



UNDERSTANDING multiculturalism in the church and in New Zealand



Presbyterian Church
of Aotearoa New Zealand



**Me mahi tahi tatou mo
te oranga o te katoa**

***We must work together
for the wellbeing of all.***

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Introduction

In the last 30 years, New Zealand has become more culturally diverse as migrants of all nationalities have found their home here.

The earliest interactions between Māori and Europeans called for mutual respect, learning and listening. A unique bicultural framework – the Treaty of Waitangi – was forged from those exchanges. Subsequent waves of migrants from the Pacific and Asia, and more recently from Africa, Latin American, Eastern Europe and the Middle East have changed the face of New Zealand, which has required us all to adapt, accept and integrate with people who are different from ourselves.

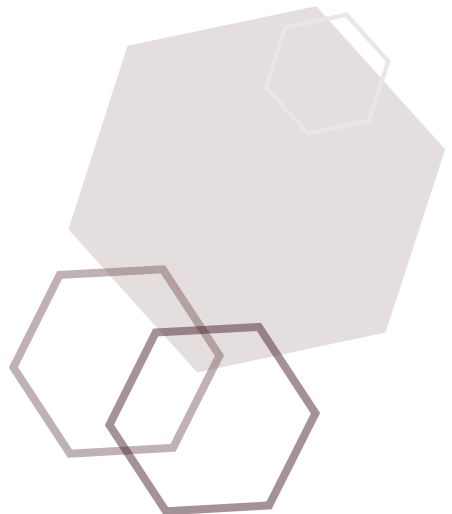
In the process, New Zealanders have developed a greater understanding of their own identity as a multicultural nation within the global context. While our understanding of other cultures is greater than ever before, this doesn't always equate to a fair go for all, with migrants often reporting difficulty finding employment, social isolation and discrimination.

Through discussion of the experience of migrants, the booklet examines the opportunities and challenges for the Church presented by the increasing diversity in our communities, and asks questions about the future of multiculturalism.

This booklet explores what it means to be a cross – cultural Church, which represents Asian as well as Māori, Pasifika and European ministries.

It is also intended to help congregations engage in conversation about the General Assembly request to consider whether the Presbyterian Church should identify itself as a cross - cultural Church within the context of the bicultural relationship that already exists with Te Aka Puaho.

It is hoped that by discussing these issues together, churches will find ways to cross cultural barriers, find unity in Jesus Christ and create new communities in the Spirit of Christ.



Multiculturalism: A theological perspective

by Graham Redding

One of the consequences of New Zealand society becoming more culturally diverse in recent decades has been a re-examination of our identity as New Zealanders. This is a good thing. For more and more New Zealanders, difference is no longer regarded as something to be wary of, or merely tolerated, or subsumed within a dominant “Kiwi” culture; rather, it has become something to be celebrated in its own right as we learn that our unity as a nation is located not in cultural uniformity, but rather in the citizenship that we share as New Zealanders.

A similar thing might be said of the Church. From its very inception the Church has been a culturally diverse body – as the New Testament bears ample witness – not least of which is in relation to its portrayal of Pentecost. More recently, those New Zealand churches that have welcomed cultural diversification have generally found it to be an enriching experience, if not always straight forward. The transition from being largely monocultural in outlook and practice, to being bicultural and multicultural, and now to being cross-cultural, has been decades in the making. It has, at times, required a great deal of goodwill, humble self-scrutiny and a generosity of spirit. It also requires confidence in the basis of our unity as Church. Such unity lies not in our diversity, as if diversity is a goal in and of itself, but rather in the One in whom we experience reconciled and reconciling diversity.

That was a key point in much of the Apostle Paul’s correspondence, especially in his letter to the Galatians, when he wrote that in Christ there is no longer Jew or Gentile, male or female, slave or free. The key words here

are “in Christ”. In writing those words, Paul wasn’t saying that cultural, gender and socio-economic differences cease to exist, but rather that in Christ’s company they no longer define us, and the myriad forms of alienation, oppression and discrimination (sometimes blatant, but often subtle) that result from them are abolished. That’s the outworking of baptism, reiterated each time Christ-followers gather around the Lord’s Table.

As culturally diverse New Zealanders, we affirm our unity in the New Zealand citizenship that we share; as culturally diverse Christians, we affirm our unity in the citizenship that we share in Christ. This latter form of citizenship does not settle for peaceful co-existence between largely autonomous cultural groupings. Rather, it strives to reflect a new humanity that has been born in Christ by the power of the Holy Spirit.

This new humanity will be characterised by at least four things:

- » A rich mutuality of influence, expression, hospitality and fellowship between cultures.
- » A willingness to allow the Gospel of Jesus Christ to affirm, critique and transform each of our respective cultures.
- » A commitment to truth, justice and reconciliation between and within cultures.
- » A recognition that our Church structures and processes have inbuilt cultural biases and are therefore in continual need of reform.



STUDY ONE:

The Changing Face of New Zealand



The Changing Face of New Zealand

A nation of immigrants

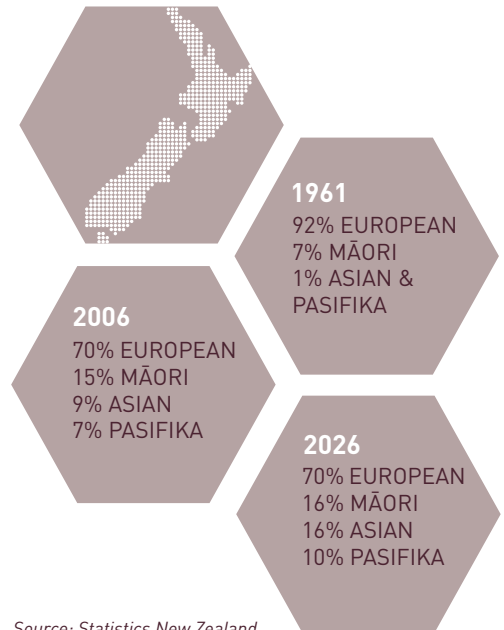
New Zealand has always been a land of migrants. The first to arrive, probably in the 13th century, were the Pacific peoples who became the Māori population of Aotearoa. A few Europeans settled here in the later 18th century after Captain Cook's three journeys to the Pacific. Increasing numbers arrived from the early 1800s, particularly after the Treaty of Waitangi was signed in 1840.

Most early settlers were of British, Irish or Scottish heritage. Later, a few Chinese people came for the gold rushes and chose to remain. Some came from Pacific island countries after World War II, with a greater influx in the 1960s and 70s, drawn by the promise of jobs, particularly in the agricultural and industrial sectors.

Migration patterns

In 1987 there was a major change in immigration policy which brought significant change in the ethnic makeup of New Zealand's population. Increasing numbers of migrants came from Korea, Hong Kong, Taiwan, Southeast Asia, India and later the People's Republic of China. There were also immigrants from South Africa and Zimbabwe.

Currently, the highest number of immigrants continues to come from the United Kingdom, but in 2006 China overtook Australia as the second most likely birthplace for those born overseas.¹



Source: Statistics New Zealand

These patterns of migration mean that New Zealand is no longer a country populated mainly by Pākehā (European New Zealanders) and Māori, with one or two pockets of other ethnicities. The last 25 years have seen significant changes in the ethnic makeup of New Zealand's population, with even bigger changes forecast in future.

Another factor impacting New Zealand is the aging profile of the New Zealand European population and the much younger age profile and higher birth

Case Study: Backyard mission for seasonal workers

In 2007, the first influx of seasonal Pacific workers to the small rural community of Seddon in Marlborough created unease among residents, with some locals saying, “We don’t feel safe any more”.

In response, the Awatere Church (an Anglican/Presbyterian joint venture) began a ministry among the migrant workers that continues today under the leadership of vicar Dawn Daunauda.

Workers come from Vanuatu, Kiribati, the Solomon Islands, Samoa and Tonga and can stay for up to nine months. Many people return more than once.

Most winters the church holds an umu (earth oven used in traditional Pacific cooking) to welcome the workers into the community. Church members donate warm clothing and offer hospitality. The Ni-Vanuatu men take part in the weekly Sunday fellowship and hold their own language service fortnightly. Weekly Bible studies are offered in their accommodation blocks. In return, the church enjoys their ministry through song, prayer and testimony.

Dawn says the constant turnover is a challenge to developing friendships with the migrants, but some of the men have grown in their faith.

“Church communities can also have an initial ‘them’ and ‘us’ divide but we can use this opportunity to encourage locals to care for the foreigners in their land which is, in effect, the mission field in their back yard.”

rates of other ethnicities. Similar demographic changes are happening in all Western societies, as a result of the largest redistribution of people the globe has ever seen.

Impact on society

Today, New Zealand is one of the most ethnically diverse countries in the OECD. Nearly a quarter of New Zealanders were born overseas and the 2006 census identified over 200 different ethnic groups living here.

Whether such diversity is a benefit or a challenge depends as much on the attitude of newcomers as it does on the

willingness of the host country to accept and incorporate those perceived to be “different”.

New Zealand generally has a good reputation – people want to migrate and live here. And overall, New Zealanders respond positively to ethnic diversity. Most believe immigrants make an important contribution to our country, and that it is good for society to be made up of different races, religions and cultures.

Ethnic diversity helps New Zealand “move forward economically, socially and culturally”, according to the Office of Ethnic Affairs. Migrants fill gaps in our labour market and strengthen

trade links with other countries. Input from other cultures increases creativity and innovation, while exposure to multicultural festivals and events enriches community life. On the other hand, the increasing diversity of our society makes some feel uncomfortable. They may worry about losing their own identity and values especially if migrants are perceived to be taking “their” houses, jobs or businesses. Others feel “like foreigners in our own land”, particularly in areas where there are noticeable concentrations of migrant populations.

An influx of seasonal Pasifika workers to the small rural community of Seddon in Marlborough created unease among residents, with some locals saying, “We don’t feel safe any more”. Awatere Church responded by developing a ministry to build bridges between the workers and the community.

Tensions can also arise if, on their part, migrants feel excluded or discriminated against. If they cannot participate fully in community life, or believe government institutions are not responsive to their needs, they are less likely to feel satisfied with life in their adopted country.

These concerns tend to surface during periods of rapid social change. For example, the dawn raids of the 1970s targeted Pacific overstayers once their labour was no longer required. In the late 1990s, a large influx of Asian migrants generated talk of an “Asian invasion”. World events, like the 9/11 attacks in the USA, also affect how people of other ethnicities are regarded in New Zealand.

Immigrant churches

Christianity arrived in New Zealand with the missionaries, the first being Samuel Marsden in 1814.

The settlers who arrived after the signing of the Treaty of Waitangi brought their own churches with them. For the first 100 years of New Zealand’s European history, four denominations dominated the church landscape: English Anglicans and Methodists, Scottish Presbyterians, and Irish Catholics. About 90 percent of the population identified with one of these. This pattern of Christianity among New Zealand’s European immigrant settlers continued with only minor variations through until the mid 1960s.

That decade saw Christians from non-European countries beginning to arrive in increasing numbers, bringing their own versions of church from their homelands.

The first wave came from the Pacific islands. In one sense, the immigrants brought churches that already existed: Anglican, Presbyterian, Congregational, Methodist and Roman Catholic. But their own culture, beliefs and practices, and languages, gave these denominations a significantly different flavour in the context of a new country.

Filipino Catholics and Korean Presbyterians were strongly represented in the later wave of Asian immigration in the late 1980s when a change in immigration policy opened New Zealand to countries which had not traditionally immigrated to our shores. Other more recent immigrants from Africa, Latin American, Eastern Europe and the Middle East have brought an increasingly wide array of expressions of church life. The Wakatipu Global Community – a faith community for Portuguese and Spanish speaking migrants – is a response by St Andrew’s Presbyterian Church, to the evolving diversity in Queenstown.

Most migrants have formed their own ethnic-specific churches in New Zealand, keeping the practices and

Case Study: Biculturalism in today's world

Rev Wayne Te Kaawa is the Moderator of Te Aka Puaho, the Māori Synod. He believes that the special relationship between Māori and Pakeha can't be separated from an understanding of the wider setting.

"We are a bicultural church in a multicultural context. The two go together and can't be separated from each other.

"Biculturalism often means Māori and Pakeha. We sometimes forget others, and in particular those from the Pacific and Asia. With the creation of the Pacific Islands Synod and the Asian Council it allows us a chance to redevelop these important relationships as part of the bicultural journey."

Wayne believes that the bicultural partnership in the Church is in a healthy position.

"Things are happening naturally now. In the past we tended to be overlooked or hooked on as an added extra. That has changed. We are there at the table at all levels of conversation and decision making."

He points to many things that are happening nationally and locally that give effect to the bicultural partnership, including the Church's financial support for the upgrade of Ohope Marae, and Knox Centre for Ministry and Leadership support of Te Wananga a Rangi, the Te Aka Puaho Māori Theological College.

He also highlights the co-moderatorship of General Assembly, and the moderators taking part in significant occasions alongside one another.

"The two moderators now attend significant Māori events together including Waitangi Day, Ratana's birthday and the Māori King's coronation. On these occasions the Moderator of Te Aka Puaho takes the lead."

Wayne believes that while the partnership is strong, there is always room for improvement.

He would like to see the Church incorporating some Māori notions of "being church" into our structure, governance and mission. He also advocates for improved recognition of Amorangi ministers.

"Amorangi are unpaid. It would be great to see some sort of financial acknowledgement of our Amorangi ministers by the Church."

At a local level, Wayne confirms that there are many types of partnerships in place that are seeking to build the connections between Te Aka Puaho and the wider church.



language of their homeland, rather than becoming members of existing churches of the same denomination. Research estimates that 495 or 45 percent of the 1100 churches in Auckland are ethnic communities.² Over time, some become part of the national bodies of those denominations but the local churches have so far generally remained distinct.

What this means is that immigrants are changing the face of New Zealand Christianity by introducing other cultural expressions to a traditionally European mix. While weekly church attendance in New Zealand has halved over the past 50 years from about 20 percent in 1960 to about 10 percent of the population today,³ immigrant congregations are the fastest growing segment across all traditions.

There has also been a very rapid increase in those who identify as Hindu, Buddhist or Muslim, although the actual numbers are still very small: only 4 percent in the 2006 census, compared with 56 percent Christian.⁴ The group identifying with “no religion” has also increased and is now at 35 percent.⁵

Ethnicity and the Presbyterian Church in New Zealand

For most its early history, the Presbyterian Church was made up of Europeans and its culture was predominantly Scottish.

It was well into the 20th century before Māori became a part of the Church in any meaningful way. Eventually, a separate Māori Synod – Te Aka Puako – was formed in 1954, recognising this bicultural dimension.

The largest group of Pasifika people who identify as Christian belong to the Presbyterian Church, and in 2012 the Pacific Islands Synod was given full

synodal powers, recognising the desire of the Church’s Pacific peoples to order their own life and mission.

In New Zealand, 28 percent of Asians are Christian, with Koreans being the largest ethnic group. Nearly a third of the Korean people living in Aotearoa are Presbyterian, while just under a quarter are Catholic.

About 80 percent of Christian Asians living here attend an ethnic church⁶ and as with Pasifika churches, most of these are homogenous churches of a single ethnicity rather than being “pan-Asian” (comprising people of more than one Asian ethnicity).

In 2011 the Presbyterian Church welcomed 11 Korean congregations into the Church, and recognised their ministers. The following year an Asian Ministries Coordinator was appointed to facilitate engagement between these congregations and the wider Church.

One challenge for Pasifika and Asian churches is how to retain the 1.5 generation of young people born in New Zealand to migrants. Tension can arise because older immigrant leaders want to retain the forms, practices and languages of their homeland, while the younger generations are more adjusted to New Zealand ways and involved in more multicultural settings.

Another challenge is how to become equal partners in the Presbyterian Church, able to share in decision-making and contribute insights and gifts from the wider Presbyterian world.

Te Aka Puako is welcomed as a partner and is able to govern its own life and mission. The Church has enshrined its commitment to partnership with Te Aka Puako within church legislation,

Case Study: Being a minister in a multi-ethnic church

Rev Amos Muzondiwa emigrated from Zimbabwe to New Zealand with his family in 2007.

Based at Inglewood Uniting Church in Taranaki for the last five years, Amos ministers to a small and theologically diverse congregation made up largely of European Kiwis and people from different parts of Africa.

At the moment, he believes his congregation is multi-ethnic rather than multicultural, and says the experience of ministering in an ethnically diverse congregation is sometimes uncomfortable, but also very enriching.

“For me the pursuit of multiculturalism in church isn’t just something nice or cool. It is necessary. I’ve come to realise that in a different cultural environment my life is richer and more wonderfully complex because of the uniqueness of others and the different sets of the truths in which I have to engage.”

Amos says that engagement in a different cultural environment forces him out of his comfort zone as a minister.

“Though the practice of multiculturalism may be very uncomfortable it is necessary to develop richer, more complex views and a deeper love and appreciation for one another.”

Amos admits that not all his attempts to embrace diversity and build bridges between the ethnicities in his congregation meet with the same success, but some things like reading Bible passages in English and African dialects, and sharing stories of his homeland with the congregation and community groups have been received positively.

“My hope and prayer for the Church is that expressions of worship, teaching, and discipleship would be influenced by multiculturalism so that Christ may be known more fully by all.”

and the expression of this commitment continues to evolve. One area the Rev Wayne Te Kaawa would like to see evolve is the introduction of Māori more ways of being into the Church’s governance, structures and mission.

Multiculturalism – some definitions

Social scientists claim that concepts such as ethnicity, race, and nation, are a product of “nurture” rather than “nature”.

That is, they are formed by historical, geographical and social influences rather than being inherent at birth.

Others recognise that ethnicity refers to just one facet of identity – it is not a static category that predetermines how people think and act. Instead, it is fluid and dynamic, and can change in response to environment. The New Zealand Census now recognises that ethnicity is self-perceived, and allows people to belong to more than one ethnic group.

Modern definitions of an ethnic group include the following elements:⁷

A common proper name, to identify and express the “essence” of the community.

- » A myth of common ancestry, which includes the idea of a common origin in time and place.
- » Shared historical memories, including heroes and events.
- » One of more elements of a common culture, which normally include language, religion and customs.
- » A link with a homeland to which there is a symbolic attachment.
- » A sense of solidarity on the part of the population.

Because of the strong relationship between ethnicity and culture, societies with a mixture of different ethnicities are termed multicultural (rather than multi-ethnic).

It is important to distinguish between the term multicultural and multiculturalism. To describe a country as multicultural simply defines the reality that the community is made up of many different cultural or ethnic groups. Multiculturalism on the other hand, is a value or a policy which regards all cultures as being of equal value; no one cultural group should be seen as normative. In countries such as Australia and Canada this is an official policy. In New Zealand however, the situation is more complex because we are officially a bicultural country, with Māori as *Tāngata Whenua*, while becoming increasingly multicultural. Just how those two concepts sit together gives rise to much debate.

When European settlers became the dominant population in New Zealand,

they assumed that Māori, and other groups, would assimilate to European culture. At times punitive measures were enacted to bring this about, such as prohibiting students from speaking Māori in schools. This pattern was challenged in the 1960s and 70s and New Zealand began to embrace a model of cultural pluralism, or multiculturalism.

Globally, some people are now critical of multiculturalism as a policy, and think it has failed, as evidenced by the increasing tension and conflict between different ethnic groups in many countries.

Part of the reason may be that ethnic groups tend to live as separate communities. Even when forced to inhabit the same space, such as in education and work, they form subgroups with their own kind. Such “polite silos” mean that the different groups don’t often spend time with each other or learn from and about each other, which leads to misunderstanding and conflict.

The alternative to simply tolerating one another, or keeping one another at a distance, is a society that fosters genuine interaction and relationship building. Using the term cross-cultural or intercultural, rather than multicultural, may help to reinforce this.

For the purposes of these studies, we will use the following definitions:

Bicultural: The acknowledgement that Māori are the indigenous people of Aotearoa New Zealand. Our political, legal and local community relationships are framed with reference to the Treaty of Waitangi

Multicultural: The acknowledgement that many different ethnic groups now call New Zealand their home. Their cultural values, customs, beliefs, languages, traditions and characteristics have equal value to our own.

Cross-cultural or intercultural: This implies a relationship that goes beyond merely tolerating different ethnicities to actively seeking to understand and interact with them.

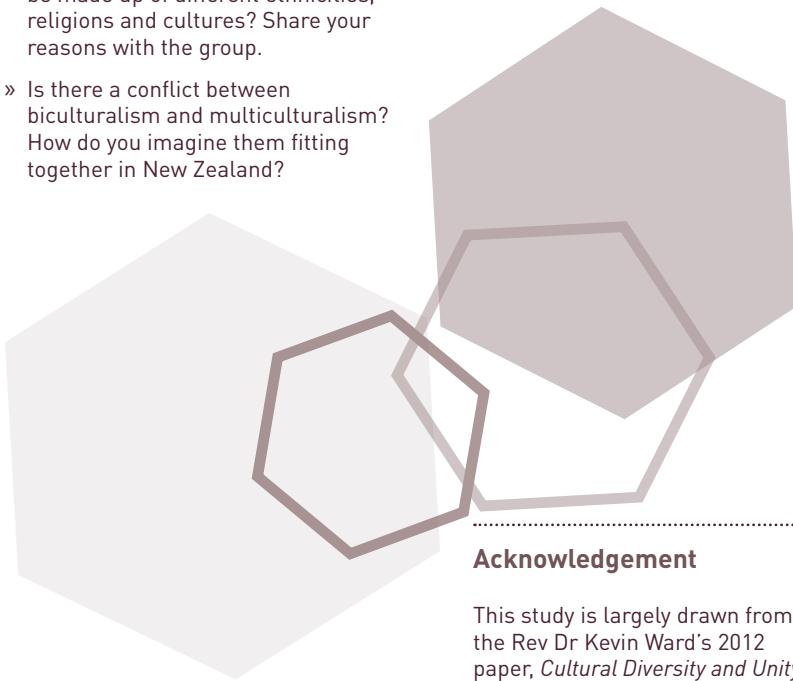
Talking Points

- » How has the ethnic makeup of your community changed?
- » What is your own cultural or ethnic identity and background? Which elements of this are most important to you?
- » Do you think it's good for a society to be made up of different ethnicities, religions and cultures? Share your reasons with the group.
- » Is there a conflict between biculturalism and multiculturalism? How do you imagine them fitting together in New Zealand?

Reflection

Read Matthew 28:18-20 and Acts 2:1-21

- » What do these passages tell us about the multicultural foundations of the Christian Church?
- » How does the Gospel challenge us to move out of our comfort zones to engage with those who are different?
- » What ethnic-specific churches or congregations are you aware of in your community? What kind of relationship do you have with them?



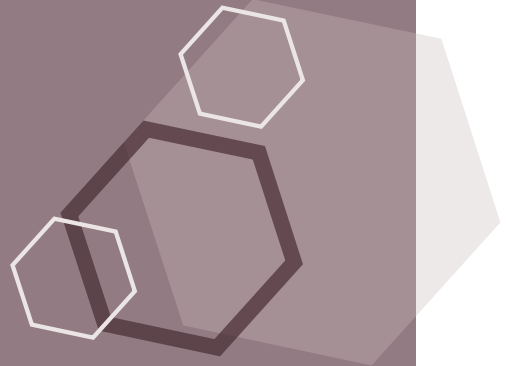
Acknowledgement

This study is largely drawn from the Rev Dr Kevin Ward's 2012 paper, *Cultural Diversity and Unity in Christ: the Presbyterian Church of Aotearoa New Zealand in a Land of Many Cultures*. (http://www.presbyterian.org.nz/sites/default/files/Multicultural_churches.pdf)



STUDY TWO:

New Zealand – a Multicultural Society?



New Zealand – a Multicultural Society?

New Zealand enjoys a good reputation internationally for its race relations. We are known as a generally tolerant, accepting, peaceful society and this attracts migrants in search of a better life. The Treaty of Waitangi and subsequent development of the relationships between the Crown and Māori have fostered a unique bicultural environment within which others can also find a place.

Multicultural policies

The Government has responded to the country's increasing diversity in a number of ways over the years. New Zealand has ratified several international conventions designed to eliminate discrimination and assure the fundamental rights of all citizens (including minority groups). Domestic legislation, including immigration guidelines, and other policy frameworks ensure that people are treated equally, while specific agencies provide advice for particular sectors. These include Te Puni Kokiri, the Ministry of Pacific Island Affairs (MPIA), and the Office of Ethnic Affairs (OEA).⁸

A different story in practice

A closer look, however, reveals that this "fair go for all" principle is not so evident in practice. Despite many attempts to eliminate inequality in health, education, economic and other social areas, these disparities persist, especially for Māori and Pacific peoples, but also to some extent for Asians and new migrants.

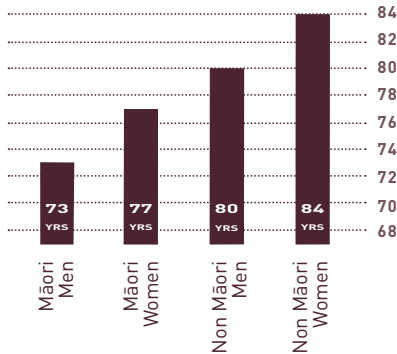
The Human Rights Commission has identified that, in part, this has to do with structural discrimination.⁹ In other words, the institutions, processes and systems that should be protecting the rights of minorities are not actually doing so. While equality may be enshrined in law and policy, not everyone has equal access in the same way because of socio-economic barriers, including discrimination.

Māori have the poorest health of any New Zealand group, with higher rates of illness and mortality than non-Māori.¹⁰ Pacific peoples have nearly twice the rate of avoidable mortality as other New Zealanders. Data on Asian health outcomes is limited but Asian people are less likely to have a primary health care provider and exhibit high levels of chronic disease, including diabetes and cardiovascular disease.

A focus on universal health provision through a "one-size-fits-all" approach does not seem to help. Research shows that targeted programmes have more benefits for Māori, Pacific and Asian communities. In other words, "If you want to treat me equally, you may have to be prepared to treat me differently."

The same is true of improving educational outcomes for Māori and Pacific people who continue to experience significant disadvantages, despite numerous government initiatives. Around 50 percent of Māori students leave school without any educational

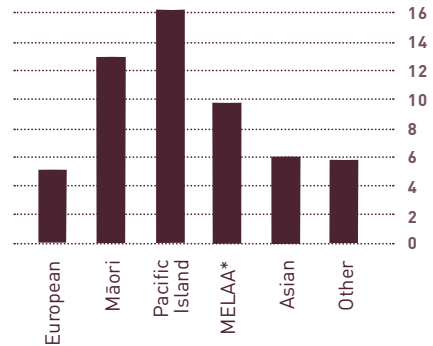
Life Expectancy



Unemployment



June 2013 quarter



Source: Statistics New Zealand

* Middle Eastern/Latin American/African

qualifications, compared with around 21 percent for the general population. Māori enrol in tertiary education in lower numbers than other groups, and overall English literacy and numeracy of the adult Pacific population lags behind other ethnic groups.

Many parishes around the country respond to this need by offering before or after school programmes for children in their community. About 20 children are fed breakfast by Paeroa Community Trust, the outreach arm of the Paeroa Co-operating parish before heading off to school. Other parishes offer similar breakfast clubs, or provide school lunches to help enable children from disadvantaged communities to participate more fully at school.

Māori – and, to a lesser extent, Pacific peoples – are over-represented in the criminal justice system.¹¹ Partly this is because younger people are more likely to fall foul of the law, and both Māori and Pacific populations have a younger age distribution than the population as a whole.

Addressing social and economic risk factors is one of the most effective ways to combat the high rates of imprisonment for these groups. Some initiatives have also been adopted to incorporate Māori and Pacific values into the justice system, as well as to increase cultural awareness and responsiveness among Police, judges and court officials.

Asians generally have good educational outcomes and very low representation in the criminal justice system.

Case Study: Police response to ethnic diversity

The New Zealand Police's strategy (published in 2004) is designed to reduce structural discrimination against different ethnic groups with whom Police work.

Targeted recruitment was one of the strategies employed by Police to improve their responsiveness to ethnic communities. Staff now better reflect the communities being served, and as a result, the number of ethnic staff employed by Police has doubled.

Resources like the multilingual phrasebook *A Practical Reference to Religious Diversity* and a multilingual website were also developed to help Police understand and communicate with ethnic communities.

Structured ethnic training for staff and multilingual front-counter staff have enhanced service delivery. Police have also begun working collaboratively with ethnic communities through ethnic advisory boards which allow these communities to be represented in decision-making.

Of the ethnic strategy, a Police representative says: "We have chosen to engage with ethnic communities in a very personal manner, developing relationships based on trust and confidence and providing our ethnic communities a tangible voice around our decision-making table.

"We had to ensure that we are able to deal not only with our diverse communities at the present time, but with a very diverse nation in the future. If the proper foundation and systems were not established... we would be reacting to what was happening in society rather than having a successful framework for engagement, prevention and resolution."

Source: Human Resources Commission (2012) A Fair Go For All? Addressing Structural Discrimination in Public Services.

However, they are at a disadvantage in finding employment, in spite of New Zealand's skills and qualifications-based immigration system and the high numbers of international students in schools and universities. Barriers to employment include ethnic names, a non-Kiwi accent, lack of local work experience, inadequate English language skills, and overseas qualifications that are not recognised here. Those who have been in New Zealand for less than two years have the highest rates of unemployment.¹²

Personal discrimination

Many New Zealanders respond positively to the vibrancy and colour of other cultures. We enjoy a wide diversity of ethnic food, festivals and fashions. In principle, we agree that all ethnic groups should be able to maintain their own cultural heritage and language, and at the same time, participate equally in all aspects of life.

At a personal level, however, Kiwis are not always so accommodating. New Zealanders tend to agree that migrants should maintain their traditional cultures but don't want to be inconvenienced

Case Study: From fear to safety for migrant women

Migrant women can be particularly vulnerable when they come to New Zealand. Isolated from their own communities, they may experience loneliness and abuse. Housing and language issues can also create difficulties.

Since 2011, Presbyterian Support Northern has partnered with Shine, a charity dedicated to making homes violence free. Through its work, Shine enables migrant women to create safer lives for themselves and their children.

Nira* is one of many women helped by the service every year. Nira's husband threatened to kill her and was arrested after assaulting her more than once. A Shine advocate organised protection orders for her immediate safety, then referred Nira to Family Works social worker and counsellor Caroline Cottrell.

Originally from Egypt, Nira felt isolated living alone with her two children.

After his arrest, her husband came back to live a short distance away from her house and two male neighbours had begun hanging around. Nira told Caroline she found them scary and creepy and wanted to move, but she could not afford the cost of shifting to another private rental.

Caroline worked with Shine to support Nira's application for a Housing New Zealand house because of the risk to the family of staying where they were. She also connected Nira with the Umma Trust, an organisation for Muslim women, and referred her to the Auckland Regional Migrant Services for further support.

**Name changed to protect her identity.*

themselves. The attitude is: "Diversity is great, but I don't want a mosque or temple in my neighbourhood."¹³

Likewise, it is a common belief among Kiwis that migrants stick to themselves in ethnic communities and do little to try and fit in. The assumption is that they should try harder to integrate, even though many struggle to do so. New Zealanders in general have very little contact with migrants, who report making efforts to get to know Kiwis, without much success.

Asians, especially those from China, Japan and Korea, face more personal discrimination than all other ethnic

groups. This takes the form of verbal and physical harassment, in the street, while shopping, or in the workplace. There is some evidence of outright discrimination on the part of risk-averse employers as well.¹⁴

The migrant experience¹⁵

Migrants and feel isolated and experience some tension between maintaining links with their culture of origin and participating fully in New Zealand life. Of course, newcomers differ widely in terms of education and skills, ability to speak English, and personal attributes, as well as cultural background. All these factors affect how

well they settle in New Zealand, as do the attitudes of the host community.

Migrants may have to spend a long time finding a job and accommodation, learning how to access services, and how to communicate in a new language. As a result, they may have limited social networks and little involvement with their host community. Even beyond the first generation, they may experience discrimination, especially if they are “visibly different”. These negative experiences can lead migrants to feel excluded and unvalued.

Studies have shown that when migrants can retain their own ethnic identity as well as adopting the new identity, their self-esteem and satisfaction with life improves.

Presbyterian churches play a part in helping migrant families settle into their adopted homeland here in Aotearoa. Parishes provide food, clothing and sometimes even rental housing to new migrants. Church members help new immigrants feel part of their local communities by volunteering at local refugee centres, providing English language training, and offering simple – but important – hospitality.

Clevedon Presbyterian’s community lunch provides a place for Chinese migrants to gather and enjoy some Kiwi hospitality; conversational English classes at St Alban’s in Palmerston North helps new migrants get a handle on the language; St Columba at Botany’s support of the Randwick Park School Breakfast Club that feeds children at the decile 1 school in south Auckland – are among the many examples of parishes reaching out across cultural boundaries to support their communities.

A question of identity

That sense of belonging can be hard to find. Even many years after they have settled in New Zealand, migrants can feel caught between cultures; they have cut many of the ties that bind them to their homeland, but they are not yet fully “at home” in the new country. If ethnicity is a measure of cultural affiliation and self-perception, a composite identity can be confusing.

As the face of New Zealand changes, locals may struggle with a sense of identity too. No longer orientated mainly towards Britain and Europe, we are still finding our place in the Pacific/Asian environment. In the last census, many people objected to the term “European New Zealander” and preferred simply “New Zealander” (as did some from other ethnicities).

It’s also worth noting that the nature of immigration has changed. The migrants who came to our shores in the mid 19th century had little hope of returning to their homeland. These days however, migrants (as well as New Zealanders) move more easily between countries, following job opportunities or maintaining links with family. In a very real sense, we are all becoming “global citizens”.

How multicultural is the Presbyterian Church?

Diversity is undoubtedly a feature of the Presbyterian Church in New Zealand but it is questionable how multicultural our congregations actually are. We do not have data on the ethnic makeup of each parish, but anecdotal evidence suggests that most are monocultural. A parish may be multicultural in the sense that it has different language congregations meeting at different times, but there may be very

little intentional mixing at either a social or formal level. When it comes to church, Māori, Pākehā, Pasifika and Asian people generally inhabit separate worlds.

Bicultural partnership with Te Aka Puaho

The church's covenant with Māori has involved acknowledgement of the Treaty of Waitangi as the founding document of Aotearoa New Zealand and a commitment to honour the Treaty within the life of the Church. Since 1993, the Church has also given a "gift of partnership" to partly fund the work of the Māori Synod.

More recently Te Aka Puaho has been granted seats within the Church's key governance bodies, including Council of Assembly, to give voice to the aspirations of the Māori Synod within the governance structures of the Presbyterian Church.

In 2009, a new expression of the bicultural relationship began when a covenant was signed between the Māori Theological College of Te Aka Puaho and Knox Centre for Ministry and Leadership. This covenant sees both institutions working in partnership, with Knox contributing to the stipend of the Director of the Māori Theological College.

Locally, while some congregations have close links with Te Aka Puaho, many have limited visibility of the Synod's ministry. Te Aka Puaho ministers among New Zealand's most deprived communities, and in places that have been at the centre of controversy in our country's recent history (Urewera raids).

Expressions of the bicultural partnership at both local and national levels continue to evolve to meet the needs of both Te Aka Puaho and the wider Church.

The road to inauguration of the Pacific Islands Synod

The origins of Pasifika churches are in the Congregational Church, which has a different governance structure to the Presbyterian Church.

Historically, there has been a relatively low level of participation from Pacific churches in the life of presbyteries and other church structures, which, by and large, are dominated by palagi ways of doing things.

The Pacific Islands Synod was established in 1996. This went part way toward addressing the concerns of some Pasifika church leaders that their cultural issues and practices were not recognised by the wider church. Since 2006, the Church has given an annual grant to fund the Synod's work.

By approving the establishment of a full Pacific Islands Synod in 2012, the Church acknowledged the need for Pacific peoples to have even greater ownership and empowerment of their own ministry and mission.

Some Pasifika parishes have made the switch from presbytery to Synod oversight, and the Synod is now in the process of establishing its priorities.

Building capacity for Asian ministry and mission

The Asian Council aims to help Asian ministers, elders, leaders, congregations and people participate more fully in the Presbyterian Church, and to train and prepare the next generations of Asian leaders.

By appointing an Asian Ministries co-ordinator based in Auckland and establishing reciprocal ministry arrangements with other denominations like the Presbyterian Church of Korea, the Church is seeking to make Asian ministers welcome in Aotearoa.

Case Study: The Auckland Chinese Presbyterian Church

The Auckland Chinese Presbyterian Church has changed and developed through more than 100 years of service to the Chinese people of Auckland.

With its history dating back to the early Chinese gold miners and commercial settlers of the 19th century, the present the congregation consists of two groups with a combined membership of 150.

The Cantonese ministry serves mainly Cantonese-speaking people who have lived here a long time, plus recent immigrants from South East Asia. The English ministry, which began in 1997, serves mainly English-speaking New Zealand-born Chinese. A smaller Mandarin ministry is administered by the Asian Council of the Presbyterian Church.

Separate Sunday services are held simultaneously for the Cantonese and English ministries, but the parish is governed by a single council and leadership team, with a senior minister and one other pastor. Combined events happen regularly and members are encouraged to belong to a small group in their local area.

Church members come from all over Auckland, but because the building is located in the central business district, their mission focus is to serve Asian students. Social events and small groups are organised by young people, many of whom are overseas students themselves.

The church also supports other inner city ministries, including Presbyterian Support Northern's Foodbank, and has plans for an urban garden.

The Cantonese ministry hopes to extend its outreach among young adults – especially families who wish to maintain ties with their native language and culture – in the hope that future church leaders will emerge from this group. At the same time, as the congregation ages, service to the elderly is an important part of the church's pastoral outreach.

To enable fuller participation in the life of the Church, the Asian Council has the opportunity to present to General Assembly. The Church has also established an associate position on Council of Assembly for a representative of the Asian Council.

The Church's decision at General Assembly 2012 to consider declaring itself a cross-cultural church was largely in response to the needs of the growing community of Asian Christians. Debate continues about exactly how the Asian

churches, particularly Korean churches, fit into the wider denominational structure of the Church.

One key point of difference between the Presbyterian Church here and in Korea is that congregations in Korea are self-contained and self-determining and there is little authority above the congregational level. Churches and ministers are also generally more conservative in regard to theology and social issues such as women in leadership, and this can make their Kiwi counterparts uneasy.

We can't do it alone

As we build capacity for ministry with Asian, Pasifika and other peoples, the Church has been supported by key partners, including the Council for World Mission (CWM), which contributes funding for the church's Pasifika Misionare and Asian Ministries Co-ordinator.

As we undertake the journey to becoming multicultural, CWM also provides financial support for a variety of other initiatives like research into the challenges faced by Pacific immigrants – especially those from Kiribati; and provides funding for training that resources Pasifika people for mission within the Pacific region.

We also participate in a range of ecumenical organisations like the Christian Conference of Asia and the Pacific Conference of Churches which help build capacity and understanding about multiculturalism within the Church.

Homogenous churches – a good idea?

Ethnically homogenous churches play a critical role in helping first generation immigrants adjust to a new world. Human beings naturally flock together with their own kind, particularly in an unfamiliar environment. The benefits of belonging to a migrant church include:

- » Social networks which provide a place to be “at home”
- » A means to cope with the challenges of relocation
- » A way to reproduce and pass on values, traditions and customs
- » A place in which to retain status
- » A focus for identity, especially if language can be preserved

- » A place to share information about settlement in a new country.

Monocultural churches can also be highly effective when it comes to mission, and this is the case particularly for New Zealand's Asian ethnic congregations which continue to grow in size as well as number. It is estimated that between 70 and 80 percent of Asian and Pasifika migrants chose to worship in their own ethnic or language group.¹⁶

On the other hand, the new context can create huge challenges for ethnic churches. The old ways of carrying out mission and ministry no longer entirely work, but it is often difficult to know which traditions should be preserved and which are better discarded or adapted. Ministers can become isolated, marginalised from their home countries as much as from the culture and community of the new country.

The 1.5 and 2.0 generations

In the attempt to preserve the heritage and values they have brought to New Zealand, migrant churches can alienate the second generation, or even the “1.5” generation of those born overseas but brought up in Aotearoa. Younger people may feel torn between two identities. From Monday to Saturday, they mix with people of diverse backgrounds at work or school, in tertiary institutions and on the sports field. On Sunday, however, they are often expected to conform to the cultural and religious values of their own ethnic group and worship in the language of their country of origin. While church can provide a supportive and familiar “family”, an over-emphasis on church-centred activities can make it hard for young people to participate in wider society.

Case Study: Growing up as a Korean Kiwi

Born in Korea, and coming to New Zealand at a young age with her parents, Sarang Hong, 24, considers herself a Korean Kiwi, capturing the best of both cultures.

“I would not categorise myself as either Korean or Kiwi. I would say I have the Korean Kiwi culture. If the Korean culture was the red and New Zealand culture blue, then I’m purple,” she says.

Sarang happily has a foot in both cultural camps and has friends from a range of ethnic backgrounds. Having grown up in New Zealand, she enjoys all that the New Zealand lifestyle offers and moves easily between the European and Korean cultures when in Aotearoa, but it’s a different story when visiting her parent’s homeland in Korea.

“I’m only able to relate minimally to my peers that live in Korea. I don’t feel that I belong because of very different upbringing and lifestyle.”

Sarang considers New Zealand to be her home, and believes that her parents’ attitude toward adapting to the Kiwi culture played an important part in helping her belong in New Zealand.

With her parents’ support, Kiwi traditions like playing netball and handing out goodie bags after her childhood birthday parties sat easily alongside attending a Korean school and church.

“My parents were, and still are, open minded and were not confined to their traditional Korean culture. I guess they understand how our generation has adapted and changed from solely Korean to a Korean Kiwi culture.”

Studies show that young Pasifika people born or raised in New Zealand leave the church because of increasing impatience with traditional forms and styles of worship, and the rule of elders who deny them a voice in decision-making processes.

These are critical issues for Asian congregations too – how to hand over power and train a new generation of leaders who have been brought up in a more multicultural environment

Challenges for Presbyterians

In spite of the growth of ethnic churches, many immigrants do choose to attend

an English-speaking congregation. Traditional congregations, however, can be confused and uncertain about how to relate to the newcomers in their midst. A different way of doing things raises questions about dearly-held conventions, and this can be painful. The problem is compounded with the arrival of Presbyterians from other cultures who appear to be similar in belief but who hold significantly different practices and expectations of how churches work.

Many congregations do welcome migrants and help them feel at home. Nevertheless, many other English-speaking congregations fail to hold their

Māori, Asian or Pasifika members. In some congregations, different ethnic groups merely co-exist side-by-side and politely ignore each other. In other cases, “white flight” takes place as Pasifika, Asian and Māori numbers grow, while European members go elsewhere.

The opposite is equally challenging – where “integration” actually means “assimilation”. In this case, no concessions or changes are made to the church’s life and practice and people who were once different are now absorbed to become just like everyone else. The dominant culture expects people to conform to its own practices and perspectives.

This is the tension at the structural or governance level as well: how to allow flexibility in adhering to church regulations while at the same time maintaining the unity of the Presbyterian Church’s ministry and mission. This can create misunderstanding and conflict over practical issues like who holds land titles, how ministers are called, what their stipends should be, and who decides national and presbytery levies.

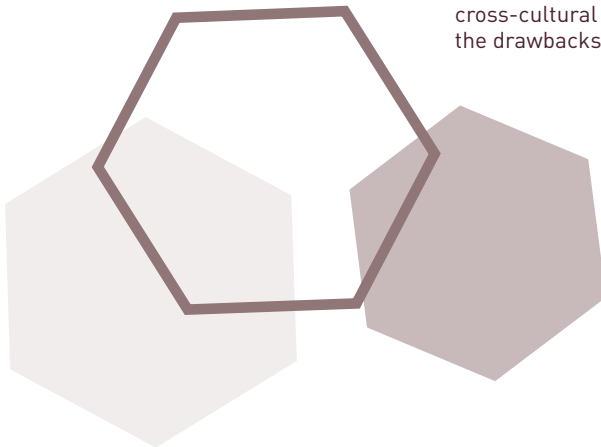
Talking Points

- » What experience have you had of entering the world of another cultural or ethnic group? How have these experiences changed and enriched you?
- » Have you ever felt discriminated against or not accepted by others? What have you learnt from this? Share your experiences with the group.
- » What is important for you to preserve about your own culture and heritage? What do you fear losing?
- » What are the gifts or strengths of the other cultures represented in your neighbourhood, workplace, community or congregation?

Reflection

Read Ephesians 2

- » What might the “one new humanity” (verse 15) look like in your community or congregation? What needs to change to achieve this?
- » What are the main obstacles, in your situation, to the reconciliation between cultures spoken about in this passage? How might you address these?
- » What are the benefits of being a cross-cultural church? What are the drawbacks?



A young girl with dark hair and a flower clip, smiling and holding a wooden cross. The image is in a dark, monochromatic style with a semi-transparent dark overlay at the top. The girl is wearing a light-colored top with a heart pattern.

STUDY THREE:

The Future of Multiculturalism



The Future of Multiculturalism

Defining a multicultural church

In trying to define a multicultural church, most researchers set a figure of no more than 80 percent of a church's population being made up on any one ethnic group. Even with this fairly generous limit, few churches qualify.

A truly multicultural church is more than different ethnic groups using the same space at different times. A mature and culturally diverse church will be one in which all its members participate as fully as possible in all aspects and at all levels of its life. One definition reads:

"A multicultural congregation is one that is made up of a variety of cultures and ethnic groups, which actively contribute to the leadership, direction, worship, style and ethos of the church, and share its power, finances and resources."¹⁷

Models of multicultural churches¹⁸

Congregations may negotiate the relationships between different ethnic groups in various ways:

Sponsoring congregations provide a space for another group different from their own, but the groups tend to live alongside one another and maintain their own customs and styles of worship, rather than interacting on a regular basis. The sponsoring congregation generally decides what happens in the future of the relationship. These congregations are multicultural in the sense that they recognise and honour cultural

differences, but they do not question their own dominance.

Transitional congregations are located in areas where the ethnic makeup of the community changes significantly. This approach assumes that congregations reflect their cultural context and people prefer homogenous faith communities. They are multicultural only in the sense that they co-exist while they negotiate the transfer of power and practices from one group to another.

Assimilating congregations may welcome people without regard to ethnicity, but assume that others will "become like us". Little allowance is made for the gifts, strengths and unique heritage of the newcomers.

Multicultural congregations are more accurately described as "intercultural" because differences are embraced as resources for a new kind of community. The interdependence of cultures is emphasised rather than the dominance of one culture over the others.

Evolving ethnic churches

Migrant churches face particular challenges. There is often a strong need to preserve the culture, language and traditions of the home country, and support newer migrants as they, in turn, settle in the new country. Succeeding generations have different needs, however, and can become alienated from the "faith of their fathers", especially if

Case Study: Kilts and lava – lava at St Andrew's

Reverend Gary Mauga is the minister of a multicultural Auckland church which exists alongside a Pasifika congregation.

St Andrew's Presbyterian in Henderson has a mixed congregation of European New Zealanders and Pacific peoples, with mostly Samoan families. Services are conducted in English, with a Samoan, Māori or Cook Island hymn on most occasions. A Pacific Presbyterian church (Henderson PIPC), made up largely of older Niueans, shares the worship centre but is governed separately and has its own ministers.

Gary himself is a New Zealand-born Samoan and a South Auckland boy "through and through", having been brought up in a typical Pacific island Presbyterian church. He understands the issues involved in trying to unite different cultures in one church, as well as the advantages of having a foot in both cultural camps.

"There is some hope that in the future we can start a Samoan-speaking service at St Andrew's, but I am trying to discern myself whether it's a healthy thing for this parish. To maintain our multicultural identity, we need space for diverse languages and customs to be expressed – not just for the majority."

As for combining with the Niuean congregation, St Andrew's was "not at all in favour" of a presbytery proposal to amalgamate in 2012. Gary was told by members of both groups that trying to combine "just doesn't work". Since then, however, members of both congregations have met together occasionally, and there is some interest in joint youth gatherings, which is "a positive step forward" according to Gary.

"Many Pacific people are very anxious because they feel that their cultural traditions are slowly disappearing, including language, cultural protocols, and the way they raise their youth. But a more fragmented cultural identity seems to be emerging because we have second-generation Pacific peoples attending the English service at St Andrew's. Perhaps this suggests more openness to integration."

Gary sees hope in the tradition of hospitality which is strong in all Pasifika cultures, although he believes his congregation could be more intentional about doing things together outside of church activities. He's also investing in the young people, encouraging them to become involved in the wider community.

Gary strongly supported the establishment of the full Pacific Islands Synod as a way for Pasifika churches to discern the will of God for their various communities. "Our Pasifika cultures have invaluable treasures that help shape and enrich us, such as language. The Synod enables such treasures to be preserved and shared amongst our children."

"I would like to see a change in the way our communities think. For me it's about challenging all people to view their cultural traditions differently, especially in an age when our ways of life can distract us from maintaining the truth and authority of the Gospel."

it comes in a cultural package that is perceived as irrelevant to life in Aotearoa.

Ethnic churches may follow four stages of growth:¹⁹

The conventional *first generation church* is characterised by the hard work and sacrifices made by the first migrants. The church maintains its culture and language in order to minister to people of that community effectively, but frequently these well-known means of ministry and mission do not cope with the demands of transition.

The *added-English ministry church* recognises the need to minister to the second generation who have fewer ties to the homeland and identify more with the English-speaking world. The older generation lays aside many of its expectations and views the younger as a distinctive ethnic minority with a culture of its own.

One church – two sessions. The ethnic congregation and English-speaking sessions work side-by-side but with a considerable amount of autonomy, including governance structures. The emphasis and commitment is on the relationships between the generations represented by the different groups.

Independent, second generation churches which only speak English. These congregations may include people of other ethnic backgrounds.

In New Zealand, the Auckland Chinese Presbyterian Church is a mixture of the third and fourth stage, with an English-speaking group alongside the Cantonese-speaking group, and a smaller ministry for Mandarin speakers. Korean congregations make up the majority of Asian congregations in the Presbyterian Church. Most are small, conventional, first generation groups, although

some have added-English ministries. Leadership training for English ministry is a priority for these churches.

Pasifika churches, which have been in New Zealand longer than Asian churches, often still retain their language groupings, independently of each other and the English congregation which uses the same building. Within the Pasifika church community, many examples exist of the one church, multiple sessions model.

Obstacles to multiculturalism

We don't speak the same language

Language is inextricably woven into our sense of identity and cultural values. Language is also intrinsic to worship because it determines how we learn about our fundamental beliefs and express ourselves in rituals, words, art and music. If the dominant or host group insists that their language be used for worship, then the values of the migrant group can be repressed – unintentionally.

Lack of proficiency in English may preclude migrants from leadership roles or taking part in discussion. Without a strong commitment by all parties to listen and learn from each other, misunderstandings can easily arise.

On the other hand, worship that tries to meet too many diverse cultural needs can lack focus, and distance people from participating fully. It can become entertainment rather than an occasion for people to encounter God.

Birds of a feather flock together

Humans naturally feel most comfortable with those whose interests, norms and ways of being are similar or the same as our own. People who are different make us feel uncomfortable and insecure. This ethnocentrism is one of the greatest barriers to creating Christian

Case Study: Life in a multicultural church

Bronwyn Hartley, 52, grew up in Southland during a time when there was little cultural diversity. Now part of St Andrew's Presbyterian Church in Queenstown, she is glad of the opportunity to extend her understanding of other cultures.

St Andrew's Presbyterian is home to the Wakatipu Global Community, a group of around 30 people – all Portuguese or Spanish speakers – who attend Sunday evening worship and weekly discipleship gatherings.

As part of the St Andrew's family, this community has its own Portuguese-speaking minister and meets at different times to Bronwyn's congregation. While there are some connections emerging between the two groups, she does what she can to help build more bridges.

"I try and understand our cultural differences by asking questions, exploring their language and social community structure and how this works in our country."

She has been helping Global Community leaders find their way around St Andrew's, attending their evening services and encouraging others from the parish to come along, or be involved by just bringing supper.

For Bronwyn, one of the highlights of being part of a multicultural congregation has been "hugs, and lots of them". "They are far more demonstrative in their welcome than we traditional kiwis!" she says.

Bronwyn believes some parishioners feel a little bit out of their depth, and are struggling to see how they can be involved practically. She also sees potential "hotspots" in the reluctance of some to embrace other cultures.

"I pray our parishioners will embrace this congregation and engage with them, so that we might encourage one another to share our lives with God in our neighbourhoods."

community; it means we evaluate others according to our own values and assumptions to the exclusion of other worldviews. Many New Zealanders, for instance, tend to see "culture" as something that other people have, while being blind to their own.

You're in New Zealand now

This attitude assumes dominance and creates all kinds of discrimination. The host community requires greater adaptability and flexibility from the

newcomers and does not accept its own responsibility to change itself in response. This kind of resistance to change or difference can lead churches to become anachronistic; by clinging to the past or rejecting the opportunity offered by other cultures, they become increasingly irrelevant to the society around them.

Gospel and culture

For Christians, there is an added tension between the accommodating and transformative aspects of the Gospel. On

one hand, the good news is that everyone is acceptable to God, whatever their background or culture. On the other hand, the Gospel calls us to be “new and different”. It is not always easy to see where our cultural ways are out of step with being Christian, and what needs to be transformed or discarded if we are to live out what it means to be part of the new community formed in Christ.

The role of mission organisations

The Church is supported in our multicultural journey, particularly with our ministry to Asian and Pacific peoples, through funding from partners like the Council for World Mission. We are also part of ecumenical agencies such as the Pacific Conference of Churches and the World Council of Churches.

We enjoy partnerships with the Presbyterian churches of Vanuatu, Myanmar, South Korea and Taiwan, and with the Church of North India, as well as the Council for Word Mission. Many congregations support mission in other parts of the world as well. These partnerships offer rich opportunities for congregations and individuals to learn about other people and cultures through short-term exposure visits or longer-term mission relationships.

Mission trips provide an opportunity to gain first-hand exposure of cultures and churches in other parts of the world. A lot can be learnt by being with others, hearing their stories, observing and participating in their way of life and daily rhythms.

In today’s global community, diversity is the norm, rather than the exception and exposure to different cultures – either through first-hand experience abroad, or through loving service from a New Zealand base – impacts not only on our behaviours and attitudes towards others, but also their understanding of us.

What can we do?

Immigration has already changed the Presbyterian Church and New Zealand society. Multiculturalism affects us all at every level: our attitudes and values, the organisations – including church – that we belong to, and the personal friendships we make. As members of the Christian community, we are encouraged to find ways to express the unity we share in Jesus Christ.

Some attitudes to consider

- » Identify the gifts or strengths of the other cultures represented in your neighbourhood, workplace, community or congregation.
- » Identify the strengths and weaknesses of your own cultural heritage and which aspects of it are important to preserve.
- » Consider what changes need to be made to demonstrate that your community welcomes and values people of other cultures.

Some suggestions for individuals

- » Learn some simple greetings or phrases in another language.
- » Connect and converse with people from other countries.
- » Be hospitable – share food, stories, special days or simple acts of kindness.
- » Swap churches occasionally with a friend who attends a church of a different culture. Compare impressions and discuss the strengths of each.
- » Consider having an international homestay student.
- » Consider joining a short mission trip from your local church or mission agency.

Case Study: A place at the table

Every week, Clevedon Presbyterian Church holds free intercultural lunches for Chinese people from all over Auckland.

The lunches developed from the friendship between Heather Chapman, (coordinator of the church's Family Centre), her husband Mark (the minister), and Chinese couple, Jack Jin and Judy Zhang.

Judy told Heather about the elderly Chinese people who sat for hours in the Papatoetoe Mall. Then she asked if she could bring a group to the Family Centre to help them learn English, share a meal and learn about Kiwi culture. Since then, more than 200 people have attended a lunch at the centre.

Lunch consists of typical Kiwi food, with an explanation of how to prepare it as well as demonstrating how to use a knife and fork. Heather and her helpers cater for about 12 people at a time. Usually, those who attend have not met each other before, and some may never have experienced Western food, even after several years living in New Zealand.

In return, participants prepare a Chinese meal for the Family Centre volunteers at the end of each month.

Both Heather and Judy say the lunches are about more than sharing cultural experiences; the message they want to convey is that God's love transcends all barriers.

"Some have no religion, some are Buddhist, and when they are with us they feel the love of God and they tell us that we have touched their hearts," says Judy. "We are trying to help like we were helped by Heather and Mark when we first arrived in Clevedon from China."

- » Take part in cultural festivals and special celebrations.
- » Build relationships with migrants by using their business services.
- » Get to know work colleagues who are from different ethnicities.
- » If you are a parent, make friends with your children's school friends and their families (chances are their school environment is much more multi-ethnic than yours was).

Some suggestions for congregations

- » Learn about the different ethnic groups in your community and your neighbourhood.
- » Start a worship service with greetings in many languages.
- » Once a month, members of an ethnic group can introduce themselves to the rest of the congregation. Include a time of intercession for their country.
- » Use Bible readings, quotes or songs in another language.

- » Use symbols, fabrics, and colours that celebrate other cultures in church decorations.
- » Invite people to say the Lord's Prayer or other responses in their first language.
- » Celebrate special cultural days or festivals. eg. White Sunday.
- » Make family the focus by including all ages.
- » Share food frequently, eg. international potluck meals, umu, hangi.
- » Contribute as a group to a community festival or celebration, eg. a choir or dance team.
- » Start an English conversation class or ESOL Alpha.
- » Approach Te Aka Puaho, Pacific Islands Synod or the Asian Council for ideas on how to reach out to Māori, Asian and Pacific peoples.
- » Advocate on behalf of new migrants or refugees settling in your area.
- » Allow others to minister to you, eg. Asian cooking classes, sports coaching.
- » Consider organising an open day at church. Explain each part of the service as you go through it, and why you do things that way.
- » Find out about the mission agencies to which Presbyterian Church belongs and discuss with others how you can become involved.

Looking to the future

The Presbyterian Church has been a multicultural community for a long time, with many ethnic groups living and worshipping side-by-side. We are now considering the implications of becoming

cross-cultural, with even greater interaction among a widening array of ethnic, cultural and language groups.

At the request of General Assembly, conversation has begun among church courts about the implications of declaring the Presbyterian Church to be a cross-cultural church within the context of our bicultural covenant with Te Aka Puaho. If endorsed, such a statement would cement the steps already taken by the Church to welcome Korean and other Asian Presbyterians.

In 2012, following many years of discussion, General Assembly also made moves to recognise the importance of Pasifika traditions in the life of the Church, by inaugurating the Pacific Islands Synod.

At national and regional levels, the way forward involves finding more effective ways for other cultures – especially Asian and Pasifika – to contribute in the governance and mission of the Church. In particular priorities include finding ways for Asian ministers to participate more fully in presbyteries and Assembly; enhancing leadership training for English ministries attached to migrant churches; and to strengthen relationships with partner churches in the Pacific, New Zealand and Asia.

Meanwhile, the challenge for local congregations is to find ways to respond positively to the changing nature of their own neighbourhoods. This means embracing the diversity of cultures in our midst, seeing them as a source of new insights rather than a threat to our own identity. It may also mean coping with rapid changes, and learning how to share power with those who are outwardly "different" but who are nonetheless our Christian brothers and sisters.

As communities of faith, we are called to accept others in love and bear witness to the unity to be found in Christ.

Talking Points

- » Is your community or congregation one that welcomes and values people of other cultures? How do you show this?
- » Think about your church in the light of the definition of a multicultural congregation given [on page?]. To what extent does your congregation match this description?
- » What are some of the steps your church could take toward becoming more cross-cultural in the way envisioned here? What further resources do you need to make this happen?

Reflection

Read Revelation 7:9-10

- » What does this passage tell us about how people of different cultures and ethnicities can worship together?
- » How does this vision (of Revelation) affect your understanding of what your church could look like?
- » In what context have you experienced the greatest unity among Christians of diverse cultures? Why might this be so?

Galatians 3:26–28

So in Christ Jesus you are all children of God through faith,²⁷ for all of you who were baptized into Christ have clothed yourselves with Christ.²⁸ There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.

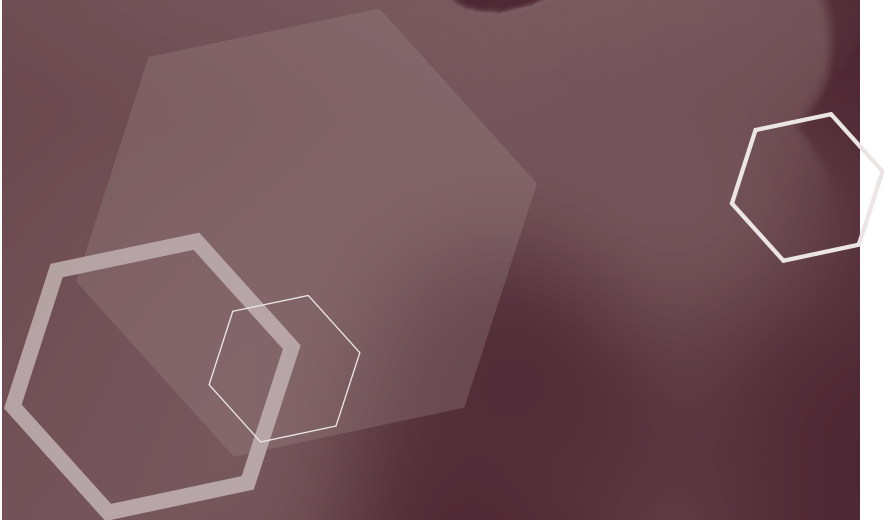


End Notes

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4. Statistics New Zealand, "QuickStats about Culture and Identity: Religious affiliation", <http://www.stats.govt.nz/Census/2006CensusHomePage/QuickStats/quickstats-about-a-subject/culture-and-identity/religious-affiliation.aspx>
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6. Ward, K (2012) *Cultural diversity and unity in Christ* p.6-7
7. Horrell, G (2012) cited in Ward, K (2012) "*Cultural diversity and unity in Christ: the Presbyterian Church of Aotearoa New Zealand in a land of many cultures*"
8. Singham, M (2006) *Multiculturalism in New Zealand – the need for a new paradigm* (Aotearoa Ethnic Network Journal, Volume 1, Issue 1, June 2006, p.34)
9. Human Rights Commission (2012) *A fair go for all? Addressing structural discrimination in public services*, July 2012, p 3
10. *ibid* Human Rights Commission (2012) p.18
11. Department of Corrections (2007) *Over-representation of Māori in the criminal justice system: an exploratory report* (Department of Corrections, 2007)
12. Human Rights Commission (2010) *Confident, equal and proud? A discussion paper on the barriers Asians face to equality in New Zealand*. Prepared for the Human Rights Commission by the Centre for Applied Cross-cultural Research, Victoria University (August 2010) p.10
13. From surveys conducted by the Centre for Applied Cross-Cultural Research at Victoria University.
14. Human Rights Commission (2010)
15. Ministry of Social Development (2008) *Diverse communities: exploring the migrant and refugee experience in New Zealand*, Ministry of Social Development (July 2008)
16. Vogel, S (2012) "Inklings of an Altered State: Counter-imagining the Presbyterian Church of Aotearoa New Zealand within a Culturally Diverse Society". Discussion paper prepared for the 2012 Presbyterian Church Aotearoa New Zealand General Assembly. p.7
17. Langmead, R (2012) cited in Ward, K (2012) *Cultural diversity and unity in Christ*. p.19
18. Foster, C (1997) cited in Ward, K (2012) *Cultural diversity and unity in Christ*. p.19-20
19. Kim, P (2000) cited in Vogel, S (2012), *Asian-Ethnic Congregations and the PCANZ*. p.8



HELPFUL RESOURCES



Helpful Resources

Presbyterian Church Resources

Te Kaawa, Wayne (2013) *Ko Te Amorangi Ki Mua, Ko Te Hapai O Ki Muri* Inaugural Lecture (2013) at KCML that tells the story of Amorangi ministry within Te Aka Puaho www.knoxcentre.ac.nz/ministry-resources

Vogel, Stuart (2012) *Inklings of an altered state: counter-imaging the Presbyterian Church of Aotearoa New Zealand within a culturally diverse society* www.presbyterian.org.nz/about-us/general-assembly/general-assembly-2012/papers-for-ga12

Vogel, Stuart (2012) *The self-understanding of a multi-ethnic Church* www.presbyterian.org.nz/about-us/general-assembly/general-assembly-2012/papers-for-ga12

Vogel, Stuart (2012) *Asian-ethnic congregations and the Presbyterian Church* www.presbyterian.org.nz/about-us/general-assembly/general-assembly-2012/papers-for-ga12

Ward, Kevin (2012) *Cultural diversity and unity in Christ: the Presbyterian Church of Aotearoa New Zealand in a land of many cultures* http://www.presbyterian.org.nz/sites/default/files/Multicultural_churches.pdf

Also, see:

www.presbyterian.org.nz/national-ministries/asian-ministry

www.presbyterian.org.nz/national-ministries/te-aka-puaho

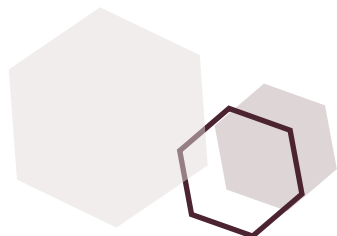
Global Youth Culture and Faith Development by Rev Sean Marston. Available at <http://www.pym.org.nz/resources/research/>

Candour Cross-cultural Church (Sep 2013) presbyterian.org.nz/sites/default/files/publications/candour/W_6244_PRC_Candour_Sept_2013_Final.pdf

Candour Ministry in Multicultural New Zealand (Jul 2011) presbyterian.org.nz/sites/default/files/candour/Candour_Jul_2011_v2.pdf

Candour Cross-cultural Mission (Oct 2005) www.presbyterian.org.nz/sites/default/files/candour/Candour_october05_colour_01.pdf

Spanz Are we a Cross-cultural Church? (Winter 2013) <http://www.presbyterian.org.nz/publications/spanz-magazine/2013/winter-2013>



Other Resources

Branson, M & Martinez, J (2011) *Churches, cultures and leadership: a practical theology of congregations and ethnicities* (Downers Grove: IVP)

Butcher, A & Wieland, G (2010) "Go from your country: missiological reflections from Asian Christians in New Zealand", *Stimulus* (Vol 18, no. 1, Feb. 2010, pp. 2-8)

De Young, C; Emerson, M; Yancey, G & Kim, K (2003) *United by faith: the multiracial congregation as an answer to the problem of race* (New York: Oxford University Press, 2003).

Human Rights Commission (2012) A fair go for all? *Addressing structural discrimination in public services*

Human Rights Commission (2010) *Confident, equal and proud? A discussion paper on the barriers Asians face to equality in New Zealand*. Prepared by the CACR, Victoria University, August 2010.

Human Rights Commission (2012) *Tui Tui Tuituia: Race Relations in 2012*

Lineham, P (2011) "200 years of challenges to the gospel in New Zealand" Ch 4 in *New Vision New Zealand* Vol IV (2011). Ed. Bruce Patrick

Ministry of Social Development (2008) *Diverse communities – exploring the migrant and refugee experience in New Zealand* (Ministry of Social Development, July 2008)

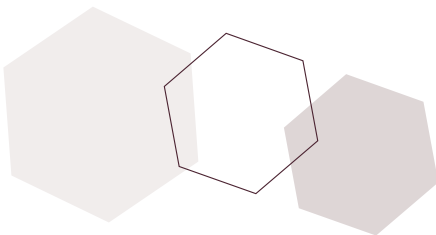
Ortiz, M (1996) *One new people: models for developing multi-ethnic churches* (Downers Grove: IVP, 1996).

Plueddemann, J (2009) *Leading across cultures: effective ministry and mission in the global church* (Downers Grove: IVP).

Rah, S (2010) *Many colors: cultural intelligence for a changing church* (Chicago: Moody Press).

Singham, M (2006) "Multiculturalism in New Zealand – the need for a new paradigm", *Aotearoa Ethnic Network Journal*, Volume 1, Issue 1. June 2006, p 34.

Tanielu, R & Johnson, A (2013) *More than churches, rugby and festivals: a report on the state of Pasifika people in New Zealand* (Salvation Army Social Policy and Parliamentary Unit, May 2013).



Organisations

Ministry of Pacific Island Affairs www.mpia.govt.nz

Te Puni Kokiri - Ministry of Māori Affairs www.tpk.govt.nz

New Zealand Federation of Multicultural Councils www.nzfmc.org.nz

Human Rights Race Relations Commission www.hrc.co.nz

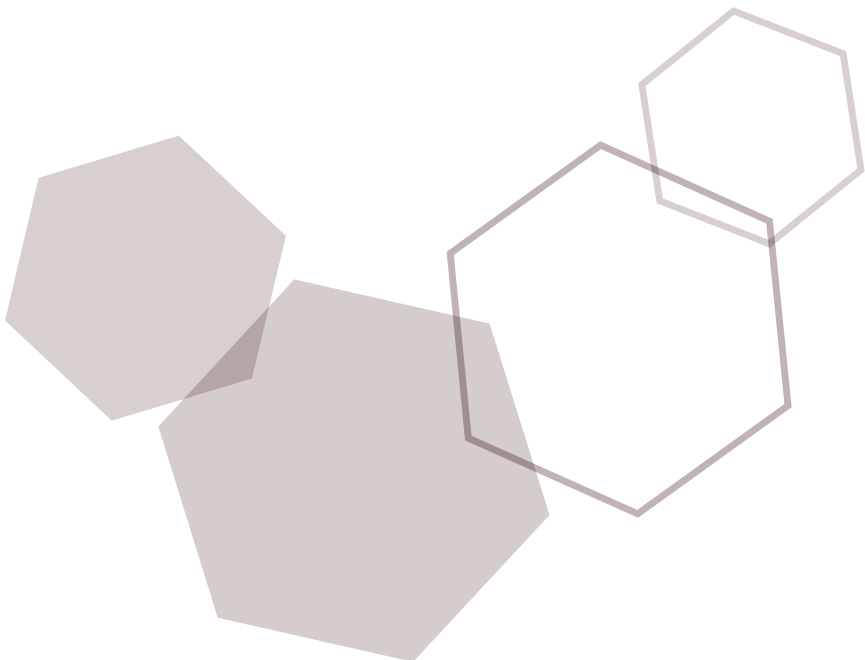
Multicultural Council of Wellington www.mccwellington.org.nz

Refugee Services www.refugeeservices.org.nz

The New Zealand Office of Ethnic Affairs www.ethnicaffairs.govt.nz

English Language Partners New Zealand www.englishlanguage.org.nz

Migrant Action Trust www.migrantactiontrust.org.nz







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