Superdiversity
Stocktake

Implications for Business, Government & New Zealand

By Mai Chen
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Superdiversity Stocktake
Implications for Business,
Government and New Zealand

By Mai Chen
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What is Superdiversity?
Superdiversity refers to the substantial increase in the diversity of ethnic, minority and immigrant groups in a city or country, especially arising from shifts in global mobility. It also results in the “multiplication” and complication of variables such as different rights, isolation of minority groups, different experiences in the market and business, and divergent experiences with government. There is nothing that is not affected by superdiversity, as this Stocktake evidences. Professor Spoonley has observed that ethnic diversity raises a host of issues in the political, socioeconomic, health and employment spheres in particular.

Superdiverse cities have been defined as cities where more than 25 per cent of the resident population is comprised of migrants. Other academics have alternatively defined superdiverse cities as those where more than 100 nationalities are represented.

New Zealand’s Unique Superdiversity

Over the past two decades, New Zealand has become one of a small number of culturally and linguistically superdiverse countries. There are 213 ethnicities in New Zealand as at the last Census in 2013, and New Zealand is now home to 160 languages. The largest five ethnic groups are New Zealand European, Māori, Chinese, Samoan and Indian, and the biggest increases since 2006 come from groups within the broader Asian category, led by the Chinese, Indian and Filipino ethnic groups.

New Zealand is the fifth most ethnically diverse country in the OECD. One in every four residents in New Zealand was born overseas, and New Zealand has one of the highest immigration rates in the world. Auckland is now one of the most diverse cities in the world.

Table: Percentage of foreign-born compared to total population, selected OECD economies

<table>
<thead>
<tr>
<th>Country</th>
<th>2001 (%)</th>
<th>2006 (%)</th>
<th>2011 (%)</th>
<th>2013* (%)</th>
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<td>Australia</td>
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<tr>
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* Figures from European Union countries accurate as at 1 January 2014.

The large indigenous component of New Zealand’s superdiversity makes it unique compared to other ethnically diverse countries: at the last Census, Māori comprised 15 per cent of the total New Zealand population. In contrast, the total Aborigine population in Australia is estimated to be 3 per cent. Native Americans in the United States make up 1.7 per cent of the total population, and often live in reservations. In Canada, Aboriginal people
make up 4.3 per cent of the population. Eight out of 10 Aboriginal people live in Ontario and the western provinces, and 56 per cent live in urban areas. The city with the largest Aboriginal population is Winnipeg (78,420), followed by Edmonton (61,765), Vancouver (52,375) and Toronto (36,995). In addition, Aboriginal people form the majority of the population in Nunavut and the Northwest Territories at 83.6 per cent and 51.9 per cent respectively.

Unlike other settler societies such as Canada and Australia, colonial settlement in New Zealand was dominated by British and Irish settlers up until the 1950s. New Zealand began to experience superdiversity in the mid-1990s, as the sources of immigration expanded from Pacific Islanders to include a significant proportion of immigrants from Asia. Many of the challenges reported by Asian migrants upon arrival in New Zealand have previously been experienced by Pacific peoples in the first wave of migration to New Zealand from the 1950s, as exemplified by events such as the Dawn Raids, and this, to some extent, has paved the path for Asian migrants.

This growth in immigration was primarily a result of the Immigration Act 1987, which replaced source-country criteria with criteria focussed on educational, business, professional and age factors. For example, the level of migration from India to New Zealand increased rapidly in the late 1990s to the extent that India became one of New Zealand’s three most significant migrant source countries. New Zealanders are also great travellers and many return home with spouses or partners not born here.

Recent Migration Figures

In the 12 months to August 2015, New Zealand gained 60,000 people from overseas who were intending to stay for longer than 12 months (classed as “permanent arrivals”), well in excess of the Treasury forecast of 30,000. Although this figure includes New Zealanders returning to New Zealand and a spike in international students intending to stay for a limited time (though more than 12 months), this is the highest number of permanent arrivals to New Zealand recorded since the colonial era. This was also the first time immigration overtook natural increase (that is, births outnumbering deaths) as the biggest factor in population growth for the annual reporting period. It is important to bear in mind, however, that New Zealand’s population growth is not solely attributable to migration; New Zealand’s net migration balance continues to be volatile, and “periods of sustained net migration gains have been interspersed with periods when more people left New Zealand than arrived.” As illustrated by the chart below, the number of people departing New Zealand has also been steadily decreasing since 2012, which has contributed to higher net migration. As observed by Statistics New Zealand, since 1970 natural increase has caused approximately four-fifths of New Zealand’s population growth, with net migration comprising only one-fifth. Natural increase is projected to account for three-fifths of Auckland’s growth by 2033, and net migration for the remaining two-fifths.
List of Recommendations concerning Demographic Case Studies

- There needs to be more government investment to meet the challenges of non-English speaking migrants, who usually settle in Auckland. New migrants do not generally settle in Wellington, and the new migrants settling in Christchurch tend to be from England and Europe. Auckland’s growing new migrant population will bring benefits and opportunities, but also challenges. New migrants create the most challenges while they are learning a new language (if they speak little or no English) and culture.

- We need to sustain the Supercity concept of “joined-up thinking” to tackle the challenges of superdiversity and maximise the benefits from it, with all of the key central and local government decision makers in the same room finding solutions, with a shared interest in helping New Zealand progress.

- There also needs to be more senior government officials based in Auckland who understand the benefits and challenges of Auckland’s superdiversity and who can ensure that ethnic minorities and migrants are being taken into account in policies and laws at a central government level.

- There is a need for further research and analysis of the experiences of ethnic and migrant youth in New Zealand. The youth perspective will be increasingly important as an increasing proportion of our population will be younger and ethnically diverse, and it is important to distinguish between the views of different ethnic groups.

- Business and government need to make better use of the 1.5 generation, that is young people between the ages of six and 18 who migrate here with their parents, as the bridge between new migrants and other New Zealanders. We also need to make more use of second and multigenerational migrant families as bridges.

- We need more surveys of what diverse groups think, so we better understand their issues and factor that into keeping social and financial capital high. We need to move beyond talking about the diverse and presuming what they think and need, and ask them instead. We also need to recognise that ethnic minorities and migrants, and especially the 1.5 generation, have expertise and insight into understanding the challenges because of their position between the two cultures – that of their country of birth and that of their country of residence now.

- The Superdiversity Centre will run a survey periodically to capture the views of the
diverse. The results evidence, and give visibility to, the difficulties that the diverse (particularly those who are visually different) experience. They are best placed to know where the shoe pinches, and their views should be sought and accorded weight.

- We need to increase the depth and the sophistication of our understanding of Asians so that we understand what part of Asia they are from, their values, their culture and their needs as customers, citizens and as employees. For example, see the recommendation about conducting an Asia Capability survey across New Zealand organisations like that recently completed in Australia below.

**Case Study: Superdiverse Auckland**

Auckland, New Zealand’s largest city generating one-third of the country’s GDP and the gateway to migration, is one of the most superdiverse cities in the world together with a uniquely large indigenous population. Auckland is where the majority of New Zealand’s new migrants arrive and settle, which makes its diversity distinct from other cities and regions. In the 2013/2014 reporting year, Auckland had the highest net migration gain in New Zealand with 17,800 people.

The 2013 Census figures revealed that persons identifying as Māori, Asian or Pacific now make up almost 50 per cent of Auckland’s population. Asians and Pacific people now comprise a larger share of the population than Māori. Of New Zealand’s Māori population, 24.3 per cent lived in the Auckland Region in 2013. Sixty-five per cent of New Zealand’s Pacific community lived in Auckland. Almost 40 per cent of Aucklanders were born overseas, the third highest rate in the OECD. The MBIE Briefing to the Incoming Minister on Vote Immigration reported that migrants comprise 44 per cent of the Auckland workforce. If the locally-born children of these foreign-born residents are included, the figure rises to 56 per cent. One-third of Aucklanders speak one or more languages other than English. Māori and Pacific populations also tend to be young, whereas the European population tends to be older, and is shrinking.

Auckland’s demographic transformation looks set to continue. It is estimated that Auckland’s population will grow by 130,000 by 2021. By 2038, the “European or other” population share in Auckland will have fallen 12 per cent to 47 per cent. Of Auckland’s projected population growth, Asians are estimated to comprise 60 per cent and Pacific people 23 per cent. The Asian birth rate recently surpassed the European birth rate for the first time, and the Asian population is projected to increase to the extent that about one in three persons in Auckland will be Asian by 2038.

The large indigenous component of Auckland’s superdiversity (10.7 per cent of Auckland’s total residents in 2013 were Māori) makes it a unique case study compared to other superdiverse cities around the world.

As a result of Auckland’s unique superdiversity, the Max Planck Institute for the Study of Ethnic and Religious Diversity, in partnership with Massey University, has recently named Auckland as the fourth city in a global superdiversity study, alongside New York, Johannesburg and Singapore.

**Convergence between Urbanisation and Superdiversity**

Urbanisation is another trend which is converging with New Zealand’s demographic and accelerated cultural evolution (discussed below at [1.38]). Auckland has a disproportionately high number of New Zealanders, migrants and growth, while the other main city centres have a lesser pace of growth or are static, and the regions are shrinking. Over 76 per cent of New Zealanders are based in the North Island. The 2013 Census figures indicated that around 43 per cent of New Zealanders lived in the Auckland, Hamilton and Tauranga areas, and these areas accounted for 64 per cent of New Zealand’s population growth between 2001 and 2013.
In contrast, rural areas and provincial towns (such as Northland, the East Cape, Manawatu, Gisborne and Wanganui) are experiencing little growth, while middle tier cities such as Dunedin and Palmerston North are growing only “modestly”.

1.15 No other city in the OECD, except Dublin, dominates nationally to the extent that Auckland does. In the next 25 years the city will grow to account for 38 per cent of the total population, possibly surpassing even Dublin’s dominance. In the same period, half of New Zealand’s regions will reduce in population. Auckland’s growth has far outstripped the growth of any other region in New Zealand, accounting for almost half of New Zealand’s overall population growth between 2004 and 2014. This trend is set to continue due to Auckland’s relatively young population and because its size and economic scale make it attractive to over 50 per cent of overseas migrants, such that the majority of growth is centred there.

1.16 As noted by Doug McKay, the inaugural CEO of Auckland Council, in the paper Review of Central Government Policy, Implementation, Strategy and Leadership Effectiveness in Auckland, “the time has never been better for government to apply senior leadership to priorities for which Auckland is pivotal to achieving national outcomes”. In order to facilitate this, McKay recommended that an additional senior role should be established to provide oversight over collaborations between Auckland and Wellington. This will help ensure that Auckland-focussed policies are developed that reflect the needs of Auckland’s superdiverse population. Lewis Holden has now been appointed Deputy State Services Commissioner with particular responsibility for Auckland as of 13 March 2015.

1.17 A 2015 study commissioned by the Salvation Army found that while Auckland is undergoing rapid growth and will be increasingly diverse, the rest of the country is declining and has lesser diversity. The study cautioned that:

... in general, Aucklanders will be younger, wealthier, better skilled and more ethnically diverse than the rest of New Zealand. Within such differences are the seeds for a growing divide in values and expectations.

Recommendations

• There needs to be more government investment to meet the challenges of non-English speaking migrants, who usually settle in Auckland. New migrants do not generally settle in Wellington, and the new migrants settling in Christchurch tend to be from England and Europe. Auckland’s growing new migrant population will bring benefits and opportunities, but also challenges. New migrants create the most challenges while they are learning a new language (if they speak little or no English) and culture.

• We need to sustain the Supercity concept of “joined-up thinking” to tackle the challenges of superdiversity and maximise the benefits from it, with all of the key central and local government decision makers in the same room finding solutions, with a shared interest in helping New Zealand progress.

• There also needs to be more senior government officials based in Auckland who understand the benefits and challenges of Auckland’s superdiversity and who can ensure that ethnic minorities and migrants are being taken into account in policies and laws at a central government level.

Case Study: Superdiversity in Wellington

1.18 The Wellington region is second only to Auckland in terms of ethnic diversity, but unlike Auckland, Wellington is not generally a gateway for new migrants and is instead home to many second, third and fourth generation migrants. The 2013 Census indicated that Wellington had the second highest proportion of Asian people at 10.5 per cent, and the second highest Pacific population (7.7 per cent of Wellington’s population). By 2038, 19 per cent of Wellingtonians will identify as Asian, and 10 per cent will identify as Pacific peoples. A total of 31.6 per cent of respondents in the Wellington region identified with the Māori, Pacific or Asian ethnic groups at the last
Census. By 2038, a total of 47 per cent of the Wellington population will identify with those groups. A quarter of Wellington’s population was born overseas. Wellington also reported net gains in the working age population from internal migration.

1.19 Of adult respondents in the 2012 Wellington Region Genuine Progress Index (WR-GPI) 2001–2013, 59 per cent considered that having an increased number of people with different lifestyles and cultures made their local area a better place to live.\[104\] This figure declined from 75 per cent in 2010, but remains above average for New Zealand cities surveyed.

1.20 As the seat of central government and the base of the public sector, the ethnic diversity of Wellington is relevant to officials’ understanding of superdiversity and thus the government’s response to superdiversity. As discussed in the Government section of the Stocktake at [5.94], government departments need to do more to grow their internal capacity to respond to the challenges of superdiversity, understand the needs of ethnic minorities and migrants, and to communicate with them to effectively discharge their responsibilities.

1.21 Given the levels of diversity in the Wellington region, the relativity slowness of government in responding to New Zealand’s superdiversity transition compared to business cannot be attributed to being based in a non-diverse city. On the contrary, it would appear that there are significant untapped diversity resources in the Wellington region which could be drawn on by government. The delayed response is more likely due to Wellington not being home to many new migrants who have the most urgent needs, and suffer the greatest discrimination.

Case Study: Superdiversity in Christchurch

1.22 Christchurch is experiencing significant immigration as it rebuilds following the 2011 earthquake.\[109\] Prior to the first major Canterbury earthquake, the main occupations of migrants arriving in Canterbury were teaching, hospitality and the food trade. As at June 2014, bricklayers, carpenters and joiners were the leading occupation group for arrivals to Canterbury, while engineering professionals were the second leading occupation group.\[110\] The number of migrants arriving in Canterbury on work visas increased from 1,900 in 2004 to 4,200 in 2014, and the Canterbury region had the second largest net gain of migrants behind Auckland over the last decade. The 2013 Census revealed that almost 12 per cent of Christchurch’s overseas-born population had arrived in the two years prior to the Census.\[111\] Since the 2011/2012 reporting period, there was a 49 per cent increase in arrivals to the Canterbury region.\[112\] In contrast, just over 9 per cent of Auckland’s overseas-born population had arrived in the two years preceding the Census.\[113\]

1.23 However, Christchurch’s new migrants are less ethnically diverse than those in Auckland, with 28 per cent coming from the United Kingdom and Ireland, compared to fewer than 12 per cent for Auckland.\[114\] New Zealand Europeans continue to dominate in the South Island, with 90 per cent of South Islanders identifying as “European” or “Other” in the 2013 Census, compared to only 61 per cent of Aucklanders.\[115\] In the Canterbury Region, 86.9 per cent of people belong to a European ethnic group compared to 74 per cent for New Zealand as a whole.\[116\] By 2038, this percentage is projected to fall to 83 per cent.\[117\] Of the Canterbury population, 8.1 per cent identifies as Māori, 6.9 per cent as Asian and 2.5 per cent as Pacific peoples. By 2038, Māori are projected to comprise 12 per cent of the Canterbury population, with Asians comprising 10 per cent and Pacific peoples, 4 per cent. Although the focus of the Stocktake is on Asians and Pacific people, migrants from other parts of the world, such as Eastern Europe, the Middle East and Africa, may also present challenges (and bring benefits) due to their very different language and culture.

1.24 That said, following the Canterbury earthquake, there has been an increase in Asian workers, particularly from the Philippines (29 per cent of total migrants arriving from Asia in 2014, compared to just 8 per cent of arrivals previously).\[118\] The
Census also showed that the Asian population in Southland more than doubled from 1.3 per cent in 2006 (1,149 people) to 3.2 per cent in 2013 (2,841 people), and Asian migrants are increasingly working on farms and in the construction sector. Filipinos are the largest group of essential skills category migrants to Christchurch.119

Long-Term Superdiversity in New Zealand: Demographic Projections to 2038

Immigration will continue to be determinative of New Zealand’s demographic makeup, particularly the Asian population. Migration is projected to account for three-fifths of the Asian population growth in the next 25 years, with natural increase accounting for two-fifths.120 While population growth is forecast to drop below 1 per cent in 15 years’ time, migration is predicted to have an average net gain of 12,000 people a year.121 In contrast, the increase in the Māori and Pacific populations will be mainly driven by those groups’ high birth rates, natural increase (births minus deaths) and ethnic intermarriage.122

On 21 May 2015, new ethnic population projections released by Statistics New Zealand indicated that an increasing proportion of New Zealanders are likely to identify with Māori, Asian and Pacific ethnicities.123 Thus, about 51 per cent of New Zealanders are likely to be Asian, Māori and Pacific peoples by 2038 (in 25 years’ time) as compared with almost 50 per cent Māori, Asian and Pacific peoples in Auckland now.

The proportion identifying as Māori is projected to grow from 16 per cent in 2013 to 17 per cent in the mid-2020s, and to nearly 20 per cent in 2038. Those identifying with an Asian ethnicity are likely to grow from 12 per cent in 2013 to 17 per cent in the mid-2020s, and to 21 per cent in 2038. And those identifying with a Pacific ethnicity will likely grow from 8 per cent in 2013 to 9 per cent in the mid-2020s, and to 11 per cent in 2038. Statistics New Zealand has predicted that “the number of people identifying with Asian ethnicities is likely to exceed the number identifying with the Māori ethnicity from the mid-2020s.”124

The number of people identifying with a European ethnicity or as a “New Zealander” is projected to increase, but at a relatively slow rate. As a result, the proportion identifying with these ethnicities is projected to drop from 75 per cent in 2013 to 70 per cent in the mid-2020s, and to 66 per cent in 2038. Another 1 per cent of the population currently identify with Middle Eastern, Latin American, or African ethnicities.

As noted by Statistics New Zealand’s Population Statistics Manager, Vina Cullum, the “considerable overlap of these ethnic populations” is because “people can and do identify with multiple ethnicities, especially people aged under 30 years”.125 This, in turn, can make it difficult to properly measure diversity.126 The different projected growth rates reflect a combination of different patterns of fertility (Asians, Māori and Pacific people all have younger populations of childbearing age, as is discussed below at [1.31]), migration patterns, age structure, and ethnic identification.

At a subnational level, by 2043 the North Island population is predicted to increase from 3.4 million in 2013 to 4.4 million (an average increase of 0.9 per cent each year).127 Approximately three-quarters of this growth will be in the Auckland region. The Auckland region is projected to account for three-fifths of New Zealand’s population growth between 2013 and 2043, representing about two-fifths of the “European or Other” population growth, and about one-quarter of the Māori population growth in this time.128 In contrast, the South Island population is projected to increase at a slower rate of 0.6 per cent per year, growing from 1.0 million in 2013 to 1.3 million in 2043.129

Convergence between Age and Superdiversity

New Zealand’s, and predominantly Auckland’s, future population will increasingly be younger, and of Asian, Māori and Pacific ethnicity.

The median age for each of the key ethnic groups in 2013 was:130

- European – 41.0 years
• Māori – 23.9 years
• Pacific people – 22.1 years
• Asian – 30.6 years.

1.33 While all groups are projected to age, by 2038 the median “European or other” age will be 43, the median Māori age will be 29, the median Pacific age will be 28, and the median Asian age will be 37. In general, the fastest growing age cohort in New Zealand is that of 65 years and over. A third of Auckland’s future growth is projected to be in the 65+ years’ age group. The 2013 Census noted that the trend of an ageing population is unlikely to reverse due to declining birth rate and increasing longevity. Nevertheless, it also noted a “demographic dividend” provided by the largely youthful Māori and Pacific populations. Twenty-four per cent of the population who were 14 and under identified with Māori, 12 per cent as Pacific peoples, and 12 per cent with the Asian ethnicity (38 per cent in total). Auckland has the youngest regional age structure in New Zealand, with just 11.5 per cent of the population aged 65 and over (though age structures vary markedly within the region, both at local board areas level and by ethnic group and country of birth).

1.34 That said, the influx of migrants will not be enough to overcome the general demographic trend towards an ageing population. As migrant fertility tends to be the same as or lower than that of the host population, migrants are not replacing themselves, and therefore are adding to structural ageing.

1.35 The overall trend towards an ageing population, combined with a demographic dividend of ethnic minorities, has various consequences for schools, the working age population and talent pool, businesses’ customer base, and succession planning, particularly in regional and rural industries such as the agricultural sector (see discussion at [2.272]). The labour market entry/exit ratio (that is population aged 15–24:55–64 years) for the Auckland region has been declining steadily since 1996, from 20.4 people at labour market entry age for every 10 in the retirement age zone, to just 15.5 in 2011 (a decrease of 24.2 per cent). In comparison, the total New Zealand labour market still has 13 people at entry age per 10 at exit age. The implications are further detailed in a paper by Professor Natalie Jackson comparing the age structures of New Zealand’s Pākehā and Māori populations.

The collateral dividend will arise as the total population ages. Young New Zealanders, disproportionately Māori, will be in ever-shorter supply and ever-greater demand, as each successively larger cohort of baby boomers retires and is replaced by a successively smaller cohort of labour market entrants. A deep, largely migration-driven “bite” in the present New Zealand age structure across the young adult age groups will compound increasing competition for labour market participants (both nationally and globally) and will arguably result in higher wages – and also higher labour and consumption costs that will need to be factored in. This situation is argued to be already pronounced in the non-urban areas where Māori have a high level of social, cultural and economic interest, and will provide Māori with many opportunities: already 42 per cent of New Zealand Territorial Authorities have fewer people at labour market entry than exit age.

1.36 In order to capitalise this demographic dividend, Jackson recommends urgent strategic investment in the education, training and social needs of young Māori. She further observes that it is more difficult from these data to make a call on the extent to which the youthful bulge at 20–29 years in the Asian-origin population will remain a disproportion, as it can be expected that many are students and may return home. More certain is that many of the 0–14 year old Pacific Island children, who today comprise approximately 11 per cent of all 0–14 year olds, will look to a future in the New Zealand workforce.

1.37 Ultimately, New Zealand’s ability to respond to its ageing population will be heavily reliant on its investment in its youthful population, as its current large “youthful cohorts (aged 15–19 years and also [those] being born) are the last that New Zealand is assured of”. This youthful population will be increasingly comprised of more Māori, Pacific peoples and Asians.
New Zealand’s Accelerated Cultural Evolution

Increasing Intermarriage

New Zealand has had historically high rates of intermarriage across both ethnic and religious divides. There is a shift towards identification with multiple ethnicities, which is unsurprising given the high incidence of intermarriage. Intermarriage rates have historically been high between Māori and non-Māori, and two-thirds of babies born in New Zealand with Māori ethnicity in 2013 were also registered with at least one other ethnicity. Statistics New Zealand reported the following last year (emphasis added):

In 2014, 74 percent of births registered belonged to only one ethnic group, 23 percent belonged to two ethnic groups, and 4 percent belonged to three or more ethnic groups. Just over half as many mothers (14 per cent) as babies (26 per cent) identified with more than one ethnic group. In the December 2014 year, 70 per cent of Māori babies and 52 per cent of Pacific babies belonged to two or more ethnic groups. In contrast, 65 per cent of European babies and 75 per cent of Asian babies belonged to only one ethnic group.

In the 2013 Census, 4,011,399 people reported 4,450,356 ethnic identities, meaning that 10 per cent of those reporting an ethnicity claimed two or more ethnic identities. Of course, the fact that ethnicity is self-defined, as well as the possibility that people may change their declared ethnicity from one census to the next, makes it difficult precisely to identify long-term trends in the distribution of ethnic populations.

Dr Polly Atatoa Carr, the Associate Director of the University of Auckland’s longitudinal study, Growing Up in New Zealand, is tracking the development of nearly 7,000 children in the context of their diverse families and environments from before their birth until they are young adults. This study is measuring how parents identify and self-prioritise their own ethnicity or ethnicities as well as those of their children, and is also considering how the child population will identify themselves, and how this identity is changing over time. The preliminary findings of the study revealed that half of the children involved in the study are identified (by their parents) as belonging to more than one ethnicity and, within specific ethnic groups, particularly Māori and Pacific groups, the diversity was even greater. For example, 83 per cent of children who identified as Māori also identified with at least one other ethnicity.

Accordingly, by 2040, New Zealand culture will have changed as a result of having a large population born overseas and high levels of immigration, together with high rates of intermarriage between all ethnicities. The Ministry of Social Development (“MSD”) defines culture as “the customs, practices, languages, values and world views that define social groups such as those based on nationality, ethnicity, religion or common interests”. The culture and values of these people are not just the culture of their home countries or Kiwi culture, but a blend of both, a cultural evolution. This means that New Zealand is experiencing, and will continue to experience, an accelerated pace of cultural evolution. This is highly relevant to business and government, which need to understand and adapt to the culture of New Zealanders as customers and citizens.

Consequences of Demographic Changes for Families

A 2013 report by the Families Commission on the status of New Zealand families and whānau found that “for society and the economy as a whole, the consequences of shifts in population structure, dynamics and location on future policy choices will be immense and wide-ranging”, including:

- The impact of baby-boomer retirements on replacement needs in key occupations, such as nursing and farming;
- A shift in the capacity of the tax base;
- Rising levels of investment in regional infrastructure needed in order to match the needs of fast-growing populations in a few areas of New Zealand;
A need for a strengthened capacity in those regions that are declining and those that are rapidly growing to manage changing resource needs, including schools, housing, utilities and health services (including aged care);

A high risk of unplanned urbanisation and unfocussed urban economies;

A higher level of integration of market, community and household economies;

A larger skill diaspora, leading to constraints on talent pools; and

Pressures on social cohesion as the diversity of the population extends beyond the metropolis of Auckland, mitigated by the high rate of intermarriage between cultures.

As a result of greater global mobility, the “New Zealand family is likely to be increasingly mobile and not necessarily New Zealand-based. Implicit in this is a potential tension in trying to meet family obligations over physical and cultural distances”. For example, Filipino migrant workers on farms often send remittances home to extended family members. The report further noted that:

... multigenerational immigration and cross-national parenting also raises the issue of New Zealand citizenship for non-residents. They may feel that they are New Zealanders but may not meet the current eligibility criteria.

There will also be greater internal mobility, as young people move to areas where there are better employment opportunities, leaving behind older family members in rural or provincial areas. This, in turn, will reduce the “available caring workforce which might supplement the family support system”.

Superdiversity and Youth: Ethnic and Migrant Youth and the 1.5 Generation

The experiences of ethnic and migrant youth are integral to New Zealand’s accelerated cultural evolution, which business and government need to understand to service customers and citizens. Their experiences and views will increase in importance as their numbers grow.

According to a 2010 international comparative study on ethno-cultural youth, there are four major acculturation profiles, that is “ways in which migrant and ethnic youth balance pressures for the maintenance of their heritage culture and the challenges posed in connection with their participation in New Zealand society”. Data was collected from young people born in New Zealand and overseas aged 12 to 19. For New Zealand-born youth, 396 participants were New Zealand European and 114 were Māori. For migrant youth, 145 were Chinese, 188 were Korean, 147 were Samoan, 102 were Indian, 111 were from the United Kingdom, and 101 were South African. The four acculturation groups are as follows:

a. Integrated – Those in this group display strong ethnic and national identities, strong ethnic peer contacts and good English language proficiency. This group endorsed integration as an acculturation strategy.

b. National – Those in this group displayed moderately strong national identity but weak ethnic identity, and had strong national, but weak ethnic peer contacts. They were highly proficient in English and used it frequently at home. This group rejected separation as an acculturation strategy.

c. Ethnic – Those in this group were oriented towards their original culture. They displayed relatively strong ethnic identity but a weak national identity, strong ethnic peer contacts but weak national peer contacts. This group had poor English language proficiency but...
good ethnic language proficiency.

d. **Diffuse** – This group had poor English language proficiency, weak ethnic identity and endorsed separation, assimilation and marginalisation.

1.47 The study found that migrant youth adapted as well, or better, in terms of life satisfaction, psychological wellbeing, school adjustment and behavioural problems than national youth. Further, while migrant youth increasingly orient themselves towards mainstream New Zealand society and tend to retain their cultural identity, their ethnic language skills diminish over time.\(^{161}\) Despite visible migrant groups experiencing more discrimination in New Zealand than New Zealand European young people, they still had good educational outcomes.\(^{162}\) Diffuse youth, in contrast, reported poorer school adjustment, more psychological symptoms, lower life satisfaction and more behavioural problems than other young people.

1.48 The study found that Muslim youth are more likely to experience discrimination than those from other faiths, and are most likely to engage with other Muslims from the same ethnic background. Despite this, 85 per cent of Muslim youth were “integrated”, in that they had strong Muslim identity and a strong identity as New Zealanders.\(^{163}\) Muslim youth also had more positive outcomes in terms of life satisfaction, school adjustment, behavioural problems and psychological wellbeing than both Māori and New Zealand European youth. Strong association with Muslim identity acted to ameliorate the negative impact of discrimination on life satisfaction.\(^{164}\) However, successful adaptation was contingent on New Zealanders’ acceptance of diversity and “social permission” for the expression of Muslim identity and practices”.\(^{165}\) Similarly, the reinforcement and valuing of Pacific cultural identity (for example, through Polynesian clubs and cultural activities in schools) is positively associated with stronger educational participation and outcomes.\(^{166}\)

**The 1.5 Generation: Those Who Come to New Zealand Aged between Six and 18**

1.49 As is the case with ethnic communities generally, ethnic and migrant youth are not a homogenous group, and will have different needs and expectations. For example, young people between the ages of six and 18 who migrate to another country with their parents – known as the “1.5 generation” – represent a “departure from the conventional process of migration”, who deserve particular attention.\(^{167}\)

1.50 For many children of migrants, “the realisation that their non-white status produces social distance between themselves and the majority population in New Zealand” results in a “sense of ‘in-betweenness’ that operates and manifests on a number of levels”.\(^{168}\) One study on Asian migrant youth found that, despite expressing satisfaction with life in New Zealand, few participants indicated a desire to pursue careers in New Zealand.\(^{169}\) In many respects, despite attending school and becoming immersed in the culture of the host society, the 1.5 generation were similar to first generation children. This was attributed to problematic concepts of settlement, belonging and “home” facing both new migrants to New Zealand and the host society.

1.51 In another study of 1.5 generation East Asian adolescents in Auckland, all participants reported that they had experienced discrimination and racism, which undermined any feelings of belonging in New Zealand.\(^{170}\) For example, the participants in the study struggled with the need to make sense of their identity as migrants, and all reported having to actively come to terms with their “Asianness” or being cast as “other” by New Zealanders due to their visibly different appearances.\(^{171}\) Despite this, 75 per cent of participants indicated that they preferred being described as a Taiwanese or Korean New Zealander (and so on) as opposed to the generic “Asian” label.\(^{172}\) Many reported difficulties truly settling in New Zealand due to competing demands of “allegiance and attachment” between New Zealand and their home country.\(^{173}\)

1.52 However, this sense of “in-betweenness” does not always manifest itself negatively. Research on Chinese youth from the 1.5 generation found that participants valued their dual heritage as Chinese and New Zealanders, and saw this as an “asset and an opportunity to bridge the gap between the two”.\(^{174}\) Children of migrants are frequently relied on to be “culture
and language brokers – that is, to mediate between parents and the host society, often in the role of interpreter or translator”. This equips this group with valuable life-skills that their peers may not possess or need until later in life. That said, this role reversal, whereby parents are forced to “cede a degree of power to their children … far beyond simple acknowledgement that their children’s acculturation is further advanced than their own” can be a source of significant conflict within families. This is because there is often a substantial decline in:

... the social status of many East Asian migrants to New Zealand: their considerable social capital – respected qualifications, valued experience in high-status professions, academic and professional fluency – encounter an unfavourable “exchange rate” in New Zealand, where they struggle with the language, their qualifications are often unrecognised by professional bodies … and they are shunned by employers for lacking “New Zealand experience.”

Further:

... as a result of curtailing their use of their origin language, and of not yet fully mastering English, some 1.5 generation adolescents may find themselves lacking sufficient skills in any language to articulate, and therefore make sense of, the myriad physical, emotional, psychological and social changes that accompany puberty and young adulthood.

The relevance of these studies is that they show that members of the 1.5 generation are different from new migrants. The 1.5 generation is the lowest hanging fruit in terms of recruitment (as is discussed further at [2.261]), and they are the best bridge to ensuring social cohesion and servicing the migrant market, as second generation migrants often either do not speak English or have only low English proficiency.

However, as noted by Spoonley and Bartley, the:

... special features of the 1.5 generation experience must be explored empirically if theorists are to draw conclusions about the future of transnational migration as an enduring feature of the social landscape. Furthermore, while most of the scholarly work addressing the 1.5 generation has so far come from the United States, New Zealand manifestations of the experiences of 1.5 generation migrants occur in a very different cultural, economic, political and historical context, which makes the New Zealand experience unique.

Businesses and policy makers need to understand this unique experience to address the challenges relevant to the 1.5 generation as customers and citizens.

Transnational Migrants – Those Who Live Cross-Border Lives

Transnational migrants are migrants who live their lives across borders and maintain their familial, economic, social, organisational, religious and political ties to home, “even where their countries of origin and settlement are geographically distant”. As discussed above at [1.50], migrants from the 1.5 generation often have a “transnational outlook and aspirations”, either due to feelings of “in-betweenness” or because transnationalism is seen as “a normal and pragmatic response to the desire to fulfil both economic and lifestyle aspirations of experiencing the best the world can offer”.

For example, a 2011 study of 1.5 generation Taiwanese migrants who immigrated to Canada or New Zealand as children in the 1980s and 1990s, and later returned to Taiwan, found they returned to Taiwan because of employment opportunities, family and marriage, and personal aspirations. Many interviewees reported that they experienced culture shock upon returning to Taiwan, and that they had plans to return to the country to which they had emigrated, or to emigrate elsewhere. As a result, the author of the study concluded that these young migrants represented a “floating population”.

Similar motivations were mentioned in a study examining the experience of 1.5 generation South Korean New Zealanders who immigrated to New Zealand as children or adolescents and then returned to Korea as young adults. Short-term reasons for returning to South Korea included moving home to begin a career, gaining new experiences and finding a future spouse. Difficulty in finding employment in the New Zealand labour market was a common theme among interviewees who returned to Korea for economic reasons.
participants considered that it was harder for Asian persons to find a job in New Zealand, and nine participants used the metaphor of a “wall” to “describe various barriers between Korean immigrants and the rest of ‘Kiwi’ society.” Long-term reasons for returning to New Zealand included the sense of isolation that comes from being a minority in New Zealand and the idealisation of Korea as “home”. For further discussion of discrimination against the diverse in the labour market, see [2.123].

As travel becomes faster and cheaper, transnational migration will become increasingly common and easier than ever before. At the time of writing, the Government had just approved a new alliance between Air New Zealand and Air China, which includes the launching of a new daily direct route between Auckland and Beijing, and the introduction of lower fares for air travel between New Zealand and China. The Internet has also changed the nature of migration: it has facilitated the increased rate of migration, as well as enabling migrants to report their experiences to their family back home.

Given both the increasing ease with which people may move through “transnational social spaces,” and the heightened emphasis on ethnic pluralism in many countries of immigration, contemporary migrants no longer need to submit to normative regimes of assimilation. Cultural hegemonies are able to be contested, ethnic identities are more fluid, and notions of belonging, settlement and “home” are made more contingent. They are further complicated by the diversity of options available to middle-class, professional transnationals, as well as to their children. Facilitating these, for example, are the prospects of dual or multiple citizenship, and in New Zealand, very few official restrictions governing migrants’ civic, economic and political integration.

The international trends towards greater “globalisation, hyper-connectivity and digital innovation are [also] changing the nature of consumption, competition, how markets work and what consumers expect”. Businesses need to realise that New Zealand’s growing pool of ethnic minorities, who tend to be more youthful than the New Zealand European population, will expect to be serviced online. The intersection between demographic and digital disruption will affect the way customers expect businesses to engage with them.

Domestic businesses need to be alive to the composition, needs and expectations of overseas and international consumer markets, which will also be ethnically and culturally diverse. The use of the Internet for e-commerce potentially enlarges markets and contributes to a more globalised world. However, businesses may need to adapt their product message or image depending on what is most appropriate for a specific community, region or country, and “language, timekeeping in business dealings, religion, product packaging, labelling, colour choices and size are only some of the many aspects to consider”. This is discussed in detail at [2.7] and [2.259] of the business section of the Stocktake.

The issue in respect of transnational migrants is that, having invested in them, how do we ensure that they stay so New Zealand gets the benefit of its investment and not simply depart home to their source countries? As pointed out by Professor Manying Ip, the very qualities which make transnational migrants desirable from an immigration policy standpoint also make them desirable to other countries seeking to attract skilled migrants, as well as to the countries from which they have emigrated. Accordingly, it is unsurprising that transnational migrants are able to pursue opportunities across borders, even simultaneously.

Several academics have argued, however, that the adoption of an “astronaut lifestyle” by transnational migrants is driven by economic necessity, pointing to the difficulties faced by migrants in establishing business ventures or gaining employment in New Zealand commensurate with their qualifications and experience. Attracting and retaining skilled workers is discussed in the section on immigration law and policy at [3.3]. The challenges faced by ethnic entrepreneurs and businesses are discussed below at [2.111].

Recommendations

• There is a need for further research and analysis of the experiences of ethnic and
migrant youth in New Zealand. The youth perspective will be increasingly important as an increasing proportion of our population will be younger and ethnically diverse, and it is important to distinguish between the views of different ethnic groups.

- Business and government need to make better use of the 1.5 generation, that is young people between the ages of six and 18 who migrate here with their parents, as the bridge between new migrants and other New Zealanders. We also need to make more use of second and multigenerational migrant families as bridges.

**Linguistic Superdiversity**

1.66 New Zealand’s growing ethnic diversity has resulted in a corresponding increase in linguistic diversity. As at 2013, New Zealand residents reported speaking 160 different languages.\(^{200}\)

1.67 English is still the most common language in which people hold everyday conversations, with 3,819,972 speakers (96.1 per cent of the total population).\(^{201}\) After English, the next most common languages spoken are Te Reo Māori (148,395 speakers or 3.7 per cent of the New Zealand population), Samoan (86,403 speakers or 2.2 per cent) and Hindi (66,309 speakers or 1.7 per cent). Between 2001 and 2013, the number of people who could speak Hindi in New Zealand nearly tripled (from 22,749 people in 2001 to 66,309 in 2013). 81.7 per cent of all Tongan speakers, 74.7 per cent of Hindi and 74.2 per cent of Northern Chinese language speakers lived in Auckland in 2013.\(^{202}\)

1.68 The number of people who could speak Northern Chinese (including Mandarin) almost doubled between 2001 and 2013 (from 26,514 people in 2001 to 52,263 in 2013).

1.69 In 2013, however, more than 87,000 people did not speak English at a basic level.\(^{203}\) Of those who did not include English as one of their spoken languages, 65.3 per cent lived in the Auckland region, and most identified with at least one Asian ethnicity (63.8 per cent or 55,320 people). The most common languages spoken by non-English speakers were:\(^{204}\)

- Sinitic not further defined (including Chinese) (13.7 per cent of all non-English speakers or 11,961 people)
- Yue (including Cantonese) (12.1 per cent or 10,551 people)
- Northern Chinese (including Mandarin) (11.7 per cent or 10,218 people)
- Samoan (11.2 per cent or 9,825 people)
- Te Reo Māori (10.2 per cent or 8,916 people).

1.70 Around 62 per cent of Asians, however, speak a second language (compared with 19 per cent of all New Zealand residents), and four times as many Asians speak a third language compared to the total population.\(^{205}\)

1.71 According to the 2013 Census, Samoan was the most commonly spoken Pacific language among the Pacific population, with 60 per cent of New Zealand’s Samoan population reporting that they could speak Samoan. This was followed by Tuvaluan (66 per cent of the Tuvaluan population in New Zealand), Tongan (53 per cent), Fijian (43 per cent), Tokelauan (34 per cent), Niuean (19 per cent) and Cook Islands Māori (13 per cent).

1.72 The increased linguistic diversity in New Zealand has implications for multiple areas, including the ability of those who do not speak English (or have low English speaking proficiency) to vote (see [5.21]) and gain employment (see [2.123]) and their access to education, justice (for example, in criminal matters, see [3.130]) and other state services. The need for a national languages policy is discussed at [3.103].

**Religious Superdiversity**

1.73 With superdiversity comes increasing religious diversity. Although the 2013 Census figures reveal that New Zealand is becoming increasingly secular as the number
of people reporting no religion increases, New Zealand is simultaneously becoming more religiously diverse as traditionally minority religions continue to grow.\textsuperscript{206}

1.74 For example, the number of people affiliating with the Sikh religion has doubled since 2006, and the number of people affiliating with Hinduism has grown by almost 40 per cent since 2006.\textsuperscript{207} The number of people affiliated with Islam has increased by almost 30 per cent since 2006 and, of those who reported being affiliated with Islam, over a quarter were born in New Zealand.\textsuperscript{208}

1.75 Auckland is the only city in New Zealand that is becoming more religious, with a 1.2 per cent increase in religious residents in the 2013 Census compared to 2006. Around 60 per cent of Aucklanders are affiliated to at least one religion. In contrast, 47.7 per cent of those in Wellington and 45.5 per cent of those in Christchurch reported no religious affiliation. The increased religious affiliation in Auckland has been attributed to the increased number of Pacific and other migrants to the region, particularly refugees who enter New Zealand under the humanitarian categories.\textsuperscript{209} Religion can hold particular appeal for migrants because it helps them cope “with the isolation of migration” and is one way of reinforcing cultural and ethnic values.\textsuperscript{210}

1.76 The increasing religious diversity of New Zealand society may pose challenges to social cohesion. Incidents such as a man’s installation of a 30-tonne statue of the Hindu god Shiva in his backyard, which angered the man’s Catholic neighbours, will become all the more frequent as New Zealand’s superdiversity grows.\textsuperscript{211}

1.77 Increased religious diversity also has legal and policy implications for the education sector (see [3.79]), the labour market (both in the public and private sectors, see [4.7]), the health sector (see [3.120]) and the justice system (see [3.130] and [4.135]). For discussion of the legal protection for religious freedom under the New Zealand Bill of Rights Act 1990 (“NZBORA”), see [4.59].

**Asian New Zealanders**

1.78 For Census purposes, the term “Asian” refers to people whose ethnicities originate in the Asian continent, which stretches from Afghanistan in the west to Japan in the east and from China in the north to Indonesia in the south. It excludes people whose ethnicity originates from the Middle East and Asian Russia.\textsuperscript{212}

1.79 A significant number of Asians in New Zealand are born overseas.\textsuperscript{213} In 2006, for example, 80 per cent of Asians were born overseas, while 20 per cent were born in New Zealand. This ratio was largely similar across the Asian subgroups.\textsuperscript{214} In 2013, approximately 78 per cent of people identifying as Asian were born overseas, while 22 per cent were born in New Zealand.\textsuperscript{215} As in 2006, this ratio was similar across the Asian subgroups.\textsuperscript{216} The percentage of overseas-born people living in New Zealand who were born in Asia rose to 31.6 per cent in 2013 (up from 28.6 per cent).\textsuperscript{217}

1.80 The demographic characteristics of Asian subgroups in Auckland show the Chinese and Indian populations are by far the biggest, and were as follows in 2013:\textsuperscript{218}
### Table: Demographic characteristics of Asian subgroups in Auckland

<table>
<thead>
<tr>
<th>Ethnic group</th>
<th>Population number</th>
<th>Median age</th>
<th>Percentage aged under 15</th>
<th>Percentage aged 15–64</th>
<th>Percentage aged over 65</th>
<th>Sex ratio (males/100 females)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chinese</td>
<td>117,795</td>
<td>32</td>
<td>17.8</td>
<td>73.5</td>
<td>8.7</td>
<td>89</td>
</tr>
<tr>
<td>Indian</td>
<td>105,942</td>
<td>31</td>
<td>20.5</td>
<td>74.1</td>
<td>5.4</td>
<td>106</td>
</tr>
<tr>
<td>Korean</td>
<td>21,981</td>
<td>31</td>
<td>16.9</td>
<td>79.3</td>
<td>3.8</td>
<td>90</td>
</tr>
<tr>
<td>Filipino</td>
<td>20,502</td>
<td>30</td>
<td>23.9</td>
<td>73.7</td>
<td>2.4</td>
<td>81</td>
</tr>
<tr>
<td>Japanese</td>
<td>6,720</td>
<td>30</td>
<td>27.9</td>
<td>69.5</td>
<td>2.7</td>
<td>61</td>
</tr>
<tr>
<td>Sri Lankan</td>
<td>6,393</td>
<td>32</td>
<td>19.7</td>
<td>74.1</td>
<td>6.2</td>
<td>104</td>
</tr>
<tr>
<td>Vietnamese</td>
<td>4,359</td>
<td>28</td>
<td>21.4</td>
<td>74.5</td>
<td>4.1</td>
<td>87</td>
</tr>
<tr>
<td>Cambodian</td>
<td>4,188</td>
<td>30</td>
<td>23.4</td>
<td>69.9</td>
<td>6.7</td>
<td>92</td>
</tr>
<tr>
<td>Thai</td>
<td>4,155</td>
<td>31</td>
<td>20.0</td>
<td>78.4</td>
<td>1.6</td>
<td>55</td>
</tr>
<tr>
<td>Malay</td>
<td>2,508</td>
<td>29</td>
<td>17.1</td>
<td>80.1</td>
<td>2.8</td>
<td>89</td>
</tr>
<tr>
<td>Indonesian</td>
<td>2,484</td>
<td>31</td>
<td>22.2</td>
<td>73.9</td>
<td>3.9</td>
<td>86</td>
</tr>
<tr>
<td>Afghan</td>
<td>2,421</td>
<td>22</td>
<td>35.6</td>
<td>61.7</td>
<td>2.7</td>
<td>102</td>
</tr>
<tr>
<td>Pakistani</td>
<td>2,253</td>
<td>26</td>
<td>35.2</td>
<td>63.2</td>
<td>1.6</td>
<td>112</td>
</tr>
<tr>
<td>Total Asian</td>
<td>307,230</td>
<td>31</td>
<td>19.8</td>
<td>74.0</td>
<td>6.2</td>
<td>93</td>
</tr>
<tr>
<td>All ethnic groups</td>
<td>1,415,550</td>
<td>35</td>
<td>20.0</td>
<td>68.3</td>
<td>10.8</td>
<td>94</td>
</tr>
</tbody>
</table>

### 1.81
It is important to bear in mind that, just as those identifying with an Asian ethnicity are not homogenous, there is also diversity within the different Asian subgroups. For example, the diversity of New Zealand’s Indian population is evidenced by its linguistic diversity. Even though the numbers speaking commonly spoken languages such as Hindi, Gujarati and Punjabi have increased significantly, so too has the number of speakers of languages originating from northern, central and southern India, including Bengali, Marathi, Tamil, Telugu and Malayalam. Further, groups such as Fijian Indians may identify with both the Asian and Pacific communities.

### 1.82
The degree of knowledge of Asia needs to grow so we have the sophistication to understand who makes up the superdiverse population, and that population’s needs as customers and citizens.

### New Zealand’s Ethnoburbs and Ethnic Precincts

A 2015 Asia New Zealand Foundation Report entitled *Asian Auckland* has reported the tendency of Asian migrants to congregate together in distinctive “ethnoburbs”. For example, the top five areas in Auckland for people of Chinese ethnicity are Pinehill (23.4 per cent of the area’s population), New Lynn (20.8 per cent), Mission Heights (18.5 per cent), Epsom Central (18.2 per cent) and Pigeon Mountain North (17.9 per cent). For people of Indian ethnicity, the top five areas are Hillsborough West (18.3 per cent of the area’s population), Papatoetoe Central (17 per cent), Lynfield North (16.7 per cent), Puhinui North (14.8 per cent) and Lynfield South (14.1 per cent). For people of South Korean ethnicity the areas are Northcross (12.2 per cent of the area’s population), Forrest Hill (12.2 per cent), North Harbour West (11.9 per cent), Pinehill (11.7 per cent) and Newmarket (11 per cent). For people of Filipino ethnicity, it is Glenfield Central (10.6 per cent of the area’s population), Glenfield North (10 per cent), Kaiapitaki (7.4 per cent), Mt Wellington North (7.1 per cent) and Donegal Park (7 per cent). The maps below show the ethnic clustering of the Asian, Pacific and Māori communities across Auckland as at the last census.
The rise in ethnoburbs is a continuation of a trend picked up in a longitudinal study examining the neighbourhood clustering of Auckland’s main ethnic groups between 1991 and 2006. The study found that the clustering of Pacific Islanders and Asians increased significantly over this period, a time of significant inward migration to New Zealand. For example, Pacific peoples were strongly grouped in South Auckland suburbs typically characterised by low-cost housing, such as Manukau, reflecting income stratification within housing markets (or discrimination in the housing market). In contrast, while Asian migrants were also highly concentrated in certain areas (though not to the same degree as Pacific Island migrants), the clustering instead was in areas with higher than average land prices, despite the fact ethnic Asians tend to earn lower than average incomes. The authors of the study concluded that:

... given many Asian residents of Auckland are recent migrants, this possibly indicated a desire by new migrants to live in areas over-represented with other Asians, and a willingness to pay a premium to do so.

This suggests that the clustering of Asians could be motivated by different reasons than the clustering of other ethnic groups, such as Pacific people.
Figures: Regional distribution of Māori, Asian, Pacific and New Zealand European populations in Auckland Region as at 2013 Census.

New Zealand European

Māori
One explanation for clustering is that there are services specific to the needs of that ethnicity in one place, such as restaurants and food outlets, elite schools, ethnic community centres and places of religious worship. In a small-scale study where people on Dominion Road were asked what they appreciated most about shopping there, the majority of participants cited convenience as the most important factor. In particular, nearly half of the Chinese-born participants liked that Dominion Road was close to home, and a further 10 per cent appreciated its close proximity to their work.

However, a 2015 Auckland Council study on the function of the Balmoral shops, a precinct with a large number of Asian restaurants, found that convenience was a key factor in a range of shoppers choosing to shop in the precinct (including non-Asian shoppers).

During the day, particularly before noon, the precinct acts as a local service centre, meeting the needs of a broad range of customers from the surrounding community. During this time, 80 per cent of the total spend originates from households located within seven kilometres of the precinct. Daytime spending patterns are evenly spread over a range of retail categories, with only a third of the overall spend going on food hospitality. These patterns suggest that the Balmoral shops function as a local centre during the day, broadly consistent with the role and function of other Auckland centres of a similar size and structure. During the evening, however, the centre emerges as a destination food hospitality precinct. The night-time trade is highly concentrated (74 per cent) in this sector, with people travelling from across Auckland to dine in the precinct’s Asian restaurants, many of which are Chinese. The average distance travelled to access the centre increases into the evening, with 80 per cent of the 8pm–midnight spend originating from households located within 15 kilometres of the precinct.

Ethnoburbs enable new migrants with limited English to settle, access established networks and find work, as “ethnic businesses” often employ workers from their own ethnic group. Spoonley and others have suggested that the rapid growth of Asian ethnoburbs since the 1990s is, in part, the result of “the neo-liberal inclinations of post-1986 immigration policy”, where the emphasis was (and still is) on attracting the “economic” migrant who will meet the labour market, finance and globalised interests of capital, and where “the development of service and small business functions as evidence of entrepreneurial selves and market sovereignty”.

Ethnic clustering may also arise if groups prefer to live close to people similar to themselves, or separate from people who are different. The issue is whether discrimination contributes to the clustering: is it because migrants feel safer with their own, or is it just that they feel more comfortable in areas where they have specific ethnic food outlets, elite schools and ethnic businesses which cater to them, and people who speak their native language? It is possible that the primary motivation for clustering is that people want to live with people who have the same cultural norms and assumptions as themselves, though further research is needed in this area.

Unlike previously, when there were only small numbers of migrants coming to New Zealand, there is no need now for ethnic communities to embrace mainstream infrastructure, as they have developed their own ethnic media channels (as is discussed at [2.251]), food outlets, schools and businesses. Ethnic communities are therefore becoming increasingly self-reliant and there is less need for migrants to adapt to New Zealand’s language and culture upon arrival.

The practical implication of clustering is that Auckland electorates in particular may be dominated by Asian or Pacific people, such that the electorate MP needs to reflect their policy priorities to win their vote. For example, in Auckland the following electorates have a significant proportion of Asians and Pacific compared to their proportion of the general population (12 per cent and 7.4 per cent respectively as at the 2013 Census).
Table: Auckland electorates with significant proportion of Asians and Pacific Peoples

<table>
<thead>
<tr>
<th>Electorate</th>
<th>Asian representation in electorate (%)</th>
<th>Pacific representation in electorate (%)</th>
<th>MP</th>
<th>Cabinet MP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Auckland Central</td>
<td>30.5</td>
<td>-</td>
<td>Hon Nikki Kaye</td>
<td>✓</td>
</tr>
<tr>
<td>Botany</td>
<td>39.7</td>
<td>12.2</td>
<td>Jami-Lee Ross</td>
<td></td>
</tr>
<tr>
<td>East Coast Bays</td>
<td>23.9</td>
<td>-</td>
<td>Hon Murray McCully</td>
<td>✓</td>
</tr>
<tr>
<td>Epsom</td>
<td>30.2</td>
<td>-</td>
<td>David Seymour</td>
<td>✓</td>
</tr>
<tr>
<td>Kelston</td>
<td>22.1</td>
<td>23.9</td>
<td>Carmel Sepuloni</td>
<td></td>
</tr>
<tr>
<td>Mangere</td>
<td>16.9</td>
<td>60.3</td>
<td>Su’a William Sio</td>
<td></td>
</tr>
<tr>
<td>Manukau East</td>
<td>31.1</td>
<td>44.8</td>
<td>Jenny Salesa</td>
<td></td>
</tr>
<tr>
<td>Manurewa</td>
<td>23.2</td>
<td>36.5</td>
<td>Louisa Wall</td>
<td></td>
</tr>
<tr>
<td>Maungakiekie</td>
<td>24.7</td>
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<td>Hon Peseta Sam Lotu-liga</td>
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<td>Mt Albert</td>
<td>19.4</td>
<td>10.4</td>
<td>David Shearer</td>
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<td>Mt Roskill</td>
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<td>14.9</td>
<td>Hon Phil Goff</td>
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<td>New Lynn</td>
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<td>12.3</td>
<td>Hon David Cunliffe</td>
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<td>-</td>
<td>Hon Maggie Barry</td>
<td>✓</td>
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<td>Pakuranga</td>
<td>31.6</td>
<td>-</td>
<td>Hon Maurice Williamson</td>
<td></td>
</tr>
<tr>
<td>Papakura</td>
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<td>15</td>
<td>Hon Judith Collins</td>
<td></td>
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<td>Tamaki</td>
<td>15.3</td>
<td>7.5</td>
<td>Simon O’Connor</td>
<td></td>
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<tr>
<td>Te Atatu</td>
<td>23.5</td>
<td>18</td>
<td>Phil Twyford</td>
<td></td>
</tr>
<tr>
<td>Upper Harbour</td>
<td>23.6</td>
<td>10.5</td>
<td>Hon Paula Bennett</td>
<td>✓</td>
</tr>
</tbody>
</table>

1.92 Thirty-five per cent of the current Ministers in Cabinet are Auckland electorate MPs, which enhances the political influence of Asian constituents.

Asian Workers

1.93 As the population of New Zealand-born Asians and those who have lived here for generations increases, they will be better able to integrate into the labour market. Around 25 per cent of New Zealand’s employed people were born overseas. A 2011 National Business Review article reported that half of Auckland residents of working age were born overseas. The Asian workforce in particular forms a crucial part of New Zealand’s current and future workforce. By 2026, the Asian working-age population is projected to make up 15 per cent of New Zealand’s total working-age population.

1.94 International students, a large proportion of whom come from Asia, also come to New Zealand because of better job opportunities, as well as for a safe and friendly environment. As the New Zealand-born migrant population increases and more international students enter the workforce, the issues preventing migrants from fully engaging in the workforce will decrease. The labour pool in New Zealand will accordingly become more diverse.

1.95 Asian migrants tend to be more highly qualified than the average New Zealander because of the emphasis on attracting skilled workers as part of the migrant selection process. Recent statistics from Immigration New Zealand indicate that one in five migrants to Auckland has a university degree or equivalent qualification, compared with 15 per cent of those born in New Zealand. Similarly, while 10 per cent of Auckland migrants have an honours or post-graduate degree, only 6 per cent of the local population hold this qualification level.
Asians have double the prevalence of Bachelor’s degrees compared to the European population. Asian migrants are also over-represented in the computing and health professions. For discussion of discrimination against Asians in the labour market and their over-representation in lower skilled professions, see [2.125]. For further discussion of immigration policy, see [3.3].

Perspectives of Asian New Zealanders: Survey

The Superdiversity Centre, in conjunction with New Zealand Asian Leaders (“NZAL”), put out a survey as part of the Stocktake to learn about the experience of the superdiverse population in New Zealand. This important perspective is often missing in data collected on superdiversity.

Methodology

The survey was sent out to people on the NZAL database, a professional organisation for Asian New Zealanders who are leaders and for high-achieving Asians in New Zealand who aspire to become leaders.

The survey comprised of a set of open-ended questions designed to obtain feedback from Asians about their experience in New Zealand, the challenges they faced and the benefits and opportunities offered by superdiversity.

Findings

Respondents identified the following key benefits and opportunities from superdiversity:

- Different perspectives, ideas and innovation, experience, knowledge and skills (which in turn leads to business opportunities and enhancement of the wellbeing of all New Zealanders);
- Social benefits, including “CQ”/cultural intelligence (the ability to deal with people not like you), good “social governance”, the promotion of broader world views, tolerance and inclusion; and
- Economic benefits, including access to global markets and investments and access to global and ethnic networks, which in turn made New Zealand “more relevant on the global stage”.

In terms of the key challenges of superdiversity (especially for those who are visually different), respondents identified the following issues:

- Lack of equal job opportunities and professional networks;
- Integrating into mainstream culture without assimilating, and retention of cultural identity;
- Conscious and unconscious bias, stereotyping, discrimination and stigma;
- Ensuring organisations and local communities are not only representative of the diverse, but also embrace and encourage diversity;
- Migrants may lack knowledge of New Zealand’s legal and regulatory requirements, or fail to appreciate the importance of compliance;
- Resistance to change or a failure to accept non-white values as “New Zealand values”;
- General lack of awareness of diversity; and
- Communication, cultural and language barriers.

In terms of the key challenges in the labour market, language proficiency issues were a commonly cited issue, as were differences in business culture and communication style. At the recruitment stage, respondents commented that there was a reluctance among New Zealand employers to take on people with overseas experience and credentials, and that entry into the workforce was difficult because they lacked professional networks (or the ability to enter New Zealand European cultural networks) or faced bias (for example, because of foreign looking names on CVs). In the course of employment, participants said they were given...
little opportunity for progression and promotion. The themes of “inclusion without assimilation” and bias were evident as well.

1.102 For those doing business in New Zealand, in addition to the issues experienced generally in the labour market, problems included gaining access to capital and financial advice, gaining acceptance in the business community and difficulties around legislative and regulatory compliance.

1.103 The measures respondents wanted to see introduced to help ethnic minorities and migrants in the labour market included:

- Getting proper recognition of overseas qualifications within industries and professions;
- More access to financial advice, support and mentoring;
- Changing perceptions of, and attitudes towards, the diverse in the workforce, particularly in human resources and recruitment teams;
- Better language and CQ training and/or diversity awareness programmes; and
- Publication of ethnicity data by businesses and public sector agencies.

1.104 Some respondents also expressed concerns about tokenistic measures being introduced.

The vast majority of respondents said they did not think the New Zealand public understood the benefits and opportunities of diversity, though several thought that the situation was improving, particularly in Auckland and other urban centres, due to greater visibility of ethnic minorities. This deficit in understanding was attributed to a variety of things, including:

- Migrants representing a threat to the status quo;
- The lack of informed, rational public debate around diversity issues (for example, around the Auckland housing crisis);244
- Misrepresentation and/or a lack of appreciation of diversity by politicians and the media;
- The lack of diversity coverage in the education system;
- The rapid increase in diversity had left little time to adjust; and
- Many respondents saw diversity as an “Auckland issue” rather than a nationwide phenomenon.

1.106 There was a mixed response on whether discrimination had increased over the past five years. Some said there had been increased discrimination against certain communities, for example the Chinese and Muslim communities, while others thought that the situation was gradually improving. About two-thirds of respondents reported personally experiencing some form of direct or overt racism and/or institutional racism (particularly in employment situations) in this time.

1.107 Respondents wanted to see the following measures introduced to assist their participation (and their family’s participation) in public life:

- The holding of large-scale cultural events;
- Providing more accessibility to services and promoting a multicultural framework;
- Changing the representation of what it means to be “Kiwi” through political discourse and the media;
- Further research on the advantages of superdiversity;
- More information about diversity and inclusion in the education system;
- Better English language proficiency teaching programmes; and
- The provision of accessible information tailored to the specific needs of migrants upon settlement.
In respect of their interface with Māori, many saw the relationship between Māori and other minorities as limited or poor. This was attributed primarily to limited interactions and engagement between Māori and other minorities. Those who reported a positive relationship between Māori and ethnic minorities tended to emphasise the growing trade and business relationship between the two. However, several respondents (8.24 per cent) said that, just as with any ethnic group, the answer varied from person to person or according to the context.

Several respondents (7.06 per cent) said the issue was political rather than social: they considered that Māori thought that the Treaty of Waitangi and biculturalism should take precedence over multiculturalism, and thought that Māori were stuck in a “grievance world view” where there was no room for the issues of ethnic minorities and migrants while issues for the Māori community were still being sorted out. In other words, the diverse were seen as competitors for government resources and attention. The potential issues that superdiversity poses for Māori and the Treaty relationship are discussed further at [5.31].

In sum, we need more surveys of what diverse groups think. We need to move beyond talking about the diverse and presuming what they think and need, and ask them instead. We also need to recognise that ethnic minorities and migrants, and especially the 1.5 generation, have expertise and insight into understanding the challenges because of their position between the two cultures – that of their country of birth and that of their country of residence now.

The Superdiversity Centre will run a survey periodically to capture the views of the diverse. The results evidence, and give visibility to, the difficulties that the diverse (particularly those who are visually different) experience. They are best placed to know where the shoe pinches, and their views should be sought and accorded weight.

Pacific New Zealanders

Just as with Asian New Zealanders, the Pacific population in New Zealand is diverse and comprised of a number of subgroups. The majority of the Pacific population resides in Auckland (65.9 per cent), followed by Wellington (12.2 per cent). In 2013, 62.3 per cent of people identifying with at least one Pacific ethnicity were born in New Zealand. The Pacific population is younger than the Asian and New Zealand European populations. Unlike the Asian population, a larger proportion of Pacific New Zealanders are born in New Zealand rather than overseas. The key question is whether the same thing will happen to Asians over time.

As at 2013, the key demographic characteristic of New Zealand’s Pacific population was the domination by Samoans, and then Cook Islanders and Tongans.
### Table: Key demographic characteristics of New Zealand’s Pacific population

<table>
<thead>
<tr>
<th>Ethnic group</th>
<th>Population number</th>
<th>Median age</th>
<th>Sex ratio (males/100 females)</th>
<th>Percentage born in New Zealand</th>
<th>Percentage residing in Auckland region</th>
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<tbody>
<tr>
<td>Samoan</td>
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<td>21.5</td>
<td>96.4</td>
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<td>66.5</td>
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<td>94.8</td>
<td>77.4</td>
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<td>Tongan</td>
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<td>100</td>
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<td>77.7</td>
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<td>Fijian</td>
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### Perspectives of Pacific New Zealanders: Survey

The Superdiversity Centre, in conjunction with COMET and Raise Pasifika, put out a survey as part of the Stocktake to learn about the experience of Pacific peoples in New Zealand.

#### Methodology

1.114 A survey was sent out to people on the COMET and Raise Pasifika databases. In total, 19 responses were received. COMET is a council-controlled organisation of Auckland Council and was an organising partner of the Fono, an organisation which provides affordable services including medical, dental, pharmacy, health promotion, social services, education and Whānau Ora across four Auckland clinics and a Northland Pacific Whānau Ora Service. Raise Pasifika is a community-driven initiative, advocating for Pasifika education aspirations in Auckland, led by Pasifika educators and community stakeholders.

1.115 As with the NZAL survey, the survey was comprised of a set of open-ended questions designed to obtain feedback from Pacific peoples about their experience in New Zealand, the challenges they faced and the benefits and opportunities offered by superdiversity.247

#### Findings

1.116 Thirty six per cent of respondents were born in New Zealand. All of those born overseas had resided in New Zealand for at least 15 years.
Participants identified the following benefits and opportunities from having a superdiverse New Zealand population:

- Opportunities to learn about different worldviews, cultural traditions, knowledge, beliefs and customs, skills (linguistic, academic, sporting and arts), dress and food; and
- Economic benefits, including innovation, expertise and knowledge for economic growth and global connectivity.

Respondents identified the following as the key challenges facing ethnic minorities and migrants in New Zealand (especially for the visually different):

- Language barriers;
- Inadequate skill level;
- Finding a job and conducting oneself well in job interviews;
- Racism, intolerance, bias, misunderstanding and stereotyping;
- Obtaining access to housing, health and education;
- Difficulties maintaining harmony across different communities;
- Competition for resources and political priority between new migrant communities and established ethnic communities;
- Lack of ethnic representation in public decision-making roles; and
- Lack of attempt to integrate by new migrants.

Participants reported that they wanted to see the following measures introduced to assist ethnic minorities and migrants participate in public life:

- More diverse public figures;
- More respect for, and honouring of, different perspectives and backgrounds;
- The introduction of a culturally and linguistically diverse education system and curriculum;
- More opportunities to speak diverse languages in everyday life; and
- Government support for a languages strategy.

All (except for one) of the respondents considered that the New Zealand public did not understand the benefits and opportunities of superdiversity. Reasons cited for this lack of understanding included negative portrayal by certain ethnic groups in the media, lack of coordinated leadership in the diversity space, a failure to truly embrace diversity as the norm and ongoing prejudice and stereotyping.

All except for one of the respondents reported personally experiencing racism and/or discrimination in the past five years, particularly in the workplace (90 per cent of respondents). Many commented that the discrimination experienced was subtle rather than overt (for example, difficulties gaining employment or getting a promotion were more frequently experienced than physical or verbal harassment). Despite this, the majority of respondents did not think that people from ethnic minorities and migrants had encountered greater discrimination and/or racism over the past five years, and considered that New Zealand was becoming more open to diversity. One respondent observed that new migrant groups had encountered less discrimination upon arrival than Pacific people in the 1970s. Those who thought discrimination and/or racism had got worse attributed this to the fast growing nature of the migrant population, which had left little time to adjust, and the increased competition for resources, for example housing.

Respondents reported the following key challenges facing ethnic minorities and migrants in the labour market:

- Lack of local experience;
- Lack of digital and/or literacy skills;
• Language barriers;
• Resistance by employers to hiring diverse candidates;
• Lack of intercultural understanding;
• Racism and discrimination; and
• Lack of familiarity with New Zealand business culture.

1.123 In order to address these issues, participants wished to see the following measures introduced:
• More work experience and apprenticeship opportunities for diverse candidates;
• Greater governmental support for particular industries, such as trades;
• Allowing a greater variety of languages to be spoken in the workplace;
• Education for employers on other cultures;
• Access to settlement classes for migrants prior to arrival in New Zealand;
• More social cohesion measures to encourage local communities to accept new migrants, such as more localised community activities;
• The introduction of a culturally and linguistically diverse education system and curriculum, including at tertiary level. One respondent commented that an acknowledgement and appreciation of diversity in the education system could filter through to workplace culture upon students’ transition to the workplace; and
• The adoption of positive discrimination measures.

1.124 Respondents considered that the key challenges facing ethnic minorities and migrants doing business in New Zealand included understanding New Zealand’s taxation and labour laws (and regulatory compliance more generally), financial and cultural literacy, racism, obtaining start-up capital, and a lack of understanding of the New Zealand financial market.

1.125 In terms of interface between ethnic minorities and migrants, and Māori, the majority of respondents (approximately 70 per cent) thought that the relationship could be improved.250 One respondent said that the focus was still on biculturalism as opposed to multiculturalism. About one-third of respondents thought that all migrants should have to learn about the Treaty of Waitangi and learn some Te Reo Māori so that they could learn about the importance of the tangata whenua status in New Zealand.

1.126 Pacific people are significantly over-represented in the lowest skilled occupational groups and in skill groups with low future demand.251 For example, Pacific people are over-represented in labourer and machinery operator jobs, which are concentrated in manufacturing, wholesale and retail, transport and warehousing.252

1.127 As discussed at [1.31], the Pacific population is young in comparison to the general population. As a result, although the number of young New Zealand workers is in decline, the number of young Pacific employees is on the rise.253 However, similarly to the adult Pacific workforce, Pacific youth are over-represented in industries such as retail, administration, labour and trades.254 Pacific people are also under-represented in the public service: while 8 per cent of the public service workforce is of Pacific descent, Pacific people only represent 1.8 per cent of senior leaders.255

1.128 As a result of their over-representation in “dangerous” industries, Pacific workers, together with Māori workers, have high rates of workplace injury claims.256 Further, Pacific employees earn lower wages than their non-Pacific counterparts, even when factors such as age and qualification level are taken into account.257 There is also evidence that Pacific workers are more vulnerable to unemployment in times of economic downturn.258 Pacific people experienced the worst rates of unemployment from March 2008 to 2009 as a result of the
global financial crisis, experiencing a 4.4 per cent increase in the unemployment rate. The Pacific population will make up an increasing proportion of New Zealand’s future workforce, particularly in Auckland. Research conducted by the Auckland Council indicated that highly skilled occupations are projected to grow. The research identified the need to close the gap in educational attainment for Pacific students, and found that the greatest potential for up-skilling was in the areas of science, technology, engineering and health.

**Recommendations**

- We need more surveys of what diverse groups think, so we better understand their issues and factor that into keeping social and financial capital high. We need to move beyond talking about the diverse and presuming what they think and need, and ask them instead. We also need to recognise that ethnic minorities and migrants, and especially the 1.5 generation, have expertise and insight into understanding the challenges because of their position between the two cultures – that of their country of birth and that of their country of residence now.

- The Superdiversity Centre will run a survey periodically to capture the views of the diverse. The results evidence, and give visibility to, the difficulties that the diverse (particularly those who are visually different) experience. They are best placed to know where the shoe pinches, and their views should be sought and accorded weight.

- We need to increase the depth and the sophistication of our understanding of Asians so that we understand what part of Asia they are from, their values, their culture and their needs as customers, citizens and as employees. For example, see the recommendation about conducting an Asia Capability survey across New Zealand organisations like that recently completed in Australia.
Endnotes

52 P Spoonley Superdiversity, Social Cohesion, and Economic Benefits (IZA World of Labour, May 2014) at 1.
56 P Spoonley “Auckland’s Future: Super-Diverse City” (Conversations in Integration, 28 November 2013).
57 The Royal Society of New Zealand Languages in Aotearoa New Zealand (2013) at 1.
58 Statistics New Zealand “New Zealand has more ethnicities than the world has countries” (press release, 10 December 2013).
59 Statistics New Zealand defines “ethnicity” as the ethnic group(s) that people identify with or feel they belong to. Ethnicity is self-perceived and people can identify with more than one ethnicity. Ethnicity is different from ancestry, birthplace and nationality. For example, people can identify with Māori ethnicity even though they may not be descended from a Māori ancestor. Conversely, people may choose to not identify with Māori ethnicity even though they are descended from a Māori ancestor. See Statistics New Zealand National Ethnic Population Projections: 2013 (base) – 2038 (21 May 2015) at 12.
62 M Singham “Multiculturalism in New Zealand – the need for a new paradigm” (2006) 1(1) Aotearoa Ethnic Network Journal 33 at 33. For a discussion of New Zealand’s most recent migration statistics, see [1.8].
63 The Royal Society of New Zealand Languages in Aotearoa New Zealand (2013) at 2.
68 See Housing Assistance Council Housing on Native American Lands (September 2013) at 3–4. Strong kinship ties within Native American communities are universally acknowledged. On Native American lands, approximately 71 per cent of individuals live with family members, compared to 67 per cent nationwide.
75 See generally D Law, M Genç and J Bryant Trade, Diaspora and Migration to New Zealand (NZIER Working Paper 2009/4, 2009) at 28; J Badkar and others “Gender, mobility and migration into New Zealand: A case study.

76 Statistics New Zealand “International Travel and Migration: August 2015” (press release, 21 September 2015); “Record levels of immigration” Radio New Zealand (22 September 2015); Interview with Paul Spoonley, Pro Vice-Chancellor, College of Humanities and Social Sciences, Massey University (Radio New Zealand, 5 May 2015).

77 Statistics New Zealand “Population mytbusters: New Zealand’s population is only growing because of migration” (22 June 2012) <www.stats.govt.nz>.


79 Statistics New Zealand “Population mytbusters: New Zealand’s population is only growing because of migration” (22 June 2012) <www.stats.govt.nz>. Statistics New Zealand is also looking into alternative methods for measuring permanent and long-term migration to New Zealand, in recognition of the fact that current migration statistics are based on passenger intentions. Although people may change their intentions about length of stay, the published migration statistics are not revised to take account of these changes. See Statistics New Zealand “Alternative methods for measuring permanent and long-term migration” (2 December 2014) <www.stats.govt.nz>.


81 A Johnson Mixed Fortunes: The Geography of Advantage and Disadvantage in New Zealand (Salvation Army, Social Policy and Parliamentary Unit, May 2015) at 17.

82 A Johnson Mixed Fortunes: The Geography of Advantage and Disadvantage in New Zealand (Salvation Army, Social Policy and Parliamentary Unit, May 2015) at 17.

83 A Johnson Mixed Fortunes: The Geography of Advantage and Disadvantage in New Zealand (Salvation Army, Social Policy and Parliamentary Unit, May 2015) at 17.


Between 2011 and 2013, all growth in 56 of New Zealand's 67 territorial authorities is projected to be in the 65 years and over category, while all other age groups are projected to decline. See Statistics New Zealand "National Population Projections: 2014 (base) – 2068" (28 November 2014) <www.stats.govt.nz>.

N Jackson Auckland Region – Socio-Demographic Profile 1986–2031 (May 2012) at [1].


N Jackson Auckland – Key Demographic Trends (Briefing to National Institute of Demographic and Economic Analysis, June 2014); N Jackson Auckland Region – Socio-Demographic Profile 1986–2031 (May 2012) at [10].


N Jackson Auckland Region – Socio-Demographic Profile 1986–2031 (May 2012) at [13].


N Jackson Auckland – Key Demographic Trends (Briefing to National Institute of Demographic and Economic Analysis, June 2014); N Jackson Auckland Region – Socio-Demographic Profile 1986–2031 (May 2012) at [10].


N Jackson Auckland Region – Socio-Demographic Profile 1986–2031 (May 2012) at [13].


The Royal Society of New Zealand Our Futures Te Pāi Tāwhiti: The 2013 Census and New Zealand's Changing Population (2013) at 6. The acceptability of ethnic definitions and identities has also changed over time. For example, it is becoming more acceptable to report on minority ethnic identities. The changing concept of ethnicity is also influencing how people report on their ethnicity. See A Johnson Mixed Fortunes: The Geography of Advantage and Disadvantage in New Zealand (Salvation Army, Social Policy and Parliamentary Unit, May 2015) at 34.


S Collins “Closing the gaps: Melting pot offers hope” New Zealand Herald (online ed, 20 March 2014).


A Johnson Mixed Fortunes: The Geography of Advantage and Disadvantage in New Zealand (Salvation Army, Social Policy and Parliamentary Unit, May 2015) at 34.

A Johnson Mixed Fortunes: The Geography of Advantage and Disadvantage in New Zealand (Salvation Army, Social Policy and Parliamentary Unit, May 2015) at 34.

Dr P Atatoa Carr “Growing up in New Zealand: The ethnicity of New Zealand children today” (presentation to PANZ, June 2015). See also SM Morton and others Now we are Two: Describing our first 1000 days (Growing Up in New Zealand, Report 3, University of Auckland, 2014); SM Morton and others “Growing Up in New Zealand cohort alignment with all New Zealand births” (2014) 39(1) Australian and New Zealand Journal of Public Health 82; SM Morton and others Now we are born (Growing Up in New Zealand, Report 2, University of Auckland, 2012); SM Morton and others “Cohort Profile: Growing Up in New Zealand” (2012) 42(1) International Journal of Epidemiology 65; SM Morton and others Before we are born (Growing Up in New Zealand, Report 1, University of Auckland, 2010).


LHN Chiang "Return migration: The case of the 1.5 generation of Taiwanese in Canada and New Zealand" (2011) 11 The China Review 91.

LHN Chiang "Return migration: The case of the 1.5 generation of Taiwanese in Canada and New Zealand" (2011) 11 The China Review 91 at 119.


See M Ip "Beyond the 'settler' and 'astronaut' paradigms: A new approach to the study of new Chinese immigrants to New Zealand" in M Ip, S Kang and S Page (eds) Migration and Travel between Asia and New Zealand (Asia Pacific Migration Research Network, Auckland, 2000) 3 at 8.

A Bartley "1.5 generation Asian migrants and intergenerational transnationalism: Thoughts and challenges from New Zealand" (2010) 12(4) National Identities 381 at 388.

M Ip "Beyond the 'settler' and 'astronaut' paradigms: A new approach to the study of new Chinese immigrants to New Zealand" in M Ip, S Kang and S Page (eds) Migration and Travel between Asia and New Zealand (Asia Pacific Migration Research Network, Auckland, 2000) 3 at 8.

E Ho "Multi-local residence, transnational networks: Chinese 'astronaut' families in New Zealand" (2002) 1(1) Asian and Pacific Migration Journal 145; T Beal and F Sos Astronauts from Taiwan: Taiwanese Immigration to Australia and New Zealand and the Search for a New Life (Asia Pacific Research Institute & Steele, Wellington, 1999). But also see LH Nora Chiang...
“Astronaut families”: Transnational lives of middle-class Taiwanese married women in Canada” (2008) 9(5) Social & Cultural Geography 505, which found that Taiwanese transmigrants were motivated by lifestyle aspirations as much as by economic factors: it was preferable to adopt the “astronaut” strategy so that the rest of the family could benefit from the social, environmental and educational opportunities in Canada, while the breadwinner returned to Taiwan to continue earning the family income.


Auckland Council Auckland Profile: Initial Results from the 2013 Census (May 2014) at 13.

The measure used by Statistics New Zealand for whether a person speaks a language is whether the person can hold a conversation about everyday things in that language.


DC Maré, A Coleman and R Pinkerton Patterns of Population Location in Auckland (Motu Working Paper 11-06, May 2011) at 25–26. See also DC Maré, R Pinkerton, J Poot and A Coleman “Residential sorting across Auckland...


All maps were created by RIMU at Auckland Council. Data Source: Statistics New Zealand, Census of Population and Dwellings 2013.


See Appendix One for a set of the research questions.


C Meares and others Ethnic Precincts in Auckland: Understanding the Role and Function of the Balmoral Shops (Auckland Council, Technical Report 2015/015, June 2015) at 3, 4 and 6 (emphasis added). See also C Meares and T Cain “The Balmoral shops: Bridging the gap between knowing and doing” (presentation to Pathways, Circuits and Crossroads Conference, Westpac Stadium, Wellington, 24 July 2015). Ethnic precincts are distinct from ethnoburbs: while some ethnic precincts are located in ethnoburbs, some are not.


Results taken from the New Zealand Herald’s 2014 general election results data. See H Singh and others “Election Results News Application” New Zealand Herald (online ed, 2014), available at <http://data.nzherald.co.nz/electorates>. Figures regarding Asian/Pacific representation were only included where Asians/Pacific people were over-represented compared to their proportion of the general population. We have not included analysis of Māori electorates and Māori seats.

Department of Labour The Asian Workforce: A Critical Part of New Zealand’s Current and Future Labour Market (June 2010) at 40.


Department of Labour The Asian Workforce: A Critical Part of New Zealand’s Current and Future Labour Market (June 2010) at 3.

Department of Labour Life After Study: International Students’ Settlement Experiences in New Zealand (2010) at ix and 27.

Statistics New Zealand “Mapping Trends in the Auckland Region” (8 May 2015) <www.stats.govt.nz>. Those with higher levels of education are more likely to report discrimination.


See the NZAL website to learn more: <www.asianleaders.com>.

See Appendix One for a set of the research questions.

See [2.363] for further discussion on this point.

Thirty-four respondents skipped this question. The percentage relates to the total number of actual responses for this question.


See Appendix One for a set of the research questions.

There was a drop-off in responses for this question. Six participants did not answer this question.

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Ministry of Pacific Island Affairs Career Futures for Pacific Peoples (October 2010) at 5.


Equal Employment Opportunities Trust Specifically Pacific: Engaging Young Pacific Workers (November 2011) at 18.


258 Equal Employment Opportunities Trust Specifically Pacific: Engaging Young Pacific Workers (November 2011) at 17.

259 Equal Employment Opportunities Trust Specifically Pacific: Engaging Young Pacific Workers (November 2011) at 17.

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