VISION

BARRIERS

OUR MULTICULTURAL FUTURE

New Zealanders talk about multiculturalism

Report of a series of workshops Feb-June 2015

About this report

This report was commissioned by Multicultural New Zealand assisted by a grant from the New Zealand National Commission for UNESCO. It is based on the outcomes of 34 workshops involving 581 participants throughout New Zealand in February-June 2015. Former Race Relations Commissioner Joris de Bres conducted the workshops and wrote the report. Its purpose is to provide a starting point for developing a national action plan for multiculturalism and multilingualism in dialogue with government and community organisations.

About Multicultural New Zealand

Multicultural New Zealand is the New Zealand Federation of Multicultural Councils. It consists of 18 regional councils from Auckland to Invercargill offering a range of community services and has national councils for youth, women, seniors and business. It offers a collective voice for ethnic, migrant and refugee communities to inform and advise government, organisations and the general public on multicultural policy and practice. For further information visit the website www.multiculturalnz.org.nz or follow Multicultural New Zealand on Facebook.

About the NZ National Commission for UNESCO

UNESCO is the United Nations Educational, Scientific and Cultural Organisation, a specialised agency of the United Nations that contributes to the promotion of peace, human development and intercultural dialogue through education, the sciences (natural and social), culture, communication and information. The NZ National Commission is mandated to provide expert advice to the New Zealand Government and UNESCO on relevant issues. It carries out activities in support of UNESCO in New Zealand and has a small contestable fund to support projects that contribute to its mandate. For more information visit the website www.unesco.org.nz or follow the New Zealand National Commission (UNESCO) on Facebook.

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Introduction

New Zealand is a country of many ethnicities, cultures and beliefs. In that sense it is already a multi-ethnic and multicultural society. The latest forecasts from Statistics New Zealand[1] predict that in 2038 – twenty five years from the most recent Census and just two years before the bicentenary of the signing of the Treaty of Waitangi – 20 per cent of New Zealanders will be Māori, 21 per cent will be Asian, 11 per cent will be Pacific and 66 per cent will be Pākekā[2]. Statistics New Zealand further notes that the Māori, Pacific and Asian populations will continue to grow faster than the average beyond that date and further increase their proportion of the overall population.

Alexis LewGor, President
Multicultural New Zealand

The question is therefore not whether we want to have a multicultural society but how we can make it work best for all New Zealanders and what we need to do to achieve that.

Multicultural New Zealand (the NZ Federation of Multicultural Councils) is a collective voice for ethnic, migrant and refugee communities. We have long seen the need for further measures to reflect the changing demographics of our society while recognising the continued importance of the Treaty of Waitangi and the rights of Māori as the indigenous people. We have developed and promoted the idea of Treaty-based multiculturalism. More recently we have proposed a strategic action plan for multiculturalism and multilingualism. This is not envisaged as a plan for Multicultural New Zealand itself but rather one that can be embraced and implemented by government and non-government organisations and communities generally.

As a first step in developing such a plan we initiated a project in 2014 with funding from the New Zealand National Commission for UNESCO to develop a vision for a successful multicultural society and to identify the barriers to achieving it. Former Race Relations Commissioner Joris de Bres agreed to deliver the project by facilitating workshops of people engaged with diverse communities throughout New Zealand. From February to June 2015 thirty four such workshops were held from Auckland to Invercargill attended by 581 people.

This report summarises the outcomes of these workshops, identifies key issues and provides a basis for a further round of discussion to generate practical actions for the proposed strategic plan.

We are grateful to the New Zealand National Commission for UNESCO for funding the project, to Joris de Bres for delivering it and to all those who organised workshops and contributed their ideas. We plan to consult further in the coming year on what actions need to be taken to achieve the vision of and overcome the barriers to a successful multicultural society in New Zealand identified in this report.

1. Statistics New Zealand (2015), *National Ethnic Population Projections 2013 (base) – 2038*
2. Note that this adds up to more than 100 per cent because people can identify with more than one ethnicity.

Acknowledgements

Joris de Bres, facilitator

My thanks to all those who contributed to this project, including Elizabeth Rose, Secretary General and Ian McKinnon, Chair, New Zealand National Commission for UNESCO; Multicultural New Zealand Executive, Alexis LewGor, Arish Naresh, Anita Mansell, Marie Johnstone, Priyani de Silva-Currie; Multicultural New Zealand Executive Director Tayo Agunlejika and Accounts Manager Ling Xu.

Workshop organisers: George Patena (Christchurch City Council), Dani Jurgeleit (Tauranga City Council), Alexis LewGor (Multicultural New Zealand), Vijeshwar Prasad (Rangitikei-Whanganui Multicultural Council), Sue Hori Te Pa (Local Government New Zealand Zone 3), Riki Welsh (Pacific Youth Leadership and Transformation Council), Ravindran Annamalai (Wellington Multicultural Council), Roger Earp (Roskill Community Network), Jovi Abellanosa (Hamilton City Council), Austin Kim (Auckland Council), Professor Colleen Ward and Maree Kibblewhite (VUW Centre for Applied Cross-cultural Research), Inspector Rakesh Naidoo (NZ Police),

Helen Algar (Waitaki District Council), Alan Shanks (Dunedin Council of Social Services), Angela Pardo (Southland Multicultural Council), Erica Herron (Upper Hutt City Library), Baljit Singh (Waitakere Ethnic Board), Hon Phil Goff (Parliament), Claire Giraud (Local Government New Zealand Zones 1 and 2), Bev Watson (Baha'i Community), Bridget Thompson (Nelson Multicultural Council), Surinder Tandon (Christchurch Multicultural Council), Karin Mackill (Tairāwhiti Multicultural Council), Hongwei Jia, Elizabeth Weinberg, Som Fields and Jessica Williamson (VUW Centre for Applied Cross-cultural Research), Denise Roche (Parliament), Louisa Wall (Manukau and Manurewa), Sucharita Varma (Sahaayta Counselling and Social Support), Robert Solomone (Alfriston College), Hon Su'a William Sio (Mangere) and Margaret Western (Marlborough Migrant Centre).

Thank you also to the many people who offered advice along the way and those who reviewed the summaries and provided suggestions for a framework for the analysis.

Methodology

An offer to run the workshops was distributed in February 2015 to the 18 regional multicultural councils affiliated to Multicultural New Zealand and to all city, district and regional councils via Local Government New Zealand. The take-up of this offer was sufficient to provide the bulk of the programme of workshops over the following four months (February-June). Additional offers were made to strategic partners of Multicultural New Zealand including the NZ Police, the Victoria University Centre for Cross-cultural Research and the New Zealand Baha'i Community (Race Unity Youth Conference).

Approaches were made to a number of other organisations to extend coverage to areas or communities not already reached. Some participants requested another workshop for their own group. Local organisers arranged and publicised the workshops and attendance ranged from six to 46. Thirty four workshops were held in all and a total of 581 people participated. There were significantly more women than men. Participants included members of local multicultural councils, local government and other community workers, educators, young people, members of Pākehā, Māori, Pacific, Asian and other ethnic communities, Members of Parliament, mayors, councillors, council chief executives, academics and public servants. Most participants were actively engaged with multicultural communities so while they would not be considered representative of New Zealanders as a whole they brought their personal experience of working with a wide range of communities to the process.

The workshops were programmed to last one hour. Where there were more than 12 participants they were divided into groups of up to 12 persons with volunteer facilitators. Facilitators were asked to ensure that everyone contributed their views on two questions (by going round the circle twice). To ensure focus, participants were asked to complete the following sentences in turn: "An aspect of a successful multicultural society is …" and "A barrier to the achievement of a successful multicultural society is…" Further contributions and discussion were encouraged after everyone had made an initial contribution to each question. Facilitators took notes and sought clarification where necessary. Where there was more than one group, facilitators reported back to the whole workshop at the end of the group discussion. Participants were very positive about the workshops and in many cases continued the discussion beyond the time allocated. After one workshop with graduate students at Victoria University's Centre for Applied Cross-cultural Research four of the students conducted their own two workshops using the same template.

A summary of the discussion at each workshop was prepared and sent to participants generally within a few days. Feedback was incorporated into the summaries. Participants were advised that the summaries would be published as part of the final report.

The summaries formed the data used for the analysis. A number of reviewers were given the data to provide feedback and suggest a possible framework. Once the latter had been determined all the data was reorganised under the main headings so that everything could be considered in the final report.

Overview

The summaries of the 34 workshops that were held around New Zealand provide a rich resource of observations and ideas about our multicultural future. A striking feature is the degree of agreement about the key issues across so many different groups and forums although each had its own flavour and there were some issues that were contentious. It is impossible to include all the views expressed in the analysis which forms the first part of this report but the full resource is made available in the second part by publishing the summaries of all 34 workshops. By this means the voices of all participants are more fully acknowledged.

The report groups the visions of and barriers to a successful multicultural society under five headings.

The first is the Treaty of Waitangi and multiculturalism. There was widespread acknowledgment of the Treaty's importance but also some concern that multiculturalism might subsume biculturalism and that the role of Māori as tangata whenua and the rights and responsibilities guaranteed by the Treaty must be carried forward into a multicultural society. There is a need for ongoing discussion as to how this can be achieved and the recommendations concerning the Treaty made by the Constitutional Advisory Panel in 2013 (and not as yet addressed by government) provide a basis for ongoing discussion about this[3].

The next section is about individuals – their personal values, feelings and skills and the negative things they do to or experience from others. Many participants identified the persistence of racism, discrimination and intolerance (and their various manifestations) within our community as key barriers to overcome. Education of our young people from early childhood through school was seen as an important means of fostering positive values and behaviours. While the early childhood curriculum (Te Whāriki) and the New Zealand Curriculum for schools emphasise the principle of cultural diversity the Education Review Office has noted that it has not been well implemented in schools[4].

The third section is about communities – the key attributes of a successful multicultural community, the vision of a cultural mosaic rather than one dominant and many subservient cultures, opportunities and spaces for people to practice and share their cultures, integration into the wider community and building community capability. Local government is a key player in this area alongside central government.

The fourth section is about institutions – government, the judiciary, public services and the media (the fourth estate). It considers law and policy, human rights and equal opportunities, participation in decision making and the accessibility of public services. It raises the question of whether there should be special legislation to underpin and promote a successful multicultural society, the need for policies such as a multicultural policy, a national languages policy and a community languages framework, ensuring human rights and equal opportunities, addressing structural discrimination in public sector organisations, ensuring equal access to services and encouraging the media to better represent and reflect the diversity of society. An early opportunity to address the issue of unequal representation in decision making bodies is the upcoming election for school boards of trustees and local government in 2016.

The final section is about newcomers. Although the previous sections apply equally to them they are addressed separately precisely because they are newcomers to New Zealand and the settlement journey has its own particular opportunities and challenges. The main issues identified here are the adequacy or otherwise of migrant orientation and settlement support and the difficulty of obtaining work commensurate with qualifications and experience.

This process was about identifying a vision for a successful multicultural society and the barriers to achieving it. It did not seek to provide solutions but offers a basis for discussion about these and identifies five areas within which actions might be considered. Some interim priorities are however suggested here:

1. **The Treaty:** implementing the recommendations already made by the Constitutional Advisory Panel concerning the Treaty.

2. **Individuals:** engaging the education community on how best to deliver the principle of cultural diversity in practice in early childhood centres and schools.

3. **Communities:** strengthening community capability for cultural diversity.

4. **Institutions:** encouraging public sector organisations to address structural discrimination, developing a national languages policy and community languages framework and encouraging efforts to increase the diversity of school trustees and local government in the 2016 elections.

5. **Newcomers:** developing an orientation process for new migrants, increasing support for non-government organisations that provide settlement support and addressing difficulties in skilled migrants finding appropriate employment.

Multicultural New Zealand will pursue these priorities and encourage further discussion about a strategic action plan for multiculturalism and multilingualism in the coming year. Feedback and engagement on this report are welcomed as part of this process.

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3. Constitutional Advisory Panel (2013), *New Zealand's Constitution, A Report on a Conversation.* The Panel recommended among other things that the Government develop a Treaty education strategy and a process to develop a range of options for the future role of the Treaty.
4. Education Review Office (2012), *The New Zealand Curriculum Principles: Foundations for Curriculum Decision-Making.* ERO observed that "the limited evidence of this curriculum principle at both school level and in classrooms is of concern as the diversity of New Zealand society and schools grows."

The Treaty and multiculturalism

THE TREATY AS FOUNDATION

The vision that emerges from the workshops is that the Treaty of Waitangi is central to our understanding of ourselves as a nation. It provides the history, context and foundation for multiculturalism and this is reflected in law and policy. The relationships it established are seen as an essential part of our multicultural society. The Treaty is acknowledged, understood and celebrated, taught in our schools and explained to new migrants. It affirms the indigenous rights of Māori, which are recognised and respected. The role of Māori as tangata whenua is acknowledged. Te reo Māori and tikanga Māori are embraced as central to our national identity.

THE JOURNEY FROM BICULTURALISM TO MULTICULTURALISM

The development of a successful multicultural society is seen as a journey, building on the unique but unfinished New Zealand narrative of Māori and Pākehā working out a fair and just bicultural relationship and taking into account the ever changing demographics of communities. Strong positive relationships are forged between Māori and Pākehā, Pacific, Asian and other ethnic groups and new migrants settling in New Zealand.

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Participants noted that there continues to be widespread ignorance about the history and meaning of the Treaty and the relationship it preserves between Māori and the Crown. Minority ethnic communities, especially new migrants, are uncertain about their place in relation to the Treaty alongside Māori and Pākehā. As the diversity of New Zealand increases and Asian peoples become a significant proportion of the population there are questions as to what the Treaty will mean for these new groups in the future.

There is a lack of recognition of the status of Māori as the indigenous people of New Zealand and what that entails, a lack of knowledge of te reo Māori, tikanga Māori and the impacts of colonisation and a lack of engagement with Māori. There continues to be Pākehā racism towards Māori and a view persists that democracy means majority rule without the need to make provision for indigenous or minority rights. Some of this prejudice can be replicated within ethnic communities. There are fears that Māori will be subsumed as a minority and further marginalised in a multicultural society.

There are perceived tensions between the concepts of biculturalism and multiculturalism. Some argue that many issues of biculturalism remain unresolved and that these need to be addressed before we progress to multiculturalism. A more common view amongst participants was that they are not in opposition and that as expressed in one group "we can be both, recognising the Treaty and indigenous rights in a multicultural context."

As noted in another group: "Establishing a bicultural foundation has been difficult – Māori and Pākehā are still sorting out past and current issues – so we know it is going to be hard and take time to establish a fully successful multicultural society."

Individuals

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VALUES

Important personal values identified by participants for a successful multicultural society were non-discrimination, tolerance, acceptance, understanding, respect, curiosity, honesty, empathy, awareness of one's own as well as other cultures, being open to change and new ideas, welcoming newcomers, manaakitanga and whanaungatanga, valuing difference and being prepared to make compromises and adjustments to resolve cultural conflicts.

FEELINGS

Participants noted that in a successful multicultural society people feel safe, comfortable in their own skin, proud and confident in their own identity and free to practice their culture, language and religion. Everyone feels they belong and are able to participate in the community on an equal footing. They are relaxed about living in a diverse community and feel comfortable and confident in different cultural contexts. As well as their heritage identities, people feel a shared identity as New Zealanders.

SKILLS

Two key skills identified as important for a multicultural society were language and cultural competence. A society was envisaged in which being able to speak two or more languages is the norm, and people take the trouble to understand different accents, pronounce names correctly and speak in a manner that people whose first language is not English will understand. People are culturally competent – they have a good knowledge and understanding of other cultures, are able to communicate with people of different cultures and respect and accommodate cultural differences.

BARRIERS

Barriers identified included the persistence of negative attitudes such as racism, xenophobia, prejudice, intolerance, and closed-mindedness. Minorities continue to experience discrimination on the grounds of the colour of their skin, their language, religion, accent, dress and national or ethnic origin and are subjected to mocking, labels and stereotypes.

There can be a lack of exposure to other cultures, a lack of appetite for cultural diversity and an unwillingness to engage in meaningful dialogue or to understand different perspectives. Some simply don't care about other cultures or even about their own. Others can be rigid about their cultures and want to hold on to practices that are inconsistent with current perceptions of inclusion and equality.

Negative feelings noted by participants included a range of fears – of difference, of the unknown, of change, of loss of identity, culture and power and of other cultures taking over. People can feel awkward or be afraid of causing offense. Migrants may lack confidence to engage with others, be afraid to ask questions because of bad experiences or fear conflict if they assert themselves.

Participants noted that New Zealand continues to be predominantly monolingual and monocultural. Pākehā are often unaware of how dominant, pervasive and privileged their culture continues to be. There are a range of communication problems – intolerance of other languages and accents, not understanding accents, talking too fast, mispronouncing names, cultural insensitivity, a lack of cultural awareness and a lack of confidence in engaging with others from different cultural backgrounds. Lack of English language proficiency was seen as a major barrier and access to ESOL (English for speakers of other languages) as insufficient.

EDUCATION AS ONE OF THE DRIVERS OF CHANGE

Education was seen as one of the key drivers of a successful multicultural society. While participants referred to opportunities for adults to acquire greater knowledge and skills (through the media, public awareness campaigns, multicultural events and educational opportunities) and to the role of families in value formation and cultural maintenance, there was a consistent emphasis on the importance of schools in equipping children from a very young age with the values, knowledge and skills for life in a multicultural society, training the teachers to undertake this task with sensitivity and skill and creating a school environment that is safe, inclusive and affirming of children from all ethnicities, cultures and beliefs. It was widely felt that the education system does not meet these expectations as well as it could.

VALUES

Participants specifically identified values that should form part of children's education for a multicultural society. These were tolerance, understanding and respect for diverse cultures, beliefs, languages and accents, open-mindedness and curiosity, pride in themselves and their own identity, non-discrimination, inclusion and a recognition of shared values and aspirations across cultures and beliefs. Both the content of the curriculum and the environment of the school should reflect these values.

Participants felt that there was a need for a greater emphasis on these values in the education system in order to counter the prejudice, stereotypes and ignorance of other cultures that children may have inherited from their families and to ensure that children are safe from bullying and ridicule, interact positively with one another and do not become segregated into their own groups.

KNOWLEDGE

Ignorance was widely identified as one of the greatest barriers to a successful multicultural society and the role of the education system was seen as vital in imparting cultural literacy and knowledge. Such knowledge includes the history of New Zealand, its peoples and places, te ao Māori, the Treaty of Waitangi, the impacts of colonisation, and different societies, cultures, religions and world views.

Participants strongly felt that the education system did not at present place sufficient emphasis on these subjects and that without adequate information and knowledge we cannot expect to nurture a more collaborative, respectful and inclusive society.

SKILLS: CULTURAL COMPETENCE AND LANGUAGES

Participants frequently referred to the need for the education system to give children the skills they require for life in a multicultural society. Key skills identified were cultural competence and language.

Cultural competence includes the ability to live in, appreciate and contribute to our multicultural society, understand and be sensitive to people of different cultures and beliefs, to engage and interact positively with them and to build intercultural understanding. At a broader level it contributes to global competence, having the skill set to engage internationally.

The importance of learning Māori, Pacific and other community languages from early childhood through to primary and secondary schools was highlighted by many participants. Reasons included support for parents and children who wished to maintain their own first languages, affirmation of children who speak more than one language, the benefits of gaining access to other cultures through their languages and developing bi-lingual and multilingual skills for social and international communication. There was considerable support for all children to be taught te reo Māori as well as English, for all children to learn two or more languages and for there to be more opportunities for bi-lingual education.

There was widespread concern that learning languages other than English was not given a high priority despite the demonstrable benefits for a successful multicultural society.

CELEBRATION AND AFFIRMATION

Participants felt that early childhood centres and schools should affirm and celebrate the cultural diversity of their children, encourage pride in their diverse languages, cultures and identities and support cultural maintenance and intercultural understanding. They noted the need to recognise the difficulties that children can face living in two different cultures at home and at school.

TEACHER TRAINING AND PROFESSIONAL DEVELOPMENT

It was noted that a prerequisite for children to acquire the above values, knowledge and skills is for teachers to be culturally competent. Teachers need both the skills and the commitment to deliver a curriculum and a school environment that values and affirms the diverse cultures and languages of their students and encourages intercultural understanding and respect.

One group observed that "teachers can lock or unlock the engagement of children in education but don't necessarily have the background or interest to make the effort to make the children of different ethnicities and cultures feel comfortable and valued. As a result children can be disempowered and impeded in their identity formation and become disengaged from education, and disadvantage is perpetuated."

Communities

KEY ATTRIBUTES

Key attributes of successful multicultural communities identified by participants were peace, harmony, safety, inclusion, integration, the absence of racism and discrimination, the acceptance of difference and the celebration of cultural diversity. Other qualities were neighbourliness, mutual support and cooperation, strong bonds within and between different communities and a shared sense of belonging and identity.

A MOSAIC OF DIFFERENT CULTURES

Participants saw multicultural communities as places with an exciting array of colours, foods, clothing, traditions, languages, and religion where the mainstream is not the culture of any single group but rather a cultural mosaic with all people enjoying an equal cultural citizenship. Diverse communities are supported in maintaining, celebrating and sharing their languages and cultures and major cultural events and occasions are widely acknowledged, enjoyed and celebrated by the community as a whole.

OPPORTUNITIES AND SPACES

The existence of good spaces and opportunities for people of different cultures and beliefs to intermingle and interact was a common theme. This includes the opportunity to share in the many and varied cultural and religious days and festivals, cultural performances, language weeks and multicultural events such as Auckland's Polyfest and other major multicultural festivals in cities and towns around the country. Community markets offer diverse foods and cultural products. Shared community projects are another opportunity. Members of ethnic communities expressed the desire to have more chances to interact with Māori as the tangata whenua, for example at local marae.

INTEGRATION

Participants recognised the importance of the integration of ethnic groups into the wider community while maintaining their own distinctive cultures. As one group envisioned it: "People are enabled to integrate into society as a whole while retaining their own culture, to engage with other communities, and to learn from each other. There is a continuous dialogue between people of different cultures and beliefs. Diverse groups do not merely co-exist but genuinely live together." Some stressed the importance of geographical as well as social integration with people living in neighbourhoods that are culturally diverse.

COMMUNITY CAPABILITY

Community capability was seen as a key ingredient in a successful multicultural society. The vison is that organisations serving and representing ethnic, migrant and refugee communities have the resources, capacity and capability to serve and represent their communities. This includes the maintenance of their languages and cultures, engaging with the wider community, helping newcomers, fostering intercultural understanding and meeting the needs of and giving effective voice to the concerns of their community members.

BARRIERS

Many barriers were identified by participants. They include minority groups experiencing racism, prejudice, discrimination, religious intolerance and exclusion.

The public voice of ethnic, migrant and refugee communities was seen as weak. The reasons for this ranged from not wanting to cause a fuss, being afraid of causing offence, not being listened to or given space to speak, lacking the confidence to participate or lacking money or time for advocacy. Sometimes there is also a lack of mandated leadership within communities and a lack of support for people who do speak out. Conflicts exist within as well as between communities and competition for very limited resources can hamper cooperation between community organisations. Funding is a major issue for communities wanting to maintain their own language and culture and for organisations seeking to help newcomers and promote intercultural understanding and cooperation. There is insufficient communication and collaboration between different communities.

Participants noted that sometimes communities do not want to integrate into the wider society, preferring to remain in their own group. They may work to maintain and strengthen their own culture but not necessarily be interested in intercultural or multicultural activities. Conversely there can be pressure to assimilate to the majority culture rather than to integrate and this can particularly affect children. People of the majority culture have no need for acceptance because they have established networks and influence.

There were mixed views on the development of suburbs with concentrations of particular ethnic groups with some seeing it as reducing everyday engagement with other cultures and others as resulting from a natural desire to be amongst one's own or simply as a consequence of economic inequalities.

There was a view that community leaders talked the talk of a multicultural society but didn't walk it and that local government needed to do more to support, engage with and involve minority ethnic communities and to actively promote and foster cultural diversity and equal opportunities.

Institutions

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PARLIAMENT, PUBLIC BODIES AND THE MEDIA

Participants identified many issues relating to institutions, which are here taken to include Parliament, the judiciary, the public service and the "fourth estate" – the media. The vision that emerges is that the law and government policy provide a framework for a successful multicultural society, all ethnic minorities are fairly represented in democratic decision making bodies and the judiciary, public services are equally accessible to people from different ethnic, cultural and religious groups and all people are enabled to enjoy their basic human rights.

THE LAW AND POLICY

Participants saw the law as creating the framework for a multicultural society, providing a definition of what multiculturalism means in the New Zealand context (including the Treaty of Waitangi), setting out core values and principles, recognising cultures, languages and beliefs and establishing appropriate government infrastructure and requirements for cultural capability, cultural accommodation and accessibility in the delivery of public services.

Language policy was identified as a major issue, including official recognition of Pacific and other community languages in addition to te reo Māori and NZ Sign, the promotion of multilingualism and support for families, communities, and education providers to teach and maintain heritage languages. Provision should be made for interpreting and translation services for people who need them and for information about public services to be available in different languages.

The need for active government support for multiculturalism was also emphasised, including promotion of the benefits of cultural diversity, support for communities maintaining and sharing their languages, arts and cultures, acknowledgment of cultural festivals and encouragement of intercultural and interfaith engagement and cooperation.

HUMAN RIGHTS AND EQUAL OPPORTUNITIES

Participants frequently noted that although human rights and equal opportunities for all are affirmed by law, significant social and economic inequalities are experienced by minority ethnic groups and these threaten to undermine harmonious relations and limit cultural interaction. The vision was of a society in which people of diverse cultures, live, work, succeed, participate, are safe, housed, educated and cared for and able to freely practice their language, culture and religion within a framework of universal human rights supported by legislation and policy. Where there are conflicts of cultural practices or values these are resolved by reference to human rights.

DECISION MAKING

Participants saw representation and participation of all ethnic groups in decision making bodies or "seats at the table" as a vital ingredient in a successful multicultural society. Such bodies include Parliament, the judiciary, government departments, local councils, district health boards and school boards of trustees as well as sports, cultural and community organisations and businesses.

PUBLIC SERVICES

Participants placed great importance on the equal accessibility of public services to people of all ethnicities, cultures and beliefs. This requires public agencies to be culturally competent, reflect in their staff the diversity of the communities they serve and be sensitive and responsive to the differing needs and practices of diverse cultural and religious groups. Information about services should be available in different languages and in plain English and interpreters should be freely available when required.

MEDIA

Participants saw the media as having the potential to be a powerful contributor to a successful multicultural society. The vision is simply that the mainstream media fairly reflect and represent the diversity of society in both staff and content and enable a positive discourse about multiculturalism.

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Participants felt the government did not pay sufficient attention to cultural diversity and that policies and practices needed updating to take account of the demographic changes that have taken place. Both the benefits and the challenges of a multicultural society are underestimated and insufficiently examined and researched. The evolving process of increasing cultural diversity requires more careful management. There can be a failure to address difficult issues of cultural difference. There are tensions between cultural and traditional practices on the one hand and democratic features of our existing society on the other, e.g. in relation to human rights, gender roles and the treatment of women that require mutual understanding, compromise and accommodation (which is not easy).
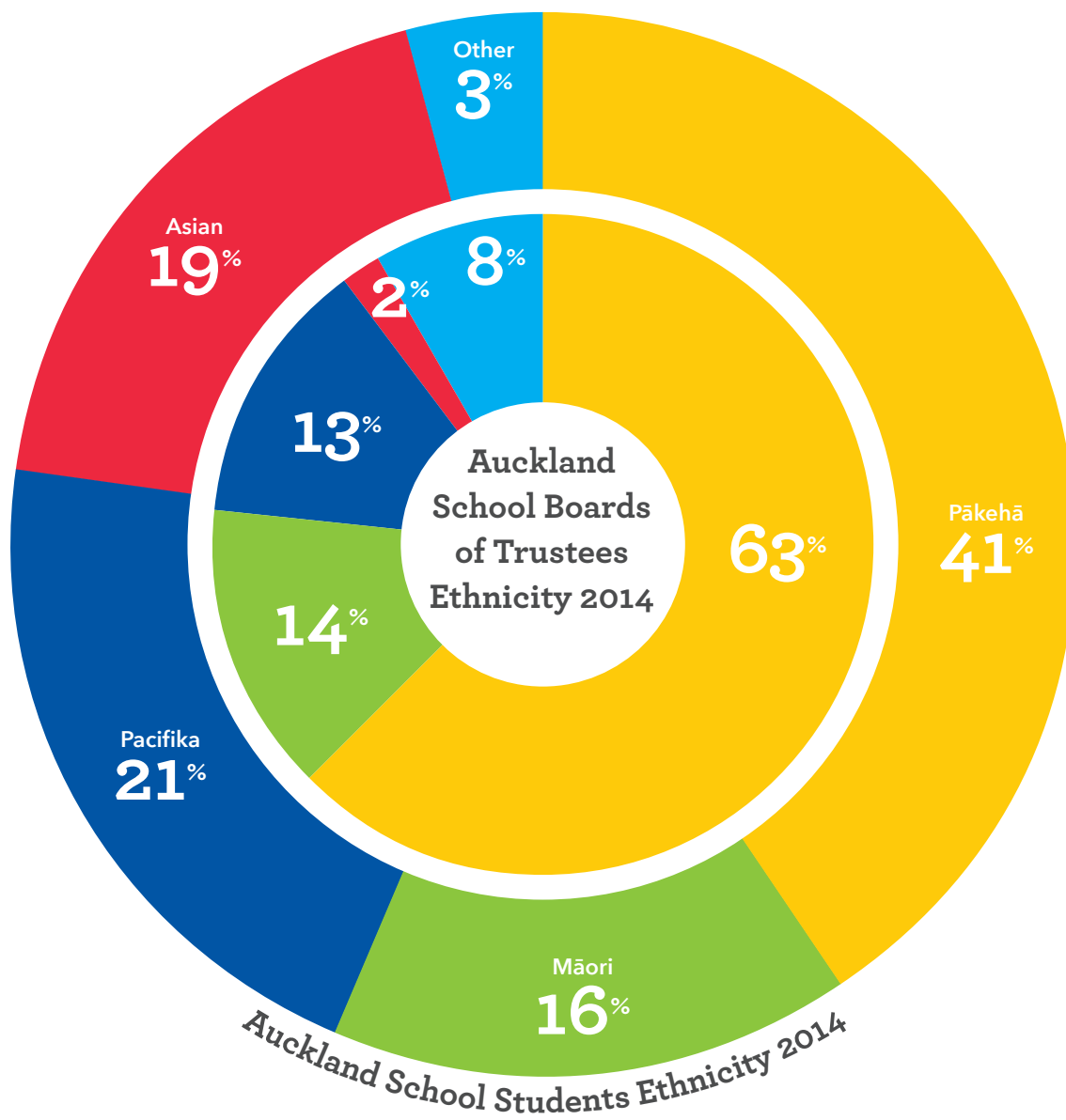
Participants noted that there are inequalities in power, resources, income and access to information and services and that these often occur along racial lines. There is discrimination in employment, and unemployment of young people is disproportionately high. People at the bottom of the pile economically and socially don't have the chance to participate on an equal basis and can feel marginalised and disaffected. As one group noted: "Struggling for the basics, poverty, unemployment, low pay and poor housing make it hard to understand and engage with others or to advance to all levels of society."

It was noted that at present Māori, Pacific and other ethnic minority groups are seriously under-represented on decision-making bodies. As one group said, "The diversity of the population is not reflected in the governance of society." When people from minority ethnic groups stand for election they often fail "because the majority votes for their own" and there is insufficient commitment by government, councils and other bodies to take effective measures to increase representation.

It was noted that many public institutions continue to demonstrate unconscious structural discrimination or institutional racism. They remain predominantly monocultural in their recruitment practices, systems, policy development, workplace culture and the way they deal with their diverse clients. They do not possess the necessary cultural capability to develop policies and practices that would enable them to serve all people equally. As one group noted, they can be in "denial that there are any problems, place them in the too hard basket and shut them out by a focus on business as usual". There is insufficient engagement with diverse ethnic communities and a lack of information in languages other than English.

There was a widespread view among participants that the media, and especially (but not only) talkback radio, reinforce prejudice, stereotypes and racism through their representation of minority communities. Differences were seen in the degree and manner in which different groups are reported in the media and the different levels of influence they wield. Pākehā dominate the staff and management of the mainstream media and the selection of news, including from overseas, is Euro-centric. Overseas news can be reported in a way that impacts negatively on local ethnic or religious communities. Journalists without knowledge of other cultures can be insensitive and cause tension. Public funding to support the media representation of ethnic minorities is meagre. There is concern that social media offer a platform for bullying, nastiness, offensiveness and the perpetuation of stereotypes.

Auckland School Boards of Trustees Ethnicity 2014

Auckland School Students Ethnicity 2014

Other 3%
Asian 19%
Pacifika 21%
Māori 16%
Pākehā 41%

8%
2%
13%
14%
63%

The ethnic composition of schoolchildren in Auckland in 2014 demonstrates the demographic changes that have taken place there. Of just over quarter of a million students (not counting international students), approximately 41 per cent were Pākehā, 16 per cent were Māori, 21 per cent were Pacific and 19 per cent were Asian. By contrast, approximately 63 per cent of board of trustees members were Pākehā, 14 per cent were Māori, 13 per cent were Pacific and 2 per cent were Asian[5].

5. Source: Ministry of Education, https://www.educationcounts.govt.nz/statistics/schooling/board_of_trustees

Newcomers

THE SETTLEMENT JOURNEY

The vision that emerges from the workshops is that new migrants and refugees are made welcome and supported in their settlement journey. They are encouraged to maintain their own identity, language and culture and to integrate into the wider New Zealand society. They feel included, embrace their new country and develop a sense of belonging. They are provided with up to date information about their rights and obligations and the services available to them, such as health, education, housing, schools and New Zealand laws and systems. They have the opportunity to learn about the Treaty of Waitangi, New Zealand's history, cultures and shared values, to experience a powhiri on a marae and to engage with Māori as tangata whenua.

EMPLOYMENT

Skilled migrants' qualifications, education and experience are recognised and valued and they are able to find commensurate employment. Temporary migrant workers and international students are well looked after.

COMMUNITY CAPABILITY

Community groups are resourced to provide ongoing support for migrants to access services, make friends, build networks and engage socially with others in their local neighbourhood or rural community. Migrant families are supported in dealing with the stresses of adapting to a new cultural context including parenting in a different legal and cultural environment and young people transitioning between cultures inside and outside the home. There are spaces and opportunities for migrants to express their views and articulate their needs.

BARRIERS

Participants considered that settlement support for newcomers is inadequate, too short term and under-resourced by government. National settlement policy does not necessarily translate into local delivery. While refugees and RSE workers have a formal orientation process there is no equivalent provision for migrants and they are often unaware of available systems and services, their rights and entitlements, legal requirements and sanctions, the history and the cultures of New Zealand and the status of Māori as tangata whenua. Opportunities for newcomers to engage with tangata whenua are limited. Community organisations providing migrants with support for settlement and integration struggle to find resources. There is insufficient opportunity and support for learning English (ESOL) and inadequate access to interpreting and translation services.

Many issues were noted in relation to employment. Although immigration policy is skills-based people who have the requisite qualifications and experience face difficulties in finding commensurate employment and having their qualifications and previous experience recognised. Recognition processes are slow and there is perceived to be patch protection by some professional groups. The criterion of New Zealand experience for employment can place migrants in a Catch 22 situation in terms of obtaining relevant work that will qualify them for residence. There is a need for greater help in transitioning migrants into skilled employment. Available work opportunities may involve low pay, long hours, short hours, or zero hour contracts. Stresses arise for workers on temporary visas from what is perceived as the inflexibility of immigration policy in determining eligibility for permanent residence. In the workplace migrants can experience discrimination and language and communication barriers.

Participants considered that the economic, social and cultural contribution of migrants is undervalued. Migrants feel unsure about their acceptance and ask how long it takes to belong or to become a kiwi. They can feel shy and reluctant to put themselves forward for fear of being misunderstood. Successful migrants do not get the same recognition, exposure and media coverage as others and come up against a "glass ceiling" and "tall poppy syndrome". Migrants can become the scapegoats for unemployment, soaring house prices, dog attacks and other social ills and this can be reinforced by politicians and the media. There are not enough platforms and spaces where migrants feel free and safe to express their views and concerns.

Conclusion

The purpose of the consultation that forms the basis of this report was to identify a shared vision for a multicultural society and the barriers to achieving it. As is evident from both the summary and the individual workshop reports that follow, participants have contributed richly to that process. They were not asked to offer solutions to the problems identified because we wanted to move to that phase once a degree of consensus had emerged on what the challenges were. This report therefore provides the basis for a second stage of consultation to identify practical and achievable actions that can be taken to meet those challenges.

The form of the next round of consultation will be different from the first. Initially at least it is our intention to take the outcomes of the workshops to people responsible for those areas – various government departments, education groups, local councils, businesses, the media and community organisations as well as researchers – to identify what they are able and willing to do in their area of expertise to advance the vision of a successful multicultural society. This will be a process of engagement over a number of months. Thereafter, most likely in the New Year 2016, we hope to develop a draft action plan for further consultation with those who have contributed to the initial workshop programme.

Some actions in response to this report do not however need to await the completion of a strategic action plan. Given the forthcoming triennial elections for school boards of trustees and local government in 2016 it is important to develop a programme now to encourage more diverse representation. The Constitutional Advisory Panel made recommendations in 2013 for action in relation to the Treaty of Waitangi which if implemented by Government would advance the vision of the role of the Treaty contained in this report. Government departments and local bodies need to take steps to address structural discrimination in their organisations and services with or without a strategic plan. A community languages framework is overdue. Strengthening community capability for cultural diversity and further improving settlement support for migrants are ongoing priorities.

Multicultural New Zealand looks forward to further engagement on these issues over the coming months.

VISION
+
BARRIERS

34 Workshop
summaries

Thirty four workshops on "Talking about Multiculturalism" were held around New Zealand from February to June 2015. They were hosted by a variety of organisations. Participants included members of local multicultural councils, local government and other community workers, educators, young people, members of Pākehā, Māori, Pacific, Asian and other ethnic communities, Members of Parliament, mayors, councillors, council chief executives, academics and public servants. They were facilitated by former Race Relations Commissioner Joris de Bres and local volunteers. Participants were asked to describe aspects of a successful multicultural society (vision) and barriers to achieving it (barriers). Most workshops were held in response to organisations that expressed an interest in hosting them after initial publicity through Local Government New Zealand and Multicultural New Zealand. The following summaries capture the main points raised by participants but do not purport to reflect the views of the organisations that hosted the workshops or of all the participants collectively.

21

participants

Christchurch:
City Council Refugee and Migrant Network

VISION

A society that is characterised by acceptance, understanding, respect, equity, harmony, and curiosity.

BARRIERS

... resistance to change and a lack of champions for multiculturalism.

A society that is characterised by acceptance, understanding, respect, equity, harmony, and curiosity. Services are accessible to all. There is an absence of racism and discrimination, and the Treaty of Waitangi, New Zealand's bicultural heritage and the role of mana whenua are understood. Education promotes and fosters these values, and systems are responsive to and reflective of diversity, recognising diverse cultures, needs and beliefs. People share a common language but are also encouraged and supported to maintain their own community languages. People and communities are connected to each other and celebrate and share their cultures together. Migrants and international students are made welcome and included by the host community. All people have a sense of belonging. In a word (from one group): "A successful multicultural society is unified in our understanding, respect and acceptance of all our cultures. It has policies and systems that support multiculturalism."

Barriers include racism and discrimination, a lack of understanding of the Treaty of Waitangi and the role of mana whenua, inadequate education for multiculturalism in schools and adult education, poor media representation of minority cultures and communities, a lack of appetite for diversity, a lack of voice for minority groups and a lack of funding for community groups to foster understanding, interaction and cultural diversity. Some groups keep to themselves for fear of losing their culture and there are intergenerational tensions. There is some religious intolerance, a lack of collaboration between community organisations, a lack of a common language and support for maintaining diverse languages, a lack of relationship between ethnic and migrant communities on the one hand and tangata whenua on the other, resistance to change and a lack of champions for multiculturalism.

18 Feb 2015
15
participants

Tauranga: City Council

People of all ethnicities have equal opportunities, equally enjoy their rights, are equally involved and represented in decision making processes and in sports and cultural activities. Differences are not just tolerated, but accepted and celebrated. People feel comfortable in their own skin. Newcomers are welcomed and encouraged and supported to retain their own identity, culture and language and to integrate into the wider society. There are opportunities for people to interact and share their cultures. There is two-way understanding between people of different ethnic groups, including between Māori and Pākehā, and between Māori, Pākehā, Pacific, other ethnicities and new migrants. The Treaty of Waitangi is central to our understanding of ourselves as a nation. Education at all levels, including new migrants, reinforces our appreciation of the Treaty of Waitangi and cultural diversity.

Barriers include public attitudes – ranging from shyness (whakamā) in relating to people from other cultures to fear of people who are different and "deep-seated, unashamed, bold-faced, self- serving racism". There is a lack of acceptance by some of people's right to practice their own culture, speak their own language and follow their own religion, and a degree of NIMBY – not in my back yard – in relation to having anything to do with other cultures. There can be a lack of neighbourliness and community ties. The predominant culture is Eurocentric. Media, including social media, can reinforce stereotypes, prejudice and racism. Some groups do not want to integrate into the wider society. Communication can be hampered by a lack of knowledge of English, and of other languages, and of intercultural skills. There is limited capacity for community groups to represent their communities adequately because of a lack of funding and in some cases confident leadership and advocacy. There is a lack of buy-in on the part of local government to actively foster cultural diversity, equal opportunities and equity of outcomes. Migrants continue to struggle to have their qualifications recognised, due to slowness of processes and some protectionism by professional groups.

VISION

Differences are not just tolerated, but accepted and celebrated.

BARRIERS

There is limited capacity for community groups to represent their communities adequately, because of a lack of funding and in some cases confident leadership and advocacy.

18 Feb 2015

7

participants

Tauranga:
Multicultural Council

VISION

We live together, not apart, know each other in our neighbourhoods ...

BARRIERS

... lack of awareness of other cultures and laziness about learning about them ...

Our society is characterised by a shared identity as New Zealanders, including our diverse cultures and ethnicities. We live together, not apart, know each other in our neighbourhoods, and communicate reciprocally with an eagerness and curiosity to learn about each other's cultures, languages and beliefs. People of all cultures are fully represented at all levels of our democratic institutions and public and private organisations. The Treaty of Waitangi is acknowledged and celebrated and the bicultural relationships it established are seen as an essential part of our multicultural society. We are open and welcoming to migrants and support them to settle and integrate, to embrace their new country and to maintain their own language and culture. Education of our children prepares them to live in, appreciate and contribute to our multicultural society.

Barriers include ignorance, fear and mistrust, a lack of understanding and acceptance of the Treaty of Waitangi, lack of engagement with Māori, lack of awareness of other cultures and laziness about learning about them, communication difficulties in terms of languages, accents, lack of ability to speak English or other languages, intergenerational transmission of prejudice, insufficient attention in our schools to preparing children to live in a multicultural society, institutional barriers to participation by ethnic minorities, media reinforcement of prejudice and communities living in isolation from others.

20 participants

Rotorua:
Multicultural New Zealand

VISION

There is a level playing field where everyone has equal opportunities.

All people are treated equally and fairly and not judged on the basis of how they speak or look. There is a level playing field where everyone has equal opportunities. Everyone is recognised for their aptitude, knowledge and ability to be a citizen. There is no racial vilification, no racial profiling, and people are treated with respect. People live in harmony, there is an acceptance of difference, diversity is celebrated, and New Zealand is a showcase of diversity in the world. People are able to practice their diverse cultures and traditions within the bounds of New Zealand law and maintain their languages. The law provides a framework for a multicultural society. People feel proud of their own culture and language and are willing to share it with others. Newcomers settle well, integrate, understand and are understood by those here before them. People of all ethnicities participate fully in New Zealand society. New Zealand's bicultural foundation is embraced. Society continues to evolve in response to demographic and cultural change. All children learn te reo Māori as well as English in school and are able to learn other languages. They are given an understanding of other cultures and New Zealand's history. Multiculturalism contributes to economic and social development, including connection to overseas markets and communities.

BARRIERS

There is still insufficient visibility of diverse cultures, e.g. cultural festivals and performances, and representation in the media.

A key barrier is current public attitudes, which can include pressure to assimilate, xenophobia, fear of difference, ignorance about other cultures including the indigenous culture, denial, and a lack of legal provision for multiculturalism. Prejudice can be passed on from parents to children. Members of minority groups can experience prejudice, fear, loneliness and isolation, lack of confidence, a lack of voice in decision making processes and structures, and discrimination in employment. Some continue to struggle with the ability or confidence to speak English. Some want to stay solely within their own communities. There is still insufficient visibility of diverse cultures, e.g. cultural festivals and performances, and representation in the media. New migrants (and many existing residents) do not have a positive understanding of the Treaty and the rights and obligations it entails. There needs to be more settlement support with some of the fees collected from migrants being given to community groups to promote integration and intercultural understanding. Many children do not learn te reo Māori at school, and schools need to do more to foster cultural diversity, cultural maintenance and intercultural understanding, not just in the curriculum but also in the school environment. Youth unemployment can lead to a sense of disaffection or alienation. Diversity is a two-way street with all parties having a responsibility to respect and understand each other, but too often it is one way.

27 Feb 2015

27

participants

Whanganui:
Multicultural Council

VISION

All cultures are valued, shared and celebrated.

BARRIERS

There is a tendency to stay in one's own group, a lack of integration and inclusion, and a lack of mixing between cultures.

A society that is peaceful, safe, harmonious, inclusive, accommodating all, free from discrimination and racism and an umbrella under which everyone's basic needs are met and everyone's rights are recognised. People value difference, know how to deal with it and live with it. There is a sense of unity and common identity between cultures and communities. All cultures are valued, shared and celebrated. People respect each other and learn about, understand and appreciate each other's cultures and beliefs. Young people value and retain the cultures they inherit from their family while managing and embracing the different cultures they experience outside the home. Migrants feel included and all people have a sense of belonging to New Zealand. It is a good place for grandchildren.

Many of the barriers to achieving a successful multicultural society are personal ones – a lack of cultural awareness (of practices, beliefs, and important days), ignorance, a lack of will and motivation to understand other cultures, rigidity of attitudes and fear (of the unknown, of difference, of offending people). Some of this is simply human nature, and some just takes time to overcome. There is a tendency to stay in one's own group, a lack of integration and inclusion and a lack of mixing between cultures. Overseas conflicts (both current and historical) can have a negative impact and the media and politicians can promote or reinforce stereotypes and hostility to migrants or minority groups. It is more difficult when a group is a minority because of the predominance of the majority culture. Children from minority ethnic groups can experience bullying at school, can find it hard to live in two different cultures at home and at school and to maintain their own inherited culture. They may also stick to their own group and not necessarily be interested in other groups. Language is a barrier in a variety of ways, limiting communication, understanding and access. Government does not sufficiently resource migrant assistance, settlement and integration.

Whanganui:
Local Government NZ Zone 3 (Central North Island)

VISION

Cultural diversity is matched by intercultural communication.

A society characterised by tolerance, reciprocal respect and understanding, acceptance of different cultures and languages, harmony between diverse ethnic groups, acknowledgment of the tangata whenua and recognition of the Treaty of Waitangi as the context for multiculturalism. Everyone is able to express their own culture and speak their own language without fear of censure. There is a richness of cultures. People are able to maintain, celebrate and share their cultures and they are able and willing to learn about those of others. Cultural diversity is matched by intercultural communication. People of all ethnicities and cultures have equal opportunities and are included in governance and management in the workplace and in the community. The community is proactive rather than reactive to a changing world and education prepares young people for life in a multicultural society.

BARRIERS

Not everyone can communicate in a common language and a lack of English can lead to an inability to understand systems and services.

Barriers include a lack of community resilience and an unwillingness to change. Education does not sufficiently prepare people for life in a multicultural society and there can be a lack of willingness to engage with people from other cultures or a lack of exposure to other cultures. Not everyone can communicate in a common language and a lack of English can lead to an inability to understand systems and services. Institutions are not necessarily geared to full participation and access by people from minority cultures. The media can reinforce stereotypes. Different ethnic communities can be separated geographically and hence also in schools, reducing everyday engagement with other cultures and ethnicities. People have a fear of the unknown, of change, of difference, of loss of power or of being overlooked. There is still racism towards Māori as well as other cultures, xenophobia, bigotry, intolerance, prejudice, negativity, ignorance and a lack of respect for and understanding of other cultures. People can be confused about their cultural identity or not see that their own culture is only one of many. There can be an unwillingness to engage in meaningful dialogue about issues and to understand different perspectives. There remains a perception that Western culture is superior to others and that democracy means majority rule without the need to make provision for indigenous or minority rights. There is a lack of respectful conversation about the issues of biculturalism as well as multiculturalism. Multiculturalism can be seen by some as being in opposition to biculturalism and many bicultural issues remain unresolved.

8

participants

Christchurch:
Pacific Youth (PYLAT Council)

VISION

The particular challenges of young people in navigating a new and different multicultural context are sympathetically acknowledged.

A harmonious society, where people are accepting of the ways and thoughts of others, embrace each other's cultures and get along. People know their own culture, are confident in engaging with other cultures and are comfortable with each other, welcoming and not exclusive. Māori culture is an integral part of the national culture, it is showcased as such and all people have an understanding of it. New Zealand is seen as a nation located in the Pacific, part of the wider Pacific community, and the cultures and languages of the New Zealand Realm and the wider Pacific community are recognised as such within New Zealand. Everyone has a sense of belonging. Intermarriage is not frowned upon within families or communities and the multiple cultural identities of people of mixed descent are equally affirmed. People of all ethnicities have equal opportunities including access to employment and special measures to achieve equality are welcomed. People are open to change, new ideas and innovation, they are well informed about systems, processes and practices and are able to use this knowledge to empower themselves and their communities. Cultural practices and traditions comply with the law and the law reflects and respects diverse cultures. Education teaches young people about other cultures and to be open minded. Schools and communities have a diversity of cultures and ethnicities. Family and community elders create a space for new generations to have a say and develop as leaders and the particular challenges of young people in navigating a new and different multicultural context are sympathetically acknowledged.

Barriers include racism – not just institutional racism but also "just plain racism" as encountered on the streets and elsewhere. "There is still a lot of hate." There is hostility towards special measures such as scholarships and targeted services. Minority ethnic groups can experience condescension, patronising, stereotyping, typecasting and pigeon-holing, and feel awkward, pressured to perform and driven back to their own. Language barriers can also contribute to young people hanging together and remaining isolated from other groups. People can be comfortable with their own and not want to mix. They can then be identified as "the other" – the "black table", the "brown table" etc. On the other hand, young people may want to fit in to the dominant culture and can be negative about their own. Systems are not designed with all cultures in mind and people from minority ethnic groups can have difficulty accessing and influencing these systems. Parliament, the judiciary and all decision making bodies are not representative of the diversity of society. The media can reinforce stereotypes. It is hard to get work, and, in a vicious cycle, to get the previous experience often required for work. There can be a clash of cultures in relation to laws and regulations. There needs to be a change of thinking and both majority and minority ethnic communities need to be open to other groups. Māori and Pacific people can feel uncomfortable in the migrant space. Elders are often not prepared to let the next generation come through, become leaders and participate in decision making.

BARRIERS

Minority ethnic groups can experience condescension, patronising, stereotyping, typecasting and pigeon-holing, and feel awkward, pressured to perform, and driven back to their own.

Wellington:
Multicultural Council

All cultures are valued, celebrated and empowered to realise their full potential to make a social and economic contribution. Diverse communities are integrated into society as a whole while maintaining their own distinctive cultures. They are well connected, work together and bring people together. Understanding of and respect for other cultures and beliefs is reciprocal. Diverse cultural and religious festivals are acknowledged and celebrated by the whole community. Schools and families prepare young people for life in a multicultural society, teaching tolerance, understanding and respect for diverse cultures, beliefs, languages and accents. Migrants are well settled and accepted. Neighbours are neighbourly, irrespective of national, cultural, or ethnic background. People of diverse backgrounds have equal opportunities and access to employment, health, education, business, sports and culture. There is space for leaders of all communities at the table - "people of different colours in powerful positions". People of all cultures are able to actively engage and participate at all levels of society and community.

There is insufficient engagement between cultural groups and it can be difficult for ethnic minorities and migrants to cross the barrier to mingle with Māori and Pākehā in the mainstream. There are not enough opportunities to interact. Cultural or ethnic groups work to support, maintain and strengthen their own culture but not necessarily intercultural or multicultural activities. There is a lack of community engagement with refugees. Family subcultures can perpetuate prejudice and the school curriculum and environment do not prepare young people sufficiently for life in a multicultural society. The government does not do enough to promote multiculturalism and intercultural understanding. There is a tension between visions of a bicultural and a multicultural society and a lack of understanding of the Treaty of Waitangi. Migrants struggle to find work appropriate to their skill level, have difficulty in meeting working visa requirements and are thus uncertain about their future. Work opportunities may involve low pay, long hours, short hours or zero hour contracts. The criterion of New Zealand experience for employment can put them in a Catch 22 situation in terms of obtaining relevant work that will qualify them for residence. In the workplace they can experience language and communication barriers. Even good English speakers can have difficulty understanding the New Zealand accent or being understood because they have a different accent. People who suffer low wages and long working hours do not have the capacity for wider social interaction or further education. If they cannot find work, they can get disgruntled. There is a lack of ongoing settlement support for migrants in communities and a lack of information about opportunities and services. The Government lets people in but then leaves them to fend for themselves. There is no mechanism or vehicle to integrate skilled migrants into the workforce. While there are certain expectations and requirements at the national level there is a disconnect with local services largely run by volunteers and NGOs who are poorly resourced.

VISION

Migrants are well settled and accepted.

BARRIERS

Migrants struggle to find work appropriate to their skill level, have difficulty in meeting working visa requirements and are thus uncertain about their future.

41 participants

Auckland:
Mount Roskill Community Network

VISION

People are confident in their own identity and freely express their own culture, speak their own language and practice their own religion.

A society characterised by peacefulness, tolerance, mutual acceptance, knowledge, understanding, respect, trust, and empathy. The role of Māori as tangata whenua is recognised and celebrated and all ethnic groups actively engage with them. People of different cultures are welcoming of each other, are integrated and intermingle easily on a day to day basis. There are opportunities to collaborate in events to share and celebrate their cultures and to make them accessible to all. People have a positive curiosity about each other's cultures, languages and beliefs. "It's OK to be different". People are confident in their own identity and freely express their own culture, speak their own language and practice their own religion. People know their neighbours, offer each other a helping hand, and are supported by strong community networks. People of all ethnicities are represented and participate at all levels of decision making across all sectors. Workplaces, government and communities recognise, include and are responsive to the diverse demographics of their environment and ensure that information, services and opportunities are equally available to all. Employers champion diversity in their businesses. Schools recognise and celebrate the diversity of their students and enable them all to maintain their cultures and achieve educational success.

BARRIERS

The system – in education and justice – doesn't treat people fairly.

Barriers can include negative personal attitudes such as stereotypes, racism, intolerance, prejudice, false perceptions and ignorance of other cultures and "white flight" from communities. There can be communication issues arising from different forms and styles of communication, language barriers and pronunciation (e.g. of names). There can be an unwillingness to learn, a lack of openness or an indifference to other cultures and fear – of difference in language, appearance or practice, of the unknown, of offending others, of loss of identity or of being outside one's comfort zone. There can be a lack of confidence, awareness or pride in one's own identity. At the community or societal level, barriers include isolation and exclusion and inaccessibility of government and council services and information. Systems can be resistant to change and can be biased against people of minority cultures. "The system – in education and justice – doesn't treat people fairly". There is a monocultural bias in education. Inequality is a major barrier, especially as it tends to be along ethnic lines. The affluent don't mix with the poor and for the poor "just making ends meet is enough". Lack of funding is an issue for communities trying to maintain their language and culture and to foster multiculturalism. Some groups are resistant to engagement outside of their own group. The media portray some groups negatively, fostering negative attitudes and moral panic. There are differences in the degree and manner in which different groups are reported and different groups have different levels of influence on the media. Minority ethnic groups can become the victim of populist political agendas.

25 participants

Hamilton: City Council Multicultural Council and Migrant Services Trust

VISION

Everyone feels they belong and are able to participate in the community with equal standing.

Everyone is accepted without judgment, prejudice or having to conform. They are valued for who they are and what they can contribute. People of different cultures understand, respect and empathise with each another, are open to all cultures, enjoy one other's company and value diversity. Everyone feels they belong and are able to participate in the community with equal standing. Newcomers are welcomed and supported to interact and integrate into the wider community while maintaining their own language and culture. The national culture is multicultural with due recognition of the indigenous language and culture of the tangata whenua. No single culture is predominant. People are free to express their cultures and traditions within the law. All cultures are visible through food, dress, language, religious observances and cultural celebrations and all contribute from a position of strength to the national culture. There is extensive collaboration and interaction between people and communities of different cultures and there are opportunities to meet and learn about each other. Education, starting from early childhood, supports children and their parents to maintain their own languages and cultures and to learn about those of others. Being able to speak more than one language is the norm.

BARRIERS

They can be shy to ask, be afraid to speak because of bad experiences, fear being judged and give up too easily.

Barriers include a lack of time, space and inclination for people of different cultures to have meaningful intercultural communication beyond festivals and food. There can be pressure to assimilate to the majority culture and people of the majority culture have no need for acceptance because they have established groups and influence. They may not be interested in other cultures beyond the "tourist" level of festivals, handicrafts and food. Racism, stereotyping, lack of differentiation, narrow-mindedness, cultural insensitivity, defensiveness, self-protection and a fear of other cultures "taking over" can hamper relations with minority groups. Minority groups can erect their own barriers, not taking the initiative to reach across. They can be shy to ask, be afraid to speak because of bad experiences, fear being judged and give up too easily. There can be cultural differences in the way people interact, leading to misunderstanding and cultural insensitivity. There are unequal opportunities. When people are at the bottom of the pile economically, socially and financially, they don't have the chance to participate on an equal basis. There is insufficient collaboration and communication between different communities. Language is a barrier in a number of ways – people cannot make themselves understood, nuances are missed and self-confidence is damaged. Not all languages are able to be heard, there is a lack of interpreting services to bridge the gap, there is insufficient access to learning English, "New Zealanders speak too fast" and New Zealand is a predominantly monolingual society.

23 participants

Auckland:
Auckland Council

VISION

People are confident in their own identity and freely express their own culture, speak their own language and practice their own religion.

BARRIERS

The system – in education and justice – doesn't treat people fairly.

People are open-minded and tolerant. They are familiar and comfortable with the diversity of cultures, and respect and understand them. They are curious about, and want to connect with other cultures, and there are opportunities, activities and places that trigger that curiosity including shared celebrations of important cultural occasions. People feel free to be different, to maintain their own identity, language, dress, and religion and to adapt their practices as appropriate within a framework of common values, common language and a shared national identity. Multiple identities are acknowledged. Diverse groups engage with one another and are integrated into society as a whole. People of all ethnic groups have equal access to public services and equal opportunities to be involved in democratic processes. Legal and policy frameworks support diversity, inclusion and participation and provide pathways and networks to support a multicultural society. Multiculturalism is promoted in the school curriculum and the media represent the cultural diversity of the community.

Barriers to a successful multicultural society include individual bias, stereotyping, finger-pointing, fear of the unknown, fear of difference, ignorance, closed minds and cultural inflexibility. There is a lack of cultural awareness, cultural competence and willingness to change. Prejudices can be passed on from generation to generation in the home and community. Myths about minority cultures can be created or reinforced by the media. People in minority ethnic groups can feel intimidated by the majority culture, lack the confidence to share their own and feel culturally unsafe. Some migrants come from societies that do not have democratic traditions or where public institutions do not have public confidence. There is an imbalance between cultures and a lack of multicultural education in the community. There is inequality of power, resources, income and access to information and services. There is economic marginalisation and deprivation and discrimination in employment. Immigration rules can lead to insecurity and separation and the special needs of refugee communities beyond initial settlement are not adequately addressed. Institutions are not representative of a multicultural society, there is a lack of recognition of organisational cultural bias, and an inadequate understanding by institutions of the needs of ethnic communities. There can be a lack of awareness of social issues, denial that there are any problems, placing issues in the "too hard basket" or shutting them out by a focus on "business as usual". Language can be a barrier, either because of a lack of competence in English or the availability of information and communication in other languages through translation and interpretation.

13

Wellington: VUW Centre for Applied Cross-cultural Research 1 (graduate students)

VISION

Government policies are flexible and support a multicultural society, cultural and language maintenance and equitable participation.

People understand, accept and respect the different cultures that make up society and recognise the value of the products of these different cultures such as language, artistic expression, concepts, dress, food and cultural events. They are able to adapt to a changing world including greater global mobility. People from ethnic minorities continue to embrace their own identity and maintain their traditions, culture and heritage without having to submit to the mainstream identity in order to advance socially and participate in society in an equitable way. People of all cultures show friendship to one another. Government policies are flexible and support a multicultural society, cultural and language maintenance and equitable participation. People of all cultures have equal access to services, resources, facilities and opportunities and don't feel ashamed, guilty or hesitant in accessing them. Schools are resourced to teach children and young people about other societies, cultures and viewpoints and to offer multiple language learning opportunities with all students being required to learn a minimum of two languages. Communities are supported in celebrating and sharing their cultures and major cultural events and occasions are recognised, enjoyed and widely celebrated. People of all cultures and ethnicities are represented fairly and inclusively in the media and the media enable a positive discourse about multiculturalism.

BARRIERS

Policies and practices are outdated, not just at government level, but also in institutions that affect people's everyday lives.

Barriers to a successful multicultural society include closed-mindedness to other cultures, ignorance, prejudice ("I have heard people in the street tell me to go back to my own country"), an unwillingness to engage, stubborn and ingrained views about what society should be like, being stuck in the past and an unwillingness to reach out to people of other cultures or to move out of one's comfort zone. There is inequality of access to information (some are information rich, some are information poor, some can afford information technology, some cannot). Economic and social inequality affects civic participation, e.g. voter turnout, when people don't feel connected to the process and systems are inflexible. Government and media do not pay enough attention to diversity. Policies and practices are outdated, not just at government level but also in institutions that affect people's everyday lives. There is a lack of representation of diverse cultures in the media and the arts. There are differences in the level of diversity and the accommodation of diversity in provincial compared to urban areas. There are tensions between cultural and traditional practices and democratic features of Western society, e.g. in relation to human rights, gender roles and the treatment of women, requiring mutual understanding, compromise and accommodation (which is not easy). There are also tensions between concepts of biculturalism and multiculturalism with some fearing that multiculturalism may drown out biculturalism or that issues of biculturalism need to be addressed before issues of multiculturalism are attempted. The terminology of biculturalism and multiculturalism can create a false dichotomy. There is widespread misunderstanding of what the Treaty means, the relationship of Māori and the Crown and the Treaty's inclusiveness of all cultures, not just Māori and European. Minority ethnic communities, especially new migrants, are uncertain as to where they fit in and whether their cultures are equally recognised alongside Māori and European.

7 Apr 2015

9

participants

Wellington: Police National Headquarters

VISION

Government policies are flexible and support a multicultural society, cultural and language maintenance and equitable participation.

BARRIERS

There is insufficient public education about different cultures and religions and the benefits of diversity.

A successful multicultural society is one in which people of diverse cultures can live, work, succeed and participate, are safe, housed, educated and cared for and are able to freely practice their language, culture and religion within a framework of universal human rights supported by legislation and policy. Where there are conflicts of cultural practices or values, these are resolved by reference to human rights. People are prepared to challenge and deal with instances of racism and discrimination. They are open to, appreciate, understand, value and engage with different cultures, are prepared to get out of their comfort zones and recognise the diversity within as well as between cultures. Communities are culturally rich, vibrant, strong, and resilient and provide space for people to be themselves and engage with others. They have a clear sense of national identity, national values and what it means to be a multicultural society. New migrants are welcomed, supported in the settlement process, encouraged to maintain their own language and culture, apprised of New Zealanders' shared values and identity, encouraged to integrate and enabled to participate. The development of a multicultural society is seen as always a work in progress, building on the unique New Zealand narrative of Māori and Pākehā working out a fair and just bicultural relationship and taking into account the constantly changing demographics of communities. New Zealand is working towards being a successful multicultural society with a bicultural foundation based on the principles of manaakitanga (support), whanaungatanga (community) and tikanga (protocols).

Barriers include ignorance, myths, lack of understanding and wrong assumptions about other cultures, unconscious bias, intolerance and racism. People may derive negative attitudes to other cultures through intergenerational transfer, the language used in public discourse and the media, the continuing predominance of monoculturalism and multilingualism and insufficient recognition of the need to change. The result can be marginalisation, shutting people out, pressure for assimilation and attitudes such as "we know best" and "my way is the right way". Institutions can also be monocultural, including in their recruitment practices, non-inclusive workplace culture, cultural competence or the use of languages other than English (via translators and interpreters). Schools do not sufficiently teach students about other cultures, religions, civics and languages or equip them to discuss and understand cultural differences. People have different understandings of what is meant by multiculturalism and the lack of a functional definition can hamper policy development or lead to a failure to address difficult issues of cultural difference. There is a lack of settlement follow-up for new migrants and national settlement policy does not necessarily translate into local delivery. There can be an "us/them" attitude to new migrants which can be reinforced by populism. There is not enough public education about different cultures and religions and the benefits of diversity. What New Zealand values and national identity are is not clearly articulated. There are differing levels of diversity in our urban, provincial and rural areas and therefore differing levels of experience of the issues. Establishing a bicultural foundation has been difficult – Māori and Pākehā are still sorting out past and current issues – so we know it's going to be hard and take time to establish a fully successful multicultural society.

26 participants

Oamaru: District Council and Multicultural Council

A successful multicultural society is characterised by tolerance, understanding, respect, friendliness and sensitivity towards diverse cultures and beliefs. All people have a sense of inclusion and belonging. There are opportunities to share, learn about and celebrate all cultures and to take part in shared activities towards common goals. There are strong and mutually supportive relationships between different cultural groups. All ethnic groups are represented and have a voice in decision-making processes at the local and national levels. Public services cater to the differing needs and practices of cultural and religious groups and all people have equal access to them. Interpreting and translation services are available and public information and forms are in plain English and other languages. People have the means and the skills to equally access digital services. New migrants (including temporary migrant workers) are welcomed, supported to integrate into the local community and provided with up to date information about their rights and the services available to them such as health, housing, schools and New Zealand systems. Community groups are resourced to provide ongoing support for migrants to access services, make friends, build networks and engage socially with others in their local neighbourhood or rural community. ESOL tuition is available to all who need it both in the community and at the workplace. Education prepares children for life in a multicultural society, including teaching them about other cultures and beliefs and to speak other languages.

Barriers include ignorance, false assumptions about and a lack of familiarity with other cultures, intolerance, prejudice, racial discrimination, cultural insensitivity and a lack of respect for migrants (or a belief that migrants are taking New Zealanders' jobs). People can be lumped together into large collective groupings (e.g. Asian or Pacific) without any understanding of the considerable diversity within these groups. People who are different from the mainstream culture can be regarded as inferior. Negative attitudes to other cultures can be passed on inter-generationally. There can be peer pressure for young people to conform to the majority culture and to abandon their own. Migrants can suffer culture shock, which discourages them from integrating, and they face many difficulties in the process of settlement including a lack of transport options, not knowing their rights in relation to services (e.g. culturally appropriate services in the health sector), communication with health professionals and other service providers and the non-availability of interpreters and ESOL support. They have difficulty understanding English speakers who talk too fast.They can feel a pressure to conform to the majority culture and may suffer a lack of self-confidence. Community organisations supporting migrants to settle and integrate are under-resourced. Education about other cultures in schools is insufficient and does not start early enough. Children are mostly not taught more than one language. Decision-making bodies do not represent or reflect the diversity of the community.

VISION

There are strong and mutually supportive relationships between different cultural groups.

BARRIERS

People can be lumped together into large collective groupings (e.g. Asian or Pacific) without any understanding of the considerable diversity within these groups.

17 Apr 2015

8

participants

Dunedin: Council of Social Services and Multi-Ethnic Council

VISION

Public institutions understand and accommodate different cultural practices and attributes.

Characteristics of a successful multicultural society include harmony, respect, cultural sensitivity and understanding of the values and perspectives of others. People are valued no matter what their race or how long they have been here. People care for and stand up for each other and all have a sense of belonging. Public institutions understand and accommodate different cultural practices and attributes. People aren't socially isolated, there are support networks and a good social infrastructure and services are equally accessible and available to all. People are enabled to integrate into society as a whole while retaining their own culture, to engage with other communities and to learn from each other. There is a continuous dialogue between people of different cultures and beliefs. All people feel they are part of a common vision for New Zealand and have pride in themselves as New Zealanders. Diverse groups do not merely co-exist but genuinely live together. There are public spaces and activities that are attractive to all communities to bring people together in a common purpose. All groups are included in decision making. Migrants are seen as a plus, being well-prepared and well-qualified to contribute to society, and their contribution is promoted by government and the media.

BARRIERS

There is intolerance of people who look different or have different accents.

Barriers include stereotypes, preconceived ideas and cultural insensitivity. "There are plenty of examples of discrimination." There is intolerance of people who look different or have different accents. There is limited knowledge and understanding of the values of other cultures and a lack of events that celebrate cultural diversity. People from minority ethnic groups are not included in decision-making, "feel separated from the hierarchy" and do not feel they belong. The law and systems are predominantly monocultural and need to be updated to reflect more and different cultures and beliefs. Services are not equally accessible to all. Law enforcement and security staff can profile certain groups and not treat them with equal respect. People tend to stay within their own communities rather than blending in. New migrants can be ignorant of how things work in New Zealand and be reluctant to go to the police, for example, because of the reputation of the police in their country of origin. They may be reluctant to take responsibility for their own integration, to raise their own voice, to meet people of other cultures, to get involved and not be afraid or shy to ask if they need or don't understand something. On the other hand, they may not have the time, given their work and family commitments, to engage with other cultures or the mainstream. Stronger leadership is needed from within migrant communities to make their voice heard.

18 participants

Invercargill:
Multicultural Council

VISION

People listen to one another and allow time for those who are not fluent in their language to absorb what is being said, share their skills and knowledge and help each other.

A society that is characterised by enlightenment, tolerance, harmony, curiosity, understanding, integration, social inclusion, acceptance and respect for different cultures, languages and accents. It entails a process or journey of mutual discovery and collaboration. There are spaces, opportunities and activities that enable people to intermingle, learn about and engage with each other. People listen to one another and allow time for those who are not fluent in their language to absorb what is being said, share their skills and knowledge and help each other. There are good support systems in place. People are encouraged to be aware and proud of their own culture and origins as well as those of others. The role of Māori as tangata whenua is respected and Māori language and customs are embraced by all and seen as a valuable point of difference for New Zealand in the world. New migrants are supported to settle and integrate into the wider society and learn about New Zealand's history and cultures while maintaining their own language and culture. Commonalities between indigenous and migrant cultures are recognised and celebrated and connections built between migrant communities and Māori. The education system equips young people from the very start with knowledge and understanding of other cultures and languages, is inclusive of children of every culture and background and teaches all children Māori language and culture.

BARRIERS

What people say can be misinterpreted and health and other professionals lack cultural competence.

Barriers include ignorance, stereotyping, narrow-mindedness, monocultural attitudes and practices, overt, covert and institutional racism, discrimination, lack of cultural awareness, lack of acceptance and an unwillingness to share power. There are many unresolved issues between Pākehā and Māori and ignorance about New Zealand's history. There are social and economic inequalities between groups and unequal opportunities, including in obtaining employment. There is insufficient engagement with diverse ethnic communities. The education system does not prepare children enough for living in a multicultural society by teaching them about different cultures and beliefs. The media, especially talk-back radio, sensationalise issues, perpetuate stereotypes and feed prejudice against minority groups. There are significant communication difficulties including language barriers. What people say can be misinterpreted and health and other professionals lack cultural competence. People can give up or lose confidence when going to the doctor, for example, and their "English gets all muddled up" or they can be unaware of their rights to culturally appropriate treatment. Community organisations that support migrant settlement and integration and promote intercultural communication and cultural diversity struggle to find resources. People from minority ethnic communities lack a voice and may fear recrimination or censure if they speak out or complain. Outside the larger centres they may lack facilities to meet or practice their religion. Immigration policy takes a narrow view of suitability for settlement and settlement support for new migrants is inadequate. Migrants have insufficient information about New Zealand laws and customs and what support is available to them.

12 participants

Wellington: VUW Centre for Applied Cross-cultural Research 2 (staff and associates)

VISION

Diversity is recognised in principle and accommodated in practice with mutual compromise.

People don't just tolerate but accept and value the diversity of cultural practices and beliefs. They show an interest in each other's cultures and a willingness to engage with them. Diversity is recognised in principle and accommodated in practice with mutual compromise. The mainstream is not the culture of any single majority group but rather a cultural mosaic with all people enjoying an equal cultural citizenship. The foundational bicultural principles of New Zealand society are appropriately brought forward and integrated into the wider multicultural context. All groups are supported to maintain their own heritage and language and to participate in an equitable way in society as a whole. Government policy acknowledges the diversity of cultures and integrates multiculturalism into practice in social and educational systems. Education for a multicultural society begins in the earliest years and includes fostering awareness of and engagement with different cultures and beliefs, growing up together, learning other languages, opportunities for bi-lingual learning and developing global competence. The media reflect and represent the diversity of society.

BARRIERS

Extremism in the international arena has a negative impact on the public perception of local communities.

Both the benefits and the challenges of a multicultural society are underestimated and insufficiently examined and researched. More open and honest debate is needed. There is a lack of understanding as to what multiculturalism might look like, how one can best contribute to it or how one may hamper its acceptance. The evolving process of increasing cultural diversity requires careful management. A shift is required from institutional, hierarchical, and centralised thinking and power and control to a more decentralized, devolved and collaborative approach. Even though the demographics show that "the kiwi way" is no longer just the Pākehā way there continues to be an assumption that Pākehā culture is the mainstream to which everyone else should accommodate or "fit in". This monoculture has been embedded in institutional and community practice and there is insufficient diversity in the management and governance of organisations. In public perceptions migrants can become the scapegoats for unemployment, soaring house prices, dog attacks and other social ills and this can be reinforced by politicians and the media. Extremism in the international arena has a negative impact on the public perception of local communities. People with position power in government and the community do not show sufficient leadership. There can be silence about everyday racism and people who do speak out can attract a public backlash. People haven't worked through how multiculturalism fits with biculturalism and what impact this has on our national identity. Migrant histories have not yet been built into an inclusive national history in which all people can see themselves. The media continue to have a predominantly European and US orientation with little about the source countries of many ethnic or migrant groups. Public funding to support the media representation of ethnic minorities is meagre. Few languages other than English and te reo Māori are taught extensively.

16

participants

Upper Hutt: City Library and Multicultural Council

VISION

New migrants are welcomed, and are able to obtain employment commensurate with their qualifications and experience.

A place of exciting colours, different foods, clothing, traditions, languages and religions. People are tolerant, understanding, accepting, and respectful of other ethnicities, cultures and viewpoints and are comfortable in expressing their own. They recognise the need to make mutual compromises and adjustments to resolve cultural differences and to explore what people of different cultures have in common. All communities are valued and included irrespective of their size and their special days are acknowledged and celebrated. The law recognises the diversity of cultures and festive days and public policy supports integration rather than assimilation. People are enabled to deal with the evolving mix of ethnicities and cultures without disruption. Relations between communities are peaceful, harmonious, mutually supportive and cooperative. There are shared public spaces and facilities that can be used by diverse cultural and religious groups and where people can intermingle and learn about each other. New migrants are welcomed and are able to obtain employment commensurate with their qualifications and experience. Schools teach children about different cultures and beliefs and the learning and speaking of more than one language is encouraged.

BARRIERS

Issues relating to the Treaty of Waitangi remain unresolved. Relationships between Māori and Pākehā continue to reflect that and this rubs off on attitudes to other ethnic groups.

Barriers include intolerance, fear, stereotyping, ignorance, cultural insensitivity, discrimination, labelling, lack of understanding, and laziness about learning about other cultures. The media, including social media, can reinforce and encourage stereotypes. Communication difficulties range from lack of English language skills and lack of confidence on the part of migrants to lack of understanding of different accents and speaking too fast on the part of existing New Zealanders. National and local community leaders do not "walk the talk" of multiculturalism and ethnic communities are not represented equally in central and local government, the public service and other organisations. Sometimes the emphasis on ethnicity for statistical purposes, while important, is not explained and makes people feel they are being singled out. Although immigration policy is skills based, people who have the requisite qualifications and experience face difficulties in having their qualifications and experience recognised. They may also face discrimination in employment. There is insufficient education about migrants in schools and workplaces. Issues relating to the Treaty of Waitangi remain unresolved. Relationships between Māori and Pākehā continue to reflect this and it rubs off on attitudes to other ethnic groups. There is a risk that people of the same ethnicity congregating in the same suburbs may lead to ghettoisation.

26 participants

VISION

All cultures are celebrated and people are encouraged to intermingle and interact, especially through the many different cultural and religious festivals and days.

BARRIERS

There are not enough platforms and spaces for migrants to express their views and concerns freely. Religious doctrines can be misinterpreted to justify divisions and violence.

Waitakere:
Waitakere Ethnic Board

A society characterised by tolerance, awareness, understanding and acceptance of its different cultures, languages and beliefs and a sense of shared values and identity. People of different cultures live together in harmony, trust, respect and learn from and look out for each other. Ethnic communities are integrated into the wider society and while maintaining their own culture do not live or keep themselves apart. All cultures are celebrated and people are encouraged to interact through the many different cultural festivals. Community leaders promote intercultural and interfaith understanding and engagement. People of all ethnicities enjoy equitable outcomes in education, health, housing, justice and employment. New migrants are welcomed and able to access services freely. There are spaces and opportunities for them to express their views and articulate their needs. Their qualifications and experience are recognised and they are able to find commensurate employment. The Treaty of Waitangi and the bicultural origins of New Zealand provide a foundation for multiculturalism and this is recognized in law and public policy. There is a willingness to share power with other groups. Children are taught the values of a multicultural society from a young age, at home and in school and they are able to learn their own language, history and heritage as well as those of others and of New Zealand.

Barriers include ignorance, a lack of understanding and respect, intolerance, stereotyping, racism and a sense of superiority. People can have preconceived ideas based on what they have learnt at a young age in the home, from the media and other social influences and they may succumb to herd thinking or peer pressure. They can be unwilling to learn about other cultures. There can be a fear of change and of the unknown on the one hand and of not being accepted or included on the other. People can lack the confidence to participate and hence suffer isolation. When people speak out for their communities they can be unsupported by their own. There are not enough platforms and spaces for migrants to express their views and concerns freely. Religious doctrines can be misinterpreted to justify divisions and violence. There can be prejudice and discrimination within ethnic communities towards other groups and Māori. There are not enough events to celebrate and share cultures and the government does not promote cultural diversity enough. Political leaders can incite racial tensions to win votes. The divide between the haves and the have nots tend to be along racial lines. The diversity of the population is not reflected in the governance of society and when people from minority groups stand for local elections they tend to fail because the majority votes for their own. The media fail to reflect the diversity of society. There is not enough funding for service providers helping new migrants. Services that are available are not sufficiently promoted and publicised. Many migrants find after arrival that they are unable to work in their profession because their qualifications are not recognised. Education does not teach young people enough about different cultures and migrant histories. As the diversity of New Zealand increases and Asian peoples become a significant proportion of the population there are questions as to what the Treaty will mean for these new groups in the future.

6

VISION

The role of Māori as tangata whenua is recognised, and all the different cultures, languages and foods are celebrated.

BARRIERS

There can be insufficient time or opportunity to develop relationships with people from other cultures, to learn about and understand them and hence become more tolerant.

Parliament

People are tolerant, understanding and respectful of people from different cultures. Everyone is able to be who they are (be it in terms of culture, belief, disability or sexual orientation), maintain their identity, feel they belong and be comfortable in a diverse community. ("I fit in here, because I see myself in the world around me"). As well as their heritage identities they have a strong identity as New Zealanders who live in this land together. The role of Māori as tangata whenua is recognised and all the different cultures, languages and foods are celebrated. People have the tools to learn, maintain and pass on their languages and cultures and the opportunities and spaces in which to practice them. Public institutions accommodate different cultures, languages and beliefs and are accessible to and representative of all. People are able to see themselves in every aspect of everyday life (public festivals and events, sports, television, the arts and public life) and they have a real and effective voice in Parliament, councils, elected boards and public bodies. A national languages policy ensures that national languages, Pacific languages and community languages are officially recognised, maintained and strengthened and that children develop bilingual or multilingual skills. New migrants are welcomed, supported to settle and given opportunities to learn about and experience New Zealand's indigenous culture. Agencies and community organisations that support migrants have strong networks and receive sufficient resources to deliver their services.

Fear of other cultures "taking over", a sense of superiority of one's own culture over others, personal and structural racism, lack of trust and negative attitudes to other languages and cultures. There is a lack of recognition of the status of Māori as the indigenous people. Those who hold power and control are unwilling to share it and have a sense of entitlement. There is a lack of representation of minority communities in decision making bodies and insufficient commitment to make the extra effort to ensure that different voices are included in everything we do. While young people have grown up in a more multicultural environment, older generations are less comfortable with the change. There can be insufficient time or opportunity to develop relationships with people from other cultures, to learn about and understand them and hence become more tolerant. Organisations that support migrant and ethnic communities are often under-resourced and competition for resources can hinder cooperation. Women have a key role in the development of a multicultural society as they "hold culture and can move it to a new place when they feel confident to do so" but many women suffer discrimination and violence in their communities. There can be a lack of honest examination and discussion about cultural practices, particularly as they affect women and children who have a right to equality and safety. Some practices may derive not from culture but from colonisation. People who have come from countries with conflicts of caste, religion or ethnicity may replicate them here despite having left them behind. Conflicts exist within as well as between communities. Change can be a challenge for those who wish to hold on to old ways while those who adapt can also be challenged. Many migrants end up having "one foot in the old way, one foot in the new way".

8 May 2015

33 participants

Manukau: Local Government NZ Zones 1 & 2 (Northland, Auckland, Waikato, Bay of Plenty, East Coast)

VISION

Diverse communities integrate into society as a whole and trust, interconnect and collaborate with each other.

BARRIERS

There can be pressure to assimilate rather than integrate.

A peaceful and vibrant society characterised by tolerance, understanding, trust and respect for other cultures. People mutually acknowledge, are open to, value and embrace cultural differences (and enjoy the diversity of food!). They are willing to compromise and adapt in order to accommodate all. People are able to maintain their own cultures and practice them in the public sphere and enjoy self-determination and equal treatment. All cultures are celebrated along with a shared national identity and the Treaty of Waitangi. Diverse communities integrate into society as a whole and trust, interconnect and collaborate with each other. There are public spaces and opportunities for people to mingle, share and build understanding. People of all cultures participate and are represented in governance. Media messaging about people of different cultures is representative and fair. Building intercultural understanding is seen as an ongoing process and is supported by the education curriculum.

Barriers include ignorance, intolerance, preconceptions, self-protection and prejudice. There can be a lack of understanding and a lack of willingness to understand. People can have a fear of losing their own identity, a fear of the unknown or of causing offense. Language and communication barriers can hamper understanding. There can be pressure to assimilate rather than integrate. Different cultural values and practices are not well understood, for example in business dealings. There are significant inequalities between ethnic groups and a lack of support systems for new migrants. Professional protection limits the ability of highly qualified migrants to find work appropriate to their experience and qualifications. There can be a lack of political leadership, including advocacy for the contribution of migrants and appreciation of the impact of migration. The media can encourage stereotypes, e.g. Islamophobia. Migrant and existing communities may tend to live separately from one another. There is not as yet a strong national identity embracing diversity and the Treaty.

40 participants

Auckland:
Secondary Schools Race Unity Conference

VISION

They can laugh about themselves and each other but know the boundaries and are sensitive to the cultures and feelings of others.

The mainstream is multicultural and multilingual. No culture is superior or inferior to others and all cultures are acknowledged, recognised, accepted, respected, shared and embraced. People feel free to express their viewpoints, to speak up rather than shut down and they listen and are open to different perspectives. They are eager to learn about other cultures and they inform themselves before making judgments. They get their information from engaging with real people, not just the internet. They can laugh about themselves and each other but know the boundaries and are sensitive to the cultures and feelings of others. Identity is not determined by people's appearance but by the culture(s) they identify with.

Communities are inclusive and accommodate diversity. Similarities and differences are both celebrated. People empathise with and trust one another. There are opportunities and spaces for people to have their say, learn about each other, interact, bridge cultures, build relationships and trust and work together on common projects that achieve something and make a difference. There are many large public events to celebrate diverse cultures (and not just foods) and also smaller events where people can get to know each other better. Community leaders walk the walk, not just talk the talk of a multicultural society. People recognise that there are barriers to be overcome and that the need for change is ongoing. Schools teach children from an early age about different cultures and histories, enable them to interact positively with people of other cultures, not to become isolated and to treat people equally and respectfully.

Barriers include ignorance, a lack of empathy, prejudice, racism, stereotypes, putdowns, bullying, social stigmas, and xenophobia. People are identified by physical features rather than their culture. It is sometimes difficult to separate out what is fact and what is prejudice. The majority language and the majority culture dominate (monolingualism and monoculturalism). This can be reflected in the mispronunciation of names and intolerance of other languages and accents. There is fear and distrust of people from other cultures and beliefs, fear of change, insecurity and a reluctance to move out of one's comfort zone. People may feel that their own culture is threatened by diversity or fear conflict if they assert themselves. They do not speak out or take action when they observe racism and discrimination and may not know how to handle such situations. People may accuse others of being PC but also not know the impact of what they say on the people affected. The media can encourage stereotypes and feed prejudice, be unfairly selective in the news they report and focus on negative stories. People tend to associate actions reported from overseas (e.g. terrorism) with communities at home. New technology (social media) is very impersonal. It offers a platform for bullying, nastiness and offensiveness and the perpetuation of stereotypes. There are not enough opportunities to meet people from different cultures and communities and there is a lack of understanding of different cultures. Cultural communities can become isolated in the wider community. Schools do not give young people the skills, the curiosity and the knowledge they need for life in a multicultural society. There is no subject choice for people to learn about religions and cultures.

BARRIERS

There is fear and mistrust of people from other cultures and beliefs, fear of change, insecurity and a reluctance to move out of one's comfort zone.

27 participants

Nelson:
Multicultural Council

VISION

They have a sense of belonging, of tūrangawaewae, and a shared understanding of what nationhood means in New Zealand.

BARRIERS

People are judged by the colour of their skin, their speech, their English, and their appearance.

Diversity is the norm. Different cultures, languages and beliefs are accepted, respected, supported, shared, valued, celebrated and enjoyed and there is a place for everyone's culture in society. There are spaces and opportunities where people of different cultures can connect with each other. Relationships between diverse communities are harmonious. People are respected for their person and their skills, not judged by the colour of their skin. They feel safe, secure, settled and included. They have a sense of belonging, of tūrangawaewae, and a shared understanding of what nationhood means in New Zealand. Everyone can participate fully in whatever they wish, in work, sport, cultural activities and education. They have access to public services in ways they understand, e.g. through the availability of interpreters and information in different languages. Government policies and practices encourage and support multiculturalism and inclusion. Schools teach children tolerance and understanding of different cultures, languages and beliefs from an early age.

Ignorance, racism, stereotypes, prejudice, generalisations, xenophobia, fixed attitudes, a lack of curiosity or an unwillingness to learn about other cultures. People are judged by the colour of their skin, their speech, their English and their appearance. There is fear of difference, fear of other groups taking things away from them or taking over and a belief that help given to migrants and refugees is unfair and that all people should be treated the same. People do not understand the refugee journey. New Zealand and New Zealanders are relatively isolated and do not value languages other than English or the fact that there are people who can speak two or more languages. The skills and contribution of migrants are undervalued. The media generate or encourage negative stereotypes about migrants and ethnic groups (e.g. Chinese buying houses in Auckland), they can "whip up a storm" and report events and conflicts in other parts of the world in a way that impacts negatively on local ethnic or religious communities. Migrants feel unsure about their acceptance and ask how long it takes to belong or to become a kiwi. They can feel shy and reluctant to put themselves forward for fear of being misunderstood. The public voice and representation of ethnic communities is weak. Lack of proficiency in English can be a major barrier to participation, inclusion, acceptance and access to services. Conflicts and discrimination within ethnic communities can also impede participation and recognition. The government does not sufficiently promote and support multiculturalism and there is a lack of spaces and opportunities for people to encounter other cultures. Education and training for a multicultural society are inadequate. People need to learn more about different cultures, languages and beliefs, cultural sensitivity, intercultural communication and shared values and aspirations. Both the host community and new migrants need to acknowledge and understand New Zealand's history.

8

participants

Christchurch:
Multicultural Council

VISION

Diverse communities are represented in positions of power and decision-making, having "seats at the table".

BARRIERS

There is no legal and policy framework for multiculturalism, and not enough infrastructure to welcome and support migrants and refugees.

In a successful multicultural society people are mutually accepting and respectful and acknowledge, value, embrace and celebrate diverse cultures, languages and communities. People are not pressured to assimilate to a dominant culture and integration of newcomers is a two way process with both the host society and migrants being open to and accommodating the other, transcending the boundaries of their own identity and culture. People have equal access and opportunities in education, politics and the economy and enjoy equal rights in every aspect of society. Diverse communities are represented in positions of power and decision-making with "seats at the table". The government acknowledges and supports different cultures and accommodates their needs. Newcomers are valued for the skills and knowledge that they bring with them. Through teacher training and the school curriculum teachers and children acquire the knowledge, confidence and skills to live in a multicultural society and to interact with different cultures. Education for a multicultural society begins at a very young age.

There is still racism and discrimination in all walks of life – at work, in the street, in the justice system. "I'm sick of being asked where I come from, you're never a kiwi if you look different, i.e. not white." There is an embedded monoculturalism with people not even being aware of their own monoculturalism. The dominant culture brings with it a form of economics that emphasises the individual and entrenches the commodification of everything. There is an unwillingness to learn about other cultures and limited exposure to them. There is a lack of awareness, acceptance of and respect for different cultures and a lack of cultural sensitivity. People are unaware of Māori culture and protocols as well as those of other groups and are ignorant of the history of New Zealand. There is a fear of dilution of the dominant culture and of take-over by migrants. The economic, social and cultural contribution of migrants is undervalued. Successful migrants do not get the same recognition, exposure and media coverage as others and come up against a "glass ceiling" and "tall poppy syndrome". The positive benefits of a multicultural society are not sufficiently promoted. There are different understandings of the meaning of multiculturalism, including a view that we "can't be multicultural until we are bicultural", even though we can be both, recognising the Treaty and indigenous rights in a multicultural context. Multiculturalism can be misinterpreted as a collection of monocultures co-existing rather than cultures reaching out to and interacting with one another and celebrating the combination. There is no legal and policy framework for multiculturalism and not enough infrastructure to welcome and support migrants and refugees. While refugees have a formal orientation and settlement programme there is nothing comparable for migrants and they are often unaware of systems and services available, the history and the cultures of New Zealand and the partnership between the Crown and tangata whenua. While cultures in their home countries continue to evolve, migrant cultures can become frozen in time and new generations are not necessarily given the space to grow into their own identity in their new context. Education of both young people and adults does not sufficiently provide them with the values, knowledge and skills for life in a multicultural society.

10 participants

Gisborne: Tairāwhiti Multicultural Council

VISION

People feel safe and secure in their own culture, welcome different perspectives and have a shared sense of belonging.

BARRIERS

There is institutional racism with the underlying assumption that "this is the way we do stuff around here."

There is a smorgasbord of different peoples and cultures and people accept and respect each other in all aspects of society. All cultures are visible and recognised for their contribution. Diversity is celebrated. People feel safe and secure in their own culture, welcome different perspectives and have a shared sense of belonging. There are opportunities to learn about, experience and celebrate different cultures. People live in shared neighbourhoods and enjoy equal opportunities regardless of ethnicity, culture or religion. The special place of Māori as tangata whenua is recognised and respected. Early childhood centres and schools instil cultural literacy in children, teaching knowledge of other cultures, the history of New Zealand peoples and local places and different world views and religions. They provide access into the Māori world and Māori and other non-European views of the relationship between the individual, the collective and the environment. Children learn to speak both English and Māori. Teachers have the skills and the commitment to deliver a curriculum and a school environment that values and affirms the diverse cultures and languages of their students and encourages intercultural understanding and respect.

Barriers include ignorance, a lack of exposure to other cultures, complacency, monoculturalism, monolingualism and a lack of communication and common ground. The dominant culture and institutions are Eurocentric and insensitive to tangata whenua and people of other cultures, with a sense of the superiority of European culture and beliefs over others. There is institutional racism with the underlying assumption that "this is the way we do stuff around here." The culture is materialistic, valuing individual wealth and position over the common good, and there is a power imbalance. Teachers can lock or unlock the engagement of children in education and don't necessarily have the background or interest to make the effort to make the children of different ethnicities and cultures feel comfortable and valued. As a result children can be disempowered and impeded in their identity formation and become disengaged from education, and disadvantage is perpetuated.

11 participants

Wellington: VUW Centre for Applied Cross-cultural Research 3 (young people)

VISION

There is representation of all the various cultures in all facets of society, such as government and the media.

In a successful multicultural society there is tolerance and acceptance of diversity and the cultural traditions it entails. This tolerance is founded on understanding and leads to both harmonious relations and mutual respect between the various ethnicities and cultures. This respect is not only for people of different cultures but also for the things that they value. Learning about different cultures is encouraged from an early age rather than having people brought up to believe that there is one correct way of behaving or thinking. There is representation of all the various cultures in all facets of society such as government and the media. The media are accessible to all the different groups. This means that there are newspapers and news broadcasts available in different languages – allowing different groups more awareness of what is happening in that society. This accessibility via translation also covers such areas as laws, instructions on how to vote and so forth. There is a desire on the part of migrants to integrate into the mainstream society. This is a bi-directional relationship with both sides making the effort. Scholarships and affirmative action help to raise groups up and a truly successful multicultural society is one where affirmative action is no longer needed.

BARRIERS

A one size fits all approach in terms of law and politics will not work as this 'one size' will fit the majority but not the minorities and does not take into account different aspects of different cultures.

Stereotypes and discriminatory behaviour act as a barrier to achieving a successful multicultural society. These include sweeping generalisations about a person's background, personality and behaviour based solely on their cultural group. This reliance on stereotypes and bias may be implicit, with people not consciously behaving in a discriminatory way but doing so none the less. This stems from a lack of education in early childhood about different cultures and can also be in part due to stereotypes in the media which can inform the mainstream public's opinion of migrants. If there is unwillingness on the part of the host society to learn or to open themselves up to new experiences then this also acts as a barrier. A one size fits all approach in terms of law and politics will not work as this 'one size' will fit the majority but not the minorities and does not take into account different aspects of different cultures. There are also socio-economic barriers such as the non-transferability of degrees, so migrants may not be able to use their skills or knowledge in their new country. This then leads to a wealth disparity between migrants and host members where the affluent repress the minority, which in turn can lead to resentment on the part of the minorities and therefore unwillingness on their part to integrate.

8 participants

Wellington: VUW Centre for Applied Cross-cultural Research 4 (young people)

VISION

New migrants are encouraged to embrace and adopt aspects of the host culture (New Zealand) while maintaining aspects of their heritage and home country.

BARRIERS

Generations with negative views of "outsiders" may pass down their views to their children and continue to foster negative stereotypes about people residing outside of their own group identity.

A successful multicultural society involves both individual and national-level acceptance and integration. On an individual level it is a place where people from various cultures respect and accept each other's cultural practices, values, religions, lifestyles, and beliefs with an open mind. People are culturally aware of their community and diversity is celebrated. New migrants are encouraged to embrace and adopt aspects of the host culture while maintaining aspects of their heritage and home country. At the national level, the government adopts laws that are sensitive to cultural differences and helps eradicate discrimination and negative stereotypes. Government promotes culture-related holidays, festivals and cultural practices and invests in cultural institutions that foster collaboration and inclusion. Laws allow all people to have equal opportunities to access resources such as education, medical help, employment and economic benefits. Additionally, a strong educational foundation vitally contributes to the maintenance of a successful multicultural society. It helps gain access to more culturally diverse interactions, provides opportunities to learn and speak another language and adds to the breaking down of stereotypes and discrimination.

The barriers to a multicultural society are abundant and destructive in everyday life. They include inequality, narrow mindedness, discrimination and fear of what the impact of a multicultural society might be on themselves. People in an unsuccessful multicultural society stereotype, discriminate and disrespect other cultures. Traditionalism and wanting to keep life and society just as it is with no ambition to create a more including environment can be detrimental. Generations with negative views of "outsiders" may pass down their views to their children and continue to foster negative stereotypes about people residing outside of their own group identity. Lacking an educational system that teaches cultural acceptance and understanding is another barrier. Without proper information and knowledge about diversity we cannot expect to nurture a more collaborative and including society. Government sometimes fails to show the type of leadership required to invest and support ways of making a country more accepting of other cultures. This includes legal barriers such as unequal visa opportunities and refugee acceptance (or lack thereof). Media can also be a significant barrier as they can selectively report news that causes and continues to cycle negative stereotypes for certain cultures and countries to the public.

7 participants

Manukau: Sahaayta Counselling and Social Support

An inclusive society where different cultures and identities are recognised, accepted and understood. People from diverse communities mix and mingle, are integrated into the wider society and enjoy equal rights and opportunities including in employment. New migrants have the opportunity to experience a powhiri on a local marae, to feel validated and grounded by this, to encounter Māori as tangata whenua and to learn about the Treaty of Waitangi. There are local migrant hubs with multicultural staff where new migrants can register for information, orientation, education and connection with others from their own country or community. Migrant families are supported in dealing with the stresses of adapting to a new cultural context, including parenting in a different legal and cultural environment, of maintaining their language and culture and of young people transitioning between cultures inside and outside the home.

Not enough is done to prepare migrants for what they will encounter when they come to New Zealand in terms of cultural and legal differences and general information about accessing services. There is little follow-up with migrants after they arrive, especially through face to face contact. Many migrants know little about Māori and their culture and have never been to a marae. Lack of English is a barrier and there are insufficient opportunities for timely ESOL assistance. Women who cannot find work, who have language difficulties and who do not have transport options suffer social isolation. Parents are fearful of their children losing their culture and identity and young people struggle with the tensions between different cultures inside and outside the home, transitioning between the two worlds and feeling peer pressure to conform. There is insufficient support for parents grappling with these issues and with legal constraints on accustomed parenting practices. Health and social issues affecting Asian communities remain under the radar and do not get the attention they deserve even though there are growing issues of family violence, alcohol abuse, lack of self-esteem, grief and loss, depression and other mental illnesses.

VISION

People from diverse communities mix and mingle, are integrated into the wider society and enjoy equal rights and opportunities …

BARRIERS

There is insufficient support for parents grappling with these issues and with legal constraints on accustomed parenting practices.

Manurewa: Manurewa marae whānau

VISION

Being different is not an issue and it is normal for people to be able to be who they are and have pride in their identity.

BARRIERS

There is a fear that Māori will be subsumed as a minority and marginalised even further in a multicultural society.

People of all cultures live in harmony, showing mutual understanding and respect. No single culture seeks to assert dominance over any other. Being different is not an issue and it is normal for people to be able to be who they are and have pride in their identity. People have an understanding of their own whakapapa and practice whanaungatanga. They share and learn from each other's cultures. Māori as the indigenous culture takes the forefront, in a nice way, and people learn te reo Māori as a means of accessing and acknowledging it. New migrants all receive a powhiri and are given a grounding in tikanga, kawa and mana whenua, the Treaty of Waitangi, New Zealand history and the social, cultural and economic impacts of colonisation. The histories of all peoples are told, how and why they arrived here as migrants or refugees. Events like Polyfest enable all young people, including new migrant groups, to celebrate and reinforce each other's languages and cultures and to grow up appreciating one another. Early childhood centres and schools recognise and encourage all the languages and cultures of the children and their families.

Barriers include stereotypes, labelling, casual racism, religious intolerance, ignorance and cultural insensitivity. There is a lack of education and understanding, manaakitanga and whanaungatanga. People don't have exposure to other cultures, they don't care, don't know anyone from them and it doesn't affect them day to day. There is a fear that Māori will be subsumed as a minority and marginalised even further in a multicultural society. People fear what they may have to give up if things change. Older generations, who maintain their influence, find it harder to change. The media portray negative images of Māori and other non-European peoples, and this is too easily absorbed. They do not identify people by their ethnicity if they are successful (e.g. Lydia Ko) but do if they are involved in something negative. There is stratification between the haves and the have nots and the increasing poverty disproportionately affects Māori and some other groups. The true history of colonisation and why things are the way they are now is not taught in schools, nor are children taught about different languages and cultures.

11

Manurewa:
Alfriston College, Year 12

VISION

Everyone feels included and is able to function as normal, no matter who they are. They are equal but also have their own identities.

BARRIERS

People are not treated equally and do not have equal opportunities. "If you can't include everyone, don't do it."

People are tolerant, accepting and respectful of each person's culture, race and nationality. No-one is treated differently because of their culture and all cultures are embraced. People support each other, listen to each other and work together. They share the same core values but are willing to make compromises to accommodate differences. Everyone feels included and is able to function as normal, no matter who they are. They are equal but also have their own identities. There are multicultural opportunities in the community like Polyfest where all cultural groups come together with different songs and performances and anyone can go in and participate. Everyone has the same opportunities, is equally encouraged to do their best and equally recognised for it.

There is everyday racism and ignorance, people have prejudices, biases, preconceived notions, stereotypes and labels about each other and it is easy to mock or make light of other cultures. Things are done or said that are offensive and upsetting to people of other cultures. People can stick to their own group, walk past each other and sit separately, which gets in the way of getting to know others and can lead to isolation and segregation. People can lack the confidence to engage. There can be arguments between groups, fighting over nothing. History and international events can cause conflicts within and between groups. The way the media hype up these issues can whip up fear. Little is taught in schools about history and cultures other than Pākehā, Māori and Pasifika. Some don't follow their own culture and are losing it. Children should be taught about all cultures starting from when they are little and diversity within ethnic groups (e.g. Indian, Chinese, Middle Eastern, African) should also be taught. People are not treated equally and do not have equal opportunities. "If you can't include everyone, don't do it."

11 participants

Manurewa:
Alfriston College, Year 10

Society is one big family, where all cultures are equal and none is higher than the others. People accept, respect, support and get along with each other. They all learn about and appreciate different cultures and religions and join with others in the celebration of their cultural occasions. People are not mocked for their different cultures and everyone is treated equally. All jobs are open to everyone, everyone enjoys equal rights and all cultures have a say in everything.

Barriers include racism, stereotypes, not respecting other cultures and not understanding why another culture does something different. Some cultures think more highly of their own culture and have negative opinions of others. They make fun of people from other cultures, mock their music, can't understand their language and giggle at their accents. They can be intolerant of other religious beliefs and create conflict between different cultures. People can create their own barriers too and stay within their own cliques. Other barriers are poverty, poor housing and inequality, with the rich just getting richer. There are not enough jobs for young people, and transport is not good. Money should help the poor and improve education and health, not be wasted on a new flag. Schools don't have enough resources.

VISION

People are not mocked for their different cultures and everyone is treated equally.

BARRIERS

There are not enough jobs for young people, and transport is not good.

7

Parliament

VISION

They feel free to adapt their cultural practice in a new multicultural context without fear of censure.

Aotearoa is acknowledged as a society with Māori and Pacific roots which is Treaty-based and therefore embraces all peoples and cultures. People know and acknowledge the Treaty. People are free and able to practice their culture. The diversity of cultures is respected and celebrated and people feel able to be honest and open about their differences. There are spaces and opportunities for people to interact with and appreciate other cultures as well as to connect with people from their own communities. There are strong community bonds within and between cultures. People are secure in their own culture and have the opportunity to enhance their own cultural knowledge and to learn their own languages. They feel free to adapt their cultural practice in a new multicultural context without fear of censure. They are confident across cultures and feel at home in different cultural contexts. They have a strong shared identity as kiwis as well as their own specific cultural or ethnic identity. Diversity is promoted and accommodated at work, in sport, and in the public space and people are sensitive to the needs of others. The major cultural festivals of different groups are recognised and celebrated by the whole community. Newcomers are enabled to acquire an understanding of New Zealand history, tangata whenua, the Treaty, and New Zealand laws, customs and values including human rights. When receiving citizenship they do so in an appropriate Treaty context. Education prepares children for life in a multicultural and global society through both the curriculum and the school's values and environment.

BARRIERS

People can feel threatened by cultures different from their own. Social media provide a new platform for casual racism.

Although New Zealand is multi-ethnic it remains predominantly monocultural and monolingual. Pākehā are often unaware of just how dominant, pervasive and privileged their culture continues to be, seeing it as the norm. There is racism, a lack of understanding of different cultures and values, a sense of the superiority of the dominant culture, a lack of openness to different languages and accents and a lack of understanding of the Treaty of Waitangi. Religious fundamentalism can feed prejudice and discrimination. People can feel threatened by cultures different from their own. Social media provide a new platform for casual racism. Second generation migrants can lose touch with their parents' culture as a result of continued pressure to assimilate. New Zealand has not yet completed the journey to a bicultural society and extending that to a multicultural society presents a big challenge. The focus of public discourse is on the economy and material interests rather than culture and rights. In order for cultural diversity to be fully recognised and nurtured in schools, programmes such as Te Kotahitanga need to be extended to more teachers and to cover more cultures. There is a need for more public education on the Treaty and on local Treaty settlements.

19 June 2015

10 participants

Mangere Community

VISION

Everyone has the means to reach their full potential and wealth is evenly spread across communities.

BARRIERS

Mainstream public broadcasting does not sufficiently promote and reflect multicultural values.

The different cultures and languages of all New Zealanders are acknowledged and celebrated along with what we have in common as members of the human family. People live in harmony. They respect and support each other, want to learn about and experience other cultures and are prepared to make changes to accommodate them. They are not afraid to ask questions or to be open about what they do not know about other cultures. They are comfortable with who they are and can move easily between different cultural contexts. Mixed marriages are welcomed. Major cultural events like Polyfest, Pasifika, Matariki, Eid, Diwali and the Chinese New Year, language weeks and community markets bring people together and celebrate the new New Zealand. The arts, languages and cultures of different groups are supported. Everyone has the means to reach their full potential and wealth is evenly spread across communities. Public broadcasting supports and reflects a multicultural society. The education system promotes and normalises the values of a successful multicultural society from the very start, children know and are proud of their own culture and identity and appreciate and value those of others.

Racism continues to rear its ugly head, taking different forms including the exercise of power and wealth. There is a lack of knowledge and understanding of other cultures. The predominant culture remains monocultural and monolingual. There is no national languages policy recognising community as well as national languages. The unequal distribution of wealth inhibits wider cultural interaction. Struggling for the basics, poverty, unemployment, low pay and poor housing make it hard to understand and engage with others or to advance to all levels of society. A multicultural society needs a level playing field. There is a growing apart through people of different cultures living in separate suburbs, be it by choice or economic necessity. People can be rigid about their cultures and want to hold on to practices that are inconsistent with current perceptions of inclusion and equality, or they can be cynical about their own culture and not be bothered with traditions. Social institutions remain largely monocultural and monolingual and there is a resistance to change. The notions of "one size fits all" and "everybody speaks English" prevail. Government departments, local councils and businesses need policies and strategies that accommodate diversity and ensure communication with people in the languages they best understand. Mainstream public broadcasting does not sufficiently promote and reflect multicultural values. The education system needs to do more to encourage children to be proud of their own culture and language, to learn those of others, to be able to manage and resolve conflicts and to learn about countries in the Pacific, Asia, Latin America, the Middle East and Africa as well as Europe, North America and Australia.

24 participants

Blenheim: Marlborough Migrant Centre

VISION

People of different cultures feel comfortable with each other, work together and support each other.

BARRIERS

Migrants are not sufficiently prepared for what they will encounter, including information about health, education, housing, employment conditions, finance and the law.

A society that is tolerant, welcoming, respectful, inclusive, integrated and connected. Both unity and diversity are valued and each individual culture is celebrated. People appreciate and respect each other's cultures, are able to maintain their own and experience those of others. People of different cultures feel comfortable with each other, work together and support each other. All people are able to realise their potential, contribute their skills and knowledge, have equal access to resources and services, participate fully and be treated fairly. Service providers are responsive to diverse cultures, languages and beliefs and are engaged with diverse communities. Interpretation and translation services as well as English language tuition are available to those who need them. Newcomers are warmly welcomed, included and supported in their process of settlement, adjustment and integration. Progress in achieving a successful multicultural society is monitored through agreed measures.

Barriers include racism, discrimination and prejudice and a lack of understanding, knowledge, acceptance and respect for others. Pockets of the community remain oblivious to the demographic changes that have taken place. Some are scared of change and of different cultures and religions. There is still a perception that migrants are taking the jobs of locals and there is not enough education of the local community. Language is a major barrier as English is necessary for education, employment, social connection and access to services. ESOL support is not available to all, important information is not translated into other languages and access to interpreters is limited. People from minority ethnic communities are under-represented in senior positions of power. Community organisations that provide services to migrants and promote understanding and integration do not have the resources, capacity and capability to do the job. Service providers are often not aware of the stresses that migrants experience which may lead to tension, violence or abuse in the home. Migrants are not sufficiently prepared for what they will encounter, including information about health, education, housing, employment conditions, finance and the law. They can withdraw into themselves, become isolated and have difficulty accessing services. Too much can be expected from small migrant communities in terms of supporting new migrants, for example through the Pacific Access Scheme. Greater pastoral care needs to be provided as is the case with the Recognised Seasonal Employer scheme. Skilled migrants have difficulty finding work appropriate to their qualifications.