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Encouraging sense of community in Aotearoa New Zealand: exploring the role of community participation in public open space planning

Yiwen Cui ^a, Morten Gjerde ^b and Bruno Marques ^a

^aWellington School of Architecture, Victoria University of Wellington, Wellington, New Zealand; ^bDepartment of Architecture and Planning, Norwegian University of Science & Technology, Trondheim, Norway

ABSTRACT

In Aotearoa New Zealand, the history of migration and increased globalisation is reshaping social and cultural frameworks, presenting both challenges and opportunities for the creation and utilisation of public open spaces. This study investigates how these pressures influence Indigenous groups, specifically Māori, as they navigate an interplay of cultural beliefs and interactions with a non-Māori world. Concurrently, the progressively diverse nature of migrants, who consider themselves part of both their country of origin and New Zealand society, adds further complexity. This research aims to explore the potential of public open spaces to encourage a sense of community among the major ethnic groups in New Zealand, including New Zealand Europeans, Māori, Chinese, and Pasifika. Drawing on the Sense of Community theory proposed by McMillan and Chavis, this study investigates the impact of community participation in public open space planning on the sense of community among these groups. Through a quantitative online survey, the Sense of Community Index-2 was utilised for assessing the extent to which participatory planning nurtures a sense of community. The findings suggest that participatory planning offer valuable opportunities for integrating public perspectives, fostering sense of community, and creating inclusive spaces that celebrate cultural diversity in Aotearoa New Zealand.

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diversity

Introduction

In the island nation of Aotearoa New Zealand, there have been several waves of migration, beginning with Māori, who arrived from the Polynesian islands 1000 years ago. The next stage of migration started in the 1840s, following the signing of the Treaty of Waitangi between Māori and the British Crown. These migrants, whom the Māori referred to as Pākehā, were mainly from the British Isles. In the 1860s, discoveries in the Otago goldfields attracted Chinese immigrants who established themselves as gold miners and traders. From 1910 onward, people from the Pacific Islands began to migrate to New Zealand (Thompson 2000).

With this history of colonisation and increased globalisation, Indigenous Māori have witnessed a decline in the quality of natural ecosystems, which has led to significant challenges for their way of life (Harmsworth and Awatere 2013). For instance, Māori well-being is influenced by a combination of cultural beliefs and values, with a diverse set of contemporary cultural practices and by interactions with a non-Māori world, which is primarily based on western values. Moreover, this reality is exerting pressure on existing social and cultural frameworks. These challenges are from the


progressively widespread nature of migrants with multiple national backgrounds who consider themselves both members of their country of origin and of New Zealand society (Velden 2010). On the other hand, immigrant adaptation can be construed as a process of community-making that involves the negotiation and the integration of cultures from the original context to a new context and the development of connections with the new country (Sonn 2002). New Zealand's metropolitan areas are becoming more culturally diverse as people from Europe, Asia, and the Pacific islands are migrating to New Zealand.

In the 21st century, we are facing new threats to public open space – not of disuse, but of patterns of design and management that exclude some people and serve to reduce cultural diversity. Such exclusion can reduce the vitality and vibrancy of the space or reorganise it in a way that only one kind of person or ethnic group feels welcomed (Low *et al.* 2005b).

Gap and opportunity

To deal with the increasing cultural diversity within cities from migration, a psychological sense of community provides a valuable tool for understanding

CONTACT Yiwen Cui  yiwen.cui@vuw.ac.nz  Victoria University of Wellington, WIG 503, Te Aro Campus, 24-32 Wigan Street, Wellington 6011 New Zealand

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community and community change, including immigration. In addition, public open spaces and their related policy and design approaches present an opportunity to help to create places that are socially sustainable and promote the values of cultural diversity. Public spaces are defined as social locations, such as streets, parks and local neighbourhoods, and are spaces where individuals or groups encounter and interact with one another. It is also an element of the built environment that may foster a sense of community by facilitating chance encounters between neighbours (Talen 2000, Low *et al.* 2005a). As noted by Gehl, people rely on public open spaces for social interaction and access and connection to the surrounding communities (Gehl 2011). Participatory planning and design provide a process for people to become actively involved, often by disseminating information to individuals or small groups who may have a vested interest or to the public more widely (Smith 1973). Creative participatory planning, when conducted around the development of public open spaces, can contribute to the place-making process, helping to fulfil the requirements of both the users and the space (Cilliers and Timmermans 2014). Society should not only acknowledge and maintain cultural differences but also work effectively to incorporate minority groups into cultural activities, dialogues and public spaces.

In the above situations, exploring how people from different ethnic groups in Aotearoa New Zealand can be fully integrated into the public open space is critical. Based on the hypothesis that a sense of community appears to be strongly associated with the presence of high-quality public open spaces in local neighbourhoods (Francis *et al.* 2012) and the need for collaboration with and inclusion of Indigenous communities in participatory planning processes (Low *et al.* 2005a), it is essential to develop a participatory planning process that can bring people from different ethnic groups in Aotearoa New Zealand and public open spaces consistently closer to each other.

In this context, the current study examines how community participation in the planning process engages community members with different ethnic groups and how this help to foster a sense of place and community. The activity of community participation is based on the principle that the environment works better if citizens are active and involved in its creation and management instead of being treated as passive consumers (Sanoff 2000). The study seeks to operationalise community participation processes within the communities that are home to people with different ethnic heritage. The research examines whether participation in the planning and/or design processes can encourage people-space engagement and usage of public open spaces and ultimately

enhance the sense of community for major ethnic groups in Aotearoa New Zealand (Figure 1).

Literature

Sense of community and participatory planning theories

From a sociological viewpoint, place is a unique spot in the universe; its physicality with people and investment of meaning and value makes a place meaningful (Gieryn 2000). Lynch also mentions that place is an environment that can provide meanings and associations for clustering and organisation. Such a meaning of place enhances every human activity and encourages the deposit of a memory trace (Lynch 1960). Then, a good relationship is created and developed through long-time connections between a person and place in a particular locality, which is described as sense of place (Lynch 1990).

Why search for the community? Firstly, community is always treated as a synonym for place and an essential aspect of the sense of place (National Academy of Sciences 2002). Moreover, *'people spend most of their time and meet most of their needs within local ecologies, and the community is the smallest form of society and the most comprehensive social unit one can experience first-hand'* (Wilkinson 1986, p. 3). In this study, we are focusing on sense of community or community as a form of social networks and effective relationships in order to establish community member's identity, cultivate their attachment to a place, and encourage a sense of place within those who are living there (Ellery and Ellery 2019).

In 1974, psychologist Seymour Sarason first introduced the concept of a psychological sense of community as *'the sense that one was part of a readily available, mutually supportive network of relationships and is one of the major bases for self-definition'* (Sarason 1974, p. 13). Building on this, McMillan and Chavis' definition of a sense of community is the most influential and the starting point for the research on the psychological sense of community. They defined the sense of community as a feeling that members have of belonging, a feeling that members matter to one another and to the group, and a shared faith that members' needs will be met through their commitment to being together (McMillan and Chavis 1986).

In 1969, Arnstein conceived that *'citizen participation is a categorical term for citizen power and citizens can induce significant social reform which enables them to share in the benefits of the affluent society'* (Arnstein 1969, p. 216). Citizen participation is not just for making the agreement, but about engaging people in meaningful interactions and purposive social lives (Sanoff 2021).

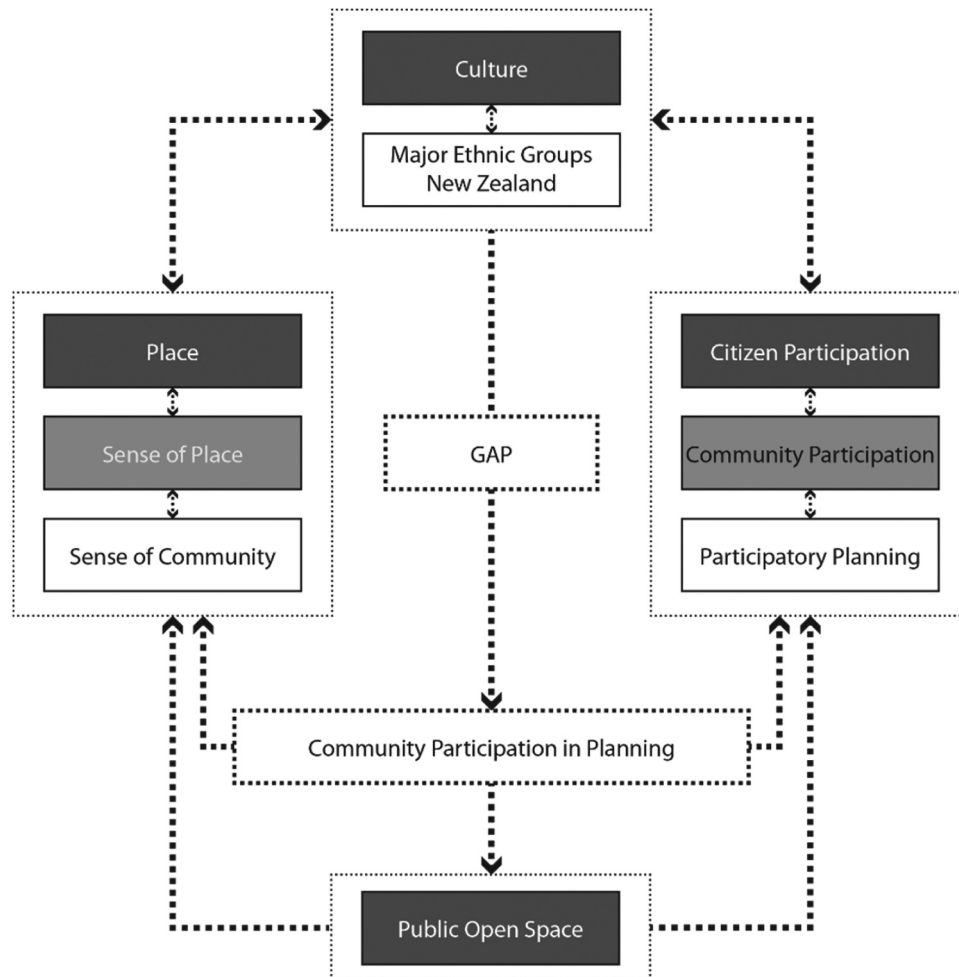


Figure 1. Gap and opportunity.

Community has been a never-fading theme in planning theory and practice (Hou and Kinoshita 2007). Its connection to planning dates to the development of regional planning theories at the turning point of the 20th century, when it was treated as an essential planning unit focused mainly on decentralisation (Hall 2014). Community participation in planning is centred on the principle that the community improves when its members are actively involved into the participation process of planning, rather than just being treated as the unrelated inhabitants living there (Sanoff 2006). And it can also be treated as strategies for including individuals or groups in the decision-making for planning and design (Morris 1996). Current approaches to community participation acknowledge that ordinary people should be included in the development process because it provides opportunities for them to be involved and share in the development process of communities (Sanoff 2021).

Major ethnic groups in New Zealand

The four major ethnic groups in Aotearoa New Zealand are considered in this research (Figure 2),

including New Zealand European, Māori, Chinese and Pasifika (Statistics New Zealand 2019). Each of them has a specific background and perspective.

Around 1300 AD, Māori as Polynesian settlers found their way from their native islands to the islands of Aotearoa. As the settlers set foot on the land, they developed their distinctive Māori culture and identity for more than 800 years, where the land represents its people and a strong sense of connectedness to place has allowed Māori to thrive in the rich endemic environment (Mein Smith 2012, Marques *et al.* 2018). The traditional Māori worldview acknowledges a natural order to the universe or a balance and that when part of this system shifts, the entire system goes out of balance. This world view is embedded with the diversities of life through connections with all living things as dependent on each other. Māori seek to understand the whole system (Harmsworth and Awatere 2013).

For New Zealand Europeans, the decisive moment for a remarkable change was in 1840, when the Treaty of Waitangi was signed, extending legal rights as citizens to British migrants. This initiated the immigration from Europe for the next century and beyond (King 2003). Western philosophy begins with immense faith in the human capacity to know

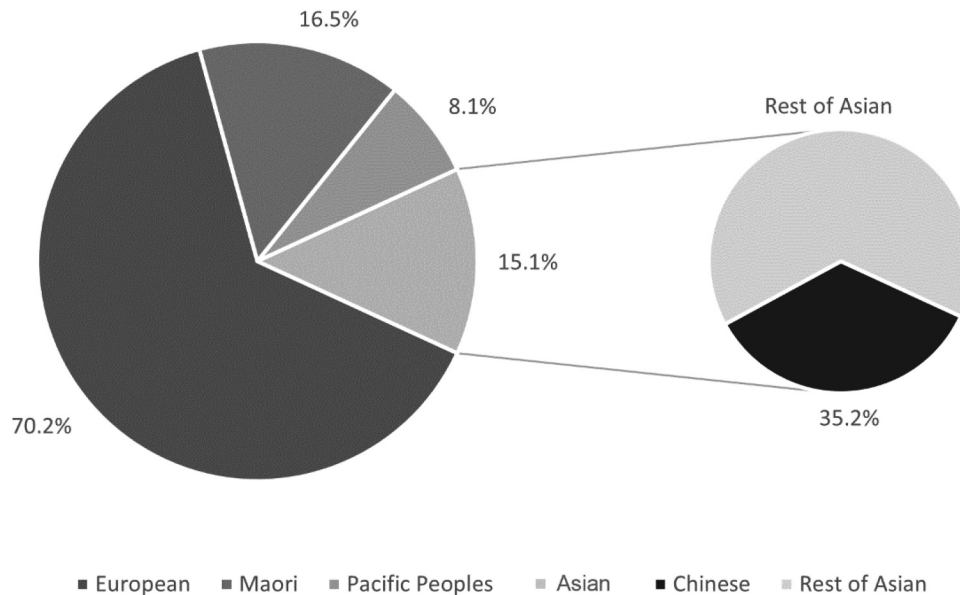


Figure 2. Major ethnic groups in Aotearoa New Zealand.

everything. In traditional western philosophy, the relationship between man and nature seems more linear and generally characterised by man being influenced by nature, reacting to nature, and then finding ways to tame elements of nature through technology and policy. This places humans outside natural constraints and empowers them to solve problems (Chen and Wu 2009).

As for Chinese, in 1865, the first record of Chinese immigrants to New Zealand was of a small group of gold miners from Canton (Chui 2008). Historically, the community in China was based on a patrilineal kinship network, where extended family lived proximately within a geographic area and cared for each other in times of need. Then, before 1978, China's urban residents lived in public housing provided by their workplaces. A sense of community is rooted in traditional Chinese collectivistic values with interpersonal harmony, social ties and kinship in the workplace community. Finally, housing reform launched nationwide after 1978 transformed the welfare-oriented housing system into a market-oriented system. Instead, a sense of community must be nurtured and collective efficacy needs to be instilled so that people will want to participate to collectively address their community needs and problems (Gaubatz 2008).

Concerning Pasifika, they left their homelands in search of a place where they hoped to find wellbeing, safety, acceptance by others, and a sense of belonging. The migration of people from the Pacific islands to Aotearoa New Zealand, and vice versa, continues (Manuela and Sibley 2014). From the perspective of Pasifika, aspects of identity and wellbeing are generally not viewed separately but as integral parts of the overall self, which is viewed

holistically, with various related components intertwined in a reciprocal relationship (Manuela and Sibley 2014). In addition, healthy social connections are vital to Pasifika's wellbeing and a sense of purpose. The relational spaces between Pacific peoples are essential for their sense of belonging in their Pasifika communities. It is the space in which NZ-born Pasifika form their cultural identities and find ways to feel accepted in their wider Pasifika communities (Mila 2012).

In summary, community participation for public open space planning can provide opportunities for potential interactions in decision making process so as to help stimulate sense of community. More importantly, these four New Zealand ethnic groups represent a diversity of community interests and needs, which participatory processes can respond to and draw out for representation in public space planning and design. This research grapples with the issue of how this can best be achieved in the context of this diverse cultural make-up in Aotearoa New Zealand.

Method

Human ethics approval

Use of an online survey was approved by the Victoria University of Wellington Human Ethics Committee.

Participants

The online survey, written to incorporate the Sense of Community Index, was conducted through the Qualtrics online platform and distributed intermittently in New Zealand via web-based channels during

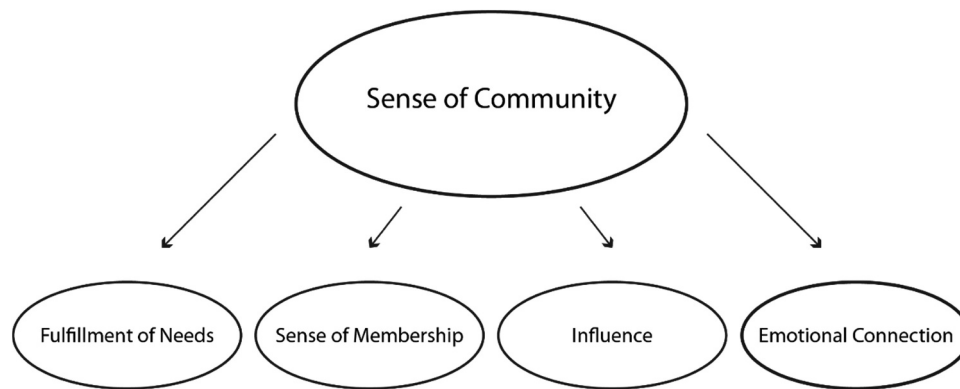


Figure 3. Sense of community four-factor model.

a nine-month period in 2020-21. A snowball sampling method was utilised, leading to 172 responses. When removing incomplete and invalid responses, we were left with 145 eligible responses to analyse.

Measures

Sense of community among local residents was examined and measured using the Sense of Community Index-2 (SCI-2). The SCI-2 is the most frequently used quantitative measure of a sense of community in the social sciences, which is based on the theory of sense of community presented by McMillan and Chavis that it was a perception with four elements: sense of membership, influence, fulfilment of needs, and a shared emotional connection (McMillan and Chavis 1986).

This 24-item instrument comprised four dimensions, including fulfilment of needs, sense of membership, influence, and emotional connection, with six items in each dimension (Figure 3). All questions were made in reference to the participants' own neighbourhoods. Participants gave their responses on a 4-point Likert scale, from 1 - strongly disagree to 4 - strongly agree (Chavis *et al.* 2008).

Analysis procedure

For this survey, the data were coded and analysed by using IBM SPSS Statistics 28.

The first step was to check the reliability of the sample in a Cronbach's Alpha test. After preparing a descriptive analysis of demography and community participation conditions, multiple detailed comparisons of means of sense of community index were carried out for the targeting ethnic groups. Finally, the analysis and discussion revolved around the key findings from the collected data, which is also relevant and foreshadows future research (Table 1).

Data analysis

Reliability analysis

Cronbach's Alpha value for SCI-2 in relation to its elements are listed in Table 2.

From the reliability value as Cronbach's Alpha shown in Table 2, the value for all element and variables in this sample are excellent, ranging from .895 to .911. This indicates that, for the sample of subjects in this survey, the data are highly acceptable for future analysis.

Table 1. Measurements and analysis methods.

Measurements	Reliability Analysis	Data Analysis Methods
<i>Sense of Community Index</i>		Cronbach's Alpha
<i>Sample Description (Age, Gender, Educational Background, Ethnicity)</i>		Descriptive Analysis
<i>Sense of Community Index</i>	(1) <i>Comparison of Means</i>	Multifactor ANOVA
	(2) <i>Comparison of Means</i>	Descriptive Analysis
	(3) <i>Comparison of Means</i>	Independent Sample T-test

Table 2. Reliability values for SCI-2.

Reliability	Cronbach's α	
	Number of elements	Cronbach Alpha values
<i>Fulfillment of Needs</i>	6	.911
<i>Sense of Membership</i>	6	.898
<i>Influence</i>	6	.895
<i>Shared Emotional Connection</i>	6	.904

Descriptive statistics

The demographic makeup of the sample, including gender, age, educational background and ethnicity, can be seen in Table 3. In the present study, the critical area of interest is ethnicity.

For ethnicity, among all participants in this sample, 85 were identified as New Zealand European, which represented 58.6% of the whole sample, 17 were identified as Māori, which took 11.7% of the entire sample, 21 were Chinese, which took 14.5%, 9 were Pasifika, which took 6.2%, and 13 were identified as others which took about 9%.

Moreover, this research mainly focuses on the major ethnic groups and does not address these other ethnicities in detail through interpretation and analysis. For each ethnic group, participants in the sample are further divided into two groups: people who participated in a participatory planning process and those who did not (Table 3).

Multifactor ANOVA analysis

The multifactor ANOVA analysis has been applied to the mean comparison of the subjects' sense of community index scores. The sense of community index is the outcome that can be measured. Whether or not a person has taken part in planning of a local open space, their ethnicity, age, gender and education are the five categorical variables, or independent variables in this multifactor ANOVA test.

Moreover, this multifactor ANOVA test is adopted to find out which independent variable mentioned above has a statistically significant impact on the level of the sense of community. A p value of less than .05 was required for significance.

As shown in Table 4, for all independent variables except 'whether or not participated', p values are considerably higher than .05, being in the range of .337 to .729. This means that there is a non-statistically significant trend on sense of community index. When compared to all other variables, the variable of whether or not a

Table 3. Demographic distribution of the sample.

Demographics	Participation	N = 145	
		Frequency (N)	Percentage (%)
Ethnicity			
NZ European	Took part	41	58.6%
	Did not take part	44	
Māori	Took part	4	11.7%
	Did not take part	13	
Chinese	Took part	9	14.5%
	Did not take part	12	
Pasifika	Took part	4	6.2%
	Did not take part	5	
Others	Took part	3	9.0%
	Did not take part	10	
Gender			
Male		69	47.6%
Female		73	50.3%
Others		3	2.1%
Age			
18-25		16	11%
26-35		20	13.8%
36-45		28	19.3%
46-55		25	17.2%
56-65		34	23.4%
Over 65		22	15.2%
Education			
Primary		2	1.4%
Secondary		17	11.7%
Professional		77	53.1%
Masters or Higher		49	33.8%
Participation			
Took part		61	42.1%
Did not take part		84	57.9%

Table 4. Multifactor ANOVA analysis for SCI-2.

Multifactor ANOVA Analysis					
Source	Sum of Squares	df	Mean Square	F	Sig.(p)
Whether or not participated	2795.626	1	2795.626	28.389	<.001
Ethnicity	200.949	4	50.237	.510	.729
Gender	341.159	3	113.720	1.155	.337
Age	335.563	5	67.113	.682	.640
Educational Background	237.627	3	79.209	.804	.498
Dependent Variable: Sense of Community Index					

person took part in an open space planning process has a statistically significant effect on the person's sense of community. Furthermore, this result from the ANOVA test helps us narrow down the range of independent variables and focus on comparisons inside this variable in the next stages of analysis.

General comparison of means

The independent variable of 'whether or not participated' is the focus for the next stage of analysis. As this research is focused on the four major ethnic groups in Aotearoa New Zealand, comparisons of the scores (mean) for sense of community and its four elements are conducted in relation to the respondent's ethnicity (Table 5).

As shown in Table 5, no matter which ethnic group people belonged to, the mean scores for the sense of community index and for each of the four separate elements are all higher for people who participated in community open space planning processes than the scores of those who did not participate.

On the other hand, merely relying on this simple and basic comparison of means is not convincing enough to help demonstrate the relationship between 'whether or not participated' and their ethnicity towards the sense of community index. An independent sample T-test is necessary to be adopted and utilised for the following part to help analyse this relationship.

Independent sample T-test analysis

For this test, the test variables are the scores (mean) of sense of community index. Moreover, for each ethnic

group, samples are divided into two groups: people who took part in the participatory planning process and those who did not, which will be the group variables for this test. Therefore, this independent sample T-test is used as another statistical method to help examine and compare whether or not there is a significant difference (at the significance level of p less than .05) in the mean sense of community index scores between people who took part in and those who did not.

As Table 6 shows, it is found that for SCI-2 by ethnicity, people who took part in are significantly higher than people who did not, with all Sig. 2-tailed values less than .05. In addition, for the separate ethnic groups and all groups together, there is a significant difference in the mean scores for SCI-2 between people who took part in and did not. This difference is further translated as people who participated in the participation process have a higher sense of community than those who did not.

This independent sample T-test examines the efficacy of community participation on sense of community index scores by analysing the differences in the separate ethnic groups and the differences in the whole sample targeting people who took part in and those who did not.

The data and analysis from the independent sample T-test results mentioned in this section suggest that participation in the design and planning process for a local open space had a significant effect and increased sense of community, no matter which ethnic group people belonged to (Figure 4). The result also supports the hypothesis in this research.

Table 5. Means of sense of community and its four elements by ethnicity.

Ethnicity		Means				
		Needs	Membership	Influence	Connection	SOC Index
NZ European	Took Part in	16.10	15.39	15.76	16.68	63.93
	Not Took Part in	11.89	10.75	10.91	12.02	45.57
Māori	Took Part in	15.50	15.75	15.75	15.25	62.25
	Not Took Part in	12.31	12.00	11.85	12.08	48.24
Chinese	Took Part in	15.44	15.11	15.78	17.11	63.44
	Not Took Part in	12.17	10.08	10.08	11.33	43.67
Pasifika	Took Part in	16.50	14.25	16.75	15.75	63.25
	Not Took Part in	11.60	11.20	10.80	10.80	44.40

Table 6. Independent sample T-test by ethnicity.

N=145	Independent Sample T-test						
	Levene's Test for Equality of Variances		T-test for Equality of Means				
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
NZEU	.304	.583	8.971	83	<.001	18.359	2.046
Māori	.003	.958	4.190	15	<.001	14.942	3.566
Chinese	.448	.511	6.580	19	<.001	19.778	3.006
Pasifika	.888	.377	11.762	7	<.001	18.850	1.603
All Groups	.307	.581	13.056	143	<.001	18.644	1.428

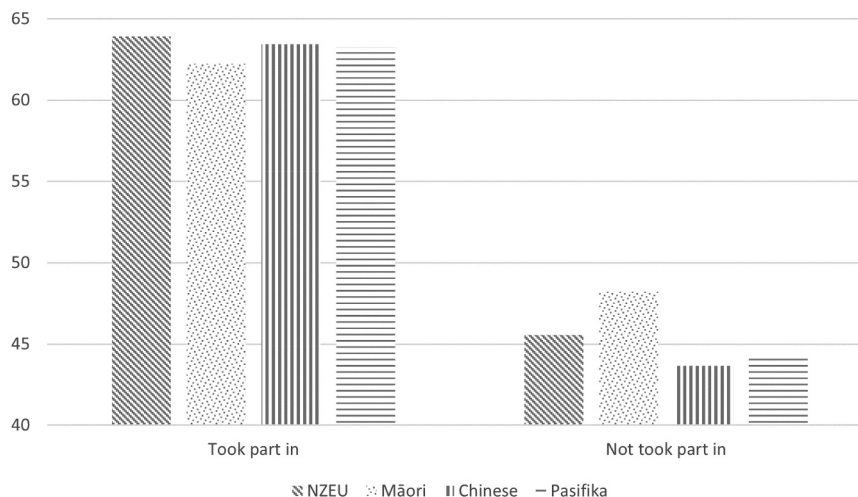


Figure 4. Between-group comparisons of mean SCL-2 scores.

Discussion

This study investigates the Sense of Community Index-2 scores for four New Zealand ethnic groups concerning their participation in community planning of public open spaces. The key findings from this research are summarised below.

In the context of Aotearoa New Zealand, the analysis provides strong evidence that people's sense of community is significantly higher for those who participated in the participatory planning process of community public open spaces, than for those who have not participated. It is consistent with the literature based on other contexts; that the residents of the focused communities developed with significant participatory planning have a stronger sense of community, which is attributed to the participatory planning process (Valle 2008). Similarly, it is consistent with the previous finding that involvement in more neighbouring activities (comprised of local residents' associations, community action groups and community planning) was significantly and positively associated with sense of community (Francis *et al.* 2012). Moreover, aligned with the previous study findings, each ethnic group of people has unique histories and world views. Understandably, these differences affect their sense of community and lead to differences in the level of sense of community amongst different ethnic groups (Kenyon and Carter 2011).

The findings from the first phase of research confirm the importance and contribution of participatory planning processes in the formation of positive sense of community amongst the four ethnic groups of interest. Moreover, there will be a challenge for planners and community leaders to find ways to include as many people as possible during these community participation processes without making them inefficient. For instance, from the demographic statistics in Table 3, for the targeting four ethnic groups, the number of community members who have participated in community open space

planning are all relatively lower than those who have not participated. At least based on the data collected in this research, these statistics points out the reality of insufficient numbers of community participation for the finished projects. The possible contributing factor would be the low effectiveness of recruitment or participation processes, leading the potential participants to be reluctant to participate.

Firstly, there may have been technical issues related to online participation, including the accessibility to the Internet and the availability of appropriate digital equipment. This may have affected participation by younger people as well as those who are older. According to the literature, some online options can be difficult for community members to access because of technical issues, meaning that the potential communication would be hampered. Furthermore, the global spread of COVID-19 and ensuing pandemic forced the survey and the discussions around community participation in the following stage to move from on-site to the online option, thereby exacerbating the possibility of community participation in relation to the young generation mentioned above. The pandemic also affected the ability to collect data from certain ethnic groups and hindered the proportionate representation of those groups in the sample.

Secondly, another possible impediment might have been raised from the specific platform or media for the recruitment process, which is not preferred or commonly used by the young generation, even though the actual recruitment flyers or information is posted on some well-known platforms, such as Facebook and Neighbourly (a local, community-based social media platform in New Zealand). A possible solution will be getting familiar with the online preference for different age groups, especially for the young generation, and then the revised online platform can be adjusted according to the exact age group in order to achieve the recruitment target.

On the other hand, this provides the platform and opportunity for this research to be extended into a second phase, where the intention is to explore and discover a series of community participation methods with each of the four ethnic groups, aiming to evaluate their effectiveness.

Conclusion

This research supports the notion that cultivating a deeper connection to community through participatory planning processes is a fundamental approach to involving citizens in decision-making and encouraging a higher sense of community across the four different ethnic groups we looked at. Inclusion of individuals from diverse ethnic groups in planning processes will help ensure that their voices, perspectives, and needs are recognised and considered. Such an inclusive approach will not only empower individuals but can also unite them by collective action in identifying and tackling community challenges and aspirations.

Moreover, this research encourages a high-quality participatory planning in local neighbourhoods, which is vital for enhancing the sense of community in different ethnic groups. The cultural exchange fosters greater understanding, appreciation, and respect for diverse cultures and backgrounds. By celebrating and valuing the contributions of different ethnic groups, participatory planning helps bridge cultural divides, reduces stereotypes, and strengthens social cohesion within the community.

Regarding this importance and the encouraging effect of a sense of community through participatory planning, future focus groups could be utilised to explore and discover the exact implementation strategies of participation processes for those ethnic groups to strengthen their sense of community.

Disclosure statement

No potential conflict of interest was reported by the author(s).

Notes on contributors

Yiwen Cui is a Lecturer and Researcher in Landscape Architecture at Victoria University of Wellington. His current research concerns about the cultural diversity, sense of community, and the community participation processes in the planning and design of public open space. Recognising the importance of involving local communities, he strives to identify and implement effective strategies that enable active participation and co-creation, and promote a higher sense of community. By understanding the specific needs, values, and aspirations of different ethnic groups, he seeks to bridge

the gaps, and ensures their voices are heard and their cultural identities are celebrated.

Morten Gjerde is an Associate Professor at Norwegian University of Science & Technology. He is also a practicing architect and urban designer. From this perspective, he views the built environment holistically, across space and time. Details and discrete development projects should connect with and reinforce ideas at progressively larger scales, up to that of the city. In this area of his work, he is concerned with the way individual projects, often undertaken by private interests, can be managed to meet the needs of the project sponsor as well as to contribute to wider social aims.

Bruno Marques is the Associate Dean for Academic Development and Senior Lecturer in Landscape Architecture at Victoria University of Wellington, Faculty of Architecture and Design Innovation. His main research interests relate to the integration of Indigenous methods in participatory design and place-making in landscape rehabilitation and ecosystem services. His work is recognised for the implementation of community-based participatory design approaches and their connection to landscape design and planning. The research- and practice-based work involves collaborative interdisciplinary approaches (e.g., architecture, urban design, geography, industrial design, environmental psychology, physiotherapy) to objectively intervening on social, cultural and physical design outcomes.

ORCID

Yiwen Cui  <http://orcid.org/0000-0002-2243-9714>

Morten Gjerde  <http://orcid.org/0000-0001-7317-6320>

Bruno Marques  <http://orcid.org/0000-0002-4761-8225>

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