. Other comments include that there are more people in employment; more people going to church; the new car parks are good; and there are a lot more dogs in the area. One person stated there are more children going to school now.

*Part two – why these changes are happening*

Almost 30 percent of respondents connect the changes with people moving out of the area and different people moving in. Some see this as the result of rental increases and house sales, one person felt Housing New Zealand (HNZ) were changing the type of person they leased houses to. In addition, people thought the sale of HNZ houses meant people are more likely to look after their property.

Some people believed the Resident's Association or the Community Centre (Community House) played a part in the changes. A smaller number thought the Council was behind them. People also mentioned the impact of developers and people's financial situations.

Of greater significance was the number of respondents who felt the changes were coming from within the community. Comments included:

- There are more community-minded people now – some have come in from outside and others are getting more involved.
- The community neighbourhood watch is significant... “good neighbours being good neighbours”.
- People are more informed and aware of dangers their children could face and are trying to keep their children out of trouble.
- Having older, established residents is helping.
- More Christians are moving into the area and engaging with people more.
- Church people are working to make the community better.

*Observations*

There was a clear distinction between the respondents from one side of the neighbourhood compared to the other. Those spoken to who lived in the newer subdivision were largely unengaged with others in Randwick Park and did not feel there was much sense of community. They were less likely to notice changes apart from obvious developments. Many of them did not know their neighbours apart from to say hello, and they tended not to venture to the other side of the park. Although some who had children had attended community events, others did not. In comparison, those who lived in the older areas were well aware of changes taking place. They were more likely to be engaged in helping and looking out for their neighbours and were more proactive in arranging social gatherings such as street barbeques. They were also more likely to attend community events.

Kendal Duthie October 2015

# APPENDIX II -

## ASSET-BASED PLANNING AND DESIGN FOR COMMUNITY GROWTH AND DEVELOPMENT

©Terry LeBlanc

**Asset-based** planning and design is a human and organizational capacity-building approach that seeks to discern life giving, experiences, forces, and successes within an organization, group, or community; using these forces to construct a desired future.

Asset-based tools focus on creating new ideas and understandings that are rooted in the “best of the past.” Asset-based planning and design methods (ABPD) are more than a “best practices” approach, however. The goal of the stable of facilitative methodology used is to expand the potential for creative development and change, to help people envision a collectively desired future and, through careful facilitation, provide the means to achieve that collective vision. ABPD does so in ways that “translate people’s images of possibility into reality, their belief about what can be, into practice.” ABPD seeks out the best of “what is” to help stir-up “the collective imagination of what might be.”<sup>1</sup>

### APBD as Community Change Process

Asset based planning and development is an “art” as opposed to a mechanism. It is the art of discovering and valuing those factors giving life to an organization, community, or group; then using the data gathered to create a desired future.

In the historical organizational paradigm, the underlying belief is of one “best” way: one best way to do things, one perfect way for an organization to be formed, one preferred way for employees to perform, one acceptable way for people to behave. As a result, we have, in the past, looked for things in our human organizations that were not best, perfect, or preferred in order to fix them. There is a catch to this method, however: Who knows what is best, perfect, or preferred? Where do those beliefs come from? In our emerging global context it takes very little time to understand that the “perfect” way for a community to engage in one part of the world can be very inappropriate in another. How, then, can we have healthy and productive organizations, communities, and families without some idea of how to make them more perfect?

As a method of organization development and facilitation of organizational change, **ABPD** differs from conventional problem solving methodologies. With the problem-solving method, the basic assumption seems to be that people, organizations, and communities represent “problems” to be solved; therefore, we must discover and fix things that are wrong in order to improve the person, organization or community. That process traditionally involves four steps:

- Identifying the key problems or deficiencies
- Analyzing the causes
- Locating logical solutions
- Developing an action plan.

In this system change happens as a result of a series of processes that assume we can repair a human organization, community, group or system much as we might repair a car or computer. If we fix the problems, the community or organization will succeed.

By contrast, the underlying assumption of ABPD and its methodologies is that groups of people and organizations are dynamic, ever changing, and constantly evolving. Static approaches are inadequate to address such change. As human systems designed to be creative and innovative, communities and organizations are full of internally accessible solutions. It is their very diversity, multiplicity, and forward movement that the ABPD approach highlights and builds upon. As David

---

<sup>1</sup> “Positive Image; Positive Action: The Affirmative Basis of Organizing,” by David Cooperrider, 82

Cooperrider, one of the principle architects of Appreciative Inquiry, a methodology used in ABPD, writes:

There are three basic conclusions about the affirmative basis of organizing: (1) organizations [and communities] are products of the affirmative mind; (2) when beset with repetitive difficulties or problems, organizations need less fixing, less problem solving, and more reaffirmation - or more precisely, more appreciation; (3) The primary executive vocation in a post-bureaucratic era is to nourish the appreciative soil from which new and better guiding images grow on a collective and dynamic basis.<sup>2</sup>

To lead an organization or community toward that which is most generative and creative, Appreciative Inquiry uses a change process called the 4-D Model. Within that model are four phases:

**Discovery:** Determining what gives life to an organization; what is happening when the community is at its best.

**Dream:** Imagining what might be; what the world is calling the community to be.

**Design:** Setting up ways to create the ideal as articulated by the whole community.

**Delivery:** Establishing an ongoing and re-inventive process to carry out the design

This model does not represent some static solution that is out-of-date the moment it is proposed, but rather a dynamic process of continuous change, which can be managed by the identified groups and resources within a community.

### **ABPD and the Process of Community Building**

Bringing people together to work and live in healthy relationship again once conflict or management difficulty has entered the picture can be difficult at the best of times. When individuals harbour different visions of the way forward, matters can become even more challenging for communities. The usual approaches – identify the hurts and problems, issues and needs usually serve more than anything, to retrench people in their positions. It touches off the reasons why, in their minds, they came to disagree in the first place.

ABPD seeks to highlight the advantages and experiences that made working effectively with and being together important and desirable in the past. It probes the way forward to effective working relationships in the present and future. In doing so, ABPD helps develop the relational and strategic framework within which plans for the future might be achieved. Building on “best practices of the past,” we identify what the structures for

future relationships can and should be to experience those things once again. The resource and ideas are all taken directly from within the community itself, from the people involved. Nothing from outside the community creates the plan or influences the direction the community might take in its desire for a healthy future.

### **What ABPD can offer your community/organization!**

A means by which you can effectively design and implement diversity programs and activities without the fear of conflict or exclusion

The mechanism for widespread ownership and management of on-going diversity goals and procedures through increased participation in design

Improved community cooperation through wider understanding of respective contributions to community life and health

---

<sup>2</sup> “Positive Image; Positive Action: The Affirmative Basis of Organizing,” by David Cooperrider, 94



Relational reconciliation, which creates a more cooperative working environment

Defusing internal “vested-interest” power struggles through a collective visioning and planning process that involves all stakeholders in the community

Role clarification and matching of member interest with individual skill through self-assessment and work-group role affirmation

Community vision development which articulates goals, designs implementation and action plans and provides for follow-through with the various groups responsible for the work

Management planning that will anticipate the need for change in today’s fast-paced, highly flexible environment

---