

**The Role of Biculturalism in a Multicultural Society.
(Nga Tikanga e Rua, i roto nga Tikanga Toko Maha – Kakano Maha ranei).**

Raranga whatu aho.
Weave and plait the lines of descent
Raranga whatu aho.
Weave and plait the lines of descent
Tui Tuia.
Sew and thread.
Tui Tuia.
Sew and thread.
Tui Tui whatu, Tui Tui Manawa.
Sew and thread the eyes of your heart
Tui Tui Kahurangi.
Sew and Thread to the Heavenlies.

<p>Epeha 2:14, 18 and 19. v14. Ko ia hoki to tatou maunga rongu o o Nana i mea nga mea e rua Kia kotahi i e. Whakahoroa iho e ia te paatu e arai ana i waenga a. v18. Nana hoki tatou, te tokorua nei e, i whai tatanga atu ai i roto o o, i te Wairua kotahi ki te Matua a. v19. Na reira e hara koutou i te tangata whenua ke e, i te manene ranei i; engari he tangata whenua koutou tahi ko te hunga tapu u, no te whare hoki o te Atua; Hei ha</p>	<p>Ephesians 2:14, 18 and 19. v14. For He is our peace. For he has made Both one. And hath broken down The middle wall of partition between us. v18. For through him we both have Access by One Spirit unto the Father. v19. Consequently, you are no longer foreigners and aliens, but fellow citizens with God’s people and members of God’s household. My breath for this moteatea now concludes.</p>
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1. **Manawawera** – Words of expression from a warm or hot heart.
2. **Moteatea / Waiata Koroua** – Song(s) expressed in a traditional Maori chant.
3. **Nga Tau Timatatanga – Formative years.**
 - **Te Ao Kotahi – Monocultural.**
 - Primary Maoriness.
Te Reo as a first language and a saturation in Maori lifestyle.
 - Secondary culture.
Later acquired, adult learned, culture acquisition.
 - i. One is not better than the other as often perceived from the primary Maoriness grouping. They are just different.
 - ii. Maori from the secondary cultural do exceedingly well in both worlds.

4. Nga Tau Tamarikitanga / Taiohi Haere ake – Growing years.

- **Tikanga e Rua – Biculturalism.**

Attending the local primary school, where I was exposed to another language and another culture.

- i. Notion of Biculturalism for 71 years from 1769 to 1840
- ii. A national ideal of biculturalism for 140 years from 1840 to 1980.
- iii. Potential loss of biculturalism due to herculean influx of other nationalities. 38 years, 1980 to 2018.

Within the late 20th and the early 21st centuries, Aotearoa / New Zealand like many other countries is not exempt from herculean influx of other nationalities. Multiculturalism is on the increase and it appears that biculturalism is becoming extinct. Majority of cities in New Zealand are multicultural, however small towns in New Zealand reflects biculturalism.

5. Nga Tau Pakeke Haere ake – Adult years.

- **Tikanga Toko Maha / Kakano Maha. – Multiculturalism.**

- i. Re locating for further education and employment unmasked a wider society that included a number of other cultures.
- ii. Wider familial / whanau community interaction.
- iii. Learning and been actively involved with other languages.
- iv. Other cultural foods.

6. Nga Hua a Te Tikanga e Rua ki roto nga Tikanga Toko Maha. An expression of biculturalism and multiculturalism.

- i. Laidlaw Graduation 2018.
- ii. Film set 2018.
- iii. Ranui Baptist Church 2016 and 2017.
- iv. Church leadership involvement.
- v. Church worship involvement.
- vi. Church communion.
- vii. Church children's programmes.
- viii. Bicultural approaches to church processes. E.g. Welcome and farewell ceremonies.
- ix. Bi-cultural and multicultural meals.
- x. Assisting other church matters. E.g. Bran Hathaway.

7. Pohiri / Whakaeke. Maori Welcome Ceremony.

- i. Tangata whenua – local maori / people.
- ii. Manuhiri / Tangata whenua ke – visitors / foreigners /aliens.
- iii. Atea – space between the two groupings. Eph 2:13 formerly far away. Jesus blood bought us together. Pohiri brings us together. Eph 2:14 He is our peace. Pohiri makes us one.
- iv. Hongi / pressing of noses. Ha Tapu and Ha noa. Action of spiritual togetherness.
- v. Eph 2:18 through Him, One Father.
Nana hoki tatou.

- vi. Eph 2:19. No longer strangers and aliens, fellow citizens.
Members of the household of God.
No longer Tangata ke / manuhiri BUT you are Tangata
Whenua. Whare a Te Atua.

This is about God's GRACE and not about RACE.