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Te Tari Matawaka

Connecting Diverse Communities-
Report on 2007/08 public engagement

A report on 15 meetings held around New Zealand
to discuss diversity and social cohesion
and responses to a written questionnaire

August 2008

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Connecting Diverse Communities- Report on 2007/08 public engagement

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Note

The views documented in this report are the views of the people who attended the Connecting Diverse Communities meetings held around the country. They are not the views of the Government, government agencies, Ministry of Social Development, Office of Ethnic Affairs or their staff.

Introduction

Purpose of the report

This report summarises the findings of the 'Connecting Diverse Communities' public engagement process. This process involved fifteen meetings held throughout New Zealand between August and November 2007, followed by a written survey that was sent to relevant organisations and available publicly. The majority of this report summarises the feedback received at the community meetings, while the responses from the survey can be found at Appendix 4.

The meetings were organised by the Ministry of Social Development (MSD) and the Office of Ethnic Affairs (OEA) and were held in Auckland, Hamilton, Tauranga, Napier, Palmerston North, New Plymouth, Wellington, Nelson, Christchurch and Dunedin. More than 500 people attended the meetings in total. The key objectives of the meetings were:

- to engage with representatives of diverse communities around New Zealand (including ethnic and religious communities, iwi/hapū/Māori, Pākehā and Pacific Island peoples) as well as members of different communities including youth, the elderly, people with disabilities and people with different sexual orientations

- to seek participants' views on what more could be done to strengthen relations between diverse communities in New Zealand, and to prevent increasing ethnic and religious diversity in New Zealand becoming a catalyst for the kinds of negative events that have taken place recently in other countries (such as the Cronulla riots in Australia).

This public engagement process built on other government work within the Connecting Diverse Communities (CDC) project to enhance social cohesion. The CDC project was started in early 2006 in response to New Zealand's increasing ethnic, cultural and religious diversity along with concerns about the potential impacts of ethnic and religious division on New Zealand. The project is concerned with relations between all groups, including recent immigrants, Māori, Pacific Island communities, Pākehā and other ethnic communities.

This report brings together participants' views on what social cohesion is, what can be done to enhance it, and the degree to which diverse communities currently connect with each other. Participants shared their views on what is happening in their regions, what does and doesn't work in their view, and what more could be done. This report captures a rich collection of material and suggestions from across the country.

The information shared with officials through this process and the suggestions made by participants are being fed into the CDC work programme and reported to Government Ministers for consideration to support development of a cohesive New Zealand society. The material here presents a good opportunity for many government agencies to read and assess views expressed in the public meetings, and to respond appropriately. For example, there are many instances in which comments made indicate a lack of awareness of activities or programmes sponsored by government that are already in place. Part of the appropriate response could involve improving communication with key stakeholders and the general public.

Social cohesion as a concept

A cohesive society can be been defined as 'one where people live together in harmony, where conflicts can be resolved and there is generalised support for government and the rule of law'. Three key elements of social cohesion, as described by Soroka, Johnston and Banting (2005), are:

- social cohesion is rooted in shared values, a common sense of identity and a common body of norms adhered to by most people

- social cohesion requires widespread engagement and participation. This approach is based on the idea that, as contemporary societies are characterised by people who adhere to multiple identities and diverse values, common attitudes alone will not be sufficient to achieve social cohesion

- social cohesion is equated with social capital – a web of social networks and interpersonal trust fosters cooperation between people and collective action.

Organisation of the public engagement process

Invitations to attend the meeting were sent out to individuals and groups from different communities through networks already established by MSD and OEA staff in the different regions. In addition, public notices were placed in local newspapers and community newspapers advising the general public of the meetings and the discussion topics. Not all groups representing the diversity of New Zealand's population were represented at each meeting. Nonetheless, those who attended were usually there because they wanted to have their say. The participants included established leaders of local community groups, national organisations, people involved in sports and cultural groups as well as people who came as part of a family group.

Meetings were held outside of work hours in order to make them easier to attend. Decisions regarding timing were made in consultation with local advisors including council staff, community advisors, Settlement Support Coordinators, and the local council. Once at the venue, participants were asked to introduce themselves and identify what, if any, groups they represented or belonged to. They were given a short presentation that introduced the CDC project and some background information about why the meetings were being held (refer to Appendix 1 for a sample invitation and Appendix 2 for the background document).

Participants were then asked to answer four questions:

- Preliminary question - What does a cohesive society mean to you?

- Group Question 1 - What do you think would help our community create, maintain or strengthen its sense of identity and belonging in New Zealand?

- Group Question 2 - Do you think it is important for people from diverse communities to interact with each other? How well do they mix in your community? What do you think are the barriers to people mixing?

- Group Question 3 - What is happening in your area that successfully strengthens relationships between diverse communities? What is working, or not working, and is there anything else that could be done that you think would help?

The preliminary question, "What does a cohesive society mean to you?" was asked while participants were in the open forum setting. Participants were invited to respond and their answers were recorded on a whiteboard or flip charts in front of the group. Afterwards, participants divided into smaller groups with a scribe (usually one of the MSD or OEA staff) and asked to respond to the other three questions. Responses were subsequently transcribed and sent back to the meeting scribes for further comment and corrections, before being collated, analysed and used as material for this report.

On four occasions, ie the Auckland Youth meeting, the Gay, Lesbian, Bisexual, Transgender or Intersex (GLBTI) meeting and the two Otara meetings, slightly different questions or differently-worded questions on the same theme were asked in order to reflect the different circumstances of those meetings. At two meetings (Auckland central, Otara youth) all questions were addressed to the group as a whole, reflecting the approach preferred by the attendees.

The CDC meetings were designed to encourage participants to share their own views on these questions. Participants were encouraged to speak their minds and to allow others to also speak their minds and present their views, and were asked not to dominate proceedings.

Each meeting included a food and drink break, both as a gesture of thanks and to acknowledge that many had come directly from work or elsewhere without having eaten beforehand. At those meetings held during Ramadan, members of the Muslim faith were acknowledged for their attendance during a time of fasting.

It is important to note that the *process* of having the discussions and recording them was, in many cases, as valuable as the ideas themselves. Some groups chose to put more emphasis on exploring what they perceived to be their current position or what more could be done to improve the general status quo in New Zealand, rather than what was happening in their region. Other ideas and comments from each meeting that signalled a need for more work are presented in the second summary table of answers to Question 3.2, "What is working, or not working, and is there anything else that could be done that you think would help?"

Key messages

This section sets out the key messages that came out of the CDC meetings about what is required both to achieve a cohesive society and for diverse communities to connect.

Everyone should feel that they belong
- To have a cohesive society, all people need to have a sense of belonging, feel connected, secure, safe, accepted (able to be who/what they are and to be able to freely express their views) and valued.
- Where people feel they belong, there are significant benefits to society both socially and economically.

Provide and take opportunities to learn about others
- Provide access to information and provide opportunities to teach and learn, to hold dialogues with different peoples, to continue to communicate in times of celebration and adversity, and to influence others to be comfortable with diversity. We need to have more 'conversations' about social cohesion.
- The media has an important role in this process.
- A common theme expressed by participants was the sense that cohesive communities are built, at a basic level, on preserving and strengthening whanau/families and knowing your own neighbours.

Find the common ground on values
- Recognise the values we have in common. Suggestions of shared values included: honesty, respect for each other, fairness, support for fundamental human rights and belief in the importance of family, education and hard work.
- Strengthen our bonds across communities and thus strengthen social cohesion by focusing on the common ground.
- Leaders and role models should promote, uphold and demonstrate these values, and encourage children and young people to understand and follow these values.

Take advantage of and celebrate diversity
- Link and connect with others, set common goals, resolve conflicts, show resilience, compromise when necessary (on the part of all ethnic and cultural groups, including both newcomers and more established communities).
- Reject discrimination and racism.
- Hold community celebrations/rituals/events so that everyone feels involved and acknowledged and no one feels left out.
- Promote tolerance, open-mindedness, respect for difference, and respect for others' values. It is the role of all groups, particularly leaders, to promote these qualities.

Value biculturalism and multiculturalism
- A cohesive society does not think in an either/or way about these issues. A multicultural nation built on a bicultural past can benefit from incorporating both worldviews. Monoculturalism, on the other hand, does not promote social cohesion.
- Two related issues that need to be addressed in the debate are the place of tangata whenua (including knowledge of the Māori culture) and the Treaty of Waitangi as a foundation for intercultural respect.

Assist immigrants to learn English
- Effective English language skills lie at the heart of effective communication between diverse groups in New Zealand. Policies and practices need to reflect the demands that increased immigration has placed on agencies that provide English language training. Acquisition of English language has intergenerational benefits as well as shorter term benefits for different ethnic groups in education, employment, health, housing and day-to-day family living.
- While acquiring the 'lingua franca' is important, there should not be barriers to immigrants maintaining their native language.
- Learning of other languages should be promoted as a way to appreciate different cultures and world views.

Establish the infrastructure needed for social cohesion
Government has an important influencing role to:
- establish frameworks for social cohesion that include implementing initiatives and monitoring how well we are doing as a nation in terms of social relations, especially between different cultures.
- create or facilitate mechanisms for diverse communities to be represented at the highest levels. Representation of all our diverse communities in our governance structures will increase the scope for minority group perspectives to be represented in decision-making processes.

Implement that infrastructure nationally
- Provide the funding necessary to ensure the frameworks can be established, maintained and monitored.
- Lead by 'talking the walk and walking the talk' – that is, get people not only doing what they say they will, but also speaking up about what needs to be done.
- Implementation of new ideas could make a big difference to the way diverse community groups interact.

Implement that infrastructure locally
Local governments have an important implementation role by:
- building on the national-level frameworks and processes and ensuring region-specific implementation
- providing the space and resources needed locally for diverse communities to plan, talk, develop, share, communicate and feel safe
- linking with local organisations and societies that can help diverse communities meet their needs in education, employment, health, housing and day-to-day living
- linking agencies in their regions with an interest in meeting the needs of diverse communities, especially through modern communication methods.

In summary, participants generally argued for further integrating and 'fusing' the interests of the diverse communities within the larger New Zealand community, without eroding each community's sense of identity in that process.

The preliminary question – a cohesive society

In each of the CDC meetings, participants were provided with some 'starter' definitions to help them focus their own thoughts. For example: a cohesive society can be defined as:
- one that is characterised by a climate of mutual understanding between people and respect for diversity
- one in which people are able to exist together in a state of harmony and peaceful relationships
- communities with a common body of norms and shared values about how we live together.

In the open forum, participants were then asked the preliminary question: what does 'a cohesive society' mean to you? Responses, comments and ideas were shared with the whole group.

A Summary of Responses to Open Forum Question 1 - 'What does a cohesive society mean to you?'

Diversity and unity
Participants provided some useful metaphors for describing a cohesive society that reflect the idea of **unity in diversity**. Some examples used by participants were: a 'well-oiled machine', a 'kete woven from many different coloured flax dyes', a 'prism whose different colours depend on the different light or reflections it is held up to', and society as a 'fruit salad' (as an alternative to 'melting pot').

A shared vision
Participants agreed on the importance of a clear and shared vision to a cohesive society. They included the following thoughts:

- "It is one that is future-oriented, forward thinking, with processes in place to ensure there is continued forward momentum and thinking."

- "A clear picture needs to be painted of the kind of society we want to live in. Holding a race relations day, for example, would be a good start. The vision needs to go beyond tolerance - it should lead to the celebration of diversity. We need to create a model community founded on the celebration of diversity."

- "A 'shared vision' is more than just being 'peaceful' or having a 'harmonious existence', because society changes and we have to make decisions about where we [New Zealand] need to go."

- "We need to think about the implications of our immigration laws and prepare for the reality of an ethnically diverse society."

- "There are some things we can say we share in common - such as a shared sense of humour."

- "In a New Zealand context, the English and Māori language together are important as core common languages that would help people integrate. A shared vision needs to be developed around the Treaty of Waitangi and our bicultural base."

A cohesive society has shared values

There was strong support for the notion of social cohesion being based on a set of shared or 'common' values. Although there was less agreement about what those shared or common values are or should be, the main values mentioned include:

- fairness
- openness
- egalitarianism
- mutual acceptance
- respect
- social justice
- humility/modesty
- freedom e.g. freedom of speech, freedom of worship
- friendliness
- belief in the importance of working hard
- willingness to compromise
- belief in democracy
- belief in fundamental human rights
- belief in gender equality
- respect for the Treaty of Waitangi
- respect for the environment
- acceptance of difference e.g. in religion, in sexual orientation.

The most important drivers for attaining social cohesion, according to participants, were:
- the need for locally-based friendships to develop among diverse groups - of everyone here having a 'kiwi' friend they can call on
- the need for all New Zealanders to value the skills and cultures that other people bring to the country.

As participants put it:

- "New Zealanders don't know what their shared values are. When you live in the culture, you don't know what the values are. They're not articulated until someone crosses them, and then it looks like conflict, or it is seen as an undesirable occurrence. But this is good, because it helps New Zealanders understand themselves and witness their culture, which is made explicit or revealed by this conflict."

- "Being clear about our shared values helps us acknowledge or celebrate who we are and say, for example: "Oh, we really do care about fairness". New Zealanders are better at "getting p---d off", acting emotively, rather than at articulating or clarifying why they are upset, what their values are, and therefore making a stand for their values."

- "These shared values will become a selling point for New Zealand, a way to attract skilled migrants. Migrants will then be proud about why they are here."

Group participants often tempered the idea of a group of core values with caveats. These included the following kinds of comments:

- "We still need to seek a shared or common body of norms and values - but in an increasingly pluralistic society, these may be minimal."

- "Some of the cultures coming into New Zealand do not necessarily share these values. What then?"

- "It's not enough to know what these shared values are. We need to act them out, act on them and stand up for them."

- "It's all very well to have shared values, but each of us also has to have our own personal values that are respected."

Some felt that making a set of core values explicit could have risks, particularly as a list of core values could be highly controversial and/or divisive.

Some participants suggested that the government should organise a series of dialogues, with the purpose of defining shared values. In their view, the exercise of making a set of shared values explicit would have positive spin-offs for immigrants, both new and settled, and all other New Zealanders. For example they could be used to promote cohesion and a sense of shared identity.

What action is needed to make our society more cohesive?

At most meetings there was a spin-off discussion on what was needed to build social cohesion. Participants had the following ideas about how to achieve social cohesion:

Acknowledge and celebrate diversity
Celebrating diversity implies celebrating both our similarities and our differences. Celebrating similarities occurs when we can identify what brings us together.

Participants felt that the things that bring communities together are often everyday things, such as our shared enjoyment of food, song, dance, arts and crafts and gardens - the overt, tangible, enjoyable elements of culture. Exposure to ethnic food festivals, dance festivals, local craft shows that display ethnic foods and wares, opportunities to gather socially and at places where cultural differences are on permanent display (Hamilton Gardens was raised as an example) - all of these help create the sense of cohesion within diversity and diversity within cohesion. Participants argued that 'normalising' these sorts of differences by increasing their public visibility is good, not only for local communities, but for New Zealand society as a whole.

Participants spoke of the need to increase ways of bringing different cultural groups together, to provide spaces where dialogue and events might occur, and the need for

resources to support the development of such spaces throughout New Zealand and not just in the bigger centres. Some comments made in the discussion follow.

- "We need to have stronger marketing of other cultures. The government needs to 'popularise' diversity so that there is public acceptance of diverse peoples."

- "The government can take a lead in promoting the richness of diversity - help us all recognise that one size doesn't fit all - it's OK to treat people differently to achieve that important value 'equality'."

- "To get social cohesion we should be creating a diverse society that gets people thinking beyond stereotyping and making assumptions about different cultures."

- "Diversity needs to be welcomed in all sectors and at all levels of society - in schools, in the media, in prominent areas of employment."

Participants identified many 'spin-offs' for celebrating diversity in more tangible ways. Below are some of their comments.

- "There is potential to increase representation of diverse groups in decision-making."

- "Celebrations provide opportunities to organise, to provide employment to community members (that often initially have found it difficult to find work because of their ethnic differences), and to become employers as a result."

- "Working with groups that are different from your own, to see where the differences and challenges are, may help to break down fear and misunderstanding."

- "Acceptance of diversity gives you the freedom to be the person you are without discrimination."

- "Celebrating differences helps you develop and embrace new traditions - to learn and be willing to learn from others."

- "Mutual understanding works both ways. We can become more proactive in interacting outside of our comfort zones."

- "In a cohesive society, the elderly feel safe and youth feel they have a voice."

- "We need to learn to celebrate our diversity as something wonderful in New Zealand."

Participants observed that: it wasn't enough just to recognise diversity and diverse cultures - that in itself does not lead to social cohesion; there need to be clearly developed systems and processes in place to encourage ongoing discussions about diversity and differences; diversity needs to be discussed by community leaders - it needs to be 'on the agenda' all the time, because "social cohesion doesn't just happen". Participants felt that there needs to be individual and personal 'ownership' of diversity issues so that "it is talked about in the first person and not the third person" - that "social cohesion is not something 'out there', outside my experience."

Education has a role in building social cohesion

The role of schools in preparing young children to accept diversity as a 'norm' was often raised in the Connecting Diverse Communities meetings. At the same time, many participants suggested the need to introduce notions of cultural difference well before children go to school. First, parents should understand the importance of showing respect for and valuing other cultures so that they can then pass on their values and beliefs to the young. In New Zealand, this applies to the 'host' culture[1] as much as it does to the migrant or immigrant cultures or to other diverse groups. Participants (from both host and immigrant communities) argued that host communities must be more proactive at engaging with other communities and cultures. They argued that host communities are often conservative about meeting and greeting others from diverse communities and not very proactive about reacting to change or accepting diversity.

Ideas expressed by participants on how schools can contribute to social cohesion included:

- Making civic education compulsory from age 5 years old on and delivering it at all age levels to tertiary level - including the teaching of human rights and the promotion and promulgation of bicultural and multicultural understanding to counter racism and religious doctrinarism.

- Teaching about the Treaty of Waitangi, New Zealand history and related matters to all children to enhance our sense of 'New Zealand-ness'. The government should also encourage a stronger sense of national pride by encouraging schools to promote national identity, for example, by regular singing of the national anthem.

- Adopting practices designed to promote and enhance safety for students who identity as GLBTI, so that sexuality and gender identity prejudice is addressed directly and students are safe[2].

  Outside the formal schooling system, participants argued for further opportunities to:

- Learn the English language - which means in practice providing English for Speakers of Other Languages (ESOL) opportunities at an affordable price. The excellent work of ESOL Home Tutors was mentioned at a number of the meetings.

- Encourage the principles of sound relationship building, maintenance and development, not just in schools but in the wider community, including within ethnic, cultural and religious groups, and families.

- Gain easy access to information beyond initial settlement needs. New migrants need information as early as possible about other areas where there may be systemic cultural differences, such as how our policing and justice systems work. In this respect, those who come from societies where authorities were not to be trusted said

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[1] The terms 'host culture' and 'host community' are frequently used to refer to the group of people that already live in a place, and therefore by default are the 'hosts' to people who are relative newcomers. Although the term is somewhat problematic, there is as yet no accepted alternative.
[2] Participants supported the existing New Zealand framework 'Safety in Schools for Queers' (SS4Q).

they find it difficult to believe that the systems here may not be the same (that the justice system is not corrupt, for example).

The economy has a role in social cohesion

There was much discussion on the link between employment and social cohesion. Immigrants who received inaccurate information about job prospects before they came to New Zealand told first-hand of the difficulties they had settling in when they could not get work. They noted that getting work appropriate to skills and experience makes an enormous difference to the way people feel, both about themselves and about the society in which they live. Work provides, for many, the initial 'bridge' into a community and the first sense of belonging, not least because through work they are contributing to the larger society.

As different participants put it, a cohesive society is:
- "one that addresses economic issues so that no group is left behind"
- "one where people play and work together"
- "where you don't feel marginalised or second class (because you don't have work)".

However, participants thought that for there to be an economy that gets the best out of diverse groups, changes were needed to the way both government and business groups (employers) think about diverse groups. People thought that the central government and local governments could play a greater role in supporting employers to more readily employ people from ethnic minorities, as well as lead by example by ensuring that people from diverse groups have equal opportunities to obtain employment in government organisations.

In some regions, participants reported that employers were open to change, but did need to be encouraged to think about diversity and the potential benefits from deliberate policies supporting the hiring of members from diverse groups. Employment barriers may be broken down through public meetings that involve employers, diverse groups and business groups (such as local Business Development Centres and Chambers of Commerce) getting together to talk about their needs and what they can offer. Participants thought that diverse communities themselves needed to take the initiative, but that they may need local and central government support to organise such events.

The provision of business start-up loans to ethnic community groups was suggested as a practical example of how government can assist in the area of employment.

Participants noted that local government also has an important role in the area of employment. Participants argued that local government should not only be proactively facilitating meetings between local employers and communities, but should also lead the way in encouraging those with budget allocations to fund work initiatives. There were a number of stories of job success where local councils engaged specific people to take an employment focus with diverse community groups.

The government has a role in enhancing social cohesion
To address the kinds of issues raised above, it was suggested that a separate Ministry and portfolio Minister be established, with the appropriate political profile needed to address diversity issues.

While it was recognised that "government shouldn't legislate for tolerance or respect" nonetheless there was support for the notion of providing the policy and resource needed to focus on issues of identity, for providing equal employment and education opportunities for diverse ethnic groups, and for focusing on outcomes that reduce tension between different communities.

A practical suggestion raised was the development of a national and regional database for ethnic communities to access. This database would enable networks of common interest to develop speedily, thus increasing the potential for shared information about different issues. This might sit within an organisation such as the Office of Ethnic Affairs (OEA). It was also suggested that OEA should employ Pacific Island and Māori representatives who would be able to provide links to their own representative agencies and networks.

Summary comment on the question
'What does a cohesive society mean to you?'

Respondents to the question "what does a cohesive society mean to you?" generally agreed that New Zealand's diverse communities are characterised by people with multiple identities and diverse values. However, there was strong interest in the notion of clarifying some common New Zealand values and norms, even if these were limited in number. Agreed commonalities were seen as an integral part of defining 'Kiwi-ness' and in turn could enhance a sense of cohesion.

Peoples' experiences of New Zealand - past and present
In the introductory phase of the meeting, MSD and OEA informed participants about research from the United Kingdom and other countries that showed second generation migrants (who were born in the country but whose parents were born overseas) are more likely to be alienated from the culture and traditions of their birth country than their parents. The riots that took place in Cronulla, between white Australians and second-generation Lebanese Australians, were also referred to as examples of how ethnic differences can affect social cohesion.

At the CDC meetings participants did not hold strong concerns that the second generation of immigrants in New Zealand felt alienated to the same degree experienced in other countries, or that this might contribute to social disconnection later on.

Immigrants who had lived in New Zealand for a long time were specific about the difficulties they faced trying to settle among 'mainstream' New Zealanders. Many had felt that they needed to 'fit in' and did so by trying to assimilate as quickly as possible. They were able to point out valuable cultural lessons learned from being in a minority group.

In some regions participants included third and fourth generation (or more) Chinese New Zealanders, who speak with a 'Kiwi' accent and have New Zealand cultural values.

These 'Chinese Kiwis' assimilated and integrated into New Zealand mainstream society, although their 'different' looks can still attract racist jibes. The relatively recent high immigration rates from North Asia can pose challenges for some long-established Chinese communities as people often mistake 'host community Chinese' for 'newcomer Chinese'. Many third- or fourth-generation Chinese Kiwis do not speak any Chinese. It was acknowledged that in some cases intra-ethnic differences could be as wide as or wider than inter-ethnic ones.

Migrants spoke of continuing experiences of racism. They told of difficulties they had in settling into New Zealand society - with the language, with Kiwi customs and culture, with the lack of support they received and the difficulties they had in joining mainstream New Zealand society until they had 'proven' themselves. Some believed that assimilation was the only choice they had, and as it had worked for them, they advocated it for all other groups. Others preferred a process of integration, making an effort to 'fit in' but remaining determined to maintain the language and customs of their parent culture and pass them on to their children.

Others mentioned how hard it had been to actually meet New Zealanders and to develop meaningful relationships that might assist mutual understanding, unless they were able to get work among 'Kiwis'. Even then, there was no guarantee that they would mix with them beyond work.

> "When I first got here, it was important to 'force people to accept me'. My experience showed me that people were initially apprehensive towards me because I was a 'foreigner'. They didn't recognise my qualifications. Maybe they were afraid of me. It takes time to break down this fear, to break down the stereotypes that perpetuate this fear."

> "An Egyptian man living in Hawkes Bay said that when he came to New Zealand there were no opportunities to meet people and therefore foster social cohesion/understanding. The reason he gave was that "there is no one out on the street after 5pm - everyone is in bed by 9.30pm.""

On the other hand, some participants talked about positive experiences they had had, that had enriched them and made them feel they were part of a cohesive society. Participants from host communities and immigrant communities felt the benefits of such experiences.

The 'common values' and 'shared vision' debate links strongly to the issue of identity. Participants felt that there was a need for many New Zealanders to re-think their attitudes towards long-established communities that continue to be considered 'foreign', when they have every right to be considered 'New Zealanders'.

Some participants felt there was uncertainty about what is meant by 'being a Kiwi' or having a 'Kiwi identity'. Some participants believed that pinpointing a common sense of identity – that encompasses diversity and multiple identities and their celebration - might help provide a sense of social cohesion. On that issue, participants commented a number of times on the importance of Māori culture, of the concept of tangata whenua, as a basis for our 'kiwi-ness'. Others, who have 'settled' in New Zealand, proudly proclaimed: "I am an Indian Kiwi" or "I am a Dutch Kiwi" or "I am a Chinese New

Zealander". They see themselves as belonging to two (or more) cultures and they feel they are enriched by this fact. They are contributors to New Zealand's multicultural present and future.

Group Question 1

Q1.1   What do you think would help your community create, maintain or strengthen its sense of identity and belonging in New Zealand?

Q1.2   What role can government play to support this?

These questions focus on two core issues - identity and the role of different players in addressing issues of identity.

Q1.1   What do you think would help your community create, maintain or strengthen its sense of identity and belonging in New Zealand?

How participants understood the phrase 'your community' and 'sense of identity'
Participants generally interpreted 'your community' as referring to the community groups they live and interact with. One participant commented:

> "The question might be better worded as 'How do we create a cohesive community and how do we maintain and strengthen that? - as the 'community' is the people who live here."

The different ethnic groups coming to settle in New Zealand have brought their own values and customs. They have different ways of celebrating their own cultures. Such communities often aspire over time to 'be Kiwis' through educational programmes and other means, but not normally at the expense of losing their own identity and culture. They aspire to learn how to span the two cultures, to be accepted for who and what they are and for what they can bring to New Zealand in reciprocal exchange. One person commented:

> "The ones who have the hardest time settling in are often the ones who deny their own identity and try hard not to sound or be different."

Ideas on public events
Participants mentioned a number of events that take place regularly around the country (examples are listed in response to Question 3) and how these might help create, maintain or strengthen their community's sense of identity. The key point made by participants was that:

• Specific events (such as the Polyfest and events associated with Diwali) held by different community groups help make people and institutions more accepting of diversity (whether ethnic, religious or any other kind). It is important to hold mixed celebratory events and activities in local communities, where different cultures and religions can meet and people can get to know and understand more about each

other. These might include sports activities, dance festivals, food festivals, music concerts and other recreational or cultural activities.

Ideas on English language and education

Participants stated that language is a major barrier to creating a sense of belonging for many migrants and immigrants, both old and new. New migrants in particular need assistance to integrate through language, especially those with young children and no close family nearby. Isolation and lack of English can lead to an inability to develop a sense of belonging within their local community, a lack of integration, and, at worst, feelings of alienation.

Participants emphasised the importance of the government establishing a stronger language policy for newcomers, extending the current time frame available for language assistance and providing the appropriate resources and more opportunities to learn the English language. Participants suggested:

- Compulsory assessment of English language levels when immigrants arrive, so that advice can be given upon arrival about the local options they may have available to learn and to increase their English language skills. No one suggested that taking English lessons should be compulsory.

- Strengthening the good work already undertaken by groups such as ESOL Home Tutors. The provision of bridging classes for newcomers that include not only language but elements of the new culture in the English language were vital for speeding up the integration process. There should be more transactional or situational English language classes with topics such as 'Going to the Doctor' or 'Going Shopping'. Both would help build a sense of belonging and promote integration in a practical way. An increase in the kinds of English language services already provided would help many newcomers to feel more 'at home', more quickly.

- An increase in the number of English language providers and hours of tuition provided for free, with participants noting the more generous provision in Australia.

- Extending the mentoring of students (mentoring currently takes place at some tertiary institutions) to include other new community members who need to improve their English language skills.

Ideas on other areas of education

Participants suggested that government do more to promote bilingualism and multilingualism. While it was recognised that it would be unrealistic to try to teach all of the languages of New Zealand's ethnic communities, some participants commented that a commitment to anything beyond a monolingual approach to schooling was not apparent (Māori language and the 'traditional' academic languages notwithstanding).

Some participants raised the importance of supporting a commitment in principle to biculturalism:

- "Bicultural education should be strengthened in schools, with multi-cultural education a part of this process - understanding an indigenous reality brings better understanding of a multi-cultural reality."

After seeing data on the changing nature of New Zealand's ethnic composition presented at each CDC meeting, participants made the following suggestions:

- "Schools need to accept the diverse identities of the range of individuals attending, but also need to teach more about New Zealand customs and identity so that we forge a new identity together."

- "We need to support and encourage other ethnic communities to maintain their cultural identity and adapt to the dominant New Zealand cultures, including our own indigenous culture e.g. helping develop our own versions of kohanga reo."

- "We need to use art much more as a vehicle for encouraging and creating diversity. In a number of regions (like Dunedin/Otago), creative art activities in a way that celebrates diversity. Art can help break down stereotyping against people, for example those who have been through the mental health system. There is no reason why art cannot be used to break down stereotypes about other groups."

- "We need to teach more about our environment, such as the importance of our national parks. Appreciation and use of our 'clean green' image applies to us as well."

- "Outside of schools, there needs to be a concerted public education campaign to teach adults about different cultures and groups."

Other suggestions included:

- More schools could develop exchanges with others in New Zealand, such as term exchanges (where young people from different parts of the country 'swap schools' for a period of time).

- Programmes that promote mediation (an example raised was 'Mediating Our Differences' operating in Waikato Diocesan School) could be extended to more schools, as a way of helping people from differing groups to resolve their differences.

- Extending the concept of the 'buddy' system for students, so that it operates along ethnic lines.

Ideas on the role of religion
Education is linked to organised religion, in particular through church-run schools. Such schools can play a part in enhancing social cohesion between different ethnic groups. A participant noted that since a person's religion is not questioned as openly or as much in New Zealand as it might be in other countries (such as Poland), churches in New Zealand are theoretically 'freer' to combine with churches of other religions. The interfaith community promotes positive attitudes towards others and acknowledges the different spiritual aspects of diverse groups. Interfaith groups see themselves as providing the kind of spiritual leadership needed to support the interaction of different faiths within New Zealand's diverse grassroots communities, a counter to the secular role of the government.

One participant argued that the capacity of government to address religious issues (such as getting access to building consents for temples) would be improved if a body independent of government was positioned to speak on behalf of groups adhering to non-Christian religions and the interfaith community.

At a local level, a mainly-Samoan Christian group in Otara believe their church has a critical role not only in bringing people together, but providing sound role models for their community.

Ideas on employment
Participants had strong views about the importance of employment as key to a sense of belonging. Paid employment is seen as integral to successful integration. There was general agreement that there is less friction between newcomers and the established community or between different ethnic groups when everyone has a job. Participants were in some cases critical of the barriers that seemed to stop well-qualified migrants from finding employment in New Zealand.

Participants' perceptions of employment barriers included:

- Some immigrants have been given an inaccurate impression of the employment sector and the worth of their qualifications here before they arrive in New Zealand (for example by an immigration consultant). As a result, there are qualified immigrants who have trouble getting their overseas qualifications and experience recognised.

- Immigrants felt they did not get enough robust information about job opportunities once they arrived in New Zealand - what the local job market is like, where to get training, how to get an assessment of their skills to make their qualifications and experience usable in a New Zealand context - that might persuade an employer to take them on.

- Immigrants felt there was a lack of information about how to write a CV and job application suitable for New Zealand employments, including subtleties like style of writing.

- When they are in a position to seek work, some find that their lack of knowledge of the English language is a major barrier to their prospects of starting or gaining ongoing worthwhile employment. In other cases, their English may be very good, but a strong accent can be perceived as affecting employability.

The following sorts of comments were common:

"People say there are equal job opportunities here, but subtle racism exists. It's hard to actually get an interview once they hear your accent on the phone."

"New Zealanders sometimes feel threatened in the workplace by people from a different culture - they think we are here taking their jobs."

Participants felt that the government could make a difference by:

- Identifying where there are jobs available in smaller places or local communities, outside the main centres - perhaps through the development of a series of websites set up specifically for that purpose.

- Encouraging immigration to regions that need workers. A regional database for workers, temporary or otherwise, should be a priority - especially in regions where there is a need for more manufacturing industry workers.

- Encouraging employers to offer their services as mentors - to nurture the skills/talents of migrants. Having mentors in every workplace to help employees 'learn the ropes' would help newcomers settle in much more quickly and, over time, lead to greater overall productivity.

- Encouraging the forming of regional employment relationships and then 'going international' - encouraging links with countries and regions that participants come from, using *their* knowledge and networks in their homelands to grow New Zealand's markets.

- Ensuring that there are better policies (e.g. around equality in employment) to attract and retain qualified immigrant or migrant employees.

- Providing agencies or local communities the necessary resources to provide one-on-one attention to migrants' pre-employment and job placement needs. These include what training or what qualifications are needed in New Zealand workplaces, where to go to ensure skills are recognised and utilised, and what employers need to know in order to feel comfortable with employees from different cultural backgrounds.

- Encouraging tertiary graduates from overseas to remain in regions by being proactive about their work prospecting while they are studying, rather than waiting until after they graduate.

- Examining whether temporary permits for seasonal workers could be made permanent once a person has established a record for reliability and excellence, or lengthening the period that temporary workers need to stay with one employer from one month to three months or more.

Q1.2 What role can government play to support this (that is, create, maintain or strengthen a community's sense of identity and belonging in New Zealand)?

Participants in some regions were clear that the responsibility for strengthening a community's sense of identity belongs to the local community and not with government, with comments like:

> "We don't automatically trust central government to have all the answers. The answers are in the community."

> "Government departments tend to be risk averse and take a 'one-size-fits-all' approach. This eventually leads to contracted services with providers that are devoid of a sense of partnership."

At the same time, many participants argued that government plays a key role in a number of ways, which are discussed below.

Central government as influencer/advocate
Participants argued that government has a role in developing and promoting a common vision and purpose for New Zealand's diverse communities. These might include helping develop a set of common values and a common vision. For example, an important value might be fostering pride in oneself - that living with different cultures is a positive and an important feature of national identity. Ministers and MPs should represent but also be representative of the reality of New Zealand's different cultures. They should engage in dialogue as often as possible on these issues and engage in public discussions on the value of diversity. These discussions should include (and some argued should begin with) the importance of Māori language and culture to New Zealand.

Some participants felt that Government Ministers should encourage cultural sensitivity among the agencies they lead by ensuring that agencies send consistent messages about immigrants, for example that they are important to our future, and that they do not pose a threat to other New Zealanders.

Some participants argued that given that the government promotes the importance of the Treaty of Waitangi, it should make clear how the Treaty is relevant to new New Zealanders in terms of their relationships with Pākehā and other New Zealanders, including iwi, hapū and Māori.

Central government as funder
Participants suggested areas where additional funding would help communities strengthen their sense of identity and belonging, including:

- funding to communities to help them develop and implement plans based around the theme of social cohesion and supporting diversity

- facilities and resource support for diverse community groups to meet, establish networks and share cultural and sporting experiences

- comprehensive English language learning services that are free for individuals for at least as many hours as they are available free to migrants in Australia

- Government recognising more strongly the wider benefits of diverse communities maintaining their 'mother tongue' languages. It is important to send a message to young people about learning and maintaining their heritage languages and to provide funds for that purpose. Services such as Language Line (the telephone interpreting service) are evidence that the government recognises migrants' language needs. But more tangible gestures are needed.

Central government as policy and legislation developer and service provider
Participants identified the following general areas where central government could help communities strengthen their sense of identity and belonging:

- Taking a whole-of-government approach to the different issues and problems raised by diverse communities.

- Developing specific indicators and targets for agencies to aim at (such as what percentage of workers in a government service agency would be immigrants).

- Taking into account ethnic perspectives in policy development by ensuring that government officials have intercultural competence and by ensuring that communities are properly consulted about policy matters that affect them, in a language they understand.

- Providing accessible places for communities (e.g. migrants, GLBTI) to meet and ensuring that any assistance provided to such groups is effective and long enough for there to be measurable success. Some considered that the government relies too heavily on volunteers to provide essential services.

- Establishing a New Zealand Day, separate from Waitangi Day, to specifically focus on celebration of diverse communities.

- Continuing to hold conversations with diverse communities (such as the 'Connecting Diverse Communities' meetings) to provide opportunities to discuss issues and receive new ideas, increase information flow, and build a shared sense of purpose among communities.

- Tracking internal migration better and understanding why migrants come to New Zealand and then leave. Central and local governments need to be more aware of why immigrants leave New Zealand, where they move to and why. In that sense many government agencies appear to be out of touch with local communities and what kinds of pressures are specific to different communities.

- Providing more education about New Zealand before people actually get here, including education about different service providers, the voluntary sector, law and customs, such as not hitting children and not leaving children alone at home.

- Government monitoring agency representatives 'holding hands' with newcomers, no matter where they come from, until they have been linked to appropriate support agencies.

Government as a promoter of a national identity and culture

Participants expressed a range of views on the importance of identity and culture. Some of the key concepts were the importance of looking to the future and developing a national identity that spans our diversity. This national identity would enable diverse cultures to meet on common ground, to form an agreed bridge to other different cultures, to resolve the generational differences that can cause confusion and clashes between generations, and to allow people to maintain their own sense of identity while also developing their sense of being a New Zealander.

Participants felt that, more importantly, having a strong sense of what a 'New Zealander' is would help many first generation immigrants to answer the question, "When do I become a New Zealander?" as well as providing a sense of legitimacy to second generation migrants who often ask the question "Where do I come from?" Some Pākehā New Zealanders also struggle with identity issues and understanding New Zealand culture. Some Pākehā participants commented that they felt that they 'don't have a culture'.

Clarity about identity helps promote a sense of belonging, and allows people to draw on their own cultural roots without feeling they have to give up something important. As an Indo-Fijian man who left Fiji when the first military coup took place put it:

> "I am a Kiwi Indian. A Kiwi identity is different for everyone. When I arrived here the immigration officer said to me, "All this country belongs to you". It made me feel like I belonged straight away. I feel like I belong here now and contribute."

Participants noted that some migrants who have lived here most of their lives, who have children who are born here, may continue to feel like 'visitors'. The issue for many is not knowing how they can integrate into New Zealand, and not being clear about how their children can do so, while trying to ensure their own cultural heritage is respected and accepted.

> "A strong cultural identity gives confidence. Remembering and knowing our language, music, dance, arts, stories, celebration, family background, festivals - forums that help us think about our own [heritage] culture - these are important for helping us see what we are and what we are becoming and what we can contribute to New Zealand's culture."

Participants expressed the view that a clearly articulated New Zealand national identity is just as relevant for the Pākehā population as it is for others. As one Chinese New Zealander leader put it:

> "Too many (European) New Zealanders don't know anything about the contribution that we have made to this country. And yet we have third- and fourth-generation Chinese New Zealanders who don't know anything about Chinese culture and cannot speak the language. But this is not known until they open their mouths to speak."

The role of local government

Many participants expressed the view that decision makers involved with diverse communities should be local people, as local government bodies (as opposed to central government) are more likely to listen to their opinions and views. For example, participants felt that local government would be more likely to:

- Support local Ethnic Councils by providing a place (or a 'one-stop-shop') for diverse groups to meet, make connections and work together. It was suggested that with local government support, Ethnic Councils could easily run this type of facility and coordinate different groups and users, especially if there was funding to support the Ethnic Councils' coordination work. Some regions have very successful Multi-Ethnic Councils. It is an advantage to have the Ethnic Council housed in the local government building (as in New Plymouth).

  One participant indicated that, "Identity sits strongly with the notion of place. People need to know where to go and for this place to be visible and accessible."

- Provide access to voluntary support (e.g. settlement support services) and co-ordinate different support agencies (such as Citizens Advice Bureaux and Migrant Centres).

- Provide opportunities to maintain and strengthen diverse communities' sense of identity by undertaking activities relevant to their needs and by encouraging them to participate in decision-making processes. Examples include official ceremonies (for example, 'Welcome to the District' ceremonies), local intercultural workshops, support for celebratory events (e.g. festivals such as Diwali, or the Puke Ariki 'Takapau' exhibitions in the Taranaki region), encouraging volunteering (for example, the Sri Lankan community in Auckland began volunteering to help with settlement, and now proactively support local issues such as preservation of local marine life).

- Act as a focal point for other government and non-government organisations' representatives (e.g. from central government Ministers and their officials to local representatives of the wider community) to meet and discuss issues with them. For example, local government officials can be the contact point for both newcomers and central government to discuss issues like migrant movement into their regions, or what is needed to meet compliance requirements from national organisations such as the Charities Commission or IRD.

- Play an important role in bringing together different ethnic groups, especially with tangata whenua or mana whenua groups. Groups of participants spoke positively of their visits to marae and their experiences with tikanga Māori. Some said they wanted more interaction with Māori, seeing similarities in attitudes and values to their own culture, such as the role of kaumātua and the importance of values like manaakitanga (kindness) and whanaungatanga (the importance of the extended family). One participant suggested that it would be of benefit to Māori and other ethnic groups if iwi and Māori groups deliberately set out to support them, as it would remind the majority Pākehā culture that a multicultural future would be made easier if biculturalism and tangata whenua were acknowledged first.

Pacific Island participants spoke of having established their cultural influences in New Zealand in a way that allowed them to acknowledge tangata whenua but to also focus on their own identities, such as Samoan or Tongan culture. Local government and councils are important supports, especially where there are links with their churches.

- Help established groups to play a more active role in welcoming, informing and supporting newcomers. From the point of view of newcomer groups and individuals in those groups, the provision of assistance and initial support helps foster a sense of belonging, lessens feelings of isolation and loneliness and provides points of contact at a local and neighbourhood level. Active networking can be a low cost investment with high returns in terms of social cohesion.

- Provide a sense of continuity for different ethnic groups. In a time when neighbourhoods no longer operate as de facto support agencies (for any number of reasons), local councils can provide links to other community groups such as sports groups, neighbourhood projects, child care services, local schools or church groups. While such groups may wax and wane, local councils remain as information centres that can assist and provide gateways to services and facilities for community use.

The role of the media
There was support among participants for a stronger media watchdog in relation to diverse communities. It was felt that the media - television and newspapers in particular - focused far too much on negative (and sometimes inaccurate) images of non-mainstream cultures, rather than raising general awareness of the positive elements of other cultures and countries from which migrants come.

Participants were keen to see the government take every opportunity to engage in social marketing campaigns (like those undertaken to change people's attitudes to family violence or smoking). The key messages for a social cohesion-oriented campaign would include the importance and value of diversity and the positive contributions that different groups and individuals make to New Zealand.

Participants suggested ways that the media could be more positive including:

- Regular publishing of personal stories about new migrants and their backgrounds and experiences in coming to New Zealand, good or bad.

- Showcasing different cultures by looking through the eyes of particular age groups such as young people or the aged.

- Being more community focused. Community newspapers were often far more active in seeking out diverse community views and stories than mainstream media.

- Agreeing to run national (cross-media) awareness-raising campaigns over longer time slots and in more concerted ways, 'bombarding' the population with key messages about the value of diversity and diverse social connections.

- Providing slots for local diverse community contributions and stories, as occurs with some iwi radio stations. Radio Korimako, for example, has weekly slots for different Pacific Island groups such as Samoan, Tongan, Fijian and Tahitian French.

- Influencing television, for example through charter obligations, to screen programmes at prime time that introduce other cultures to mainstream audiences.

One participant provided an example of a Canadian television social marketing employment campaign that used humour to get its point across. As she explained it:

> A young man wearing a fast food outlet uniform is interviewing an older man of obvious Middle Eastern ethnicity. The dialogue goes something like:
>
> "So Mr. uh Abu…Albdu…Abdul…I…uh…see you have a degree in uh… Micor… Micro… Boiol... Bilolo… Biology…?"
> To which the man nods and replies "Yes…"
>
> And the next scene simply reads "Give him a break!"

Participants felt that educating people to be more sensitive to other cultures through the use of 'kiwi' humour would have a powerful impact, while also reinforcing what was already working in terms of people connecting across diversity.

Responses from the Gay Lesbian Bisexual Transgender Intersex (GLBTI) meeting

The GBLTI meeting, held in Wellington, was designed to allow participants to respond in a safe environment where their range of views was more likely to be expressed than if they were part of the local meetings. The questions were worded slightly differently and the responses are recorded below.

Question 1.1	**What do you think would help you create, maintain or strengthen your sense of ethnic, cultural and/or religious identity and community belonging in New Zealand?**
Question 1.2	**What role can government play to support this?**

Participants responded to the notion of diversity, identity and community by including sexual orientation and gender identity rather than just focusing on matters of ethnicity, culture or religion. Critical issues for the GLBTI community revolve around increasing their visibility and the levels of tolerance of GLBTI people in all communities.

Two clear positions were articulated by participants in answer to the above two questions. They were:

- While the local and central governments have a powerful influencing role in protecting GLBTI communities, local community groups have much more capacity to practise behaviours and attitudes that lead to GLBTI safety. Therefore, creating, maintaining or strengthening one's sense of ethnic, cultural and/or religious identity and community belonging in New Zealand greatly relies on local community groups being in a position to deal with issues of sexual orientation and gender identity first. This requires a sustained and far-reaching education campaign that starts with schools but involves all members of local communities, including parents and local leaders.

- Government can play a critical role by increasing GLBTI visibility, rights and safety in the following ways:

  o Supporting the rights of GLBTI by enforcing their application in new policy development (such as developing 'anti-hate-speech' legislation), in current legislation (as expressed in the Human Rights Act) and in processes (such as GLBTI individuals being able to be counted in census data, household and crime and safety surveys).

  o Establishing a Ministry to deal with GLBTI issues, or at least a Ministerial portfolio for that purpose.

  o Establishing and funding a non-governmental body such as a Diversity Council to represent all minority groups. Such a body would be able to deal more readily with issues specific to GBLTI, such as assumptions about how different ethnicities respond to the GBLTI communities, their relationship to fundamentalist religious groups, or policy development involving their communities.

  o Resourcing, enforcing and monitoring programmes that support diversity (including sexual diversity) in schools (for example, through School Charters or by addressing cultural safety issues in curriculum delivery); in the media (for example, through TV and Radio Charters, or programming such as Māori TV's Takataapui programme); and in the health sector (for example, through the Nursing Council's cultural competencies - not just during training but also via in-service professional development - or by showing same-sex couples in health promotion TV ads).

  o Supporting student-led diversity initiatives in schools (e.g. against racism or gender bias). There are GLBTI groups in schools that focus on sexual and gender diversity issues through the 'School's Out' forum. However, these groups need more ethnically diverse input.

  o Acknowledging that GLBTI people face discriminatory practices from members of mainstream 'straight' society, including parents, schools, employers and employees - no matter what ethnicity or socio-economic circumstance they are in. Government has a role in lessening tension by addressing stereotypical attitudes and behaviour, such as refuting the perception that all GBLTI people practise predatory behaviour or want to 'recruit' young people in schools, and by encouraging inclusive behaviour.

  o Establishing role modelling processes in government agencies so that there is an increasing awareness of cultural difference and safety in workplaces and in the health sector.

  o Supporting the development of more open leadership and providing more counselling information services for GLBTI people in cultural and ethnic communities.

  o Supporting celebrations like the Gay and Lesbian Fair 'The Big Gay Out' and the Hero Parade, that create awareness of GLBTI issues and carve a space for the GLBTI community within the wider community, by funding or underwriting them in the same way that they might support ethnic festival development.

  o Supporting festivals that celebrate other cultures. Film festivals in particular, encourage the coming together of diverse groups (for example, the GLBTI 'Out Takes' film festival).

Group Question 2

Q2.1   Do you think it is important for people from diverse communities to interact with each other?

Q2.2   How well do they mix in your community?

Q2.3   What do you think are the barriers to people mixing?

These questions sought participants' views on how well people from diverse groups or backgrounds interact with each other.

Q2.1   Do you think it is important for people from diverse communities to interact with each other?

"If we didn't interact, think of all the different, fabulous foods and cuisine and the stories that go with the food - how they are prepared in certain ways, and why they prepare them that way - we'd miss out on all that."

"It's very important to meet people from different cultures. It helps you to settle. It's also important to speak to people from similar cultures because you can tell them what's really going on and offer support and advice." (Recent immigrant from Belarus)

It seemed more than obvious to most participants that people from diverse communities *should* interact - if interact means taking opportunities, where they present themselves, to engage with other community groups. Participants were conscious that people interact for different reasons - the reasons vary greatly and are affected by whether or not the participants are recent immigrants, or have been here for one or more generations. Participants mentioned that people need to interact to:

- generate a sense of belonging and inclusion

- make new friends, extend networks and have fun enjoying what different cultures offer

- share experiences, learn from each other, get access to different skill sets and resources, and as a result build capacity

- generate mutual understanding of other people and communities, such as how families from different cultures live, their histories, what issues are important to them, and what commonalities there are between groups

- appreciate the benefits of diversity through that understanding of others, including understanding of different and shared values and norms. Those with experience of diversity generally provide new insights into cultural differences

- offer support, and promote harmony and a sense of safety, prevent people from feeling isolated and lonely

- give people the ability to tackle the 'hard' issues that might arise when there are cultural clashes

- ensure the young have a more positive mindset about diversity and difference from their elders. They tend to be less fearful of change and difference

- reduce crime through offering mutual support. One participant mentioned that this is an age where it is normal for people build fences around their homes to 'keep others out'; the end result has been detrimental to building positive local relationships and at worst has seen the development of a siege mentality, where fear and suspicion drive people's thinking

- adjust successfully to globalisation - meeting people from different cultures is not just something seen on TV - it is now a reality in all parts of New Zealand.

It is notable that not all participants believed that interaction is necessary, particularly if the price to pay for that was going to be a loss of one's own culture and identity.

Some older members of some ethnic communities are happy to remain 'apart' from other communities, partly because they don't have the language and cultural skills to connect with those other communities, but also because of the strong desire to protect their own cultural heritage. Some simply do not feel there is any need to assimilate into New Zealand culture, because they have their own communities that they feel they belong to. Others need to feel comfortable that their own cultural heritage is assured first before making an effort to integrate.

Participants talked about how such views on the part of adult immigrants can lead to intergenerational differences with their children. Older generations may find it more difficult to mix because they can't speak English, but their children have no problems in that respect. Some children may develop divided loyalties - to their country of ethnic origin and to New Zealand. But this is seen as less of a problem if they are made to feel welcome by mainstream New Zealanders.

For some, the need to continue to strongly identify with their country of origin is very important and is positive to their integration. For example, a Samoan local leader pointed out that he saw himself as a Samoan first and a New Zealander second. However, as a leader of a New Zealand Samoan community, he was "very comfortable acknowledging [his] place here as a 'visitor'."

Areas identified as being ideal for interaction include sporting and cultural events such as story-telling, ethnic feasts and celebrations, faith and interfaith community activities (especially those that are inclusive rather than exclusive and hierarchical), and through special interest groups, volunteer service groups and local neighbourhood and community groups.

Q2.2   How well do they mix in your community?

Communities, as interpreted by participants, include places where you work, shop, play and learn, and places where you should feel safe. They include homes and neighbourhoods; and schools as a central 'neighbourhood meeting place' where 'mixing' is most likely to take place.

> "Geographical dislocation means that you may not actually have the time to know your neighbours – your workmates may become your community. More often than not schools have become the place where everyone mixes." (Pākehā woman, Wellington)

Responses to this question depended both on the perceptions of the participants in the different regions visited and the diversity of the different communities of those regions. Having said that, responses from the CDC meetings overall suggest that there is not as yet a great deal of 'mixing' of ethnic groups in our communities. The following comments illustrate this point. However, it should be emphasised that these are comments recorded at face value from a range of participants. There was usually not an opportunity to analyse comments more deeply in order to understand what sits behind participants' perceptions. Examples are:

> "In the Far North, there are Māori, Pacific Islanders and Europeans. But Pākehā and Māori don't mix."

> "In Invercargill, Māori and Pākehā do mix, but there is a lack of ethnic diversity. Māori and PIs [Pacific Island people] mainly reside in South Invercargill, which is seen as an undesirable place to live. There's not really a diverse population down there, so mixing with other ethnic groups is not a problem."

> "In Wellington there are cliques and there are really diverse places - and people generally mix well. There are low socio-economic areas, but that's not a major problem."

> "Auckland is a very big city with lots of people and many cultures. Not mixing is not always an option."

> "People don't mix terribly well in Nelson. It is traditionally quite a 'white' area with a lot of older people. But it's important to acknowledge that the city Nelson is very different from the rest of the region. There are opportunities to mix here, but we need more."

> "Dunedin is unique as it has small amounts of different communities, e.g. the Pacific community has its own playgroups and schools."

> "In Christchurch, some groups interact well along ethnic, religious and cultural lines; but we do have groups like White Power and other religious groups that don't like mixing at all."

"Taranaki is a very conservative area. There are two groups - those from the very conservative farming stock and the members of international groups (such as ex-pats and the workers in the oil and gas industry). The oil industry here attracts people from a number of different countries."

GLBTI participants mentioned that it is difficult to gain acceptance from the ethnic or cultural communities that they belong to, let alone from the 'mainstream'. Mixing with others is made more difficult as a result.

A key issue for many participants was the lack of opportunity to meet, mix and mingle with others. Others saw 'mixing' as having a detrimental effect on cultures, therefore it wasn't necessarily desirable to them. These ideas were expressed in the following ways:

"You need to mix with people but you also need to make the time to mix. It takes time. You also have to deal with the fear of rejection. That stops people from mixing well. It's natural for people to seek others from their own background rather than try to mix with other cultures."

"I don't want to exclude others because of perceived differences. But I need to interact with my own community first, and then other cultures."

"We don't mix enough here - more needs to be done with ethnic groups and between ethnic groups. It's important for cultures to mix like we do when we come together in ESOL classes - otherwise we end up feeling isolated. But we don't all go to ESOL classes - sometimes there isn't the opportunity to go."

"Communities naturally self-segregate. There are times to be separate and times to be together. At first, people are hesitant to mix and they naturally gravitate towards what they know because they are in culture shock. After that, they become part of the 'us versus you' and either can't or won't take the chance to break out of their comfort zone. We need to find ways to help."

"I don't like segregation and others don't like segregated communities because they can reinforce stereotyping and negative images. But it may be an advantage for ethnic communities to associate only with their own people. Other diverse ethnicities can learn from segregated communities (e.g. like Chinatown)."

"Single smaller communities aren't big enough to sustain independence. People in them need to mix with other groups - especially if there is a disaster in the area - to keep their neighbourhoods safe. But generally, ethnic groups are smaller in number and therefore have to mix more with the local community. So how do we do that?"

"The problem is people have no experience outside their own neighbourhood. Our children need the skills to mix with other cultures and wider society. Schools are very important places for cultural interaction to take place - for children *and* parents."

"Interaction has risks. It's easy to offend people, and what one person thinks is a priority issue may not be for a particular ethnic or religious group."

"We see Māori youth not mixing because their community events are centred around the local marae. That's a two-edged sword. We would like Māori to mix more with other ethnic groups or provide the opportunity for us to mix with them."

"We don't want to see cultures diluted. We want to encourage the richness of other cultures. Mixing is important but not to the point they mix out of their own community."

"Mixing is a process. You need to feel secure in your own sub-group first. Once secure, you can then branch out to mix in a larger group or other groups. Similarities do help people bond, but you need to have an opening or opportunity, and sometimes it's very difficult to gain access to the larger group."

"We are a young country and differences are not so hard to get over. As we are going to be a more diverse country, we need to make sure we are ready for that - for example, by making sure services in a diverse community are provided by people who represent that diverse community."

In summary, participants supported interaction among diverse communities. They noted that, while there is evidence that it is happening throughout the country, it does not seem to be happening in a coherent way, or happening enough where the diversity is greatest. There is a sense from participants that majority communities do not particularly value interacting. Responses to the following question suggest why this might be the case.

Q2.3 What do you think are the barriers to people mixing?

In general, responses suggest that participants felt that most New Zealanders were not open to actively mixing with or in diverse communities. At the same time, they provided some possible reasons why that might be the case, and in doing so, signalled some areas where government might be able to provide solutions.

Participants' responses are grouped into six key interlinked areas: attitudinal barriers; cultural and identity barriers; language and education barriers; 'system' barriers in employment, immigration and housing; and the roles of the host and migrant communities in combating barriers.

Attitudinal barriers
The principal attitudinal barriers can be summed up in two phrases: *fear of the unknown* and *negative stereotyping*.

Fear of the unknown as a barrier was expressed in different ways by representatives of all groups. Fear of loss of identity was not just something felt by immigrants coming from countries whose language and culture is not New Zealand English or British culture. As one Māori kaumatua put it:

"[Our experience of] immigration is as something dominant and oppressive. That's what I fear on behalf of my people. The welfare of my Māori people is why I am here. We feel threatened that our culture will be lost. In the past there have

been cultural policies that tried to incorporate Māori into Western culture. Now Māori have come back to assert who they are."

Some participants mentioned their fear of their children marrying someone from a different race – and others that their parents might not approve if they went out with someone from a different ethnicity. Others were delighted with the reality of their whanau being multi-cultural. As one participant put it:

"Most people are pragmatic - that is, they will deal with what's in front of them. For example, if a daughter brings home a Rwandan, they will learn about Rwanda to accommodate."

Another participant commented:

"People sometimes don't interact with others 'outside their bubble' because they have these preconceptions about them - and they don't take the opportunity in everyday life to test those preconceptions. To do that would take them outside their comfort zone. They are too scared to move."

Negative stereotyping often originates from preconceived attitudes and assumptions about others, rather than actual experience or knowledge of their background. One migrant participant stated:

"The trouble is, I always feel like I'm a guest here - especially when we keep referring to the 'host' community. The question I want to ask is, at what point are people allowed to feel like legitimate citizens of this country? This is a reminder to all of us involved here to practise what we preach and be wary of even using the term 'host', especially to describe the majority Pākehā populace, which is offensive, because many Pākehā are strictly speaking not 'hosts' in the proper sense of the word."

Some talked about 'white flight'- people sending their children out of the area to be educated, or moving out of the area themselves to live 'where people are more like us'.

One young girl from Zimbabwe, whose parents made the deliberate decision to migrate to New Zealand, said:

"People are always asking me about how poor I am and what's it like to have nothing to eat and how come I can read and stuff, and it really annoys me."

At each of the meetings, people spoke candidly of where they thought their local community sat in relation to racial matters. The following statements provide an overview of the range of ideas expressed:

"Kiwis are reticent to try. They are scared they aren't going to understand so they would rather not have a conversation. It's like with food. If they go visit, they aren't prepared to try something new or different."

"In Oamaru we accept diversity but we don't know or understand other cultures - we don't have the courage to learn from them."

"In Hamilton stereotypical jokes about other ethnicities still abound. People still tend to remain friends with people of their own background and race."

"Taranaki has been isolated for so long - we've had so few immigrants in the past, so people don't try to understand others who speak differently from them."

"In our town we have different ethnic groups but they seem to prefer to remain separate - for example the Chinese and Koreans don't mix. So invitations to events are selective."

"New Zealanders don't make the first move to talk to migrants - migrants have to initiate conversation. New Zealanders are not good at reaching out."

"Some communities like to stay within their own communities because they have strong cultural bonds and want to keep it that way, and that's OK by me."

"You get local biases. Populist politics means locals are not willing to understand or accept the changes taking place."

"There is a culture of 'privateness' in New Zealand, and in Dunedin this is coupled with the fact that people are not generally socially active (perhaps the impact of television)."

These statements are starting points for understanding what drives differences in attitudes.

Cultural and identity barriers

Participants reported that the range of cultures in New Zealand provides many opportunities for both accidental and deliberate cultural misunderstanding. These include clashes over covert cultural and identity elements, such as personal and group or community values, morals and (religious, racial or sexual) beliefs; to clashes about overt cultural elements such as the appropriateness of status, dress, language, music, dance, food, or education, social or religious systems. Participants noted that such barriers can:

- prevent people from one culture willingly learning about other cultures and mixing with them

- lead to interaction at only a very superficial level, thus reinforcing rather than breaking down stereotypes

- lead to 'patch protection' and unwillingness to share resources

- exacerbate differences, and lead to people seeing differences as negative rather than positive or neutral

- reinforce negative stereotyping and behaviours

- lead to confusion about identity - or the right to have multiple identities

- make it harder for immigrants - especially the first generation - to integrate

- make it harder to start to 'build bridges' and engage in activities and dialogue, or to 'meet halfway', since no one articulates where the halfway point might be.

Migrant participants said that New Zealanders were perceived as friendly, but initially reserved, and not keen to stand out in terms of dress or behaviour. People from other cultures were expected to be the same, or to not be too different.

These kinds of barriers produce challenges for migrants and New Zealanders alike. For example, Kiwis who have moved from one town to another are just as likely to feel isolated and lonely as those moving to New Zealand from another country, unless they make the effort to break down barriers.

Some participants commented that we should not expect immigrants to be able to successfully integrate when there was a clear bicultural divide between Māori and Pākehā. Participants thought that the protracted but necessary process for Treaty of Waitangi settlements was not well understood by the general public. As a result of increased awareness about Treaty matters, some feel less guilty about past injustices and more comfortable about the process for addressing or fixing past wrongs. One participant commented:

> "Until New Zealand accepts bilingualism, we aren't going to properly move forward accepting and welcoming other cultures."

What became quickly evident in the CDC meetings was that these issues, including the relationships between iwi, Māori and Pākehā, were of great interest to immigrants. Many were strongly supportive of Māori and of the value of the Treaty of Waitangi.

Several groups of participants also commented that slow progress with Treaty settlements fed into the hands of people with prejudiced views against Māori. It was argued that some New Zealanders view 'visibly different' groups like Māori and migrants or refugees as one group in terms of socio-economic status – that is, 'poor' and therefore potentially 'a threat'. This group of people may associate the 'visibly different' with feeling unsafe walking down the street, a significant barrier to interaction.

To overcome the kinds of barriers noted so far, participants made many practical suggestions to increase mutual cooperation and understanding. These include:

- Neighbourhoods planning ways of becoming more community-minded - holding parties, get-togethers, introductory meetings, developing reasons for getting together such as street cleaning or tree planting or preparing for disasters.

- Councils taking more responsibility for informing citizens about ethnic communities (e.g. arrival of groups of new refugees) and activities on a more regular basis, and partnering with local organisations (e.g. educational and health institutions and churches) to promote positive messages and organise forums for mixing.

- Councils taking a lead education role through their community advisors, and trying to get to the hard-to-reach communities.

- Councils mobilising community support for migrant workers, for example, the Work and Income Regional Manager who facilitated the entry of 50 Afghanis into Central Otago for seasonal work.

- Identifying and advertising points of successful connection in communities e.g. workplaces, sports groups, schools, community events, dog walking areas.

- Encouraging clubs to proactively invite migrants to join, to hold workshops, and to become better at building relationships with different ethnic groups, including 'host' communities.

- Developing video and computer games that incorporate ethnic community-building into the game (e.g. a SimCity type computer game) and that address issues faced by different generations of diverse groups.

- Identifying the 'social connectors' in different groups who can become cultural ambassadors for their communities and provide advice on settlement issues, e.g. housing, how to deal with home sickness.

- Acknowledging that different regions will have different responses to diversity, but making sure that regions know how other regions handle their own issues; such as how iwi/hapū/Māori link with different communities and vice versa, what level of understanding there is about local historical relationships, whether local government agencies reflect EEO policies, which local schools handle ethnic diversity well and why, what events continue to be successful, what mentoring programmes are available and so on.

- Establishing or identifying schools that have programmes where there is support for diverse communities and where children learn intercultural matters with their parents, and parents can meet, provide support for each other and learn about matters of common interest. Schools are important sites for mixing, for learning how to mix and for developing positive attitudes to difference.

- Developing a 'Code of Pastoral Care' to fit local communities' needs, so that migrants feel safe about getting involved in community programmes and parents and adults can role model how to act towards different groups.

- Organisations like the Office of Ethnic Affairs and the Ministry of Education working more closely together at pre-school level so that children become models for their parents.

- Holding more all-inclusive ceremonies (such as Citizenship ceremonies that encourage the attendance of the wider community and friends of migrants).

- Allowing cultural festivals that have been operating successfully for some time to be run by representatives of the different ethnic groups, with local councils taking more of a partnership role rather than leadership - perhaps taking only a funding and monitoring role.

- Ethnic Councils[3] being strengthened so that they can:

  o take on more regular events that have media backing - or piggy-back on other events such as Polynesian Festivals, International or Race Relations Days (that stretch into week-long celebrations)

  o organise 'Ethnic Weeks' that include potluck meals, 'posing questions' to strangers, social occasions, education about different customs and having fun

  o tackle serious issues such as immigration policies and local work conditions, counselling, information supply about where to get help for language and other issues such as financial advice and where to best get information to different ethnic groups (e.g. shopping centres, malls, schools and churches

  o develop web-based networking or blog sites to share common local interests

  o encourage employers to pay for English courses as a way for migrants to access services

  o gather information on what initiatives are planned or in place by organisations like Settlement Support or New Zealand Immigration Service and which ones are being funded

  o get Pākehā New Zealanders more involved in ethnic events, work, sports, arts and crafts, develop 'icebreaker' opportunities for different people to meet and talk to each other

  o support local community radio stations that merge the news of various language groups in English so that Pākehā New Zealanders in particular become more aware of cultural events and personalities.

- Developing a national strategy to identify leaders and potential leaders of communities who can head up efforts to integrate migrants. They in turn can become political and social leaders able to influence change, address people's fears and prejudices, and help overcome resistance to new cultures coming into New Zealand.

Language and education barriers
Barriers related to English language skill levels were the most commonly mentioned of all barriers to mixing. All groups repeated a similar set of ideas - that not speaking English was a major barrier to:

- Communicating at the most basic level with local people

- Getting important information about how to address their needs

- Overcoming prejudice in terms of services or opportunities

- Understanding others and their customs; getting to know what Kiwis are really like

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[3] Ethnic Councils are local groups set up around the country representing immigrant ethnic groups. Their national body is called the Federation of Ethnic Councils.

- Becoming more literate so they can become independent

- Getting work, or work more suited to their potential, knowledge and skills

- Accessing vital services (such as transport, health, education, housing).

While language was identified as a critical barrier, access to education was seen as the best solution to overcoming barriers generally. Participants felt that barriers related to attitude, culture, identity, the role of the media and language all need a deliberate educational strategy if they are to be overcome. Suggestions about what such a strategy might include were as follows:

- The government should research how great a barrier the lack of migrant English language skill levels are, in order to determine what extra resources are needed in order to increase English language skill levels in a way that benefits employment and integration

- There needs to be increased access to English language training and resources, such as those offered by groups like ESOL Home Tutors

- The numbers of English language trainers from different ethnic groups should be increased, whether paid or voluntary

- There should be deliberate targeting of English language training to specific groups (e.g. older and/or isolated migrants). This could be done by increasing the capacity of retirees and other interested groups to take on the roles of teachers and mentors

- Address the policy gap that currently exists for partners and spouses of New Zealanders who cannot afford to access language training while awaiting residency

- Increase the interest in New Zealand Sign Language training and the level of sensitivity towards people with hearing disabilities by taking their needs into account at public and other meetings, and on television

- Use terms related to ethnicity more accurately. For example, the word 'ethnic' itself is often used to apply to migrants or immigrants who do not look European or who are not Māori or Pacific Islanders. In fact all races are 'ethnic', since everyone has an ethnicity, including Pākehā New Zealanders. One participant in Wellington was disappointed at the level of understanding of politicians of the word 'ethnic', suggesting that a phrase such as 'intercultural' was a more apt way to describe the different ethnic groups

- Condemn bigotry, hate speech and derisory language aimed at people with different sexual orientations. The acceptance of GLBTI people within different ethnic communities was needed, as a first point of contact for GLBTI people of that ethnicity. So too was a sense of safety for GLBTI people in 'generic' spaces, so that they could feel free to be who and what they are

- Acknowledging the mix of 'new' ethnic groups from around the world who have settled in New Zealand rather than lumping them all together (e.g. recognising that there is a difference between different Asian ethnicities and cultural origins, just as we recognise different European races and cultures)

- Provide more information to mainstream New Zealanders about how to connect with people from different groups. While schools are good places for children to meet, it is harder for their parents to meet others if they can't speak English well, have no transport, or work all day

- Introduce personal 'guides' or mentors for people from overseas as early as possible. While some polytechnics and learning institutions have established processes to help foreign students ease into their new surrounds, the level of pastoral care provided still needs to be carefully monitored. In addition, there should be more general awareness of the importance of that kind of help being available

- Increase the focus on education related to civic duties and the rights and responsibilities of citizens to others.

Barriers related to policies in immigration, employment and housing
Fear on the part of host communities about the impact of immigration on the local employment market has already been mentioned.

For some newcomers to New Zealand, the workplaces they end up in are serious causes for concern. Participants in some areas, for example Hawkes Bay, told stories of workers doing seasonal work for low pay in poor conditions, and of employers who openly discriminate against people with foreign accents, names or looks. At best, the workers suffer from indifference, and they cope with the bad experiences for the sake of the pay.

One participant told of an acquaintance who came to New Zealand with his family to get work, but who eventually returned to China because he could not get employment here, even though he had relevant, NZQA-approved qualifications. He had to leave his family behind until he settled back in China. Although it is important to ensure qualifications have equivalence, decisions made about qualifications from certain countries means that opportunities for a good employment match are lost. Participants argued that this was very noticeable in the health profession, where they perceived there to be little incentive for professional groups to recognise overseas qualifications.

Participants argued that a simple-to-follow infrastructure or system that helps people get over employment hurdles should be introduced, going beyond the support given by existing programmes like Settlement Support or Settling In. Participants suggested that government needs to develop policies that link and support smaller (often NGO) services that support settlement, so that they secure their funding over the long term. A great deal of resource goes into the process of funding applications - time and energy that could be better placed in meeting entry and settlement needs.

Some participants stated that the Ministry for Social Development does not reach ethnic minorities in a way that meets their ongoing social, economic development and education needs. Participants felt that government departments tend to treat all

newcomers the same, rather than making allowances, for example, for the fact that migrants and refugees often have very different needs. While circumstances for refugees have improved through being in New Zealand, e.g. as a result of escaping civil unrest, they still require more support than other immigrants, for longer. That may mean that local officials need to work with them in a different way, and/or for a longer period.

Participants noted that central and local government agencies can help by adopting very specific plans with clear objectives for all migrants in a local area - backed by appropriate resourcing and services based on 'best practice' models. In their view there is insufficient linking between agencies to avoid duplication or to avoid essential tasks 'falling through the cracks'.

Some participants suggested getting better synergy between government officials, non-government organisations and employers to identify or create job opportunities. While participants accepted that individuals would need to make their own approaches, the organisations still needed to motivate them to go through the process of getting employment. The organisations with the resources can play a major role in providing incentives for migrants and refugees to develop capacity so they can move into the mainstream more quickly. Some may end up becoming too dependent on settlement services and not seek to become independent of them.

Participants also mentioned the availability and affordability of adequate housing as an issue. Housing New Zealand policies, they felt, can create 'ethnic silos'. This issue has two sides. People from minority groups who rent may end up in the same areas as people similar to themselves, which is advantageous in terms of network support. But it also means they have reduced opportunities to mix with other groups of people. When housing is of sufficient standard or better, some groups have been the target of local ill feeling, because locals have felt that the migrants have been provided better services than they receive.

In all, participants spoke of the need for different government departments to co-ordinate their primary roles better - immigration, employment and housing being areas of major concern. In that respect, participants felt that the development of a central local venue designed specifically to co-ordinate demand in these areas would go a long way to providing a sense of certainty and safety. While this may not be a difficulty in larger centres, smaller towns and rural communities would benefit from more targeted and centralised funding support mechanisms.

Participants felt that in the smaller communities, the demise of services such as banks, post offices and small schools did cause isolation for groups who had come to New Zealand to work. It is also possible that low socio-economic status in some communities is a barrier to their meeting to discuss issues like transport, access to information, education, employment and housing.

Media Barriers
Participants accept that the media is able to both break down and create barriers between groups. Obviously, negative stereotypes of groups reinforced by newspapers and television in particular, affect how readers understand the world and how they see themselves. For example, Chinese were often linked to triads, HIV to countries like South Africa and Zimbabwe and gangs to Māori alone.

The mainstream media was perceived by participants as being generally ignorant about the different migrant groups that make up New Zealand's population, and guilty of promoting negative stereotypes of different cultures, with emotive language likely to engender fear about people who are 'different'. Some talkback radio hosts were identified as promoters of prejudice.

There was a strong plea for the media itself to be more representative of the population - for their staff to be more ethnically diverse (which means media groups need to promote themselves as being appropriate and valuable organisations for diverse groups to work in). The selection and presentation of news should be more focused on the positive contributions or stories of diverse groups (such as immigrants and refugees) rather than just 'bad news' and sports.

The media was also seen as having a responsibility for reporting accurate information. Articles that reinforce negative stereotypes and misrepresent statistics do not help to improve race relations. The 'Asian angst' article published in a popular magazine in 2006 was referred to several times by participants, both as an egregious example of biased journalism but also with satisfaction expressed at the Press Council decision to censure those responsible for it.

Role of host communities and migrants to overcome barriers
Participants were clear that both 'host' communities and 'migrant' communities had to work together to break down the kinds of barriers reported here. New Zealanders needed to move beyond initial friendliness and find avenues to interact with others - to be more welcoming - more consistently.

A woman spoke of feeling really isolated and lonely in Dunedin when she first arrived from Canada. After some time she decided that only she could do something about that, so she decided to create a 'walk group'. She asked one or two others if they would like to walk and talk. A year or so later that group is now nearly fifty strong. She has targeted people who may be feeling as she felt. This story illustrated two things - that you don't need money and that you need the courage to try. It is a very successful story of personal courage, of the importance of taking opportunities to get together with others who may be in a negative situation, such as feeling lonely, and making an effort to do something about it.

Participants stated that women can play an important role in helping other women who are isolated and give them a sense of belonging. Finding out if they have access problems (to transport, health services, shopping) and simply making an offer to help can start the process.

Participants also told a story about reclaiming the streets - reclaiming public places. While it may be easier to mix with Kiwis if you have a 'Kiwi connection' (e.g. you may be married to a Kiwi), if you don't, it's also an opportunity for individuals and groups to reach out to each other. Both the 'born here' and the 'not born here' need to adjust to each other. Being pro-active about it does not necessarily mean holding specific events, although these 'one-offs' are useful starting points.

A man from Sri Lanka living in a mixed ethnic community in Auckland described how dealing with problems (like graffiti and noise in the neighbourhood from late parties) had brought his local community together. The initial single act of helping someone to fix a flat car battery has led over time to the neighbourhood sharing of fruit from trees, the sharing of tools like water-blasters (to clean the graffiti) and now mutual house watching.

Another spoke of his cul-de-sac street being the perfect place for all the neighbours to meet - through the fact that all the kids played on the street together. He commented that 'the kids play well together - something we adults could learn from'.

GLBTI meeting responses

Group question 2 was modified slightly to reflect the needs of the Gay Lesbian Bisexual Transexual and Intersex participants. While many of the above summary responses apply to the GLBTI group, the responses below reflect other insights specific to these participants. Specific responses have been put into table form below.

Table 1

Question 2.1 - How well do you think people from diverse ethnic, religious and cultural communities interact with each other, for example in your neighbourhood, in GLBTI spaces, at work or through school?
Question 2.2 - What do you think are the barriers to people mixing?

Question 2.1 suggests that participants were able to make some kind of considered individual or group judgement which could then be summarised. However, there wasn't enough time available for participants to satisfactorily make the kind of comparisons needed, that are implicit in the question. However, it is possible to deduce that participants felt that there was much to do to reduce barriers to help communities interact.

Question 2.2 Barriers include:

- The lack of identifiable spaces where it is safe to be GLBTI.

- The visibility of GLBTI members is met by fearful and negative attitudes, non-acceptance and ignorance.

- Migrants are not aware that New Zealand legally protects minority groups such as members of the GLBTI community.

- There is a lack of opportunity to meet and discuss GLBTI issues.

- There is a lack of opportunity to work on common tasks.

- People don't know how to discuss GLBTI matters in a frank, open and informative way. When there is an opportunity to do so, people do not recognise common ground as a starting point for interacting. The increasing pace of social change makes it harder to get to know people as people first.

- Attacks on GLBTI members by fundamentalist religious groups are a barrier. Some religious leaders want to eliminate GLBTI people altogether. The increasing diversity of the population and resulting increase in fundamentalism is a threat to GLBTI communities. Newcomers need to know New Zealand is first and foremost a secular country where there is freedom to worship.

- Marches and protests against GLBTI communities.

- The use of derogatory terms and hate speech against GLBTI communities.

- That the focus on sexual and gender diversity in schools tends to be Pākehā-dominated and needs to be more inclusive of other ethnic groups.

Group Question 3

Q3.1   What is happening in your area that successfully strengthens relationships between diverse communities? What is working?

Q3.2   What is not working? Is there anything else that could be done that you think would help?

In response to this set of questions, local communities identified a number of formal and informal events, processes and programmes that reflected the diverse interests and backgrounds of their region. The key events and programmes mentioned in the tables below are not intended to represent a comprehensive list. They are those that participants at the different regional meetings were aware of at the time. Some are one-off events or programmes. Some take place in more than one region, but may be organised in different ways by different groups. Others are specific to one city, town or region.

Participants also provided comments and ideas that they believe could underpin the strengthening of relationships and enhance the quality and number of these positive events. These events and the associated ideas provide starting points for central and local government and local neighbourhoods when developing a more strategic approach to connecting diverse communities.

Themes from Question 3

3.1
Overall participants agreed that there were successful initiatives already underway that contributed to bringing diverse communities together. These initiatives are run by NGOs (e.g. Ethnic Councils around the country), local government (e.g. Council-organised festivals) and central government (Settlement Support Co-ordinators).

3.2 and 3.3
What was not working tended to differ for different locations and different groups (e.g. absence of a place to meet, perceived local government disinterest in diversity issues, lack of volunteers). Participants had many suggestions of initiatives that could be extended, and new initiatives to connect diverse communities. These ideas were mixed in terms of who was seen as best taking the lead – local councils, central government or NGOs.

Responses to Q.3.1

> **Q3.1   What is happening in your area that successfully strengthens relationships between diverse communities? What is working?**

Successful events and programmes mentioned at each meeting are presented below in summary tables. It was not always possible to record the full context of the discussions around each recorded idea. However, nearly all the bigger towns and cities made reference to the organisations and events listed on this page. These were seen as important contributors to diverse communities connecting with each other.

- Ethnic and Multi-Ethnic Councils
- Migrant Resource Centres
- Multicultural Centres
- Friendship groups
- Community Development Centres
- Volunteer groups
- Neighbourhood Watch groups
- Ethnic group clubs/activities
- Community Co-ordinators
- Mothers' groups
- RMS Refugee Resettlement
- ESOL Home Tutors
- St. Johns
- Red Cross
- Chinese New Year celebrations
- Diwali - Festival of Lights (Indian festival)
- Chinese Lantern Festival

These organisations and events are not repeated in the tables below unless they were discussed in greater detail at a particular meeting.

Tauranga
This was the first of the meetings and was helped by the local council allowing its meeting chamber to be used for the gathering. Council staff and elected representatives helped with organisation.

> **Q3.1 What is happening in your area that successfully strengthens relationships between diverse communities? What is working?**

- Tauranga City Council works with its Multi-Ethnic Council to assist in local multicultural events e.g. the Ethnic Festival in March, sports opportunities (e.g. City on its Feet - walking groups), events like Swedish Christmas, AFS events and youth programmes.

- Pamphlets, Tauranga City Council calendar, Bay News - are working, regular, people know about it, strong networks.

- Fund-raising events take place e.g. the Nepalese community hosted an event that included food and cultural performances - different ethnic communities take turns to help out with

- each others' fundraising events.

- The annual Ethnic Festival - supported by pamphlets and Bay News, people know about it, it relies on strong networks to work.

- The 'Living in Harmony' programme - includes monthly 'pot luck' dinners to discuss different cultures in turn.

- The Youth Council in Tauranga supports youth from diverse youth communities, e.g. overseeing meetings in schools, buddy systems with international students and social events like going to the hot pools or ten pin bowling.

Auckland

It was difficult to gauge how representative the Auckland participants at the two central Auckland meetings might be, given the large size of the population, and attendance was lower than expected. Two meetings were held in South Auckland. The responses to the central Auckland meetings only are set out here.

Q3.1 What is happening in your area that successfully strengthens relationships between diverse communities? What is working?

- The Auckland City Council in association with RMS Refugee Settlement hosts the Auckland International Cultural Festival, a free event designed to celebrate Auckland's richness and diversity of cultures. It is an opportunity for new refugees and migrants to have a sense of place, feel connected and have a sense of belonging, while they display with pride the cultural variety they bring to the city through traditional food, arts and sports. Cultures represented include African, Asian, Indian and European. There is a Youth and Performing Arts Arena and 7-a-side Ethnic Soccer Tournament.

- Auckland City Council has established a Pacific Board, which has a number of roles, e.g. for local government elections the Board informs communities about what council does, where rates go, and encourages candidates through fono - it connects the council to communities and connects different Pacific Island communities to each other.

- North Shore 'Kiwi Friendship' programme - once a week people get together from different ethnic groups with presentations on topics of interest. There are a few Kiwis, usually older members with spare time, and Chinese people (also mostly over forty), who assist others with learning English.

- Shanti Niwas Charitable Trust holds an annual multi-cultural festival hosted by Indian and South Asian communities by involving other groups including Irish, Chinese, and Eastern European. The Trust delivers care services to older people of Indian origin along with educational, social and cultural support. Trust activities include film showings, festivals and cultural activities, workshops on access to health services, welfare assistance and fundraising.

- The Sri Lankan Foundation recently took a 'We love our Marine Reserve' banner to Auckland beaches. Encouraging people to sign the banner instigated conversations about conservation and tree planting. The project involved young people and adults from various communities.

- RMS Refugee Settlement's main programme is the training and assigning of volunteers to support newly-arrived refugee families - to provide support and information when migrants

first arrive. Each family is assigned a mentor who can answer their questions.

- Family And Community Service (FACS) is now established in the Mt Albert/Mt Roskill area. Their work provides a foundation for cohesion, working with young refugees in particular to promote good settlement outcomes.

- Different city councils provide leadership in part by developing formal relationship with groups, e.g. the Waitakere Pacific Board partners with the Waitakere City Council, it also brings leaders together to talk about specific topics of interest (e.g. Kiwisaver). The shared interest in a topic provides a way of connecting.

- A number of welcome events take place regularly in Auckland, e.g. marae welcomes for new refugees.

- Organisations like Citizens Advice Bureaux are recruiting more ethnically diverse volunteers.

Youth (from the National Youth Hui in Auckland)
This meeting took place as part of a weekend hui held for youth representatives from all over New Zealand and of various ethnic backgrounds. The hui was organised by the Ministry for Youth Development.

Q3.1 What is happening in your area that successfully strengthens relationships between diverse communities? What is working?

- Polyfest and the Youth Diversity Forums are events that bring people together and help them to meet new people. We should hold more mixed events or forums, with different cultures and religions getting to know one another.

- CATCH - Cultural Awareness to Create Harmony (Rotorua) - is a school-based group that came together to help the different ethnic groups to get along with each other.

- PRIMA is a good example of a Christian youth group that attracts a lot of people from of different backgrounds.

- AFS (an international exchange organisation) events and youth programmes like the YWCA Future Leaders programme.

- Television programmes like 20/20 which show items focusing on different ethnic communities raise awareness and affect people on an emotional level.

- Interfaith work with religious groups.

- The Language week at Auckland Girls' Grammar could be copied by all of New Zealand/Aotearoa – it includes a variety of ethnic food in the cafeteria; seminars, demonstrations, tournaments and language classes.

- Mock United Nations Assembly (MUNA) within schools.

- The Hutt Ethnic Council has an ethnic youth group.

- Refugee tutoring where New Zealand adult volunteers are placed with refugee youth.

- Rotorua Girls High School holds a cultural talent quest.

- The Rotorua District Council runs an annual 'Haka Hula Hop' Dance Festival aimed at young people.

- In Wellington there are regular cultural youth celebrations.

New Plymouth

This meeting was well attended and participants were pleased to identify the numerous events taking place in the region.

Q3.1 What is happening in your area that successfully strengthens relationships between diverse communities? What is working?

- The New Plymouth District Council provides meeting venues for and supports the local Multi Ethnic Council.

- The New Plymouth Mayor makes a 'Welcome to the district' speech to newcomers.

- The Multi Ethnic Council is very active and has separate sub-groups, e.g. Chinese, Indian, Sri Lankan, which provide settler support. The Multi Ethnic Council runs an annual Multi Ethnic Extravaganza Parade in March. The event includes food stalls, dancing, tricks and floats, and different national flags are shown in the parade. Schools get involved in the parade. It serves to motivate different communities, is colourful and helps bind the whole community. Unlike most of the other formal events, it is free to attend and therefore open to all. The event helps to educate the Taranaki community about immigrant cultures - opportunity to talk to people from other cultures.

- Sister city concept - representatives go overseas for the purpose of attracting migrants to New Plymouth.

- WOMAD (World of Music and Dance) is a Taranaki event with a national and international reputation. WOMAD makes the whole community feel proud. It provides an opportunity for sharing cultures, and makes people feel freer to express their own culture and identity. It has changed the identity of New Plymouth - no longer just a farming city.

- The Taranaki Festival of the Arts - represents diversity – many international artists take part - it leads to economic opportunities and different ethnic groups actively contribute.

- Taranaki Wine and Food Festival annually, diverse ethnicities are represented.

- The Parihaka Peace Festival is held annually in the summer. It focuses on peace, music and positive peace-oriented Māori and non-Māori cultural values.

- Pacific Island encourages their churches to share support centres. Kaumātua are key - people generally approach the elders in their community – Taranaki Pacific Island people would like to have a powhiri into Taranaki led by kaumatua and are seeking to organise such an event.

- Settlement Support is an important point of contact, and works effectively in partnership with the New Plymouth District Council. They have a dynamic Settlement Support Coordinator in New Plymouth. The Settlement Support 'Welcome to New Plymouth' booklet is very helpful for newcomers.

- There is positive church interaction with the Council.

- Owae marae (in Waitara) regularly hosts international students.

- Waitangi Day (February 6) celebrations locally support ethnic diversity.

- Migrants undertake marae visits.

- In Patea (South Taranaki) there is an annual 'Paepae in the Park' event – music, crafts and art stalls, ethnic foods and local entertainers on stage.

- There are multi-ethnic 'Living in Harmony' coffee mornings (St. James Church in New Plymouth).

- Americana – organized by the Chamber of Commerce - 780 American cars cruise the region and are on show alongside the popular annual Festival of Lights.

- Taranaki Savings Bank Community Trust supports multi-ethnic and all things community.

- There is an Indian cooking school at the Western Institute of Technology in New Plymouth.

- The whole community uses the Coastal Walkway – it brings people from diverse groups together.

- Puke Ariki, a New Plymouth museum – is known for its cultural workshops and exhibitions.

Hamilton

The Hamilton meeting was held in a community complex for senior citizens. A feature of this meeting was the suggestion by one of the participants, at the end of the night, for those who wanted to, to meet again and to view that meeting as a launching pad for further relationship building.

Q3.1 What is happening in your area that successfully strengthens relationships between diverse communities? What is working?
• Hamilton City Council works with ethnic forums. One of their staff plays a key role – he has a good database and there is good information sharing among ethnic and diverse communities. • Hamilton City Council works with the Migrant Resource Centre, which is like an interfaith one stop shop. Every three months an Ethnic Forum is held. There is also an annual Ethnic Listening Forum. • A Diwali function is held annually in the Founders Theatre, as is a Chinese New Year celebration. • The Hamilton Gardens have a theme of gardens representing different cultures. Different civilisations are seen through the different gardens. Hamilton is also working on a Garden Festival.

- The Museum runs exhibitions reflecting the different Hamilton communities (e.g. Somalian photo exhibition, Korean).

- The Hamilton Library holds exhibitions on different cultures.

- The University of Waikato holds an International Students Day and an International Week for New Zealand born students from different ethnic groups and migrants. There is an Orientation process for international students. There is a room and a chapel allocated for prayer for different faiths.

- Trust Bank Waikato is a frequent funder of local events for diverse groups.

- There is a Directory available for new settlers.

- There are ethnic sports tournaments including soccer, badminton and other sports - the Ethnic Soccer Festival is popular, but not well attended by mainstream.

- There are numerous faith-based organisations. There is a Muslim Awareness Week timed for Ramadan. There are invitations for all to attend mosques.

- There are intercultural awareness adult education programmes available, run by various agencies including Police working together. They focus on housing, police issues, health, transport and other issues.

Dunedin

The meeting was held in council rooms at the Octagon. Many of the suggestions raised by Dunedin participants were for enhancements of events that were already taking place there. Participants made many suggestions for further opportunities to strengthen relationships.

Q3.1 What is happening in your area that successfully strengthens relationships between diverse communities? What is working?

- The Dunedin Multi Ethnic Council organises events.

- The Mayor is very good for multiculturalism[4] - he makes immigrants feel welcome - he supports the Multi Ethnic Council.

- There is a 'Welcome to Dunedin' ceremony.

- Race Relations Day celebrated. The Day could be turned into a week and extend the celebrations by different ethnic groups.

- The Settlement Support Coordinator in Dunedin is greatly appreciated.

- The Polynesian community has events (for example, a Festival at the Esplanade in St Clair) and the Multi Ethnic Council holds events.

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[4] The current Mayor, Peter Chin, is a Chinese New Zealander whose New Zealand ancestry goes back several generations.

- There was a Multicultural Festival in Dunedin two years ago. Not many people attended, possibly because of a lack of advertising. With good coordination it could be better marketed and held every March.

- Jambalaya is a good multi-ethnic dance event.

- AFS exchanges take place and expose people to different nationalities.

- The Midwinter Carnival – a public celebration of the longest night of the year in Dunedin - involves everyone.

- The informal walking group (mentioned earlier in the discussion) is still successful.

- ZONTA – Zonta in Dunedin is actively seeking to encourage non-Pākeha ethnic groups to get involved and become a part of the group.

- The Pacific Peoples' Health Organisation works across ethnicities.

- There is a Mentoring programme based at the university with Kiwis working with international students.

- 'Come with Me' project - in the past church groups would look after a whole family - each member would have a mentor.

Napier

This meeting was held at the local polytechnic in Taradale. The distance away from town may have prevented a broader range of people from attending than otherwise might have been the case.

Q3.1 What is happening in your area that successfully strengthens relationships between diverse communities? What is working?
- The Mayor pushed for a regular International Culture Day, which is now sponsored by the Hastings District Council. Ethnic groups display their culture with food and cultural stalls, song and dance and other events.   - Waitangi Day celebrations are mainly organised by Māori, but they help develop relationships between Māori and non-Māori.   - Hawkes Bay is seen as an attractive region for migrants. The council goes every year to the Expo in the UK to attract skilled migrants, especially those from England, who are seen as desirable migrants.   - The Refugee Migrant Service (RMS) leads refugee and migrant meetings to discuss settlement issues for these groups.   - The Eastern Institute of Technology (EIT) has an 'Employ a Grad' programme of study as an entry point into New Zealand – where people with qualifications earn a New Zealand Diploma ('gold plating'). In 2007 five students were employed full-time and more than 20 employers came to the promotion. EIT also has an initiative to encourage international students to talk about their experiences of New Zealand culture.

- Volunteering Hawkes Bay involves many migrants in volunteer work for community organisations, which can provide a stepping stone to jobs. It also provides an opportunity to migrants to learn how New Zealand society works, helps them to learn the English language while also enabling New Zealanders to learn about migrant cultures.

Palmerston North

This meeting was held in council premises in the city, and was well-attended by enthusiastic participants.

Q3.1 What is happening in your area that successfully strengthens relationships between diverse communities? What is working?

- The Palmerston North City Council runs the Festival of Cultures, an annual multicultural event held on the first Saturday in March. Past mayors have been very supportive. The last mayor was associated with the different community groups and built a database of ethnic people/communities. She put on a bus trip for migrants to see the city. The Festival of Cultures is a showcase that works because it is well-advertised and inexpensive. At least 20,000 people attend over the course of a week. It provides a chance for diverse communities and the public in general to try out food, music and sports from different cultures.

- The Palmerston North Library acts as a centre for diversity in language and activities.

- One Palmerston North Council Project is to build a venue to house bonsai. A collection of bonsai trees was left by a man's estate to the Council, which is now looking for creative contributions to help build the building.

- The Council holds citizenship ceremonies and supports various independent celebrations e.g. Indian, Cherry Blossom Festival, the International Pacific College Sakura Festival (a Japanese student event, but many other international students get involved).

- The Ethnic Council assists with events for different ethnic groups and has an Ethnic centre.

- There is an annual United Nations International Day of Peace Festival - over 100 nationalities attend.

- There is good refugee support available.

- Volunteers – the ESOL Home Tutor Scheme is excellent.

- Church groups and inter-church groups are supportive.

- The local Settlement Support Coordinator is effective.

- Massey University holds an International Week to welcome new students, which includes free transport. Massey has a Pacific Students Learning Consultant position to support Pacific Island students, and it hosts several Pacific Island Clubs.

- Operation Friendship operates well in Palmerston North. It brings international students together with local families to provide students with local connections. This helps with overcoming cultural disorientation and loneliness and is a practical way to connect diverse communities.

- Te Whare Akonga, the Open Learning Centre, offers group learning opportunities for women e.g. driver training. A diverse range of people come together to learn a skill and socialise.

- Multicultural evenings are held at the Multicultural Centre, which provide an opportunity to share ideas, experiences and stories.

- There is an International Film Festival each year.

- Conversations between immigrants who are learning English and Kiwi groups take place weekly at the English Training Centre (connection with Bar-Ilan University in Israel).

- The role of the media is important, e.g. the Manawatu Standard and Tribune, a community paper, runs low-cost advertisements to support groups. The local newspaper sometimes features articles on different ethnic groups but could do even more to include a regular section on telling people about ethnic festivals/events. Access radio and Radio Control (which has a Latin music programme every Saturday morning).

- The Citizens Advice Bureau operates well.

- Many Palmerston North schools hold International Days.

- It is important to have a free central space where community groups to run programmes. A private school in the centre of town allows use by community groups at no charge.

- There are ESOL opportunities.

- School Kapa Haka national competition regional heats take place here.

Wellington

This meeting, held on a Saturday morning in a local church-based hall, was (not surprisingly) notable for the political advocacy and knowledge of the participants with respect to diversity and relationships matters.

Q3.1 What is happening in your area that successfully strengthens relationships between diverse communities? What is working?

- Wellington City Council employs community centre organisers to help organise events and gatherings for sport, language and computer classes, electronic networks, access to the internet - especially for job search, festivals (Diwali, Chinese New Year) and street carnivals that include different food, music and costumes.

- There are invitations to other communities, ethnic groups and faiths to attend faith events through Open Days by, for example, Jewish (Temple Sinai), Muslim and Hindu faith groups.

- There is an ongoing regional inter-sectoral Action Plan for Refugee Health and Wellbeing to bring together the different organisations working independently on refugee health and wellbeing issues. The Changemakers Forum has been a key driver of this work.

- The Multicultural Centre for Learning and Support Services offers English language

- classes, including information on resettlement, mother tongue maintenance, community interpreting services (for about 70 languages).

- Upper Hutt holds a Sudanese Community Soccer Festival.

- Hutt City Council holds a Multi-cultural Festival and hosts celebrations on Race Relations Day.

- The Hutt Ethnic Council holds monthly meetings and has a community centre, but needs more funds to operate better and develop.

- Porirua's Pataka Museum held the Migrating Kitchen exhibition between August and October 2007. It was a celebration of food, families and festivals for all ages, giving people an opportunity to step inside their neighbours' kitchens: to hear their stories, taste their food, and take away their recipes. The installation included Samoan, Greek, Chinese, Somali, Russian and Burmese community stories, talks, cooking demonstrations, accompanied by song and dance.

Nelson

This meeting was held in the local Victory School and Community Hall near the centre of town on a Saturday, and was notable for the strong support given by local government representatives, to ensure the day went well. In addition, strong advocates for the deaf and older people were present to ensure their voices were heard.

Q3.1 What is happening in your area that successfully strengthens relationships between diverse communities? What is working?

- The Nelson Multi-Ethnic Council helps develop newcomers' networks that include outings and marae visits - whether the newcomers are from other countries or from another part of New Zealand.

- Government agencies like the Department of Internal Affairs (Office of Ethnic Affairs), the Department of Labour and the Careers Service work together to consult and help to settle newcomers into employment. Work and Income works with seasonal employers and employees to assist with any adjustment issues for workers from overseas.

- Victory School and Community Centre is a great model for diverse communities. Apart from being a local primary school with a hall, it is also a multi-ethnic health centre for migrants and community groups to use. English language programmes are taught there for refugees, serving clusters of local housing where refugees often live. Community and whanau meetings, where information and knowledge is shared, are held at the school.

- Schools (such as Victory School) have their own local initiatives to connect diverse communities, such as teaching about multiculturalism.

- The local RMS Refugee Resettlement helps with the settling in of migrants and migrant families through the work of volunteers.

- The Settling In project has been great for the community. It works effectively at a grass roots level.

- There is a local ESOL Home Tutor scheme that works with newcomers and helps them learn about their local community.

- Among other things newcomers learn what resources are available (trusts, services and programmes, boards and networks), what their rights are, when events like ethnic food days and BBQs are on, where they can learn skills and share cultural experiences. This leads to greater participation in, for example, street parties, sports evenings or gatherings for sharing music and playing instruments.

- The Nelson local papers are good at presenting stories and photos about specific events, 'good news' and human interest stories.

- A Race Unity Day is celebrated each year.

- Positive Ageing has played a part in local activities aimed at diverse groups.

- ESOL is alive and well in the area.

- There are Multi-Cultural Lesbian Groups in Nelson.

- Family Start works with young mothers in the area.

- Ethnic music is played in local supermarkets. This helps people feel like they belong.

- Local Māori (and Pacific Island people) are regarded as an important link to migrant and immigrant communities. Both groups do a lot of voluntary work (although this may not be the perception of the mainstream) such as working with church groups, schools (kapa haka), committee meetings, and outside work.

Otara meetings – adult and young people

For these meetings, all questions were asked as part of an open forum discussion. The adults were an ethnically mixed group. The young people had their own open forum the following day and were predominantly of Samoan ethnicity.

Like many of the meetings, the process was as important as were the outcomes. Ideas from participants have been recorded as closely as possible as they were stated, some of the responses being combined where they built on comments made previously by other meeting participants. Generally, the comments reflect high aspirations and tend to look forward rather than examine the status quo. All questions and answers have been included in the following table to provide a fuller flavour of the process and the thinking of participants.

Otara

Q1.1 **What do you think would help your community create, maintain or strengthen its sense of identity and belonging in New Zealand?**
Q1.2 **What role can government play to support this?**
Q2.1 **Do you think it is important for people from diverse communities to interact with each other?**
Q2.2 **How well do they mix in your community?**
Q2.3 **What do you think are the barriers to people mixing?**

"While some people may be against the idea, it is good that the government is opening the gates to enable this discussion on social cohesion. The gates have opened to immigration. Whereas in the past there was time for people to assimilate or integrate and to think about the impact, now we need to take time to think and talk about these matters."

"We need events in Otara that bring people from different groups together. We need opportunities for cultural groups to share their cultural activities. For example, we hold regular meetings here at the Otara Global Village (the former Felix Donnelly College) to discuss community needs. This is a good place to start the process."

"We need leadership training for representatives from all ethnic groups, including Māori and Pacific Island leaders."

[The participants currently use the Felix Donnelly College Hall as their church.] "The Church is important for bringing people together. Churches accept the differences between groups. It is our community dream to have our own church and hall) to worship in, but also to role model (for our youth) our community's positive values'. There is a need to accept others' spirituality and faiths. There is a difference between tolerance (putting up with differences but not necessarily liking them, just tolerating what you don't know) and acceptance (liking differences, appreciating them, and accepting what you know)."

"Local solutions are important. We need to look at the way our communities are governed. Local councils and boards are too big, so it is hard to get our voices heard. Our local community structure is our strength so the big governance structures need to be smaller and then we need to link with local city councils. Local government needs to listen to us."

"Our elderly are an untapped resource. Arts and crafts are important to us, and we can learn crafts from older community members, but we need the recreational facilities for these to succeed and to engage that resource. We need to have access to facilities that are free or low cost, like the Otara Arts and Music Centre. The government should help fund our arts, drama and culture."

"We need good role models. More parental programmes are needed that teach the roles and responsibilities of parents and parents' rights. Then we need to teach children at home about things outside the home. Building confidence in ourselves and our families leads to social cohesion. Individuals need to know where they come from."

"It is important for different groups to mix together so they can get along and understand other peoples' cultures. It's understandable that people move to communities where they feel most comfortable, often one where others of the same

culture live. But this helps create pockets of different ethnicities and they may not mix."

"People don't mix because of language barriers. A lot of first generation Samoans don't speak English. Making more ESOL lessons available would help."

"We need to strengthen our community schools. Our children mix with other groups through local schools. Our children are the common ground. They and our grandchildren all have aspirations and will have experiences of all the different cultures. That will bring tolerance and acceptance. While some have argued that they need to send their children away from Otara (e.g. for schooling) to experience life in other areas, others have said 'Don't remove yourself from local schools and communities as it will only leave the helpless people behind. Instead, stay and make the changes you need to make'."

"We need a clearer idea of what a Kiwi identity is and what the commonalities and common values are. We know there are important New Zealand values like tolerance, fairness, humanity and respect. It is important for newcomers to know these values. But they have to start from the top - with Ministers of the Crown."

"Some newcomers are reluctant to mix. There are issues of fear and trust - especially for refugees. We need to find a way to build relationships with them. On the other hand, fitting into New Zealand society goes beyond your appearance. For example, it's just as difficult for 'white' migrants. 'Newer' UK migrants are trying to recapture their roots, unlike people who have been here for several generations. Are we willing to accept the differences that new people bring?"

"Old communities feel threatened when new communities arrive. For example, the temple bells ring and they complain. There is traffic noise, which people put up with, but people still complain about the bells. The new Buddhist temple in Howick was officially opened in October 2007 and welcomes people of all faiths and ethnicities to use their facilities."

"The challenge is to shift prejudices altogether. In the 1970s people said 'Coconuts can't drive'. Today it's Asians."

"New Zealand is most patriotic on sporting occasions. Pasifika peoples are accepted in New Zealand through their sporting achievements. A number of our people in the country reflect success, but this takes time. The best way to learn something is to laugh at yourself - to laugh at all parts of society. Perhaps we should leave New Zealand as it is."

In answer to the following questions posed by Sen Thong (Ministry of Youth Development):
1. If you were a Samoan-New Zealander going to Brazil, what would you want them to know about you?
2. How would you share this information with them? Would you email them?
3. Why do you stick with other Samoans or other PI kids?

Youth participants responded:
1. We want others to know about our culture - our food, family, skills, education, our talents and how we dress.
2. We would talk to them.
3. They are similar to us and they know what we "do". Other people think we are poor. We are not.

Christchurch

This meeting was held in a room at a suburban library. It was the first meeting at which the question was publicly asked about how representative the participants were of the diverse communities that make up the Christchurch region. While those present clearly did not represent all diverse ethnic communities (being mainly Pākeha New Zealanders), nonetheless their views were wide-ranging. Some had come from outside the city, including Ashburton.

Q3.1 What is happening in your area that successfully strengthens relationships between diverse communities? What is working?

- The Christchurch City Council funds the Canterbury Refugee Council and Refugee and Migrant forum which has sub-groups for employment, housing, health and education. There is a Refugee and Migrant Centre and a Christchurch Settlement Support group. The Council funds a project on hearing refugee voices and uniting refugee groups.

- Christchurch's Intercultural Assembly is the only one in New Zealand. It involves Māori, Pacific Islanders, Pākeha, refugees and migrants. Four meetings are held per year and each meeting celebrates a different culture. There are great speakers, debates and panels. It has been in place for four years. Intercultural Assembly-funded events include cultural functions and festivals.

- Merivale Community Centre - has a Trust, centre coordinator and CEO that operate and manage the local Migrant Centre. The Council provides the land and building. The Centre runs itself through funding applications from central government and other funding sources to run programmes and address issues in its own community.

- Members of the Police in Christchurch report on their ethnic responsiveness as an example of 'best practice' for government agencies.

- The Department of Labour supports community education classes at high schools that cater for diverse groups.

- The Interfaith Council is active in Christchurch, as is the New Zealand National Council of Women.

- A multi-agency group focusing on youth that includes members of the Police, Education and Health operates by connecting diverse community programmes. They operate under a Christchurch Interagency agreement.

- There are many individual organisations that support different community and ethnic group events including: Community Access Radio, Daphne's pot luck lunch group (17 years and still going strong), the Ethnic Soccer Tournament, the 'Round the World in 30 Lounges' exhibition.

- Work and Income oversees migrant and employment placement programmes in different parts of Christchurch.

- Ashburton has a newcomers network, a Newcomers Conversation Club that is now 12 years old. Established groups look out for newcomers, provide information, make links for them into the community and provide personalised assistance that is targeted to meet the needs of refugees.

- A Christchurch polytechnic (CPIT) provides ESOL/English language courses.

Responses to Q.3.2 and Q3.3

> **Q3.2 What is not working?**
>
> **Q3.3 Is there anything else that could be done that you think would help?**

The responses to these questions provided the most useful answers for further debate and analysis on what individuals, groups, neighbourhoods, communities, organisations and local and central government bodies might do to enhance social cohesion. Again, the number of responses should not be taken as evidence of the robustness of the discussions or answers to questions. At some meetings, participants did not always have sufficient time to debate the issues relevant to these questions in the depth they would have preferred – part of the reason that several centres discussed organising further meetings.

Tauranga

> **Q3.2 What is not working?**
>
> **Q3.3 Is there anything else that could be done that you think would help?**

- Note the Tauranga meeting participants quickly became quite focused on the idea/proposal of establishing a multicultural centre, in response to the problem of not having a physical place for communities to connect with each other.

- The Tauranga City Council should consider:
  - formalising its relationship with the different ethnic sectors and the Ethnic Council. It could look more closely at the Hamilton model
  - improving its dialogue with local communities to promote multicultural events
  - bringing together all communities for increased dialogue (along the same lines as the CDC meetings)
  - reducing charges for holding events
  - providing better financial support to promote more festivals and public events in Tauranga
  - providing more support for social services. While the Mayor has said that the Tauranga City Council is not a social service council, the Deputy Mayor is perceived as being very supportive of diverse groups and understanding of their needs. Clarity about the Council's social policy stance would help
  - providing more information on ethnic groups in the Bay of Plenty council area - how many there are, where, what kind etc.
  - advertising/promoting events to draw attendance from wider communities. Tauranga's host community does not actively participate in events with different ethnic communities
  - influencing employers to help diverse communities into employment; start by encouraging ethnic communities to apply for jobs, starting with council positions, so that the council reflects its diverse community
  - involve diverse communities at policy level
  - developing a multicultural centre and facilities and supporting the community's use of that centre.

- A multicultural centre would:
  - be a safe place for people to address fears about being different, negative stereotyping or making mistakes - a place to go to talk to someone who understands their experiences

- o be a place to teach community languages and address language barrier issues
  - o be a service centre - providing information and sharing knowledge of differences between newcomers and the host community groups
  - o provide information services about NGOs, local communities and local and central government policies and practices
  - o be a useful place for advertising or publicising information about activities
  - o be the focal place to organise community help for their own communities such as driving lessons, computer lessons, providing culturally appropriate services from within communities (for example the Shanti Niwas service for older people has grown from 8 to over 180 per week), and participating in the Ethnic Council.

- The Ethnic Council needs more volunteers. Local government is not about making money but providing resources that enable it to operate successfully. The Council could:
  - o encourage the host community to become involved in Tauranga's different communities and help people from diverse cultural and religious backgrounds to work towards common goals and acknowledge common needs
  - o organise activities that allow people to feel part of the community
  - o establish relationships with other organisations that can address people's needs (e.g. the Stroke Foundation)
  - o strengthen its community-based settlement support to meet community needs and also to be an ongoing connection for migrants, refugees and immigrants beyond the initial settlement phase
  - o provide a networking base for ethnic women's groups and address employment issues for spouses so they are not isolated
  - o help other groups to learn about services available to them.

Auckland

Q3.2 What is not working?

Q3.3 Is there anything else that could be done that you think would help?

- Local councils are supportive but require better co-ordination, resourcing and more field workers able to develop more personal relationships with different communities, such as the community workers that were employed and funded via the Community Employment Group.

- There should be more clarity about the roles of and relationship between local councils and ethnic councils, dealt with via the LTCCP[5] or via statutory mechanisms such as an amendment to the Local Government Act (2002). Key issues to address include:
  - o identifying who funds community initiatives such as, for example, a local (ethnic) soccer competition - is it Trusts, the Lotteries Commission or local government? This information is not easy to find and needs to be available in one central place, so people can find answers to such questions. There are many providers but no one place where all the information can be accessed – currently such information is ad hoc and the silo approach applies
  - o developing funding accountabilities to communities across central and local governments within realistic and consistent time frames
  - o establishing a Funding Expo for ethnic communities that links funding information to communities and their needs
  - o developing longer term planning cycles with three year reviews
  - o being more proactive about developing ethnic communities' relationships with host communities, using schools as the central 'connectors' or hubs of communities

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[5] Long Term Council Community Plan, as required from each council by the Local Government Act.

- developing a clear infrastructure for regional Ethnic Advisors
- finding out how to get different ethnic groups to share their cultures with Pākehā and how to get Pākehā to do the same, specifically with ethnic groups, through the promotion of cultural exchanges such as marae visits
- getting ethnic communities more involved in celebrations such as Waitangi Day
- identifying how to provide support for different ethnic communities in the regions, for example, how to get more funding for multi-cultural festivals or localised initiatives targeted at specific groups
- ensuring that (local/central) governments set a percentage of their budgets for ethnic communities.

- Government could fund roadshows of successful models of diverse community events and organisations. This would take time, but the local solutions model from successful regions can help others to address issues around diversity. These might include:
  - voluntary services showing how their community development officers or liaison officers (from government or other organisations such as Police, District Health Boards) help people to settle in, how their libraries work etc.
  - how to get the commitment of people and organisations beyond the usual 9-5pm framework
  - identifying community leaders from different ethnic groups
  - establishing deliberately targeted education campaigns to address racism and lack of tolerance for others, encourage bilingualism or multi-lingualism, highlight the importance of 'old New Zealand values' such as a sense of community and a neighbourhood focus, and communicate the importance of creating a sense of belonging - especially for new migrants
  - creating empathy for new migrants by giving New Zealanders more experience of learning another language themselves so they have increased cultural awareness
  - developing a national programme that emphasises the responsibility of the host community to help other groups to integrate
  - providing more funding for ESOL home tutors to increase the recruitment of volunteers
  - helping the NGO sector to become involved and take a less bureaucratic role in the Settlement Strategy
  - seeking improved collaboration between services so that organisations competing for funds do so on a level playing field
  - showing how to do more at local neighbourhood levels
  - thinking more about the role that religious diversity plays in different communities.

Youth (from the National Youth Hui in Auckland)

Q3.2 What is not working?

Q3.3 Is there anything else that could be done that you think would help?

- "There's no one solution for everyone, but as New Zealanders we need to have a common vision or purpose. We should teach the concept of culture rather than trying to focus on every single culture as a concept. We need to stay positive towards others and treat them as if they were yourself."
- "It is important to have a sense of cultural identity, and to have MPs that represent the reality of New Zealand cultures. We need politicians, both local and national, who can teach other cultures and help the community not just be there for votes. We need to acknowledge all cultures not just the 'norms'. We need to encourage ethnic groups to share and teach us about their cultures."

- "We should have a special New Zealand Day or a Race Relations Day and not just share it with Waitangi Day, which is special in itself. The theme of it could be belonging - the whole idea of nationalism, competing as a country, as a nation. It could be a day for activities that join cultures or create pathways by recreational means e.g. through sports activities, dance festivals, food festivals, music concerts etc."

- "We should hold more mixed events or forums with different cultures and religions getting to know one another like Polyfest - events that bring people together and help them to meet new people."

- "We should make it [connecting diverse communities] more of a local government rather than a national level thing. Local government are in a better position to listen to and accept youth opinions and views. Central government could help by funding or providing facilities and by informing people that they have the funding and resources to organise the resources needed - especially for communities that have plans for self improvement."

- "We should provide better education on New Zealand's culture to immigrants and migrants, passing legislation that makes institutions more accepting of different ethnicities (e.g. their clothing or religion) and that educate others about religion and multi-culturalism."

- "We need to start early - teach each other about religious differences and respect for other nations and diversity. Mixing migrants within communities might help break down ethnic differences. We need to hold exchanges between different religions and support the work of interfaith religious groups."

- We should hold more school and community multi-cultural functions and gatherings where everyone meets so that we discuss how to:
  - accommodate our communities' needs
  - identify our own cultural ambassadors
  - get more knowledgeable about cultural differences, not just with Māori and Pākehā but also the ethnicities that are now making up a large percent of our population
  - organise cultural festivals and events and forums
  - deal with racism in general
  - develop community patrols that ensure the safety of all residents
  - develop and support youth groups with special interest e.g. dance groups or recreational groups
  - improve access to services such as the library and swimming pool, which we think should be provided free for all community groups
  - develop and hold Mock United Nations Assemblies (MUNA) within all schools
  - get involved in community service and volunteer work.

- We need to influence the media so that they depict other cultures in a more positive light, rather than reinforcing stereotypes. Community papers have a role in exposing newcomers in a positive way. TV programmes like 20/20 also raise awareness and affect people on an emotional level.

- Support language learning by holding an International Languages Week and making at least 200 hours free compulsory English language lessons accessible to all immigrants rather than six hours of lessons.

New Plymouth

Q3.2 What is not working?

Q3.3 Is there anything else that could be done that you think would help?

- The New Plymouth District Council could have a more diverse workforce to represent it and then develop structures and programmes to suit the area's diverse communities. These might include:
  - the iwi liaison committee
  - Community Development Advisors who advise on bicultural and multi-cultural matters
  - training and paying professional interpreters for court work, health matters etc.
  - developing specific ethnic youth events and awards
  - promoting Race Relations Day
  - involving all schools in promoting New Plymouth's Multi-Ethnic Festival
  - raising awareness of issues within communities such as family violence, gender and race issues and how to deal with them in a consistent way
  - getting Puke Ariki to showcase the different communities in Taranaki in an ongoing way
  - extending the South Taranaki model of holding annual community discussions (over a pot luck dinner) on Treaty of Waitangi and land issues, and sharing different forms of dancing/entertainment
  - improving people's knowledge of services such as Language Line.

- Take a lead from Māori who are generally more accepting and appreciative of diversity and of linking with peoples of other nations than Pākehā seem to be.

- Value ethnic differences, whether Chinese, Indonesian or whatever else.

- Central and local governments need to identify community ethnic leaders and work with them.

- People with disabilities need to be included in any discussion on diversity and improved services.

- We need to encourage the media to run good news stories like those on Māori TV, and run articles that provide a fuller picture about other countries and cultures rather than just focusing on the negative. This would help to promote understanding among Kiwis who are isolated from other cultures and languages and reduce their prejudice against people with accents or who look different.

- See crises as an opportunity to help people from different backgrounds to come together for a common purpose e.g. in the Boxing Day Tsunami aftermath - people came together as a community to help.

Napier

Q3.2 What is not working?

Q3.3 Is there anything else that could be done that you think would help?

- The government needs to put more funding into promoting TV programmes like Asia Downunder or Pasifika, as television has a major impact on people's perceptions. Programming that helps explain other cultures and religions can help mutual understanding e.g. in 2007 there was no mention in New Zealand that Ramadan had

started. The media should explain what this means to the Muslim community, rather than creating fear by focusing on Islam, Islam extremists or terrorists.

- MMP allows minority groups a voice while generally preventing more 'radical' groups, ie those with less than 5% support getting representation in Parliament.

- The Government could help by influencing employers to think 'outside the box' when it comes to employees. When hiring it is easier to go with the average 'Kiwi bloke' as an employee rather than to risk a migrant. While some may see this as an attempt to hassle employers to learn about cultural differences or to impose expectations on employers to accommodate difference or accommodate different individuals' beliefs, potential employers need to gain exposure to non-New Zealand people and to consider them as potential employees. This means knowing how to integrate migrants' abilities - knowing how to highlight 'differences' as an advantage and changing their attitudes to difference.

- White New Zealanders (established or Pākehā society) still need to know more about ourselves to feel OK about others. First we have to define what we believe in, including ways of seeing ourselves - learning to love and define who we are, what our culture and identity is so we don't feel threatened. We need to get our bicultural accommodation right first. In the past boundaries have come from pressure points e.g. the Springbok Tour. We need new ideas, such as celebrating other religious festivals in the community.

Dunedin

Q3.2 What is not working?

Q3.3 Is there anything else that could be done that you think would help?

- "The system is not supporting increased diversity, so there needs to be greater education and learning around issues of ethnicity, identity, New Zealand and Dunedin's cultures vis-à-vis other cultures, and social bias and race issues. Learning about ethnic differences will lessen feelings of threat and promote constructive debate rather than judgemental attitudes."

- "Under current education policy, foreign students provide income to schools and tertiary institutions but the students don't seem to get the extra help they need."

- "We need to promote the attitude 'We are happy to learn and find out about your culture'."

- "Dunedin could do something celebratory such as hold a Multi-cultural Week, with events celebrating diversity taking place in the Octagon, the local museum and art gallery, offering local people an opportunity to come and engage in the events."

- "The media has a role in celebrating and promoting diversity - all people like to eat, party and dance."

- "There needs to be a central place run by local government for different ethnic communities to meet - providing a 'comfort zone' so that there is the opportunity for one-to-one local liaison with families and the ability to run conversational assistance, so that migrants who want to, can have longer conversations in small groups."

- There needs to be more thought given to supporting immigrants via:

- a national Code of Conduct for the provision of pastoral care to immigrants, migrants and refugees in relation to businesses, schools, banks, sports groups etc.
- linking in with existing business community groups - encouraging people to join Rotary or Chamber of Commerce - getting those groups to be more pro-active about getting more diverse memberships.
- establishing advocacy roles to support diverse community needs.
- focusing on getting existing communities involved in supporting newcomers, or linking people originally from overseas with new migrants from the same country.
- more individualised responses to people with overseas qualifications, to lessen the impact of people with good qualifications not having their qualifications recognised because the policies are too narrowly interpreted or inflexible.
- reassessment of the criteria (for entry into tertiary education) for the IELTS[6]. Everyone has to sit this to get in, but it seems to be an 'all or nothing' exercise. It needs to be more flexible.
- grants being available for learning English and/or studying New Zealand's legal system, so that newcomers' needs are better met.
- supporting those who get degrees and want to stay and work in the community via a supported, structured developmental programme.

Hamilton

Q3.2 What is not working?

Q3.3 Is there anything else that could be done that you think would help?

- Government and the Hamilton City Council need to make their positions clearer about migrant communities, and how they intend to provide them with short and long term support, that is, funding support information.

- Government can also help people coming into the country by nationwide promotion, better advertising and use of more volunteers to increase awareness of:
  - Local language services available (English and other)
  - Pre-employment and employment needs - educating employers to understand newcomer employees and talking to them one-to-one
  - Schooling needs - schools need to be more involved; their input is not really big here. This would mean educating teachers so that they can provide more support to newcomers and to migrant children, in part by explaining the requirements of the school curriculum more effectively.

- Establishing a 'Listening Forum' to meet newcomers' needs as a first step - word of mouth is still the most powerful marketing tool.

- We need to celebrate more for example, establishing a pan-ethnic social event in Hamilton.

- Supporting the development of more working holiday visa programmes with other countries.

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[6] IELTS is the International English Language Testing System.

Wellington

Q3.2 What is not working?
Q3.3 Is there anything else that could be done that you think would help?

- Government should:
    - develop policies that link and support diverse community services and secure their funding over a longer term. Too much wasted energy goes into funding applications
    - provide loans for migrants to start up businesses. Most have proven to have a good work ethic, which appeals to New Zealanders

- Local authorities and governments need to develop staff able to advocate for more community resources and facilities. The Wellington City Council should be a leader at:
    - putting Equal Employment Opportunity theory into practice and creating job opportunities for people from diverse communities
    - increasing places on internship programmes designed to overcome employer prejudice
    - addressing media bias
    - providing opportunities to get local work experience
    - assisting different ethnic groups to develop their own representative groups (able to work with government and non-government agencies). For example, the Nepalese society is well established in Auckland and Christchurch but not yet in Wellington.

- Develop more ethnic clubs and events at schools so that there is:
    - sharing of common interests
    - linkage to whakapapa
    - mixing with other cultural groups
    - more effort made to involve migrants in sports of interest to Kiwis, such as netball (use the latent talent, for example, of tall Ethiopian girls).

- Put more effort into using sport as a vehicle for mixing communities.

Palmerston North

Q3.2 What is not working?
Q3.3 Is there anything else that could be done that you think would help?

- Central government should:
    - support local governments to help community groups access large venues to hold events and festivals. Smaller venues mean numbers are restricted, entry prices are high and catering facilities are inadequate
    - hold more of these Connecting Diverse Community meetings
    - keep asking the ethnic sectors what they want to do to achieve connecting and social cohesion.

- Local governments need to ensure services provided by Ethnic Centres get at least three years sustainable funding to:
    - support initiatives for community groups to help each other
    - foster interaction between groups
    - give community groups access to other community groups
    - enable community groups to combine administrative and information

responsibilities such as providing community newsletters
- o hire Employment Coordinators
- o develop internet sites/blog sites for community groups to use.

- Palmerston North City Council should:
  - o do more than provide packages of information
  - o connect with its diverse ethnic sector through establishing multicultural dialogues
  - o involve newcomers in discussions such as how it should spend rates money and other really meaningful issues
  - o develop a 'Welcome' package able to be read by different groups
  - o encourage weekend markets with ethnic foods, vegetables etc. - places to celebrate different cultures and display cultural treasures
  - o work with Work and Income (and other government agencies like the Department of Labour) to establish channels for placing highly qualified migrants and refugees into skilled work
  - o offer programmes that teach job-seeking and interview skills
  - o provide opportunities for people to play together. For example, the Council could make better use of the Town Square so people join in (e.g. in formal and informal sports events such as Cricket in the Square or 100 a side soccer or via debates around the cross) and mix with each other
  - o support volunteer programmes like Limited Service Volunteers (LSV)
  - o encourage the acceptance of migrants in employment at all levels
  - o hold more parades and ethnic events such as a 'Global Village' day or fair, or take ethnic kitchens to other centres since food is a good point of contact, or hold concerts in summer
  - o encourage greater Kiwi participation in ethnic events
  - o overcome uncertainty expressed by employers by supporting those who employ migrants and refugees, especially those who are qualified and who have excellent skills
  - o advertise the library as a place for meeting or joining groups
  - o promote positive and successful initiatives in the town so that participants have the opportunity to grow and build on that success
  - o support a Palmerston North TV station
  - o encourage positive media support for diverse communities
  - o encourage neighbourhoods to have street barbecues, Christmas or other neighbourhood celebrations
  - o develop linguistically-diverse resources that deal with issues like family violence, homophobia, aged concerns.

- To overcome Kiwis' hesitance about engaging with other cultures we need to develop an educational 'Find a friend' New Zealand website for people who want to make friends with people from other cultures. Once people discover the benefits of making contact with people from other cultures, their attitudes change.

- Teachers should use the curriculum in ways that reflect diversity, and know about other cultures and history to prevent New Zealand children from being narrow-minded about differences such as the wearing of burqas or an accent.

- Schools need to promote the learning of other languages, develop buddy systems to help new kids (migrants and refugees) settle, invite parents into each school community so they can help build the sense of community.

- Address language issues (since language is the greatest barrier and causes the most difficulty for migrants to integrate) by:

- o funding the cost of night schools to improve communication skills among adults, and provide both community education and academic subjects
- o developing English-speaking opportunities, not just for mainstream classes but also for the elderly who have difficulties finding learning opportunities
- o bringing similar language speakers together
- o facilitating classes where people can exchange languages
- o provide specific topics that will encourage New Zealanders to attend
- o developing interpreters' services to reduce barriers and encourage co-operation.

- Help individuals to:
  - o build the capability that will allow communities to initiate new services
  - o overcome cultural conflicts and feelings of exclusion
  - o invite and welcome other cultures and meet regularly
  - o use their religious groups to meet others
  - o be involved in local organisations such as the Chamber of Commerce
  - o get the funding resources needed by the groups they represent
  - o identify groups that they can ask for information (e.g. on how to get a driver's licence).

Endnote

Overall, the consultation meetings produced a rich collection of material, aspirations and plans from around the country. Many participants were interested in continuing this conversation, and many people were disappointed they were not available to be involved this time. This interest is a positive sign that people around New Zealand want to talk about the issues that diversity raises for them, their neighbourhood and for the country, and that people will take opportunities offered to them to take part in this conversation.

This report should be part of an ongoing discussion about how we can together better connect our diverse communities. To that end the findings will be shared with Government Ministers and with government agencies.

The key messages that emerged from the meetings are set out on pages 7 to 8 of this report.

This report feeds into the work being done on Connecting Diverse Communities and helps inform central government about how it can strengthen relations between diverse communities. To learn more about this project, go to www.msd.govt.nz/work-areas/cross-sectoral-work/connecting-diverse-communities/index.html

To comment on this report, please write to connecting@dia.govt.nz.

APPENDIX 1

The Office of Ethnic Affairs and the Ministry of Social Development invite you to attend a community meeting on

Connecting Diverse Communities

Your chance to tell us what you think

New Zealand's ethnic, religious and cultural diversity has significantly increased over the last 20 years. The Government has asked the Office of Ethnic Affairs and the Ministry of Social Development to explore what more can be done to strengthen relationships between New Zealand's diverse communities.

Community meetings will be held in centres around New Zealand focussing on topics such as what you think is and isn't working to connect communities, what you think would strengthen relationships between diverse communities and what role the Government and others can play.

Thursday 20 September 2007

5.00pm – 7.30pm
(refreshments 4.30pm – 5.00pm)
**Clifford Skeggs Gallery, 1st Floor, Municipal Chambers,
The Octagon, Dunedin**

A light supper will be provided.

Please RSVP by Wednesday, 18 September

For more information, including the questions that the meeting will cover, please refer to www.ethnicaffairs.govt.nz

APPENDIX 2

Connecting Diverse Communities – Background Information
March 2007

What is the Connecting Diverse Communities project?

The Connecting Diverse Communities project is designed to pull together and better co-ordinate initiatives across many government agencies to promote social cohesion and stronger relationships between communities. The project is led by the Office of Ethnic Affairs and Ministry of Social Development.

Why was this work started?

Ministers decided to commission this work following a series of international events, including riots in Sydney's Cronulla area and the debate around the publication of cartoons portraying the Prophet Mohammed.

What has been done so far?

Officials have assessed more than 100 initiatives underway in New Zealand and overseas to explore how far they are contributing to enhanced understanding between different communities, and where there is a need for new initiatives.

From this work a core group of more than 30 existing initiatives have been identified as particularly important. A series of new initiatives have been introduced, and more are in the pipeline.

What are the new initiatives?

As a result of the Connecting Diverse Communities project, new initiatives have begun to:

- increase and improve pre-arrival information about living in New Zealand to migrants and potential migrants, including information about the rights and responsibilities of migrants. The Department of Labour has developed written material given to temporary and permanent migrants about living and working in New Zealand. The material will focus on the availability of support from and access to mainstream government services and the rights and responsibilities associated with being a New Zealand resident. The Labour Department is also piloting the running of seminars in a number of Pacific countries, for migrants to learn about issues such as housing and employment before they arrive in New Zealand.

- extend training programmes across the broad public sector to improve communication between public sector employees and ethnic communities. The Office of Ethnic Affairs already runs training that has the aim of improving information flows between immigrant communities and government, and improving service

delivery. This training is being extended to cover more agencies over the next financial year.

- develop programmes that increase understanding of migrant and refugees about heritage places and conservation values in New Zealand. The Department of Conservation is currently working in partnership with a Chinese educational trust to hold regular activities for Chinese immigrants, educating them about New Zealand conservation and heritage values. The Conservation Department is reviewing this programme with a view to expanding it to other communities around the country.

- support the development of a national statement on religious diversity, with the goal of promoting interfaith understanding. The Ministry of Social Development is leading an interagency group that provides assistance and advice on the development of such a statement. It is expected that a draft national statement will be ready for presentation at the Third Asia-Pacific Regional Interfaith Dialogue in May, to be held at Waitangi.

- revise the criteria for the Treaty of Waitangi Commemorations Fund, so that the fund supports initiatives that involve immigrant communities in learning about the Treaty of Waitangi. Immigrants, particularly recent immigrants, are telling us that they want to learn more about the Treaty and about Māori culture in general in order to get a fuller understanding of New Zealand and what it means to be a New Zealander. The Ministry of Culture and Heritage is changing the Fund criteria so that more events and educational activities linking the Māori host community with immigrants can be funded.

What are some of the other government activities aimed at diverse communities?

Good relations between different groups cannot happen without people's basic needs being addressed. The key needs are employment, education, housing and settlement assistance.

Settlement assistance

The Department of Labour is working with local authorities to roll out the Settlement Support New Zealand network, which is a national network based in 19 locations throughout the country. The network is made up of Settlement Support Co-ordinators, who work with local government and other social agencies to connect new migrants and refugees with expert guidance on how to access local services. As a result, the network also strengthens the responsiveness of local mainstream agencies to their settlement needs.

In addition, the Settling In programme, run by the Family and Community Services group of the Ministry of Social Development aims to improve the interface between migrant and refugee communities and the wider host communities. The programme has been operating since October 2003, expanding to seven areas throughout the country. Local co-ordinators work closely with migrant and refugee communities to identify and meet

social service needs, with a particular focus on developing capacity and capability within migrant and refugee communities.

Key projects have included:

- supporting 11 different refugee and migrant communities in Hawkes Bay to conduct needs assessments within their individual communities

- working with the Auckland Somali Community Association to highlight and provide information about parenting in New Zealand, nutrition for children, early childhood development and education, the New Zealand education system, mental health issues, budgeting advice and ways to guide and teach children and young people to achieve successful outcomes.

Employment

The Auckland Migrant and Refugee Strategy run by Work and Income aims to address the disproportionately high number of migrant and refugee clients receiving an unemployment-related benefit. Examples of initiatives include the establishment of a Multilingual Contact Centre and the Auckland Chamber of Commerce programme providing opportunities for migrants to get work experience in their profession. Since the implementation of the Strategy in 2003, the number of migrant and refugee clients receiving this benefit in Auckland has reduced by 72.4%.

The Waikato region is finding effective ways to increase migrants' involvement in the community and move towards sustainable employment. The Migrant Youth Training and Work programme is a joint initiative between Work and Income and a local business. Designed for Somali youth, the 12–week programme aims to improve the skills, confidence, attitude and motivation of participants. Key components of the programme include goal setting, planning and work readiness preparation, connection with appropriate community networks, placement into industry-linked training or work experience and CV preparation. The Waikato region also offers assistance to a broader group of migrants and refugees including English language teaching.

In Wellington, Work and Income and the Wellington City Council are working collaboratively to assist migrants and refugees to increase their involvement in the community and move them towards full-time sustainable employment. The City Council Cadetship programme exposes participants to skilled training, on-job mentoring, coaching and work experience for a 12 month period. Of the 19 participants who completed the first cadetship in October 2006, 13 have secured full-time employment with the Council, and one is self-employed. A further intake of 12 participants will commence the Cadetship programme in 2007.

In Canterbury, the Migrant Placement programme is a one-to-one intervention that aims to enhance the job search capabilities of migrant peoples who are clients of Work and Income. This client group consists of migrants who possess professional qualifications not normally recognised in this country. The rationale of the programme is to introduce Work and Income's migrant client population to the regional Chamber of Commerce's Labour Market Networks (and its ability to influence local employers to provide

employment opportunities for migrants). Since 1 July 2006, 43 new clients have been accepted into this programme, with 20 full time placements into paid employment achieved in the year to date.

Education

The Ministry of Education currently funds English for Speakers of Other Languages (ESOL) language support for over 27,000 students. By 2007/08 the annual funding of English language support will be around $24 million. All migrant and refugee students are entitled to receive ESOL funding for up to 5 years.

The Ministry of Education also provides the following:

- Refugee Education co-ordinators and Migrant Education Co-ordinators in the main centres who liaise with schools, families and communities to ensure the learning needs of refugee and migrant students are met
- The development and distribution of a range of ESOL teaching resources
- "Families Learning Together" booklets in English, Chinese, Korean, Hindi, Arabic, Somali, Amharic, Farsi, and Khmer. These booklets include information on schooling, the rights and responsibilities of caregivers, dealing with problems, and how parents can support their children's learning in the home
- Frequently Asked Questions (FAQs) – Information for Migrant Parents in Chinese language (Tuesday) and Korean language (Friday) newspapers in Auckland on a weekly basis. The FAQs support migrant parents to better understand the New Zealand education system including what schools teach, how schools are run, and how parents can support their children
- The Flexible Funding Pool, which provides funding for a 'wrap around service' to enable schools to provide the support that refugee students need in order to achieve in mainstream education. Some of the initiatives developed include:
  - o the development of individual educational plans for refugee students
  - o the employment of bilingual liaison workers to engage with the families, and liaise with school staff on the needs of refugee students
  - o supporting the participation of refugee children in early childhood education programmes
  - o the development of youth mentoring programmes particularly for unaccompanied refugee students or those from one-parent families
- The Computers in Homes project for refugee families, which aims to empower refugee communities by providing them with the tools, skills and guidance to get online.

Police

New Zealand Police launched their Ethnic Responsiveness Strategy in February 2005 and have undertaken a number of initiatives, including:

- multiple language options on the Police website
- development of a reference book on religious diversity for front line staff
- support for ethnic recreation activities nationwide.

What are others doing to promote social cohesion?

The government is just one player in maintaining social harmony. Local government, business, community groups, churches and individuals all have a role to play.

Some private organisations are leading the charge. A good example is the development of a Muslim prayer room within the Mt Albert Pak'n Save supermarket. This allows the high number of Muslim staff to attend their daily prayers, and has resulted in reduced employment turnover for the business.

What are the next steps?

The Connecting Diverse Communities project will shortly undertake a consultation process around the country, with the aim of meeting with diverse communities themselves, and hearing from them what they think would improve relationships. Further assessments will be made of what more needs to be done following this consultation.

APPENDIX 3

Connecting diverse communities: Tell us what you think

New Zealand's ethnic, religious and cultural diversity has significantly increased over the last 15 years. The 2006 Census results show that 23% of people living here were born overseas.

The Government wants to ensure that New Zealand's diverse communities remain strong, vibrant and connected. The Government has asked the Ministry of Social Development and the Office of Ethnic Affairs to explore what can be done to bring people together and to strengthen relationships between New Zealand's diverse communities. The Government acknowledges that it is just one player in maintaining social harmony in New Zealand. Local government, business, community groups, churches and non-government organisations and individuals already play a significant role.

Community forums are being held in centres around New Zealand focusing on the questions below. A summary report on the views of forum participants will be made available at the end of the process to those who are interested.

This is an opportunity to let the Government know what you think is and isn't working to connect communities, what you think would strengthen relationships between diverse communities, and what role the Government and others can play.

Key questions

- What are the factors that you think contribute to a 'cohesive society'? (One concept of a socially cohesive society is one that is characterised by a climate of mutual understanding between people and respect for diversity.)
- What do you think would help your community create, maintain or strengthen its sense of identity and belonging in New Zealand? What role can Government play to support people's identity and sense of belonging?
  - o Do you think it is important for people from diverse communities to interact with each other?
  - o How well do you think that people from diverse communities interact with each other, for example, in your neighbourhood, at work or through school?
  - o What do you think are the barriers to people interacting and forming relationships with each other?
- What programmes, events or other initiatives are currently happening in your area, that aim to strengthen relationships between diverse communities? Which ones are working well, or not working, and why? Is there anything else that you think could be done in your area to strengthen relationships?

The schedule of public meetings is set out below.

Region	Date (all 2007)	More information
Tauranga	Saturday 11 August, 10.00am-lunchtime	CDC Community Meeting, Tauranga City Council Chambers
Auckland	Sunday 26 August	Diversity Forum – CDC workshop-youth specific
Auckland	Monday 27 August	Diversity Forum – CDC workshop-general audience
New Plymouth	Thursday 6 September, 4.30pm-7.30pm	CDC Community Meeting, New Plymouth Council Chambers
Napier	Thursday 13 September, 7.00pm - 9.00pm	CDC Community Meeting, Eastern Institute of Technology
Dunedin	Thursday 20 September 2007,5.00pm - 7.00pm	CDC Community Meeting, Clifford Skeggs room, Dunedin City Council
Hamilton	Thursday 27 September, 5.00pm - 7.00pm	CDC Community Meeting, Celebrating Age Centre, Victoria St
Wellington	Saturday 29 September, 10.15 - 1.00pm	CDC Community Meeting, Loaves and Fishes Hall, St Paul's Cathedral
Auckland	Saturday 6 October,10.00am - 12.30pm	CDC Community Meeting, St Colombia Centre, Ponsonby
Palmerston North	Tuesday 16 October, 5.00pm - 7.30pm	CDC Community Meeting, The Missoula Room, Palmerston North City Council
GLBTI Wellington	Wednesday 31 October,5.00pm - 7.30pm	Department of Internal Affairs, Waring Taylor Street, Wellington
Nelson	Saturday 3 November,10.00am - 12.30pm	CDC Community Meeting, Victory Community Centre, Totara Street
Christchurch	Wednesday 7 November,5.00pm - 7.30pm	CDC Community Meeting, The Board Room, Fendalton Service Centre
South Auckland - Youth	Saturday 10 November, 1.30pm - 4.30pm	Felix Donnelly College Hall, Otara Global Village, Otara, Manukau City
South Auckland	Sunday 11 November, 11.00am - 2.00pm	CDC Community Meeting, Felix Donnelly College Hall, Otara Global Village, Otara, Manukau City

APPENDIX 4

REPORT ON RESPONSES TO WRITTEN QUESTIONNAIRE

Introduction

As a follow up to the community meetings held around New Zealand, a set of questions on social cohesion was sent to a wide range of individuals and organisations in New Zealand, for written response. While the questions were slightly different to those presented at the public meetings, and the questions were not accompanied by contextual information, this process had the advantages of allowing respondents a longer time frame to make more considered written responses, and allowing participation of people who were unable to attend the local meeting in their area.

Instead of grouping the responses by theme, as with the main public engagement report, the questionnaire responses have been grouped into three categories according to respondent type: those from local authorities, those from individuals and specific interest, settler support or faith groups, and those from central government agencies. The responses have been edited for errors in punctuation and grammar. The respondent's identity had in most cases been omitted. Where respondents have made similar responses, the topic or theme of their comments have been summarised. Forty-eight responses to the survey were received.

The Questions

1. What are the characteristics of a 'cohesive society' and what are the factors that contribute to a society being cohesive?

2. What, if any, are the main tensions between different groups in your communities? What factors contribute to these tensions? Does your organisation have any specific role in diffusing tensions? How can the Government help agencies, local authorities, NGOs, crown entities and service providers to resolve these tensions?

3. Is your organisation/agency doing anything that you think helps your community create, maintain or strengthen social cohesion in New Zealand which you believe other communities may benefit from? Is there a role government can play to assist this activity?

4. Sometimes people make conscious decisions about whether or not to interact with people who are different from them. Think about how people interact (for example at home, school, at work or socially) including the language(s) they use: how does interaction or lack of it impact on communities?

5. What help do you think people who are new to an area, from all different groups including those from another part of New Zealand, need to enable them to contribute and develop a sense of belonging to their new community? What tensions or issues, if any, do you think may arise if they do not have a sense of belonging?

6. What are effective strategies to counteract people's negative perceptions, attitudes and behaviours towards people from a different ethnic or religious group?

7. There are ongoing discussions about biculturalism and multiculturalism in New Zealand. How does your organisation respond to these? How do the issues of biculturalism and multiculturalism impact on your work? You might want to think about your organisation's structures, policies, practices and processes.

Key Messages

The following key messages came through from the responses to the questionnaire. According to respondents:

1. There is much to be gained by funding and putting in place government (central and local) and non government interventions to ensure social cohesion.

2. There are tensions between diverse communities in a number of areas in New Zealand. In a number of districts there are also some very positive strategies and interventions in place that support social cohesion.

3. Values such as tolerance, respect and open mindedness need to be followed up with actions that are collaborative, just and caring.

4. A huge variety of positive interventions take place, and they vary from place to place according to the types of communities and individuals involved.

5. There is a degree of isolation caused by a lack of interaction between individuals, groups and communities. However, this is balanced by large numbers of government, non government, community and faith groups who attempt on a daily basis to promote inclusion.

6. Diversity is a reality in New Zealand's bigger cities, but not necessarily in other areas. The former are beginning to adopt policies and practices that support both bicultural and multicultural populations, while the latter tend to be slow in preparing for the changes to New Zealand's changing demographics.

7. A number of respondents felt that Māori are being given special treatment at the expense of other ethnic groups. They believe that a bicultural framework is not appropriate in a multi-ethnic society. These respondents were balanced by others (mainly groups) that are comfortable with the place of the Treaty of Waitangi and its principles, and the particular demands it places on different communities in relation to Māori issues. To them, it is important to acknowledge the place of the tangata whenua first as a basis for accepting a multi-cultural approach.

8. Access to services for new settlers is critical for social cohesion - especially to those who need assistance in English language teaching and learning so that they can meet others, get jobs, and contribute to the New Zealand economy using the skills that they trained in.

9. Tensions are created through differences in religious practice, age, ethnicity and culture. The best way to address these is through education, starting with schools.

10. There need to be consistent and pro-active efforts made to celebrate differences, to expose people to those differences through celebratory events, and to encourage dialogue between different groups.

Question 1

What are the characteristics of a 'cohesive society' and what are the factors that contribute to a society being cohesive?

(a) local government

Representatives from nine different council organisations responded to this question. Their responses were usually described in terms of the organisations' socio-economic and political functions, and carried a number of similar themes including:

- Cohesive societies provide members of all ethnic communities access to the kinds of experiences that 'host community' members have, in all fields of endeavour, including employment, education, housing, social interaction and choice of religious affiliation, so that the society can '*create a capacity to act for mutual benefit or a common purpose.*'

- A cohesive society provides people with a chance to advance themselves, and promotes positive outcomes for all.

- In a cohesive society, the differing world views of diverse ethnic communities (e.g. with respect to family, faith, values, community interaction, networking, communication) are accepted and integrated into the larger society without the diverse communities having to assimilate or lose their identity.

(b) non government organisations and individuals

Individuals and groups representing different faith communities and non government agencies such as Age Concern, Grey Power and Māori representative groups (such as Ngati Ruanui) generally responded to these questions by mentioning specific factors that characterise a cohesive society, such as the examples that follow.

- There is just law, an independent judiciary and a democratic government that treats all members of the society with justice and fairness.

- There is usually a common religion or common spirituality allied with democratic principles such as freedom of speech, assembly and religion. On the other hand, there does not need to be a reliance on common ethnicity or ancestry and one common language. Such a society does not rely on military power, patriotism or religious fervour to be cohesive.

- There is tolerance and respect for others' cultures and religions, and there is a right to openly debate sensitive issues in relation to different religious practices.

- There is unity of vision, shared values and a clear purpose, openly stated at both community and national levels.

- It is important to have efficient and effective structures, systems and processes to connect people to agencies, businesses and government departments, so that 'people can advance' no matter what their background is.

- Education about different cultures is valued.

- Groups need to 'stick together' and work collaboratively and collectively.

- A safe environment where people share and feel accepted and valued is important.

- There is a need for flexibility, openness and tolerance.

- There needs to be a strong relationship between effort on one hand and recognition and reward on the other, a strong connection between generosity, kindness and civic duty on one hand and community approval and caring, compassion and a decent standard of living for all on the other.

(c) central government agencies

Representatives of government agencies such as the Police and the Fire Service emphasised the following attributes of a cohesive society:

- There is respect for the contributions of diverse members of the community and for their place and voice in all aspects of society, including policy making and understanding the law.

- There are deliberate policies of integration rather than development of separate 'enclaves.'

- There is visible support for diverse communities through schools.

- There is acknowledgment that economic disparity does exist between different communities and that extra support needs to be given to those who are disadvantaged.

Question 2

What, if any, are the main tensions between different groups in your communities? What factors contribute to these tensions? Does your organisation have any specific role in diffusing tensions? How can the Government help agencies, local authorities, NGOs, crown entities and service providers to resolve these tensions?

(a) local government

The nine local councils that responded pointed to a number of specific causes for tension between different groups in their districts, and discussed some of the solutions they had employed to overcome the problems. Manukau City Council's response was comprehensive and reflected many of the sentiments of other council responses. The main issues that create tensions and barriers, according to local authorities, include:

- the risk of wasted potential, especially of the young; public perceptions of feeling 'unsafe'; negative media images; and lack of government support in some areas (Manukau City Council).

- conflict between long time residents who want to maintain the rural nature of their community and the 'new' investors who want accelerated growth and coastal development; and a lack of necessary infrastructural development, leading to feelings of increased isolation for communities (Far North District Council).

- the under-utilisation and under-employment of (often well-educated) migrants, many of whom don't speak English - at a time when there are skills shortages (Auckland Regional Council).

- trying to meet the different needs of a growing ageing population and those of a youth population who do not want to stay in the district, and the conflicting demands of the wealthy who can afford and demand better services versus the poorer community groups who prefer cheaper rates (and who, it is assumed, prefer these to higher levels of service) (Matamata-Piako District Council).

- competition for limited funding (Waitaki District Council).

- differences in levels of wealth lead to perceptions of unfair media and government policies (Taupo District Council).

Local authorities thought that tensions and barriers could be addressed in the following ways.

- A major challenge lies in finding new ways of developing Manukau's diverse communities by looking at common values, identifying pathways to unite communities and celebrate peoples' identities, and addressing inequities. Ways to do this include: ensuring there is ready access to facilities (leisure centres, libraries, arts centres); recognising and celebrating diversity of culture, lifestyle, life stages; building community infrastructure that individuals, groups and networks identify with; providing funding and/or facilitation for activities and projects; increasing participation in decision-making at community and city-wide levels; understanding the influence and impact on community development of urban design; parks and open space

planning; planning the physical infrastructure and the natural, historical and cultural features of the area; addressing inequalities where these limit general community wellbeing; advocating to central government about the needs and priorities of the area's people, especially of the young; responding in a timely manner to tensions; and providing strong support to current programmes and organisations such as intercultural dialogue, Connecting Communities (IT connectivity), the Human Rights Commission and Office of Ethnic Affairs (Manukau City Council).

- Racial tensions are addressed by the Council and groups like the Settlement Support Co-ordinators working with the Police. The City Council acknowledges the stresses that consultation places on local iwi and Pacific Island groups. Within the community, groups such as the Multi Ethnic Council, Refugee and Migrant Services and ESOL Home Tutors are strong and well-connected. Workforce issues are addressed through Recognised Seasonal Employer schemes and collaborative groups that work through the Settling In and Economic Development Agency (EDA) programmes. (Nelson City Council).

- There is a need for the government to support initiatives that promote interaction between and understanding of different cultures, including New Zealand culture (Taupo District Council).

(b) non government organisations and individuals

Individuals and members of different faith or non-government groups included the following issues that were seen to create tensions and barriers:

- Lack of knowledge of religious practices outside 'mainstream' Christian religions, which lead to negative attitudes about the cultures they belong to, as seen in anti-Semitic, anti-Muslim, anti-Islamic behaviours.

- Differences between new migrants and longer term settlers being emphasised, or emphasis being placed on conforming to group norms that are out of step with the larger society. Expectations of each other not being met.

- 'Top down' failure, with the "wilful encouragement of failed ideological positions and projects by the state and local bodies, such as encouraging illegitimacy by providing welfare benefits for single mothers, or putting the responsibility for criminal acts of individuals on their social conditions or larger social factors. The Government also allows and even encourages, through its promotion of diversity, discriminatory cultural practices in New Zealand that do not belong here, such as multicultural acceptance of the caste systems, denial of woman's equal value, creating special allowances for Muslim headgear (burquas) and so on".

- Racial barriers - for example, between Māori and Pākehā who have come to live in traditionally Māori areas, or bullying of Asian/African/Indian children.

- Language barriers - not being able to learn English.

- Lack of integration of people of different ethnicity, religion and languages - people from different cultures bringing their 'baggage'.

- Lack of pro-active programs to integrate new migrants and refugees with the established host communities.

- Lack of proper employment opportunities underpinned by poor housing and health.

- Lack of information about services.

- Isolation through not knowing where to find support.

- High unemployment rates in our area - especially among young Māori.

- Too many bureaucrats and not enough front-line provision.

- Clashes between older people and the young.

Respondents thought these issues could be alleviated by:

- People generally identifying with the greater good and purpose of the larger civil society of New Zealand, with groups encouraging children to better themselves through education and effort, "emphasising unity, shared purpose and shared goals, and striving for higher expressions of value such as patriotism, national pride and a spirit of sacrifice."

- More Māori allowing Pākehā to meet on their grounds - for example, Ngati Ruanui providing awareness programmes to their own people and to others through marae noho (stay-overs).

- Schools being encouraged, funded and supported to expose their students to other cultures, faiths and ethnicities.

- Cultures, faiths and ethnicities that are resistant to exposure and that actively promote their exclusivity and superiority "being gently brought to the table of dialogue and co-operation".

- Holding Festivals and various functions and events.

- Central and local governments taking a much more active role in promoting the 'unity in diversity' concept.

- Government helping agencies support paid youth workers that can relate to our youth, genuinely understand their needs and win their respect.

- Agencies promoting the strengths and benefits of the existing New Zealand secularised/Christian society and emphasising all the "bridges" that exist between various ethnic and cultural groups.

- Insisting on keeping first languages alive, while encouraging the teaching of English (e.g. through funding ESOL services).

- Providing funding support for new cultures and new settlers beyond six months for those who need it.

- Increasing the numbers of youth and different cultures in voluntary services.

- Providing advocacy services that connect those in need to support agencies.

- Developing non-sectarian, non-political programmes such as Blueprint.

(c) central government agencies

Government agency respondents said the main issues that create tensions and barriers include:

- Inter-racial tensions between different ethnic communities.

- Negative attitudes to Treaty Settlement claims and claimants.

- Lack of resources - land or money - for NGOs to provide appropriate services.

- Street gangs that affiliate along ethnic lines (Māori, Pacific Island etc.) and cause local problems.

- Discrimination in broadcasting.

Possible solutions to the tensions identified above included:

- Provide funding so that clients can understand how to access social services, how to get counselling, hold conversations with doctors, health professionals and social agencies, and learn life skills such as filling in forms.

- Clarify new immigrants' expectations.

- Inter-racial tensions require systemic responses that are not short term.

- The need for a collective approach to Treaty settlements by Government and Opposition parties.

- Increase the number of staff in agencies like the Office of Ethnic Affairs, Ministry of Pacific Island Affairs so they can provide cultural awareness training and provide advice in the Tasman District for the Recognised Seasonal Employer (RSE) scheme for horticultural and viticultural work.

- Value and celebrate diversity and place less emphasis on ethnic differences.

- Government needs to take more of a 'whole of government' approach to communicating with diverse communities, and provide funding options to assist providers. This would mean that those who seek the benefits of funding have more certainty about what assistance is available and from where.

- Have a highly visible and community-oriented Police force.

- Have a collective agency approach to deal with youth gangs such as: Wellington Police holding meetings with Ministries of Social Development, Youth Development and Education, Work and Income, Child Youth and Family, Te Puni Kokiri, Wellington City Council and external agencies such as Consultancy Advocacy Research Trust (CART); and using the media to broadcast key messages in an ongoing sustainable way.

- The Broadcasting Standards Authority using the Act to uphold breaches of broadcasting standards.

Question 3

Is your organisation/agency doing anything that you think helps your community create, maintain or strengthen social cohesion in New Zealand which you believe other communities may benefit from? Is there a role government can play to assist this activity?

(a) local government

Councils provided the following ideas to help create, maintain or strengthen social cohesion that they believe others might benefit from:

- Intensive and structured council-led, planning and community consultation processes, especially in areas of fast growth.

- Community-led planning in areas of no or slow growth (North Auckland District Council).

- Provide programmes specifically targeted at ethnic or migrant communities that seek to increase the social capital of the constituency by connecting people with their natural and built environments, thus increasing their sense of belonging. This is done by providing funding and technical support for communities, individuals and organisations that have a focus on positive environmental outcomes (Auckland Regional Council).

- Work on a joint project with the Ministry of Justice and the Police to undertake an audit of an identified "hot spot" for crime - a local recreation ground. The project is strengthening social cohesion in the community by encouraging more people, of any age or culture, to use the recreation grounds (Matamata-Piako District Council).

- Provide support for programmes such as Settlement Support, developing a Memorandum of Understanding with local iwi and the Pacific Island community, supporting initiatives such as Race Unity Day (internally and at the community level) and providing infrastructural support via urban design, transportation systems, provision of facilities and the running of events (Nelson City Council).

- Develop a strategic frame of reference document (such as '*Tomorrow's Manukau – Manukau Apopo 2006 - 2016'*) through which different agencies can work towards shared outcomes at a local level (Manukau City Council).

  o Within the (draft) Community Strategy, support two goals of the Auckland Sustainability framework: 1. *Pride in who we are - People in Manukau have hope, pride in their own culture, neighbourhood and their city; 2. Fair and connected society - People look after each other, have a sense of collective responsibility and respect diversity, and to achieve those goals are leading various initiatives.*

  o Undertake key projects to achieve these goals, including promoting the growth of the arts in Manukau and the Manukau Arts Festival as a celebration of the diversity of the city and the creativity of the community.

  o Develop facilities like the Papatoetoe Multi Sport facility, the Mangere Arts Centre, the Flat Bush Library, and the Flat Bush Aquatic and Multi Sport Centre.

o Improve and increase support to migrants and refugees through a city-wide programme of activities and events that welcome them and provide them with orientation and information; including initiatives like the New Settlers Policy, Flat Bush Community Plan, celebrations to mark Race Relations Day, neighbourhood and park barbeques that bring people together; building strong ethnic-specific networks; and supporting the celebration of cultural events and particular days that carry significance to different communities, such as Matariki, Diwali, and Chinese New Year.

(b) non government organisations and individuals

Individuals, and settler support, faith-based and non-government groups provided the following ideas to help create, maintain or strengthen social cohesion that they believe others might benefit from:

- Organise members [of our group] so that they can easily access the available information and services to make settlement easier. We also liaise with others to organise joint cultural/ethnic programmes for better integration of new settlers.

- Hold events like the Lantern and Diwali Festivals and encourage local councils to stage Asian festivals.

- Model the way the Anglican and Methodist churches structure themselves on a Treaty partnership model.

- Provide seminars and tours with typical ethnic food at cost, such as those run by the Council of Jewish Women of New Zealand.

- Create links between ESOL providers/organisations and clients in need (Waikato Migrant Services).

- Offer workshops to ethnic and host community groups on intercultural relations, language interpreting and related topics.

- Provide training in intercultural awareness to the Police, Work & Income and other Government agencies.

- Create links with local marae, mosques, Buddhist temples.

- Distribute Welcome Packs with lots of information, including service directory and information about schools and the New Zealand education system.

- Work with newcomers and diverse groups, providing access to information, services and seminars, and providing a community centre for ethnic communities.

- Be an active participant in the [Waikato] Interfaith Council. The leaders model positive behaviours to encourage members to subscribe to 'unity in diversity' principles. Spiritual leaders actively preach 'unity in diversity' from the pulpit (Radha Krishna Hamilton Temple).

- Establish a Newcomers Network [in Rotorua] where newcomers can meet other newcomers and link into existing local organisations (Rotorua Ethnic Council, with the support of Settlement Support New Zealand).

- Support for the Race Unity Speech Award that the Police and the Human Rights Commission promote, with the Te Unga Mai Festival having the potential to bring the national community together in harmony (Gisborne Baha'i Community).

- Inform agencies and groups in local communities that volunteers from all backgrounds are welcome, and make the effort to ask volunteers about their homes, customs and families (Arthritis New Zealand).

- Provide ESOL classes, open to all ethnicities, for learning and improving English language skills (Rotorua).

- Carry out research to study and understand the conditions that provide for successful personal, family, community and public life, and develop a database that identifies the core characteristics of New Zealand's secularised Christian society, as an example of successful Western democratic traditions. The idea is to develop a benchmark for foreign cultures' degree of compatibility to be evaluated against the host society, and identify the problems and conflicts that may arise in those cultures' assertion of their cultural identity (individual).

- Develop positive relationships with diverse communities through interfaith dialogues, public lectures and public events that promote the [Nawawi] Centre's views and stances on mainstream issues such as protection of the environment (Nawawi Centre).

- Māori working with Pākehā and building relationships through support for common community causes e.g. local fire brigades, local ambulance, local lodge, local community board, local school trustees.

- Bring the elderly together with coffee mornings, providing transport and building retirement villages. Providing support e.g. for a Dutch language school (Friendly Support Network).

- Support the Broadcasting Standards Authority's 'Outreach' for those with little or no knowledge of the rights and protections available to all New Zealanders in relation to broadcasting standards. These include articles for different ethnic group media, translations of the Television and Radio Complaints Guide into eight different languages on the BSA website, distributing translated posters, leaflets and print advertisements through community groups, targeting broadcast media consumers to inform them about their right to complain if broadcast material offends them, and targeting caregivers to raise awareness about the meanings and practical application in the home of classifications and time bands for television programmes (Broadcasting Standards Authority).

- Support clubs, activities, volunteering, committee work and more through 'bottom up' approaches to community development, and by promoting cultural activities to improve understanding of differences (Age Concern).

(c) central government agencies

Government agencies provided the following ideas to help create, maintain or strengthen social cohesion that they believe others might benefit from:

- Support an annual ethnic soccer tournament organised by the Department of Labour's Settlement Support Co-ordinator (New Zealand Police).

- Support schools' efforts to reduce bullying and racial harassment through distribution of the Office of Ethnic Affairs publication 'Portraits of Cultural Diversity'.

- Provide support for Race Unity Day.

- Actively seek out ethnic communities of interest and their leaders and spokespeople to discuss how we might work more closely together.

- Have a clear commitment to the responsiveness approach to Māori, Pacific and Ethnic communities to improving social cohesion as part of a suite of interventions (New Zealand Police).

- Contribute to public safety education in schools and for the public at large (New Zealand Fire Service).

- Apply a firm policing approach on the streets and a soft policing approach through community network meetings, support organisations seen as playing an active role in crime prevention, and offer advice and guidance to government organisations around the provision of resource and funding to organisations that not only meet safer community aims and goals but also have a strong passion to achieve safe communities (Wellington District Police).

- Ensure that community constables attend an array of meetings, work closely with organisations in need, and are visible on the streets (the 'J' team) to 'change the environment'.

(d) all respondents

Respondents from all groups suggested that government could be more pro-active in strengthening social cohesion in the following ways:

- Get involved in discussions about the effects of social and economic deprivation in our small towns.

- Build a just society based on honouring the Treaty.

- Support programmes that sit at the margins of council activities with government resources and expertise, through partnerships.

- Plan for schools and medical services in high growth areas.

- Support local government to implement effective programmes that raise awareness of government processes, result in increased participation, and facilitate greater debate and responsiveness.

- Share information at a community level.

- Assist with community events by sponsoring them through its agencies, for example the Office of Ethnic Affairs.

- Legislate the importance of local governments undertaking truly appropriate community consultation and provide funding for that.

- Provide better access to and build bridges among government agencies so they collaborate better with non government organisations (Settlement Support New Zealand Initiative - Hamilton).

- Draw together stakeholders under a single governing body instead of the many individual agencies that presently hold governance roles.

- While Manukau has excellent working relationships with Ministry of Social Development and Office of Ethnic Affairs staff in the Auckland region, there are opportunities for encouraging Wellington-based government offices to involve Manukau, and to leverage off Manukau's experience and local knowledge in the areas of inter-cultural awareness and communication, and working with multi-ethnic communities and diverse faiths.

- Adopting a whole-of-government approach to public safety education, particularly in terms of accessing diverse groups, converting education packages to different languages etc (New Zealand Fire Service).

- Providing additional funding for more ESOL classes, interactive opportunities for new settlers, language classes for children to formally learn the language of their parents, and workshops.

Question 4

Sometimes people make conscious decisions about whether or not to interact with people who are different from them. Think about how people interact (for example at home, school, at work or socially) including the language(s) they use: how does interaction or lack of it impact on communities?

(a) local government

As might be expected, the nine council responses to this question were diverse and were sometimes personal rather than representing a council's viewpoint. Interaction was sometimes interpreted as 'good or bad communication'.

In sum, the councils felt that a lack of interaction with different people:

- can create a sense of alienation and isolation that often results in groups immersing themselves in their own cultural community's bonding networks (which is not positive).

- leads to miscommunication, which causes tension.

- creates community misunderstanding, stereotyping and fear.

- lowers a group's sense of connection to the community as a whole.

- means people can become more focused on themselves and less concerned with their wider community. This does not promote community cohesiveness.

- can often lead to marginalisation and reduced opportunities, which in turn have negative impacts on social cohesion.

On the other hand, interaction with people who are different:

- can reflect the reality of the growing bicultural nature of the community. For example, the use of te reo Māori as well as English is increasing (Far North District Council)

- can be empowering for diverse community groups. While such groups are often perceived as a threat to a host community's way of life, interaction and bonding networks can empower groups and give migrants an important sense of confidence, purpose and belonging. Unless bridging networks are established, an immigrant, family and community cannot fully participate economically and socially in the new host country. Where the discourse (in this case, the English language and process) is determined by the governing or dominant authority, meaningful interaction is less likely to occur. This negatively impacts on governments' ability to adequately respond to diverse groups. The same applies to interpersonal or intercultural groupings. Opportunities for communities to interact based on minority or diverse community norms need to be provided. (Auckland Regional Council)

- can mean that Māori groups are seen by Pākehā as more and more financially privileged and yet are not able to 'trickle down' the money to those Māori families most in need. What about poor deprived Pākehā families? Many New Zealanders are frightened of immigrants, as they are seen to pose a threat to jobs and infrastructure. (Kapiti Coast District Council)

- is very important for groups in the community to get along (Matamata-Piako District Council).

- is essential for community cohesion. Communication enables people to understand each others' points of view even though they may not share the same values (Taupo District Council).

- creates the chance to engage across differences, whether through work, play or study. Interactions using a 'common space' (e.g. neighbourhood, park and other public places) are also opportunities for formal and informal interactions. This leads to exposure to 'differences'. Sources of differences are many—the visible markers such as race, ethnicity, age (or life stage), disability, culture, as are the not-so-obvious differences in terms of income and lifestyle, interests, faith, and language. Respecting difference is a critical step in building mutual understanding, followed by the challenge of changing attitudes, behaviours and practices, often driven by stereotypes about 'those who are different'. The gains of positive interactions across differences lead to vibrancy, involvement and active participation of people in social and economic activity. It consequently brings a wider resource base in terms of individual and group skills, energy and creativity. The positive impact is in the form of social cohesion, increased economic and creative potential and social outcomes. Community cohesion is not merely an aspiration, but also impacts on prosperity, levels of resilience and capacities of groups to better manage their resources. Concerted and proactive policy interventions are necessary to minimise stereotypes and prejudice (Manukau City Council).

(b) non government organisations and individuals

Some individual responses were too broad to include here or did not reflect the intent of the question. The following comments summarise the key ideas:

When there is little or no interaction between people who are different:

- misunderstandings and a continuation of negative perceptions and prejudices can result. Hatred and violence against innocent parties can be the extreme result.

- feelings of isolation can be a problem. For example, young women in some cultures (e.g. from Somalia) can become housebound. Others (e.g. Chinese) bring their older parents in to look after their children - they often have no English and the culture is very foreign. There is sometimes tension between young ones, who use English at school, and their parents who want them to live and interact in traditional ways. Sometimes children and parents do not share a common language.

- small or minority groups may not be aware of what they are missing.

- there are lost opportunities to participate in other peoples' cultures and faiths, to enrich societies and to establish bridges of understanding and concord.

- there can be ignorance through lack of information or knowledge, leading to people making false assumptions about others, feeding prejudice and generating fears, all of which can in turn lead to personal and global conflict.

- feelings of segregation, arrogance and racist stereotyping can breed. These can result from some migrants not speaking English or preferring to speak their own language.

- feelings of isolation, of not being valued, not being able to participate or aspire to achieve things that the rest of society aspires to - lead to frustration and the potential for social violence.

- those same people will withdraw and may develop a siege mentality, making assumptions based on ignorance.

- disconnected groups can be created that engender a competitive environment.

When there *is* interaction between people who are different:

- research shows that the more personal contact New Zealanders have had with Asian migrants, the more favourably they feel toward them.

- people are able to feel they belong through sharing - whether it is an ideology, food, fashion, ideas or other cultural elements.

- relationships can be formed based on a willingness to learn. Hiring people from diverse communities in all areas of the community is vital, so that there are role models for all to aspire to.

- when children are exposed to other cultures, faiths and ethnicities they invariably develop positive acceptance of those groups. They also avoid the negative stereotypical viewpoints that emanate from ignorance and prejudice.

- opportunities for work can increase. For example, in Gisborne this occurs through the growing timber industry, along with plans for an East Coast tourist trade that offers opportunities to bring people of different cultures together. The secondary schools are experiencing an increasing number of foreign students, who seem to interact quite well with the New Zealand culture. Increasing numbers of immigrants now own businesses in Gisborne, where most of them seem to be enjoying a brisk trade.

- there is greater likelihood of employers being helped in times of labour shortage.

- there are more opportunities for people to share values and share cultural understandings, and thus have a better sense of unity and purpose.

- a cohesive society is more likely, because people feel socially connected and able to contribute towards building communities and society, for example through voluntary work.

(c) central government agencies

Government agencies that responded provided the following thoughts about interacting with people who are different, and about what happens when there is no interaction.

When there is little or no interaction between people who are different:

- it can lead to isolation and withdrawal from the community at large. If no effort is made to bridge the gap, there is the real risk of a ghetto environment (like Cabramatta) which only deepens over time, with little or no links between the ethnic community and the mainstream. This can have an adverse impact on policing, where police are unaware of the true extent of crime and victimisation levels, and the ethnic community do not receive the level of policing they need. In a wider context, it can

lead to one element of society being disadvantaged, and not catered for, through not having a strong voice. It can also mean that the real needs of that community cannot be addressed. As such, mental, language and cultural barriers will continue to exist that will disenfranchise the particular group that does not interact.

- communities can become polarised.

- suspicion and fear through a lack of dialogue can result, leading to feelings of isolation.

- in times of tension, interaction can become reserved or strained.

- fear of the unknown, suspicion and at times contempt and biases can result. This can in turn lead to ethnic intolerance and put a multicultural society at risk.

- barriers can arise, there may be a lack of respect for others, an increase in family violence, and the formation of smaller street gangs where those involved seek people from similar backgrounds.

On the other hand, interaction between people who are different can lead to:

- the creation of a platform for greater understanding, for example about young people.

- the establishment of a community 'voice' able to speak on behalf of different groups.

- positive engagement - for example of older with younger groups or between different cultural groups.

- the development of new skills among workers and staff, adapting to new approaches to help deliver a quality service.

- the development of a multi-faceted organisation to engage with the different communities making up the city - including Pākehā, Māori, Pacific Island, Asian and Indian.

- stimulating awareness amongst ethnic community members of each other and each others' languages and cultures.

Question 5

What help do you think people who are new to an area, from all different groups including those from another part of New Zealand, need to enable them to contribute and develop a sense of belonging to their new community? What tensions or issues, if any, do you think may arise if they do not have a sense of belonging?

(a) local government

Councils provided the following ideas about the kind of help needed for people new to an area to enable them to contribute and develop a sense of belonging to their new community, and what may happen if they do not have a sense of belonging.

- In a predominantly bicultural area like the Far North, it is too difficult to quantify the kind of assistance needed for minority groups as yet (Far North District Council).

- People need access to education and employment, social capital links to their own community and a free opportunity to learn English language on arrival. People need to establish meaningful connections to their new environment – physical and human - and have the opportunity to contribute to it, to learn about its history, contribute to future plans and so on. Involving host communities in this process, and instilling in them a sense of collective obligation and responsibility is essential (Auckland Regional Council).

- We need to get our own house in order first before we can show others how to live. We are not able as a country to welcome immigrants very well. Our own people are on low wages and many immigrants find the climate and the inhospitality too difficult and choose to return to their own countries. What we should be doing is learning from the immigrants, many of whom come from more 'civilised' societies than our own.

- Communication to new people about the services that are available in an area is very important, such as health care services and Citizens Advice Bureaux (Matamata-Piako District Council).

- Open and free community gatherings. Small neighbourhood community centres (Waitaki District Council).

- People need a clear point of contact for information, and non-threatening pathways into social networks. In Nelson we have a Newcomers Network group which provides this to all newcomers to the area, both domestic and international. This network is run by the Nelson Multi Ethnic Council. Community events also provide people with an opportunity to feel part of the community (Nelson City Council)

- [Newcomers] need to make friends. This can help them feel like part of the community. Without a sense of belonging, people do not necessarily care about the rest of their community, as in a sense they are not really part of that community (Taupo District Council).

- The settlement needs of migrants and refugees are well established in the New Zealand Settlement Programme, the Auckland Regional Settlement Strategy and Manukau's New Settlers Policy and Action Plan. The key role for local government is

"connecting people at the local level". Access to essential services, timely information, advice and opportunities to participate in all areas of life are critical for people to settle and feel included. Finding connections in the community, through shared interests, faith, culture, ethnicity or profession are pathways to build a sense of belonging. A lack of connection to communities and place leads to isolation, negative statistics on public health, education and other social indicators. Key initiatives in Manukau for settlement support include:

o Kiwi Life - an award winning programme that provides orientation to new-settlers (on health, employment, education, property).

o Waioho programme, which aims to connect new settlers with Māori people, traditions and customs (traditional welcome, customs and practices such as weaving, language classes).

o 'Ageing in Place' provides social and cultural activities for older settlers with the aim of reducing isolation.

o Manukau's five Citizens Advice Bureaux offer an information, advice and referral service on personal, family, financial or legal matters, housing, transport, education, employment, tourism, consumer rights and more.

o The aim of council community funding is to achieve equity, enhance social cohesion, and contribute to achieving the outcomes identified through 'Tomorrow's Manukau - Manukau Apopo' (Manukau City Council).

(b) non government organisations and individuals

Individuals, settler support, faith-based and non government groups provided the following ideas about the kind of help needed for people new to an area to enable them to contribute and develop a sense of belonging to their new community, and what may happen if they do not have a sense of belonging.

• Central and local governments and NGOs should be more proactive in initiating and implementing programmes to welcome new settlers. Special programmes should be in place to ensure all foreigners are made welcome. Language and cultural barriers are the worst causes of non-integration.

• First and foremost, people need a job. Skilled Asian migrants who cannot get work because their English is not perfect, or they look different, or the employer cannot pronounce their name, feel disillusioned and undervalued, and inclined to take their money elsewhere – back home or to Australia.

• Communities of residence need to welcome them (for example through Neighbourhood Watch gatherings, Citizens Advice Bureaux or the Refugee and Migrant Services).

• Both sides need to reflect a welcoming friendliness. The buddy system is a good idea. Financial assistance to newcomers and language assistance through ESOL classes, home tutoring or community colleges is a good idea.

• New people need to be welcomed, given basic information and encouraged to join in (e.g. by volunteering). Otherwise there may be social disruption.

• In a small rural community like Hawera, getting to know your neighbours is very important as a first point of contact. A 'hello and a cuppa tea' works well. Community

spirit goes a long way. An invitation to join a social, church or sporting group is also a pleasant way of meeting new people.

- People from other language backgrounds need help with Kiwi English, and interpersonal communication and cultural expectations. They need the opportunity to meet people - people like them, and the host community and people from other cultures. They need to see some information in their own language. Tensions and issues that arise from not belonging include feelings of isolation and negative actions like domestic violence, bullying at school, stealing, problem gambling, alcoholism, depression and even suicide.

- People need political and economic security. They need to know who to access for their particular cultural needs. This may include foods and places of worship, funeral directors, chaplains in hospitals and specific consecrated lands to perform rites. They may also have dietary and health needs. Use of one's own language can also be important and should be encouraged, not discouraged. Special holidays and celebratory days of ethnic groups, including those of tangata whenua, should be acknowledged. Clothing can be an issue of concern, especially the right to wear attire that is befitting of one's standing or belief system where it does not infringe on the rights of others.

- Both learning and valuing other languages, and having meetings in and with the community, such as cultural events and Official Welcomes to the Marae, have the effect of inviting newcomers in at a personal and community level. Lack of interaction can result in lower participation in the community, mental and physical health issues, increase in criminal offences and devaluation of community and life quality for everyone.

- First, government agencies, NGOs and volunteer organisations need to provide settlement assistance. Following that phase, there needs to be an ongoing series of activities within the city/town environment that champion 'unity in diversity'. These would include such things as cultural fairs, religious displays and faith community open days.

- Local information needs to be provided in a format that different groups can understand. Newcomers need to be aware of ways that they can obtain paid or voluntary work, easily meet people and make friends with the locals, and pursue their hobbies and culture in the new environment. Newcomers not having a sense of belonging can lead to frustration and social problems.

- It is important that community agencies such as church groups, interfaith groups and government agencies extend a warm welcome to new citizens (especially immigrants with special needs), and be prepared to assist them with any needs they have (such as housing, employment and medical needs), so that they feel a part of the community. If assistance is not rendered it can lead to a variety of social ills such as truancy from schools, crime and domestic violence.

- Newcomers need English language skills, work experience (with references) and social opportunities to develop links and networks in local communities. If they don't get these things they are likely to feel a sense of isolation, and retreat into their own culture with their ethnic peers, rather than adapt to the new cultural situation.

- Newcomers should be given opportunities to contact others via easily accessible knowledge of sources of contacts and groups that not only accept new members, but actively welcome their involvement and participation.

- The first and key aspect [of what is required by immigrants] is to learn the English language. The second is to accept the institutions and values of the host society and to develop ways of adapting to the new society. The sense of belonging for some cultural groups does not and cannot extend beyond the limits of their in-group and family networks. This type of group will strike problems wherever it is positioned, and such groups are unable to contribute positively and meaningfully to the New Zealand host society without going through major changes in their internal structures. Some groups have an immediate affinity for the New Zealand host society, and with a little time and patience will develop healthy inter-group relationships.

- Newcomers need an appropriate social outlet and to develop a strong local personal network. Without it, they may hate the locals and form individualistic communities. Holding inclusive social functions and events for all helps.

- It is important for newcomers to develop an understanding of the local area, of its history and of its people. Their education and understanding can only happen when and if they are prepared to pursue this endeavour. I believe the locals will always be willing to show the hand of friendship when [newcomers] show their preparedness to do the same. "A wave from a window can do this for most."

- We need to get our own house in order first before we can show others how to live. What we should be doing is learning from the immigrants, many of whom come from more 'civilised' societies than our own.

- People can look in local papers and libraries for information about happenings and entertainment. The possibilities are there in sports events and institutions like churches and Citizens Advice Bureaux. When they do not take these opportunities, people get lonely, and have family trouble.

- People need mentors - someone with the time to give support and guidance - especially where there is a language barrier. Intensive language support and plenty of support to help them understand the new culture are necessary.

- People need good information on what it is like to live in New Zealand. Immigrants should be met when they arrive and concern shown for the skills they bring. It's important not to have highly skilled people languishing in low skilled jobs - doctors driving taxis for instance is ridiculous and humiliating.

- We need to improve provision of information about living in New Zealand to migrants. People's basic needs have to be met - food, employment, education, housing and settlement assistance (for example, through settlement groups and the Settlement Support Co-ordinator in Dunedin). Without a sense of belonging, different cultural groups separate and isolate themselves, highlighting their differences, decreasing their understanding of the wider community and increasing the potential for racial discrimination.

(c) central government agencies

Government agencies provided the following ideas about the kind of help needed for people new to an area to enable them to contribute and develop a sense of belonging to their new community, and what may happen if they do not have a sense of belonging:

- People of minority ethnicities especially need help to assimilate to their new surroundings and culture. The Settlement Support officer and the RMS staff are key people to assist in this process. They need to feel welcome, and to be provided with a road-map of available government and NGO services, and where to go to find help. The involvement of schools and community groups in helping this assimilation is also vital; and a great example is Victory School in Nelson which provides a range of ethnic-oriented classes as its school roll reflects the wide diversity of the community from which its pupils are drawn. Isolation, or lack of access to services and help, could cause them to become victims of crime (and to not report it) or become offenders themselves. To feel disempowered can lead to loss of identity, lack of self-esteem and frustration. Contact with appropriate government agencies (Police, MSD, Health etc) should be arranged by dedicated liaison officers who create strategic partnerships and communication lines with those ethnic groups. Any tensions or issues can thus be identified early.

- People need support groups - usually including people who already interact on a regular basis or have established relationships with community leaders and local authorities etc to initially facilitate on their behalf and broker contacts, establish relations, and make introductions. If these connections are not made, the result can be feelings of isolation, threat, despair, and not being properly equipped to cope in the new community.

- It is a fallacy to think that new cultures can be inducted into and assimilated by extant communities and cultures in the short term. Belonging takes generations and there are still numerous examples of where fragmentation and tension arise between cultures. There are many symptoms of lack of belonging. However the real problem is one of cultural change, and this cannot be remedied easily. What New Zealand society can do is take a stronger position on actions that run against societal norms. Our present default position errs on what is considered to be politically correct rather than a value-based consideration of facts.

- Perhaps the local council is the best vehicle to provide generic information for new settlers into any community. We need to access and communicate with our new neighbours at the point of entry to New Zealand - ensuring new people understand our customs and have a means to communicate with their community. It seems that new migrants' understanding of life here in New Zealand is limited and that they wish at times to live according to the customs of their home country. This does produce conflicts within communities.

- Institutions that provide services are Refugee Migrant Services, ESOL Home Tutors and (Hutt City) Ethnic Community Interpretation Services.

- One way to assist newcomers to Wellington city would be through a social and cultural directory service. Anecdotal information through community networks suggests that newcomers to a big city are suddenly isolated from family and previous social settings. They look to the community for help to recreate a similar environment from one which they left previously. This has proven difficult for people generally, even more so for refugees and migrants, due to the fact that the main language

spoken is English when their understanding of English is limited. A directory service in several languages is an idea that has been explored by many Wellington organisations previously, but met with limited success. Cultural social services are few and far between in Wellington. A directory for social and cultural services in various languages held at the Wellington Police Station might be a positive move and worth considering.

- Full information should be available to people new to New Zealand about the rights and obligations associated with the broadcasting standards system.

Question 6

What are effective strategies to counteract people's negative perceptions, attitudes and behaviours towards people from a different ethnic or religious group?

(a) local government

The different district councils provided the following strategies for counteracting negative perceptions, attitudes and behaviours towards people from a different ethnic or religious group:

- Cultural events such as Waitangi Day celebrations and the Ngapuhi festival help to overcome cultural differences, and lead to acceptance of other cultural world views. Celebrations such as Chinese New Year and the Diwali festival in Auckland seem to attract greater numbers year by year. The Council believes that central government should be assisting the funding or enabling of multicultural events, so that both participants and onlookers are exposed to diverse world views encapsulated at a point in time (Far North District Council).

- Effective post-arrival strategies are essential, and especially the acquisition of English language. There are some successful international models for comparison here. In Norway, for example, 300 hours of classes on language and society are compulsory for immigrants. English language training provides a vehicle to understand the dominant or host communities' cultures, beliefs and values. It also offers the opportunity to integrate communities through delivery of the training (such as, for example the ESOL Home Tutors programme). More efficient sector resourcing provides a vehicle for host communities to increase their understanding of (and subsequently their attitudes and behaviours towards) people from different ethnic or religious groups. Models of place-based delivery offer significant potential (Auckland Regional Council).

- Take the time to welcome them, listen to them, join their cultural groups and take part in their cultural, social (and possibly) religious festivals and events (Kapiti Coast District Council).

- The media often create negative perceptions [of people from different ethnic or religious groups]. The best way to counter attack is also through the media, by promoting positive multi-cultural events (Matamata-Piako District Council).

- Community festivals with food, music and dance all help break down ignorance and fear in subtle ways (Waitaki District Council).

- Make contact with people from other groups, hold marae open days and have people speak to specific target audiences. For example, the Settlement Support Adviser has discussed cultural awareness with young people at the local alternative education school. Programmes like the Global Youth Education programme provide opportunities to extend knowledge. One of the most difficult issues with perception is the power of the media and the way they may approach ethnic or racial issues. The Council endeavours to counterbalance this with good news stories around community and council initiatives (Nelson City Council).

- Different groups need to get to know each other and find out what they have in common. It's not always possible to get rid of negative perceptions, but learning about other people from those people themselves is a good way to start (Taupo District Council).

- Systematic engagement with diverse ethnic groups and community leaders, through governance structures and inclusive practices are key strategies to build an inclusive community. Strategies that are effective have an impact at the level of individuals and groups (human resources, capacity building), organisations (policies, business plans and budgets) and institutions (media, governance). It is important to take forward initiatives and projects beyond tokenism. There are many ways of changing negative perceptions and attitudes, for instance:

  o changes in recruitment practices

  o developing specific policies with action plans and outcomes

  o formal and informal discourse and debate.

  Celebrating and recognising the diverse identities of Manukau is a key council strategy. A few examples that illustrate the approach include:

  o the celebration of Waitangi Day as a family/whanau event and the ASB Polyfest (which has a focus on Pacific people) bring different communities together

  o the celebration of Race Relations Day celebrates who we are

  o we have a very diverse staff internally within the organisation

  o there are externally organised events in the community at the ward level

  o the internal staff magazine published a special issue to mark Race Relations Day in 2008

  o Council hosted the launch of the Race Relations Report 2008

  o Council's newsletter - Manukau Matters - is a tool that helps to inform and connect communities. The newsletter reflects the diverse nature of the city and the activities it supports - particularly to keep communities actively engaged and connected (Manukau City Council).

(b) non government organisations and individuals

Individuals and settler support or faith-based or non government groups provided the following strategies for counteracting negative perceptions, attitudes and behaviours towards people from a different ethnic or religious group:

- More intermixing and get-togethers.

- Work with employers and human resource managers on schemes for introducing skilled Asian migrants to potential employers and helping them get a foot in the door.

- Hold seminars like the interfaith conversations 'God Talk' series, with talks on the many faith traditions. Churches can be meeting places across the boundaries of race and religion.

- A Kiwi/Korean Society of Hamilton started in 2006. Television programmes and documentaries (e.g. Asia Downunder). Schools and arts initiatives help.

- Develop places where people of different racial groups meet.

- Provide more cultural education in schools from kindergarten onwards.

- Develop a more informative media output, throughout the week.

- Bring in informative well-structured religious education about the four main religions (Christian, Judaism, Hindu and Islam) to the national curriculum.

- Use education to build personal relationships and get people from different ethnic or religious groups talking together.

- Maintain an open-minded approach. Negative perceptions are drawn from lack of understanding and ignorance. An invitation to participate in anything new will always be challenging and exciting.

- Meeting face-to-face with people from a different ethnic or religious group and interacting with them helps you to see individual people, not just 'types'.

- Intercultural awareness training helps, because it draws attention to commonalities.

- Exhibitions of culture and art, especially from local community ethnic groups/friendship societies/foreign language classes, are helpful.

- Digital stories are also mind-opening.

- Bring people together for occasions such as World Languages Day, Mother Tongue Day.

- Hold an international coffee morning, a market day, or cultural events and celebrations.

- Hold an open day at the mosque.

- Over a year ago I was asked to address a group. It was during the time that Hezbollah in Southern Lebanon were at war with Israel and it was hitting world media headlines. The audience were predominately Palestinians and Moslem. There was a speaker from Lebanon who was UPF, a Muslim from Egypt and myself, a Jew from Auckland. Not fitting any of the stereotypes that people had for Jews I sat amongst everyone and listened to what people were saying about me as the Jewish speaker. When I got up to speak those who sat around me were shocked that I was the Jewish speaker. I then drew their attention to the fact that none of them knew me, but they had a relationship with a stereotype, so I got them to call out what it was they thought when they heard the word 'Jew'. I got two guys up and asked them to write responses on a whiteboard, I then took another whiteboard and did the same for the word Palestinian, except I asked them to write down what they thought the general public might think about them, given the only things we knew about them were from the press. Both whiteboards were full of awful stereotypes. I then asked them all to look at the boards and asked which was true, given the information came from the same source. We agreed to wipe both boards; and I introduced myself as 'a Spiritual being who every now and then has a Human experience.' I then said I had fear sitting amongst them, but that was my human experience. I said that as a Spiritual being I was there to have a conversation with other Spiritual beings, and asked if there were any other Spiritual beings who were willing to have a conversation with me at that level. Everyone in the hall stood up, including the guys who wanted to harm me beforehand just because I was a Jew. Once I addressed

their perceptions I was able to shift their paradigms. Giving people the invitation to engage as equals helped - in a safe way, where they maintained their own integrity and yet were still able to share openly. If we want to make a difference we can only but start with ourselves. I'm a Spiritual being and every now and then I have a Human experience.

- Act as positive role models or provide positive examples through media stories in all sectors of society, including education settings, the workplace and at all levels of organisations.

- Demystify differences through exposure to difference.

- Ensure the education system and curriculum includes social diversity from the day a child starts school.

- There should be dialogue, experience and official recognition and celebration of the most significant religious events of each faith community.

- We should not waste valuable resources preaching to the already converted. We need strategies that can work with the most recalcitrant and obdurate bigots. If skinheads are anti-Semitic, we need to engage with that group directly. If Anglicans are anti-Muslim, we need to find ways to resolve their issues. If known racists and bigots visit New Zealand to spread their hatred and propaganda, we should challenge them directly and publicly. The Government should take a strong and unequivocal lead in this, modelling behaviour that we can all emulate.

- Provide opportunities for interaction between different ethnic or religious groups – every day and on special occasions such as festivals or open days.

- Offer opportunities for people to come together whenever possible, so they have can share cultures. Gisborne's Te Unga Mai Festival is an excellent example of bringing people of differing cultures together. Cultural dinners and hosting overseas visitors are also opportunities to bring people together. Sports and social clubs could also encourage newcomers more to join their organisations. Inter-faith activities also play an important role.

- Be seen to treat people no differently from one another - no more carefully or formally than anyone else. All people merge in our office. We are all aware of areas of sensitivity or particular custom but we do not tiptoe around these. Volunteers who are different are not made of glass nor should they be treated as if they were live explosives. The gift of New Zealand is our open friendly manner. This should apply to our treatment of our range of volunteers - we learn from them, they from us, and we all work together.

- Bring people together on an individual and small group basis.

- We believe in bringing cultural studies and religious studies into focus, taught without bias and with open-mindedness in the curriculum. Public lectures and interfaith dialogues are critical. We need to educate at a grassroots level so that people are strong about their identities, similar to what we are doing with the blueprint Youth Leadership programme.

- Always be willing to show the hand of friendship. Invite people home for coffee. Be more understanding of each other's differences. As the resident local, to strengthen understanding and friendship, you should be responsible for taking the initiative.

- Take the time to welcome people from different ethnicities and religions, listen to them, join their cultural groups and take part in their cultural, social and possibly religious festivals and events.

- Develop an association of people who stick together and are united by a common aim or interest.

- Provide opportunities for groups and individuals to meet and socialise, and for newcomers' cultures to be demonstrated and explained.

- Strategies must aim at sound education and promote interest in community activities.

- A strong multicultural rather than bicultural message needs to be promoted - one that reflects New Zealand's embracing of diversity. If you do not 'fit' into Pākehā or Māori, then you may feel like an outsider. We need more education about different cultural values. Provide opportunities for groups to do things together.

- Government needs to send a strong message to all New Zealanders that religious and cultural diversity is now part of the fabric of New Zealand society. There need to be more government steps to promote multiculturalism, more education about different cultural values and norms, and more activities that join cultures together.

- Volunteering is a major part of Age Concern Otago. Older people often enjoy meeting those of different nationalities/cultures, but English language and addressing the language barrier is an important part of this.

(c) central government agencies

Government agencies provided the following strategies for counteracting negative perceptions, attitudes and behaviours towards people from a different ethnic or religious group

- Make people accountable for their actions and counter opinions with facts. Prosecute those guilty of race-related crime and harassment.

- Emphasise the value of other ethnicities to our community and how they add value to the total work force.

- Hold public information meetings.

- Break down barriers through cultural contacts (such as soccer tournaments, Race Unity Day).

- Provide cultural awareness training for employers and their staff.

- Ensure there is education in schools to counter racial discrimination.

- Accentuate the positives.

- Communicate by sharing time, ideas, experiences and food together.

- Strategically delivered information and interaction with diverse communities can counteract negative perceptions. This can be achieved through face-to-face engagement and local media.

- Community leadership is critical to success. This is ably demonstrated by the interaction that is developed between cultures in junior schools, as we witness the

curiosity of the little ones overcoming any biases so that they happily interact with others.

- Hold community meetings.

- Provide language classes.

- Hold festivals celebrating the community's diverse cultures.

- School education on respect for differences at a young age is one way to combat the growing negative perceptions and attitudes of other cultures, beliefs and values. Not many schools are aware they have a racism policy, or they are not conversant in implementing their racism policy when it is needed. There is a lot of pressure on schools to produce good behaviour standards at primary level, but these values disappear once the child enters high school. Year 9 is when poor parenting can begin to show through in the behaviour of the child. It is at this age that truancy, low school achievement and anti-social behaviour begins to manifest. Wellington Police are implementing a truancy initiative through the Wellington Youth Offending Team.

- BSA hopes that the safeguards offered by the discrimination/denigration standards in the codes of broadcasting practice effectively discourage those wishing to broadcast discriminatory or denigratory material. Other standards in the codes, such as fairness, balance, and accuracy, also provide safeguards in relation to lower-level discriminatory attitudes and behaviour.

Question 7

There are ongoing discussions about biculturalism and multiculturalism in New Zealand. How does your organisation respond to these? How does the issue of biculturalism and multiculturalism impact on your work? You might want to think about your organisation's structures, policies, practices and processes.

(a) local government

The different district councils provided the following points in relation to biculturalism and multiculturalism in New Zealand.

- Our Council has a division (Māori Development) that deals exclusively with Māori around rates and land issues, and increasing Māori participation in Council processes. Part of the division's responsibility is to support other Council staff in dealing with Māori, especially around tikanga and whakapapa. As would be expected with a 46% Māori population, the impact of biculturalism is felt across all departments within the Council (Far North District Council).

- The Auckland Regional Council recognises the difference between biculturalism and multiculturalism and resources the development of policies and programmes for these separately, whilst acknowledging the overlaps. Our recognition of mana whenua and their role in kaitiakitanga for the region guides our bicultural functions. Multiculturalism focuses less on a constitutional obligation, and more on recognition that this is a characteristic of our region that is likely to become more pronounced. For local government, it is important that these communities contribute to and inform our decision-making processes, and as such, work on increasing our capacity to engage with these communities, as well as ensuring their understanding of our strategic priorities, underpins these relationships (Auckland Regional Council).

- Our organisation needs to ensure that we are consulting with a wide range of people in the community. We have a consultation policy that advises staff how to take into account cultural differences. We also have a consultation database that records who we are consulting with, their ages and ethnicity so we can look back and see if we are consulting with a wide enough range of people in the community (Matamata-Piako District Council).

- It is very difficult to have conversations in a monocultural environment with extremely conservative councillors who are only willing to do the bare minimum and are not open to any other value systems.

- The Nelson City Council acknowledges the diversity of our community, and this is reflected in its planned community outcomes. In a structural sense, however, there is more in place to reflect biculturalism. This is structurally influenced by the requirements of the Local Government Act 2004. Nelson City Council has a 0.25 staff position of kai tautoko for iwi liaison/support, and has an official Council kaumatua. We have a Memorandum of Understanding with iwi and an Action Plan. There is a wide range of practical initiatives that are ongoing, including regular kotahitanga hui, and meetings with Tiakina te Taiao - the group that represents four of the six Nelson iwi - with regard to resource management issues (Nelson City Council).

- As mentioned already [in the submission], communication is essential for community cohesion. Sometimes communication enables people in communities to understand each other's points of view even though they may not share the same values. When people don't interact they can become more focused on themselves and less concerned with their community. This does not promote community cohesion (Taupo District Council).

- Manukau is home to diverse ethnic communities (165 different ethnic identities according to Census 2006), the largest Māori population in Aotearoa (16% of the country's total Māori population) and in particular to many Pacific peoples (26% of the country's total Pacific population). Manukau City's work is based on a foundation of biculturalism. The commitment to the Treaty of Waitangi has translated into its core business and affects key areas, to name a few: Council's consultation, procurement, community development, funding, protocols, and marae policy. The commitment includes encouraging and developing the capacity of Māori to contribute to decision-making, participation in service delivery and actions to address historical and current factors that contribute to socio-economic disparities between Māori and non-Māori in Manukau. Formal structures have been established to increase democratic engagement and consultation. Council's commitment to honouring its Tiriti O Waitangi obligations includes formal relationship agreements with the mana whenua groups of the city. Council also has demonstrated commitment by: establishing the Mana Whenua forum, adopting the Treaty of Waitangi Charter in 2005, setting up the Tiriti O Waitangi Relationships Unit to provide specific expertise and direction to Council and adopting the Marae Policy in 1998 and the Māori Development Framework in 2005. In 2006 Council increased the staffing capacity of the Treaty of Waitangi Unit, which is now situated in the CEO Advisory Unit of Council. The Unit addresses, amongst other strategic and operational issues, the specific Treaty of Waitangi provisions in the Local Government Act 2002 that seek to encourage participation of Māori in Council decision-making. Council supports some significant Māori and ethnic celebrations including Matariki, Te Reo Māori week, the ASB Cultural Secondary School Competitions, and Race Relations Day. The celebration of Waitangi Day has developed into a family-whanau multicultural festival and all ethnic groups are encouraged to take part. Organisationally, in order to equip staff with the necessary understanding about the commitment of Council to the Treaty of Waitangi, Council has made available a comprehensive Treaty and Tikanga Māori training course for all staff. Manukau is proud of the comprehensive library network across the city, which has both the latest in written resources about Māori matters, and a website which is linked into the Māori land records and a range of other networks and available to the public. Manukau continues to provide a free library service to all residents and ratepayers. The Pacific Island Advisory Committee (PIAC), an elected body that serves as Manukau's Pacific voice and as a dedicated, formal channel through which the city's Pacific community can raise issues that impact on their lives. Te Whanau Awhina and Fala Pasefika staff networks (Māori and Pacific respectively) play a significant role in human resource development. In addition, the New Settlers policy and action plan seek positive settlement outcomes for new migrants and refugees, through orientation, advice and opportunities for establishing community connections. The Waioho programme helps to connect new settlers with Māori people, local traditions and practices. Council continues to balance its commitments to biculturalism as much as recognising the multicultural make-up of its communities. Conversations around biculturalism and multiculturalism raise questions about 'side-stepping' biculturalism in the wake of responding to the

multicultural make-up of the city. Increasingly there are stronger demands from the different ethnic groups to have a real voice in policy and service delivery. These are welcome trends, although at the same time carrying the risks of competition and duplication of services (Manukau City Council).

(b) non government organisations and individuals

Individuals and settler support or faith-based or non government groups provided the following points in relation to biculturalism and multiculturalism in New Zealand.

* Historically, biculturalism was mentioned frequently in public but, in practice, it was very much a Euro-cultural driven society. Within the last twenty years or so, Māori have become more vocal and aggressive in demanding their rights within the Treaty of Waitangi with some success. Now multiculturalism is gaining strength due to an influx of many migrants and refugees from Asian, African, Pacific Islands, and Middle Eastern countries. This new New Zealand society has to be recognised and [people] given their rightful dues, otherwise in future there may be problems like in the UK, Europe, USA and Australia. The migrant and refugee communities are generally much less demanding than their children born and brought up in the new country their parents adopted. Hence our organisation is largely multi-ethnic and multi-religious.

* In the cultural sector, many institutions are just starting to grapple with the challenges of a multicultural, as opposed to bicultural, New Zealand, and New Zealand's fast-changing demographics.

* Churches organised their [frameworks] on honouring the bicultural journey as a first and fundamental step towards developing a multicultural society.

* We believe in a multicultural society. The Council of Jewish Women makes a point of hosting and encouraging multi-ethnic functions.

* We do the best we can for each individual. Staff members are trained to respect the uniqueness of each individual. One objective in our Constitution is to promote cross-cultural understanding where the unique role of tangata whenua is recognised. We offer speakers and workshops in cross-cultural communication. Four staff member attend weekly classes in te reo and receive cultural training with local runanga.

* Having come from a mainstream organisation some thirty years ago back to working for my own whanau, hapu and iwi, the transition was very easy for me. My background in social work, health and education allowed me to work with all ethnic and cultural groups at the coalface, management and governance levels. Our community of Hawera does have a small diverse range of ethnic groups. Everyone integrates very well in our schools, workplaces and at social gatherings. We all respect each other as people and as a closely knit community

* I like it when people talk about "diversity" rather than biculturalism or multiculturalism. For a long time ethnic communities got left out in New Zealand because biculturalism only included Māori and Pākehā. There is still a tendency to look at Māori, Pacifica, Pākehā – other ethnicities get left out of the statistics. I have to be careful to work with people - not telling them what to do but providing options. As an organisation the Migrant Resource Centre has to do the same, to have a client-focused, self-help oriented approach. The Centre has a very multicultural staff, so policies and processes have to be suitable to all and also fit in with the requirements of a Kiwi

workplace. We also have a very multicultural clientele - so behaviour and dress have to be appropriate and the atmosphere inclusive. Information material is offered in a variety of languages where possible.

It's not only about the things that can be seen. There also needs to be an underlying philosophy of valuing and being interested in all people, and being willing to listen.

- Biculturalism is so important. If you can't get the relationship right between just two partners, how on earth could you cope if there were more in the mix? I also believe that people have collapsed the concept of bicultural and multicultural in with bi-ethnic and multi-ethnic. Just because you may be in a place that is multi-ethnic, that doesn't mean it is multi-cultural. Pakeha-tanga dominates everything here. That isn't a bad thing, except that it is so insidious that people hardly notice it. In fact it's taken for granted, e.g. English as a language. No one seems to mind that in spite of the fact that this is not England and is hardly anything like England, that its language is the dominant language here. Nor do they think it odd that despite that the majority of us not being English, we are expected to speak this foreign language from a country halfway around the globe - and still most of us have no strong desire to go and settle or live there or be English. This point speaks volumes as to the insidious nature of Pakeha-tanga and the 'culture' it has entrenched here from afar, that no one seems to even bat an eyelid over it.

- Provide equal employment opportunities and create options to get to know the culture of co-workers, for example by sharing stories.

- The organisation that I belong to respectfully rejects the current national policy of biculturalism and regards it as an ambiguous and inherently unfair proposition. We regard equality as a fundamental characteristic of a just society – regardless of an individual's ancestry or length of residence in New Zealand. As long as there is a political will to stratify the notion of 'two peoples', we will never achieve 'unity in diversity' in New Zealand. This 'two peoples' accommodation necessarily divides the Nation and further disenfranchises those more recent settlers who are not accepted into either of the 'two peoples' categories. To illustrate - we would argue that a Vietnamese immigrant who has settled here and worked hard building the wealth of the country over thirty years of her residence has no less rights than a newborn child who happens to be born of tangata whenua parents. Some might say that the more one contributes to our society, the more that person has a right to the privileges of that society. We say that all peoples should be regarded as equal – regardless of their race, ethnicity, age, gender, sexual orientation etc. Our organisation is blind to all physical concepts. We see the spiritual equality of all living entities.

- Settlement Support Rotorua has produced 'Living in Rotorua - a guide for newcomers'. It includes a section on Māori culture, and has information on local Māori history, common Māori phrases, where to learn Māori language, local places to visit with Māori significance. Settlement Support Rotorua is currently working with local Māori organisations, with the aim of holding Māori welcomes for migrants in the future. Settlement Support Rotorua encourages newcomers to participate in Matariki celebrations.

- A fundamental teaching of the Bahá'i Faith is the oneness of mankind. We are admonished to become united and harmonised in order to illuminate this gloomy world, to help abolish the foundations of hostility and animosity among people. We believe that 'all are servants of God and belong to one family; that God has created

all and, therefore, His bestowals are universal; and that His providence, training, sustenance and loving-kindness surround all mankind.'

- Over 50% of my office volunteers are from multicultural backgrounds. We match tasks to volunteers' ability. We openly welcome these volunteers: we offer references etc, encourage them to interact with us socially, and involve them in speaking about their backgrounds and customs so we can all learn together.

- We try to inform newcomers about New Zealand's bicultural history and emphasise the 'immigrant' background of many in New Zealand – our 'immigrant' historical roots. As an organisation we have policies and processes in place which acknowledge New Zealand's bicultural background and which disallow any form of discrimination on the basis of ethnicity.

- Our observation is that the ongoing New Zealand discussions on these matters are at the very early stages of understanding the historical realities of the issues. Other societies, e.g. USA and UK, have experienced more of the impact of foreign cultures, outside religions and degrees of conflict arising from the attempts to mingle different groups. There is much to be learned from these and other examples. New Zealand society from, say, 1840 to 1990, developed along comparatively egalitarian lines with relatively little presence of class distinctions. Most of the old conflicts from Europe were left behind as the settlers learned to co-operate to build a new nation. The internecine Māori tribal warfare was quelled and the lawlessness of the frontier was suppressed by the new civil institutions. Therefore it is both a surprise and an unsought burden when groups come here representing cultures actively involved in struggles, discriminations, prejudices and even warfare with each other and even with the New Zealand traditional way of life. Their cultural baggage is the antithesis of what New Zealand is about and any attempts by these groups to assert their causes in our culture are fraught with potential conflicts. In the short term such exchanges are confusing, and in the long term divisive and costly to the host society - for example, the recent upset over the Ahmed Zaoui case. Some people come here who adhere to racist, materialist, classist, elitist and various other hard-edged outlooks which go against the Kiwi spirit of nationhood. Some of them have no better intention than to further themselves by taking selfish advantage of the benign host community. This is seen in scandals over passport abuse, marriages of convenience, exploitation of New Zealand unemployment benefits, sweatshop working conditions, indentured labour, networking with international criminal syndicates and similar abusive practices. All too often the New Zealand authorities are blind to this type of racketeering and furthermore the New Zealand legal system is not set up to control such types of abuse. Because the public debates are largely uninformed (listen to the radio talkback or read the papers for examples of this limited dialogue) as to the key issues for the New Zealand host society and the fundamental compatibility or incompatibility of these various groups in the New Zealand context, there is much to be sorted out. For example how does a 'diversity' advocate reconcile the apparent hostile incompatibility of the Chinese Year of the Pig and Islam's hatred of pigs, the English affection for Piglet in the 'Winnie the Pooh' story and Islam's related offended sensibilities, or our love of dogs and Islam's hatred of them? The way our organisation is structured will be in accord with 21st century New Zealand Kiwi society. We have no better model. To consider constructing it for example along the lines of 18th century Māori neolithic tribal society or 14th Century English Chaucerian society or 7th century Arabic society would be ridiculous. Whether other groups like it or not, our group will support the following: complementary equality of women with

men; the respect and honour of children; the progressive development of the whole human being; environmental responsibility; avoidance of cruelty to animals; and other related humane ideals. We accept that the western Christian secular civilisation is the best model for human culture yet to arise from history; that long term responsibility for our environment makes the most sense; that cultures can be both healthy and toxic to their members; that we can only improve ourselves through an education which is based on the classical curriculum; that our society is worth fighting for; that there are forces of negativity in this world which actively seek to destroy the foundations of peace; that we humans all exist contemporaneously yet with different levels of ability, understanding, aptitude, health, kindness and willingness to change; and that personal responsibility is an integral part of participation in New Zealand civil society.

- We have an inclusive policy, including all cultures in our volunteer base, and especially tangata whenua. Incorporating Māori culture into our programmes and connecting practices and cultures with the Muslim and Māori peoples are always part of the discussion and the fit made where possible.

- At every level of our organisation, all health policies that are undertaken by our Runanga become applicable to every person who dwells within the boundary of the iwi o Te Whanau-a-Apanui. Our Hauora programme allows this to happen. Many of our Pākehā people attend our Kaharoa programme.

- You should ask the immigrants what they want and not try to impose what we think they want on to them. Find them jobs that are equivalent to what they had in their own countries, treat them like other New Zealanders and take them to your home. Listen, observe and then respond. They are not groups. They are individuals and families that are valuably different to ours. Don't try to make them proxy Kiwis.

- Most countries nowadays have multiculturalism. To be able to understand [others] you have to be able to understand your own background. If you are ruled by other people, that is no good, unless you can judge it for yourself and you agree with it.

- Show tolerance, acceptance and respect for others. Provide opportunities to learn. Work on the special situation of the tangata whenua. Try to be non-judgemental.

- We do grapple with how best to respond. Most of the people we work with are people over the age of 70 years. For the most part, because of geography (it's cold here), the population has continued to have a strong predominance of Pākehā people. We are pleased to note, however, that recently we are attracting a more diverse clientele. We are also providing opportunities for volunteers from different cultural groups. We uphold the principles of the Treaty of Waitangi. In the last five years we have provided many more opportunities for staff to gain an understanding of cultural difference through education. Age Concern Otago assists ethnic people to be seen, heard, included and accepted. Although we are an organisation that is mostly used by Europeans, other cultures and ethnicities are welcome to utilise our services. We, as workers, need to learn more about other cultures so we can work alongside our clients in an appropriate manner. There has been an increase in multicultural volunteers, who are accepted for who they are. Lack of understanding of English can be a barrier to them working for some services.

(c) central government agencies

Government agencies provided the following points in relation to biculturalism and multiculturalism in New Zealand.

- New Zealand Police has a very clear position on Māori encapsulated in its organisational values. Commitment to the value is demonstrated in a variety of forms from policy through to practice. Police have made it clear that continuous improvement is a core competency for all management. Adhering to the principles of the Treaty of Waitangi (Participation, Partnership & Protection) is reflected in the way we work and carry out our duties. We need to be respectful and understanding of the diverse nature of cultures, backgrounds and religious beliefs of those currently living in our community. Wellington Police recognises the biculturalism and multiculturalism issues it faces and has responded by working closely with the District Recruiting Office to recruit more Māori, Pacific and other ethnicities. This assists Wellington Police to respond effectively to its community. Presently Māori still feature highly in family violence offending and youth offending. Community Officers and the Iwi Liaison Officer are seen as a strategic deployment of staff to work closely with the community and listen to their concerns about how Police can work effectively with them. Ignoring biculturalism and multiculturalism can lead to isolation and withdrawal from the community at large. If no effort is made to bridge the gap, there is the real risk of a ghetto environment (like Cabramatta) which only deepens over time, with little or no links between the ethnic community and the mainstream. This can have an adverse impact on policing, where police are unaware of the true extent of crime and victimisation levels, and the ethnic community do not receive the level of policing they actually need. In a wider context, it can lead to one element of society being disadvantaged, and not catered for, through not having a strong voice. It also means the real needs of that community cannot be addressed. As such, mental, language and cultural barriers will continue to exist that will disenfranchise the particular group that does not interact (New Zealand Police).

- The New Zealand Fire Service is a multiculturally responsive entity. We identify community needs and respond to them accordingly. This multicultural position is platformed from a bicultural base. Our organisation's structure, policies and practices are responsive to community diversity. The different cultures in our country produce different demands for our service. The language barrier is an issue for us, as we seek to gain access to community groups to deliver the appropriate messages. Internally, I have not come across any real disharmony. However, I can appreciate that different religious beliefs, differing periods of the year where people celebrate religious holidays etc, can cause challenges for organisational policy (New Zealand Fire Service).

- These are issues of importance to our organisation, and we discuss them in relation to our planning and decision-making activities. We formed our Community Advisory Panel both to improve our community networks and raise interest in broadcasting standards issues across the multicultural communities of New Zealand. Our policy manual contains recognition of the importance of both biculturalism and multiculturalism to our work (Broadcasting Standards Authority).