

TANGATA WHENUA OR MANUHIRI? AOTEAROA/NZ'S CONTRIBUTION TO A GLOBALISED WORLD

WHERE HAVE WE COME FROM?

Let us begin with historian Michael King's comments on our history from his recent *Penguin History of New Zealand*. He claims that "New Zealand history sometimes seems extraordinarily compressed and close at hand."¹ He goes on to relate how, when he was a student he knew Tom Seddon who had enjoyed the company of his father's friend Sir George Grey, Governor of NZ at the time of the Northern Wars. He therefore had the feeling that he was but one generation removed from some of the most momentous events of NZ history. And so, on the world stage we are a young nation. The Maori people, the *tangata whenua*², has been here for perhaps 1000 years, the Pakeha³ or *manuhiri*⁴, in significant numbers since the late 1700's. The first missionaries, who were British and sent by the Church Missionary Society, arrived in 1814. Rev Samuel Marsden preached the first sermon at Oihi, the Bay of Islands, on Christmas Day that same year, translated by Ruatara, from the Gospel of Luke, "behold I bring you tidings of great joy" – *Te Harinui*.⁵

This relationship between Maori and Pakeha, and all that it means to live together is referred to as biculturalism. There are many things Aotearoa/NZ can offer to a globalised world which flow from a proper understanding of our bi-cultural identity. What exactly is meant by a bi-cultural identity? Primarily that New Zealanders, both Maori and Pakeha are people of the Treaty, the Treaty of Waitangi⁶ – translated by the missionaries, signed by Governor Hobson on behalf of the Crown and various Maori chiefs in good faith in 1840. The Treaty is still there after 160 years and, as Michael King says, "its significance and relevance are ensured by both the Maori insistence that the document mediates a *living* relationship between Maori and the Crown, and by the majority Pakeha view that this constitutes an appropriate stance for the country to take."⁷ The Treaty cannot be ignored or made to disappear, enshrined as it is in the law very clearly since the 1975 Act and in at least 32 subsequent pieces of legislation. It behoves us as New Zealanders and more especially for Christian New Zealanders, to understand, honour and respect the Treaty. The Anglican Bishops, in their meeting in February this year, issued a statement on the place of the Treaty in our national life. They said, "To break those long standing promises is to erode the moral foundation of the nation and undermine the ethical basis of Pakeha settlement in New Zealand, along with all other sorts of agreements, covenants and contracts."⁸

¹ M King, *The Penguin History of New Zealand*, (Auckland: Penguin, 2003), 9.

² Literally "the people of the land."

³ The term commonly used for "white European."

⁴ Visitors.

⁵ The Good News.

⁶ The Treaty of Waitangi was presented on 6 February 1840 by Governor Hobson, the Queen's representative and signed by a large number of Maori chiefs in the following months. Subsequent interpretation of the Treaty has been problematic but in essence, it accorded the Crown sovereignty over New Zealand while assuring the Maori of full and exclusive possession of their lands, forests and fisheries so long as they desired to retain them and the full rights of British subjects.

⁷ Ibid, 513-4.

⁸ "Bishops Call for Treaty Debate not Race Debate". 18,19 Feb, 2004.

So while living in a bi-cultural context where the dominant realities of New Zealand life are still those of a mainstream Pakeha culture, New Zealanders acknowledge the Maori as the *tangata whenua* in a special relationship with the Crown through the Treaty. As Treaty issues are constantly in the news and under the spotlight, it forces the Pakeha, as the majority culture, to think through this relationship. Hopefully, it gives Pakeha a special awareness and sensitivity towards minority cultures and unfair deals or injustice. The late Justice Paul Temm, QC, told a NZ Law Society seminar commented on “the extraordinary patience of Maori New Zealanders and the tremendous sense of fairness of Pakeha New Zealanders... It is reasonable to say that when New Zealanders know what the facts are, they always try to do what is fair...”⁹ In May 2004 there was a large *hiko*¹⁰ which marched the length of the North Island to arrive at Parliament Buildings in Wellington in protest at the seabed and foreshore legislation. They were protesting because they believed that the Government’s approach to this, by blocking *iwi/hapu*¹¹ the opportunity to test customary rights through the Maori Land Court was unjust. It is precisely these kinds of issues which highlight the bi-cultural nature of our context, and make us aware as Pakeha, that we are living alongside a minority culture who see things very differently from some of us. It makes us aware that we are living alongside a minority culture which has, and still is, suffering injustices. It probably makes us feel uncomfortable. It makes us aware of “the other” – that Maori are “other” from Pakeha, that in a sense we are all “other”, that we are all *tangata whenua* and *manuhiri*, and that to live together we have to be, not “other” but live with one another. Or as Miroslav Volf has put it, lets practise a theology, not of exclusion, but of embrace.

So, in terms of what we can offer a globalised world, hopefully it makes us a little more realistic and humble when we enter other cultures. We know the tensions and ambivalences that come from living together. We know that things are not always as they seem. Perhaps we can more easily put ourselves in the shoes of our Maori *tangata whenua* as we *hiko* with them, as we listen to their perspectives and as we work towards a bi-cultural partnership. We know that issues of justice and reconciliation are vital to good race relations and we want to be good representatives of our God of justice and our Prince of Peace.

These are some of the more problematic issues in this bi-cultural relationship. However, this living together has affected Pakeha in other ways which makes us different from our European and North American counterparts. We have borrowed words and phrases which have become common parlance such as *whanau*, *mana*, *taonga*, *koha*¹², a relaxed attitude towards hospitality, consensual ways of doing business and decision-making, less formality in rites of passage, especially funerals. Some sociologists would say that NZ Pakeha have developed these more relaxed attitudes and approaches after living alongside Maori for so long. And in a globalised world which is becoming faster, more reliant on technology, more influenced by North American values – maybe these are a few attitudes and values that may soon be even counter-cultural.

⁹ + Peter Cullinane, “Let us be fair and informed”, 1.

¹⁰ March or walk.

¹¹ Tribe and sub-tribe.

¹² Family, status, treasures, gift or donation

WHERE ARE WE NOW?

Our bi-cultural identity is where we have come from and our first and foremost relationship. But for those of us who live in Aotearoa/NZ today we know that it is more complex than that - what about our multi-cultural identity? Numerically, Pakeha and Maori are still the two dominant ethnic groups, but the percentage of these groups varies throughout the country. Consider the following statistics from the 2001 census:

	Auckland Urban Area	NZ as a whole
European ethnic group	66.9%	80.1%
Pacific peoples ethnic group	14.9%	6.5%
Asian ethnic group	14.6%	6.6%
Maori ethnic group	11.5%	14.7%

Of course we have always had a multicultural identity as Maori culture has been predominantly tribal and Pakeha culture was made up of many strands – English, Irish, Scottish, Jewish, Chinese, Yugoslav. However, the relatively recent large influx of Asian immigrants has really highlighted our multicultural identity. We can see from the above statistics that Asian ethnic groups are particularly predominant in the Auckland area. Statistics NZ estimated that there were 346,000 Asians living in NZ in 2003 and that this will rise to 604,000 or 13% of the entire population by 2021.¹³ So what does this mean for us now? Not only are we a nation with bi-cultural responsibilities and relationships but we are also a nation with multi-cultural relationships. This brings with it all sorts of challenges as we learn how to live together. NZCMS has recently acknowledged this situation by appointing an Indian mission partner to work with Asian minority groups in an Auckland suburban area which has 140 different ethnic groups. International Student Ministry has flourished as Christian students attempt to reach migrant Asian students for Christ. We have seen a huge increase in the number of ethnic churches in Aotearoa and increasing numbers of international students at our theological institutions, training for mission and pastoral ministry. So just as our bi-cultural relationships shape and mould us in particular ways, hopefully, our multi-cultural context and relationships enhance our effectiveness for cross-cultural mission in this globalized world. As we engage and interact with people from many Asian nations, especially, and begin to learn more about the other great faiths of the world, our worldview is sharpened and enlarged, our understanding not only of other cultures but also of our own culture, is deepened and earthed in these daily relationships so that our presentation of Christ and our understanding of church or Christian community is made more akin to the Biblical ideal of the wonderfully diverse Kingdom of God.

Aotearoa/NZ is also a geographically isolated nation, small and relatively insignificant, and this has led to certain ideals which are deep in our psyche. Let us now explore some of these.

Lets look at peace-keeping initiatives first. Aotearoa/NZ has a long history of being involved in wars – we proudly sent soldiers to the Boer War in South Africa, large numbers of soldiers fought in the two World Wars and we sent a contingent to fight in

¹³ M King, *The Penguin History*, 504.

Vietnam. We know from ANZAC¹⁴ day celebrations, which is becoming a day of remembrance with almost religious fervour in an increasingly secular nation, that New Zealanders honour these brave men who fought for freedom. In WW1 of the nearly 100,000 who were sent overseas, nearly 17,000 were killed and 40,000 wounded. In WW11 Aotearoa/NZ experienced the highest casualty rate per head of population of any country in the Commonwealth. We also have a long history of conscientious objection. Conscientious objectors were treated shockingly during the first world war – they were imprisoned, subjected to various physical and dietary punishments (torture?) and some, such as James K Baxter's¹⁵ father, were shipped to the Western Front where they were exposed to fire and to a series of barbaric field punishments. However, in more recent years, especially since our falling away from our bilateral defence connection with USA, in the 1980s and 1990s we have been heavily committed to UN-sponsored peace-keeping operations. We have earned a high reputation for being good at this. For those born in the 1960s and since then, peace issues, including our nuclear-free stance, is part of being a New Zealander. This was highlighted and confirmed by our refusal to support USA in the Iraq War, even at the potential cost of the loss of a free-trade agreement.¹⁶ Admittedly, our geographical isolation means that, in some ways, we can have the luxury to adopt this stance as we are not threatened by any aggressors and we are far from the world of terrorism.

In our globalised world, peace initiatives are vital. After all, Jesus was the Prince of Peace and perhaps this is an area where New Zealanders, as representatives of a non-threatening nation, and because we are relatively insignificant politically and economically, can offer some constructive ideas. In a world torn apart by war – there have been more wars in the 20th century than any other – maybe we can offer insights and attitudes that can show an alternative way. I say “maybe” because we cannot take the moral high ground, but perhaps we can offer a different perspective to a world crying out for healing, wholeness and *shalom*.

Our geographical isolation has also meant that we have wanted to keep our islands free from foreign pests and plagues, so we are very aware of our environment. Our history in this is not as proud as we might think – it was not until the mid 20th century that we began to think, as a nation, about sustainable forestry, farming and energy development. Now, however, we are all well aware of ecological limits and environmental issues. God is the Creator God and He gave us stewardship over the creation. Everywhere we see creation being abused and used for selfish purposes. Again, perhaps we can have a role here in highlighting the vital importance of care and respect for the integrity of creation. We know that God's purposes for all of creation is *shalom*, and care for the environment is an important part of this. I think of Kiwis working to develop appropriate technology in places such as Nigeria or Sudan, or in Lebanon toiling alongside Lebanese to preserve the last remaining wetlands in that country. These small activities all play an important part in what it means to be human, as we strive for *shalom* in our globalized world.

¹⁴ Australian and New Zealand Army Corps. This is a national Day of Remembrance, 25 April, celebrated all over the country with dawn services and is a public holiday.

¹⁵ James K Baxter is the country's most famous poet.

¹⁶ Many New Zealanders did not support a free trade agreement with USA in any case.

'Small is beautiful.' On the world stage, Aotearoa/NZ is a small nation; economically, demographically and politically insignificant. But, in this globalized world of big Macs, of McDonaldisation, maybe that gives us a certain sympathy for the little ones, for the poor, for the powerless. So that when we hear statements such as the following that came out of the World Commission on the Social Dimensions of Globalization, we understand. This Commission was held in February 2004 and was co-chaired by Presidents Tarja Halonen from Finland and William Mpaka of Tanzania. The report stated, "There are deep seated and persistent imbalances in the current workings of the global economy, which are ethically unacceptable and politically unsustainable. Seen through the eyes of the vast majority of men and women, globalization has not met their simple and legitimate aspirations for decent jobs and a better future for their children." One participant from the Philippines said, "There is no point to a globalization that reduces the price of a child's shoes, but costs the father his job." A Tanzanian remarked, "The outside world can do without us, but we can't do without it."¹⁷ Perhaps we in Aotearoa/NZ, who have experienced structural adjustment programmes and their effects, who have experienced bullying and acts of aggression from larger and more powerful Western nations can sympathise with some of the downsides of globalization. For example, we experienced an act of terrorism by France against the *Rainbow Warrior* in 1985¹⁸ when this vessel was blown up in downtown Auckland. We have also experienced inappropriate and undue pressure, from the USA to change our nuclear-free policy. Perhaps this helps New Zealanders, to a certain extent, to identify with the little ones, to understand the powerless, to be a voice for the voice-less. God is on the side of the poor – that is one thing we have learnt from the liberation theologians – the Bible is quite clear that God is concerned about the orphans and the widows, the poor and the marginalized, the refugees and the migrants so I hope that in some small way, we, as Kiwis, can partner with God in His vision for the little ones.

The role and place of women is another area where Aotearoa/NZ may have something to offer. Aotearoa/NZ was the first country in the world to adopt universal suffrage in 1893. Currently we have women in three very influential positions of leadership in our country - the Prime Minister, the Governor General and the Chief Justice.

¹⁷ Report of World Commission on the Social Dimension on Globalization, 24.2.04, <http://www.ilo.org/public/english/wcsdg/index.htm>

¹⁸ The *Rainbow Warrior* was a Greenpeace vessel which was protesting against French nuclear testing at Mururoa Atoll in the South Pacific. It was blown up while in port at Princes Wharf, downtown Auckland. A Portugese photographer on board was killed in the explosion. Charged with murder and arson, on 4 November Alain Mafart and Dominique Prieur, just two of a much larger team of saboteurs, pleaded guilty in the High Court at Auckland to lesser charges of manslaughter and wilful damage and were each sentenced to ten years' jail. Their guilty plea ensured that the facts of the police investigation would never be made public. In June 1986, in a political deal presided over by the United Nations Secretary-General, Javier Perez de Cuellar, France agreed to pay compensation of NZ\$13 million (US\$6.5 million) to New Zealand and 'apologise', in return for which Mafart and Prieur would be detained at the French military base on Hao atoll for three years. To cap it all, the two spies were both free by May 1988, after less than two years had elapsed, Mafart having been smuggled out <http://archive.greenpeace.org/comms/rw/pkbomb.html>

However, we all know that among the poor of this world, women are the poorest and the most oppressed, -by any indicators, in terms of health, education, economics, abuse and violence - whether by individuals or by social structures. We know that there is gross injustice when it comes to the situation of most women in the world. We know that human rights for women are violated almost everywhere. In every country of the world men earn more pay for less work. The estimate is that women do 62% of the world's work hours yet own 1% of the world's property. Women form 75% of all sick people, 70% of all the poor, 66% of all illiterates and 80% of all refugees. If we take these statistics seriously, we have to be advocates for women as they are the most discriminated against and experience the most injustice in our globalized world. We know that God loves girls as much as boys. Jesus always took women seriously – he never mocked them, laughed at them or treated them in any lesser way just because they were women. In all his encounters with women, he takes them seriously and treats them with respect. So we who come from a country where the role of women is generally appreciated are well placed to carry out appreciation of, and advocacy for, women in our globalized world.

EMERGING YOUTH CULTURES AND THE IMPACT OF POSTMODERNITY¹⁹

The role and place of young people is also crucial when we consider mission today. In Africa half the population is under the age of twenty and 90% of the world's under 15 year olds live in the Majority World.²⁰

Today's young people have a desire to see Christianity worked out in practice, engaging with the cutting edge of reality. It is not enough to present them with a series of doctrines and beliefs, unless these are seen as relevant to their everyday lives. As stated by Bulus Galadima,

We must move from *religious function* to *religious performance*. Religious function deals with aspects of devotion, worship, the cure of souls, and the search for salvation. Religious performance deals with the application of religion to problems generated but not solved in other systems, such as the economic, political, and social systems. Such application provides validation of the Christian message.²¹

The global values of pluralism, tolerance and inclusivism pose a serious challenge to the Christian message. Pluralism in all things, including religion, is a common feature of today's environment. The mass migration of people, coupled with the easy accessibility of information through the internet, means that the different religions have become "uneasy bedfellows."²² In Aoteaora/NZ today it is not unusual for a high school student, especially in Auckland, to have classmates whose families belong to

¹⁹ Ros Johnson, *Cutting out the Middleman: Mission and the Local Church in a Globalised Postmodern World*, ch. 15 in *One World or Many?*, 244.

²⁰ "Children and Youth" in *Exploring World Mission, Context and Challenges* by Bryant Myers, (Ca: World Vision International, 2003), 67.

²¹ Bulus Galadima, *Religion and the Future of Christianity in the Global Village*, in *One World or Many? – The impact of globalisation on mission*, (Pasadena, California: William Carey Library, 2003), 197.

²² Bulus Galadima, *Religion and the future of Christianity*, 195.

each of the major world religions, and others who are agnostics or atheists. Young people come into contact with religions and ideas about which their parents know little or nothing.

As well as living in a pluralist world, today's young people live in a postmodern world and Aotearoa/NZ is no exception. There are certain key features of a postmodern society that are influencing attitudes to mission. These include:

- ❖ *Cynicism* – especially about authority, hierarchy, and “experts.”
- ❖ Strong emphasis on *personal relationships* and contacts, rather than organisational structures, to provide the networks for getting things done. Young people respond to situations with which they can empathise directly.
- ❖ Emphasis on *reality*, rather than truth. An individual's motivation for mission may often be more practical than spiritual, seeking to bring about practical assistance rather than merely salvation of souls.²³
- ❖ Desire for *hands-on involvement* and for *adventure* (short-term mission)
- ❖ *Insecurity* about the future. This generation is far more reluctant to commit to anything long-term (including mission), for fear that things may not work out.
- ❖ *Consumerism* and *customisation*. Young people want to choose for themselves where and how they get involved in mission.
- ❖ *Materialism*. The seduction of material wealth can blunt Christian commitment.

In short, postmodern Christians are likely to be interested in mission only when it is relationship-based, seems relevant, gives them a chance to get directly involved, and where their involvement can be on their own terms rather than dictated by an organisation. There tends to be much less emphasis on structure and planning, and more emphasis on flexibility and following the leadings of the Spirit. “The future of mission will be very different from its past. It will be diverse as to methods and models, multidirectional, increasingly disintermediated, often lacking any obvious strategic direction, and above all relational.”²⁴

According to Sam George, there are two emerging cultures amongst the youth: culture from above (*TechnoCulture*), and culture from below (*TerrorCulture*). The inclination of youth toward technology and their ability to acquire techno skills and knowledge are universal. As stated by George, “Today we are fascinated by technology's gadgetry, reliant on its constant companionship, addicted to its steady delivery of entertainment, seduced by its promises, and awed by its power and speed. Technology has squeezed out the human spirit and intensified our search for meaning.”²⁵

The other is a culture of terrorism. Young people comprise the army of terrorist networks globally, and there is a growing propensity toward violence. *TechnoCulture* is more dominant in advanced countries, and *TerrorCulture* in poorer parts of the

²³ Refer to *Reality* magazine, Oct/Nov. 2003, for an interesting discussion around this topic.

²⁴ Ros Johnson, *Cutting out the middleman*, 249.

²⁵ Sam George, *Emerging Youth Cultures in the era of Globalization: TechnoCulture and TerrorCulture*, ch. 2 in *One World or Many*, 37.

world, but elements of both cultures can be found everywhere. Both are very attractive to the young as they offer a purpose and a cause worth pursuing.

At the core of the *TechnoCulture* lies the reprogramming of perceptions, social values, and meaning. One's status and sense of belonging to the world are tightly interwoven with the gadgets that one carries, and speed is everything. This has led to lower attention span, depression, anger, and frustration amongst young people

TechnoCulture has its own unique set of beliefs.

- ❖ **Paradox** – Two seemingly contradictory views are embraced at the same time. Fuzzy logic comes naturally, and mystery is celebrated more than explanation.
- ❖ **Personalization** – leads to extreme individualism. Ministry therefore needs to be highly personal, interactive, and relevant.
- ❖ **Narcissism & Utopianism** – Youth believe they carry the mantle of a perfect world, and those outside do not have any value. The dream of utopia derives from our dissatisfaction with the present, and our hope to create a blissful future. However, this is only possible through the perfection of God.
- ❖ **Search for meaning** – “Today we are overfed with information and malnourished for meaning.”²⁶ Without meaning, work is not worth doing, and technology has no value.

TERRORCULTURE – WORTH LIVING FOR OR WORTH DYING FOR

The other youth culture is *TerrorCulture*, a rising culture of violent aggression. This is the culture seen amongst marginalized and disadvantaged youths. Terror has become the shortcut to fame for anyone with a cause and a grievance. The target of terrorist acts is never the innocent victims, but the international television audience whose lives will be gripped in fear. *TerrorCulture* aims at destabilizing the economy, the society, and the geopolitical clout of nations, not simply killing a few people.

The war on terrorism is a clash of worldviews, in which a progressive and scientific worldview is coming against the traditional and tribal worldview. Young people are seeking a more definite cultural identity and sense of belonging. *TerrorCulture* adds value, purpose and significance to an otherwise completely marginalized life.

So how does the knowledge of these two youth cultures affect our approach to ministry and mission? If we continue to emulate old models of church and mission work, we are going to miss the emerging generation. We need to focus on relationships and individual's gifts and talents, and to celebrate creativity, spontaneity and diversity. Young people tend to be very idealistic, and have a relentless desire to discover and know God in a way that only Jesus can fulfil, not a religious system or the church. Young people challenge us to shake ourselves out of our laziness and middle class mediocrity and to incarnate God's hope for humanity. Ministry to the young will call for radical discipleship, restoring worth and dignity to every

²⁶ Sam George, *Emerging Youth Cultures*, 46.

individual. The church needs to reflect a Christ worth dying for and also worth living for.

AOTEAROA/NZ

The youth of Aotearoa/NZ have their own characteristics that set them apart from the youth of other nations. I want to set some of these out for us to consider.

- ❖ ***Mobility and a sense of adventure.*** Hidden in the Aotearoa/NZ culture is a pioneering spirit and a sense of adventure. Kiwis are keen to get out and explore the world, and they are not afraid of challenges or the unknown. Taking risks comes naturally.
- ❖ ***Lack of Persecution*** – One possible disadvantage of having been raised in Aotearoa/NZ is the lack of persecution faced by Christians. This makes for “soft” Christians, people who aren’t used to having to suffer for their faith and beliefs.
- ❖ ***Spirituality of place*** – One interesting aspect of being a Kiwi is the importance of our natural surroundings, and the effect that our outdoors focus and the accessibility of creation, has on our spirituality. Spirituality can be strongly influenced and shaped by our surroundings and sense of “place”. It is important for us to realise the influence of the environment on our spirituality, and learn how to harness and adapt this wherever we go. We need to learn that although our environment is important, God is with us wherever we are, and can meet us in the concrete jungle of today’s megacities, as well as on the mountains and beaches.
- ❖ ***Worldview*** – Because Aotearoa/NZ has become such a melting pot of cultures and ethnicities, the worldview of New Zealanders has both Western and Majority world elements. We are more open to other worldviews than many Western nations, and because of our closeness with the Maori and Pacific Island cultures, our worldview is influenced by many non-Western ideas and understandings, and we tend to be more relational.
- ❖ ***Innovation*** – Aotearoa/NZ has been recognised as a nation of innovators. We have been in the forefront of many discoveries and developments over the years, ranging from the women’s vote, women in leadership, eftpas, medical research, fishing rights, anti-nuclear stance, scientific research, etc. We are therefore a forward-looking nation.
- ❖ ***Personality/Ethos*** - There are certain personality traits associated with Kiwis abroad. We are recognised as easy-going, casual, flexible, adaptable, hard-working, down to earth, willing to get our hands dirty, open to change, prepared to take risks, and willing to experience new things. Because of these things, people are actually very open to working with Kiwis in an overseas environment.
- ❖ ***Increasing Education*** - There has been a shift in society towards education as a norm rather than a privilege. Today the majority of young people enter tertiary education, which means that people are learning how to think, and are having their presuppositions and belief systems challenged. Christian young people need to be better equipped to respond positively in situations where their faith is being seriously questioned. It is important that they are able to provide a strong and logical argument for what they believe.

There is still far too much paternalism seen in mission. It is about time our post-modern Kiwi attitudes of “give it a go” and “anything goes” found their way overseas. If this were the case, there would be far more freedom given to local believers to find their own methods, styles and ways of doing things. The idea of a “right” and “wrong” form of Christianity needs to be surrendered, as indeed is beginning to happen here in Aotearoa/NZ. The church here, especially among the young, is far less denominational and divergent than it used to be. Many young people will no longer identify themselves as being from a particular denomination, but rather see themselves as part of the global body of believers.

CONCLUSION

We have discussed what contributions Aotearoa/NZ can offer to a globalized world. In order to do this we have considered our history and our current context. Our bicultural and multicultural context presents us with certain challenges. Geographical isolation, world events and the stories we tell ourselves have shaped our national character and identity. The emergence of youth culture is an every changing trend and challenge. As you have read this article and journeyed with us as we considered what we can offer to God’s world, perhaps this has sparked thoughts and dreams of what your unique contribution may be from your context. Allow us to conclude with a slightly hagiographical quotation from New Zealand historian, Michael King, but a sentiment with which many New Zealanders, *tangata whenua* and *manuhiri*, will resonate nonetheless,

And most New Zealanders, whatever their cultural backgrounds, are good-hearted, practical, commonsensical and tolerant. Those qualities are part of the national cultural capital that has in the past saved the country from the worst excesses of chauvinism and racism seen in other parts of the world.²⁷

May we continue to offer this cultural capital, in humility and graciousness, to our world.

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²⁷ M King, *The Penguin History*, 518.