

Leo Moana o Aotearoa

# Fäeag Rotuam Ta report



Ministry for  
Pacific Peoples

Te Manatū mō ngā Iwi o te Moana-nui-ā-Kiwa

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# Executive summary

This report presents findings from the Leo Moana o Aotearoa survey and talanoa with famör Rotuma (people of Rotuman heritage) across New Zealand. It is designed to be read alongside the [Leo Moana o Aotearoa Survey Report](#), which describes the Leo Moana o Aotearoa project and explains how the Leo Moana o Aotearoa Survey was conducted, who was included, and how to interpret the results.

This report also features the voices of Rotuman participants, as captured through talanoa with its members across New Zealand. As part of these talanoa, Rotuman community members answered questions about their attitudes towards fāeag Rotuam ta (the Rotuman language), language competency, and language use across multiple domains including the home, church, education, workplace, media and broadcasting, with the community, and in wider society. This report also highlights the heterogeneity of experiences and diverse voices across the Rotuman communities of New Zealand.

## High-level findings are as follows:

### Language proficiency

- Most participants reported reading (70%), speaking (70%) and understanding (80%) fāeag Rotuam ta at least fairly well, though fluency varied across generations.
- Writing proficiency (50%) was lower than reading, speaking and listening skills, especially among younger participants and those born in New Zealand.

### Fāeag Rotuam ta in the home and with family

- The home remains a vital space for language transmission. Participants reported frequent use of the language with elders and grandparents.
- Use of fāeag Rotuam ta with children was higher than in other Pacific languages, with all participants reporting that they spoke the language to their children aged 0–4 at least some of the time (100%). Language use started to shift slightly with children aged 5–12 years, likely reflecting the influence of English dominant schooling.
- Families that prioritise the language create safe and nurturing environments for its use.

### Fāeag Rotuam ta in church

- Churches are important spaces for language use, especially through hymns and prayer.
- Language use between children and youth in church settings was lower, and the absence of fāeag Rotuam ta-speaking clergy was identified as a barrier.

### Fāeag Rotuam ta in education settings

- Access to formal education in fāeag Rotuam ta is limited. Only a small proportion of participants had participated in Pacific language education (24%).
- Despite this, there is strong demand for Rotuman language classes, with 84% of participants willing to enrol their children if opportunities were available.
- Lack of curriculum inclusion and qualified teachers were major barriers.

### **Fäeag Rotuam ta in the workplace**

- One-third of participants used Pacific languages with colleagues at least weekly.
- Many provided cultural (51%) or language (43%) support informally, but few workplaces formally recognised these skills.
- Some participants (36%) felt discouraged or prohibited from using their language at work.

### **Fäeag Rotuam ta in and with Pacific communities**

- Community events and gatherings are powerful enablers of language use.
- Most participants attended Rotuman community events (84%) and described these spaces as safe and affirming.
- Community-led initiatives were seen as essential for intergenerational transmission and cultural pride.

### **Fäeag Rotuam ta in media and broadcasting**

- Music, phone calls, and social media were key platforms for language engagement.
- Most participants (86%) felt digital technology helped them connect with their language, though some expressed concern about the dominance of English-language media.
- There is a need for culturally grounded digital content to support language retention.

### **Fäeag Rotuam ta in the New Zealand context**

- Participants overwhelmingly agreed that fäeag Rotuam ta is part of New Zealand's national identity (98%).
- Use in public services and government settings was limited, with very few participants using the language in official documentation (6%) or government interactions (5%).
- Participants urged government agencies to increase the visibility of Rotuman language and provide stronger support for its use in public services.

# Introduction

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*“A‘määr‘akia ma putua ‘ou fäeag ta ‘e ‘ou fatu la se mao”*

*“Revive and nurture your language from your heart  
so it lives and breathes everywhere you go.”*

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## Fäeag Rotuam ta

Fäeag Rotuam ta is classified as vulnerable by [UNESCO](#). While it is still spoken on Rotuma Island and its nearby islets, most speakers now live in the diaspora, particularly in New Zealand. According to the 2017 Fiji Census, there are approximately 1,500 speakers on the islands, with the remainder being migrants or descendants of migrants.

Encouragingly, fäeag Rotuam ta is one of the only Pacific language groups to show growth in New Zealand speaker numbers since the 2006 census. The first Rotuma Language Week was celebrated in New Zealand in 2018, marking a significant milestone in language visibility and revitalisation.

Despite this growth, the language faces challenges. English is the dominant language in Fiji’s education and government systems, and current policies restrict the use of fäeag Rotuam ta in formal domains such as Parliament. Although Rotuma does not have a formal relationship with New Zealand, there is increasing cooperation and visibility of Rotuman communities across the country.

## Purpose and objectives

The aim of the Leo Moana o Aotearoa project is to investigate the use and attitudes towards Pacific languages in New Zealand. This report provides contemporary insights into the vitality of fäeag Rotuam ta among famör Rotuma living in New Zealand. It builds on the foundational [Leo Moana o Aotearoa Survey Report](#) by focusing specifically on the experiences of Rotuman communities.

By breaking down data by group and amplifying diverse voices, this report challenges the limitations of aggregated Pacific ethnicity data and highlights the unique perspectives of the 120 Rotuman participants who engaged in the Leo Moana o Aotearoa survey and talanoa. It presents an overview of participants’ self-reported proficiency, usage, and attitudes toward fäeag Rotuam ta, explores the domains in which the language is spoken, and identifies key enablers and barriers to language engagement.

The insights raised by respondents are intended to inform current and future approaches to promoting the vitality and wellbeing of Famör Rotuma in New Zealand, and to serve as a reference for communities and agencies advocating for responsive policy and practice.

## Sample

The target population for the survey and talanoa is a representative sample of the Rotuman population in New Zealand, based on data from the 2018 Census. Due to limitations in Pacific data quality, a randomised sample design was not feasible. Instead, the survey used Maximum Variation purposeful sampling and community-based participant-driven recruitment strategies to identify participants across five key variables: age, gender, ethnicity, region, and birthplace. These variables are critical for measuring the extent to which Famör Rotuma can learn and use fāeag Rotuam ta.

## Data collection

Data for Leo Moana o Aotearoa was collected through an online survey and targeted talanoa with Rotuman community members across New Zealand. The survey was primarily distributed via a confidential online link, with support available through phone and video calling services facilitated by community-based researchers.

This report presents findings from the Rotuman component of the Leo Moana o Aotearoa Project and is designed to be read alongside the [Leo Moana o Aotearoa Survey Report](#), which outlines the project methodology and guidance on interpreting the results.

## Data analysis

### Overall response rate

A total of 3,039 people completed the [Leo Moana o Aotearoa Survey](#), 120 of whom were famör Rotuma. Respondents were adults aged 15 years and older currently residing in New Zealand who identified as Pacific peoples.

### Survey weighting

After the data was collected, a post-stratification weighting was applied to balance the response groups that were over-represented (e.g. women, smaller ethnic communities, adults aged 25-44) and under-represented in the sample (e.g., men, larger ethnic communities, youth 15-24). A sampling frame based on the relevant population proportions was used to achieve this weighting and ensure that the sample was optimally representative of the latest adult (15+) Pacific population statistics. The sampling frame is included as Appendix 2.

The survey results for the 120 famör Rotuma participants have been weighted against the total Rotuman population in New Zealand, as recorded in the 2018 Census. These weights differ from those used in the broader Leo Moana o Aotearoa survey (n = 3,039), which applied ethnicity prioritisation across nine Pacific ethnic groups.

## Survey analyses

While most of this report focuses on descriptive statistics (providing percentages and counts), additional analyses have been run to examine differences within the famōr Rotuma participant cohort (n = 120). These analyses included a chi-square test of significance to determine if there were statistically significant differences in survey responses based on the following variables:

- Age groups (15-24 years vs. 25-54 years vs. 55+ years)
- Gender (Male vs. Female)
- Ethnicity (famōr Rotuma only vs. Multi-Pacific vs. Multi-ethnic)<sup>1</sup>
- Region (Wellington vs. Auckland vs. Elsewhere)
- Birthplace (New Zealand-born vs. Overseas-born)
- Only significant differences within the famōr Rotuma population (p<0.05) are presented in this report. Pertinent insights from the talanoa component of Leo Moana o Aotearoa are also incorporated throughout the report.

## Limitations

The findings should be interpreted with consideration of several limitations. Due to the small size of the Rotuman community in New Zealand, a randomised sample was not feasible. As a result, the data reflect the voices of those reached through community researchers' networks. Rotuman individuals not actively engaged in Pacific community activities may be underrepresented. Additionally, the data are based on self-reporting, which may be subject to over- or under-reporting.

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<sup>1</sup> 'Multi-Pacific' refers to when a participant has selected Rotuma and any other Pacific ethnicit(ies) e.g., Rotuma and Samoan. 'Multi-Ethnic' refers to when a participant has selected Rotuma and any non-Pacific ethnicit(ies) e.g., Rotuma and New Zealand European.

# Demography

This section provides a demographic overview of the famör Rotuma participants in the Leo Moana o Aotearoa survey. Understanding age, gender, birthplace, and ethnic identity helps contextualise the findings and ensures the voices represented reflect the diversity within the Rotuman community.

## Who took part in the survey?

There were 120 famör Rotuma participants who took part in the Leo Moana o Aotearoa survey. As at the 2018 Census, there were 981 Rotumans aged 15+ residing in New Zealand. This means that around 12% of the Rotuman population living in New Zealand aged 15+ participated in the survey.

Figure 1 – Famör Rotuma participant summary

**120** Rotuman participants

Youth (15–24) made up the largest age group, representing 24% of participants.

**18%** New Zealand born

**33%** Multiple ethnicities

**63%**  
Auckland

**14%**  
Wellington

Identified as:

**51%** Female

**49%** Male

**0.4%** Other



## Age and gender

One-third of all participants (24%) were 15-24 years old, while 56% were 25-54 years old. The remaining 20% were 55 years old or older. Gender was evenly distributed, with 51% of participants identifying as female, 49% identifying as male, and an additional 0.4% identifying as a gender outside of the binary.

## Birthplace and region

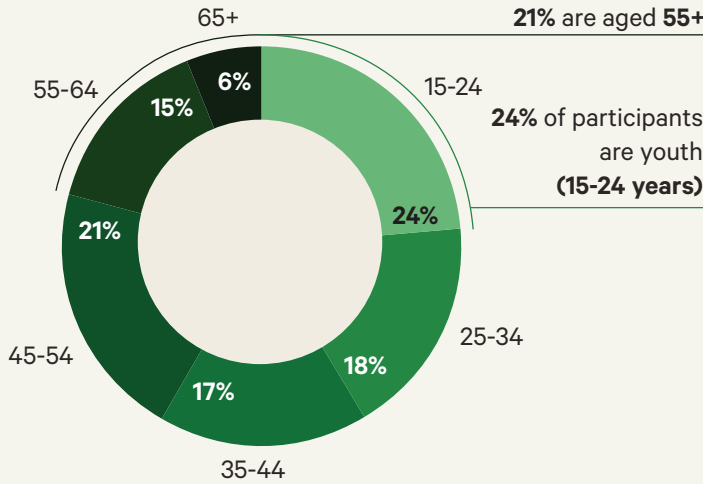
There were 18% of Famör Rotuma participants who were born in New Zealand, while 82% were born overseas. Most participants (63%) reported residing in Auckland, while 14% reported living in Wellington, 14% across other parts of the North Island, and 9% in the South Island.

## Ethnic identity

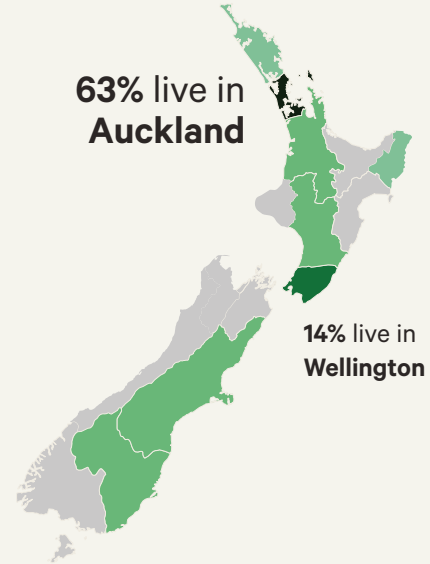
Over two-thirds of participants reported being of sole-Rotuman ethnicity (67%), while the remaining 33% identified as multi-ethnic. The most common additional Pacific ethnicities were Rotuman-Fijian (17%), Rotuman-Samoan (6%), Rotuman-Tongan (6%), and Rotuman-Cook Islands (5%). Four percent identified as Rotuman-European and 1% reported being Rotuman-Māori.

# Survey overview

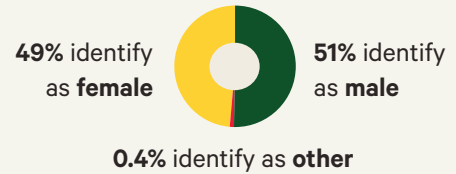
**120** Rotumans took part in the Leo Moana o Aotearoa survey



**63%** live in **Auckland**



**18%** were born in New Zealand **33%** are multi-ethnic



## Overview of Pacific language use in Aotearoa New Zealand

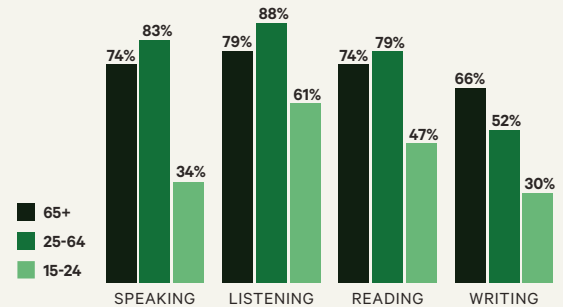
**73%** report being **proficient in at least one Pacific language.**

**53%** learned Fāeag Rotuam as a **first language**

**93%** say using their heritage language is **important to their wellbeing**

**84%** are concerned Fāeag Rotuam is **in danger of being lost in Aotearoa**

**71%** are concerned Fāeag Rotuam is **in danger of being lost in Rotuma**



**Younger generations rate their proficiency in Fāeag Rotuam as lower than participants aged 25+.**

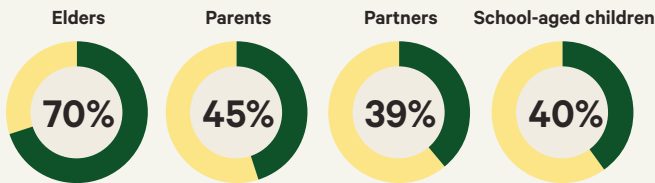
**95%** believe it is **important for our children and future generations** to speak our Pacific languages

**53%** **speak to children** in their households using **Pacific languages**

# Fāeag Rotuam use in Aotearoa New Zealand, in depth

## Home & Family

Participants reported always using heritage languages with elders more than with peers and children.



**29%** live in **multigenerational households**

**62%** learn about **Pacific languages and customs** at home

**89%** agree that Pacific languages are safe as long as they are **spoken in the home**

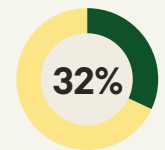
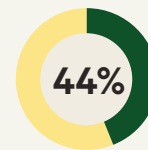
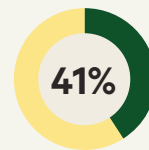
## Religion

Top religious affiliations

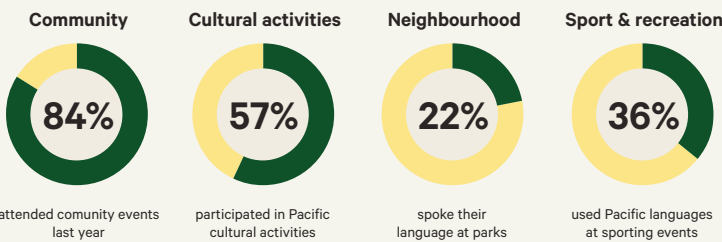
**49%** Methodist

**24%** Catholicism

**17%** Christian (no specific denomination)



## Communities



attended community events last year

participated in Pacific cultural activities

spoke their language at parks

used Pacific languages at sporting events

**12%** have never visited Rotuma

**90%** have hosted Rotumans in NZ

## Media

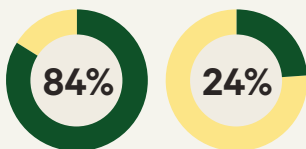
**86%** digital technology, media and the Internet **help connect** to Pacific languages

**30%** digital technology, media and the Internet **are threatening** Pacific languages

**80%** **listen to music in Pacific languages** every week

**52%** **talk on the phone** using Pacific languages weekly

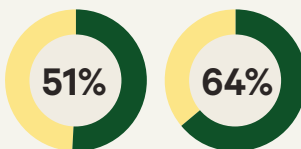
## School



would send children to primary school where they could be taught Pacific languages

have attended Pacific language education in Aotearoa

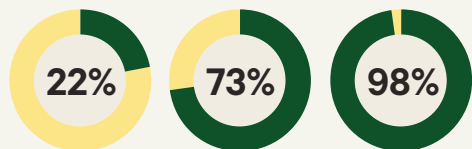
## Work



have been asked to provide Pacific cultural advice in the workplace

feel comfortable using Pacific languages in the workplace

## Government



believe the Government is not doing enough to support Pacific languages in NZ

agree Pacific languages should have official recognition in NZ

think Pacific languages are an important part of NZ's national identity

**Enablers** What activities are most helpful for Rotumans to engage with Fāeag Rotuam?

**83%** listening and speaking with family & friends

**63%** visiting heritage Pacific islands

**5%** listening to music in Pacific languages

**50%** engaging with Pacific language weeks

**Barriers** What gets in the way of engaging with Fāeag Rotuam?

**36%** living in a household with people who do not speak the language

**33%** not having reading materials available in the language

**29%** not having consistent funding or resources to provide Pacific language programmes

**27%** not feeling connected to your Pacific culture or identity

# Fāeag Rotuam ta

*“Well to me it is the essence of my being. It is who I am, and it is what makes me a Rotuman – the language.”*

Fāeag Rotuam ta is deeply embedded in the cultural identity and wellbeing of Rotuman communities in New Zealand. This section explores the current vitality of the language, including self-reported proficiency, multilingualism, acquisition pathways, and community attitudes. It highlights the emotional and cultural significance of fāeag Rotuam ta, its role in connecting generations, and the growing concern around language loss. Despite these challenges, there is strong commitment among Rotumans to revitalise and pass on their heritage language to future generations.

Figure 2 – Fāeag Rotuam ta summary

**95** % believe Pacific languages are important for future generations

**93** % say using their heritage language is important to their wellbeing

Older generations report having better language proficiency than younger generations

**73** % report being proficient in at least one Pacific language

**53** % use Pacific languages when speaking to children at home

**53** % learned fāeag Rotuam ta as a first language

**90** % fear fāeag Rotuam ta is at risk in Aotearoa

**71** % fear fāeag Rotuam ta is at risk in Rotuma



## Proficiency in fāeag Rotuām ta

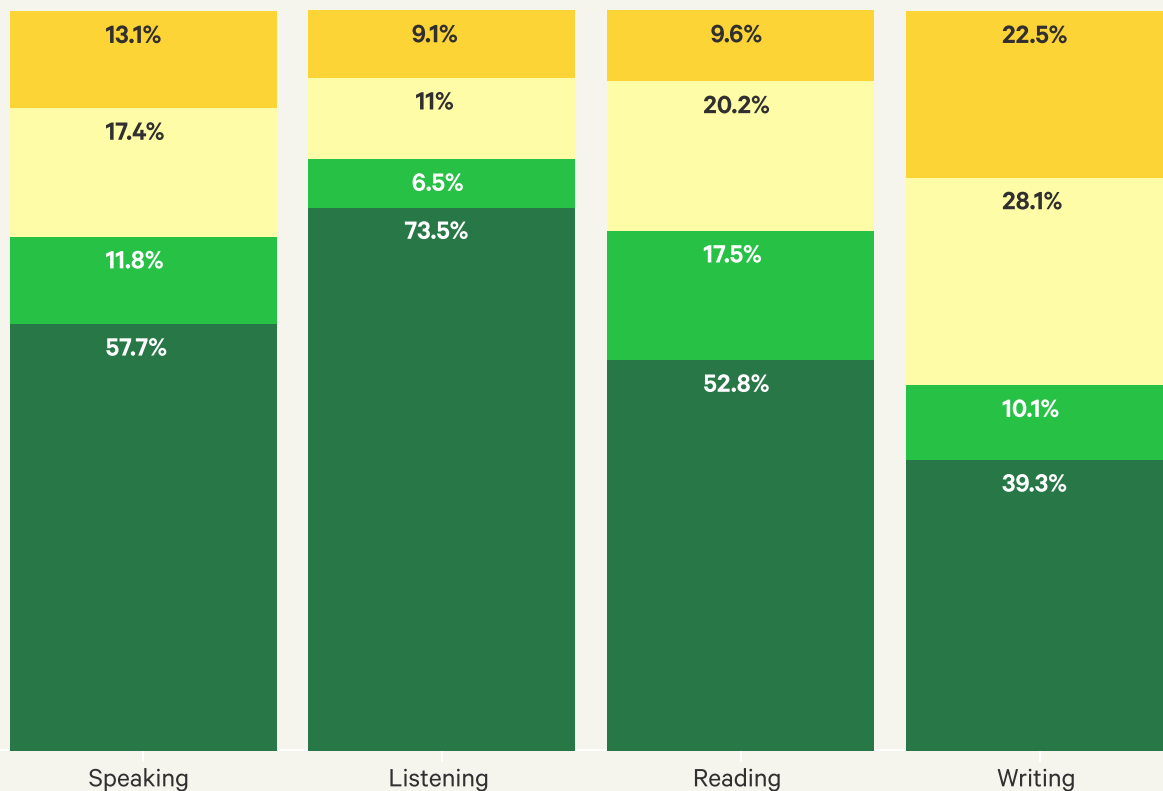
To capture language proficiency, participants were asked to self-rate their abilities to speak, listen, read, and write in fāeag Rotuām ta. Participants could choose along a scale of ‘very well’, ‘well’, ‘fairly well’, ‘not so well’, and ‘only a few words or phrases’. Those who selected ‘fairly well’, ‘well’, or ‘very well’ were considered proficient for the purposes of this analysis.

Overall, 70% of participants reported being able to speak fāeag Rotuām ta proficiently, while 58% reported speaking the language well or very well. Eighty percent reported being able to understand fāeag Rotuām ta when spoken to them. For reading proficiency, 49% reported being able to read, while 79% reported they could write at least fairly well. Notably, 7% of participants chose to complete the entire survey in fāeag Rotuām ta.

**Figure 3 – Proficiency in te fāeag Rotuām ta**

**Fāeag Rotuām Proficiency:**

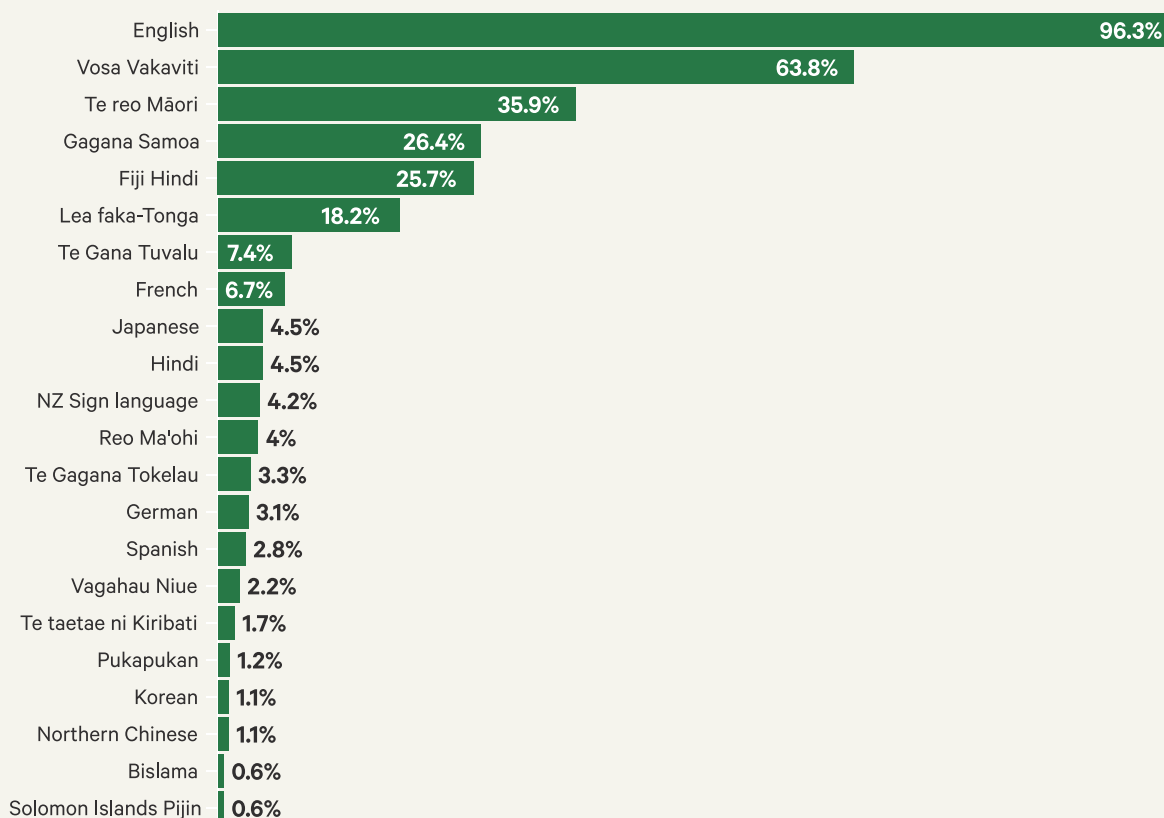
- Very well/well
- Fairly well
- Not so well
- Only a few words or phrases



## Proficiency in other languages

The most commonly reported Pacific language among Rotuman participants, aside from fäeag Rotuam ta, was vosa vakaViti (64%). Around one in four participants reported familiarity with gagana Sāmoa (26%) and Fiji Hindi (26%). One in three participants (36%) reported familiarity with te reo Māori, while 4% were familiar with New Zealand Sign Language.

Figure 4 – Multilingualism among Famör Rotuma



## Language acquisition

More than half of Rotuman participants reported learning fäeag Rotuam ta as a first language, while another 20% learned the language before starting school.

## Attitudes towards fäeag Rotuam ta

*“For me personally, being a Rotuman is an identity that I uphold with pride... I’ve never been so proud to be a young Rotuman youth living in Aotearoa.”*

## Connections to language, identity and wellbeing

Fäeag Rotuam ta was seen as the core of Rotuman identity, not just a tool for communication but a defining element of cultural belonging. Nearly all Rotumans agreed: they are proud to be Pacific (100%); their Pacific language is an important language (99%); and their Pacific language is important to their wellbeing (93%).

**Figure 5 - Attitudes towards language, identity, and culture**

**Attitudes to Pacific heritage identity:**

● Agree ● Not agree

**I am proud to be a Pacific person**

100%

**My Pacific language is an important language**

99%

1%

**My Pacific language is important for my wellbeing**

92.9%

7.2%

**The language that best connect me to my Pacific culture is my Pacific language**

91.6%

8.4%

### Language for connection and relationships

Participants described fāeag Rotuam ta as a bridge across generations, enabling deeper relationships and respect within families and communities. Language was also seen as inseparable from culture -speaking Rotuman strengthened cultural understanding and engagement. Most participants identified fāeag Rotuam ta as the best language to connect them to their Pacific culture (92%).

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*“But speaking the language does help you make that connection to the culture – the cultural aspect – speaking the language does help with that.”*

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### Language loss

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*“The language is a gift, a real treasure to hold on to now especially given the society and the way all of us live here in New Zealand – it’s about trying to hold onto it and treasure it so that generations down the language does not die out.”*

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Four out of five Rotuman participants (84%) believed fāeag Rotuam ta was in danger of being lost in New Zealand, while 71% agreed that their Pacific language is at risk of being lost in the Pacific Islands. Nearly all participants (95%) agreed that it would matter to them if their Pacific language were lost altogether.

**Figure 6 – Attitudes towards language loss**

**Attitudes to heritage language loss:**

● Agree ● Not agree

It would matter to me if my Pacific language were lost altogether

94.5% 5.5%

I think my Pacific language is in danger of being lost in Aotearoa

84.1% 15.7%

I think my Pacific language is in danger of being lost in the Pacific Islands

71.3% 28.7%

## Language revitalisation

---

*“My Rotuman language is synonymous with my identity. It is a truly beautiful medium of communication. I like to picture fāeag Rotuam ta as that beautiful and detailed image intricately woven into the rich tapestry that is my Rotuman culture: it is that unbroken thread that not only reaches into my past but also stretches well into the future.”*

---

There is a strong desire among community members to pass the language on to future generations as a cultural legacy. Nearly all participants agreed that it was important to master their parents’ Pacific languages (95%). Participants also agreed that it was important for their children and future generations to speak their Pacific languages (94%) and that it is their responsibility to pass on their Pacific languages to the next generation (94%).



## Fäeag Rotuam ta in the home and with families

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*“My grandfather speaks Rotuman, and I know our relationship is stronger because I try to speak it too—even if it’s broken. Without the language, I wouldn’t feel as connected to him or our community.”*

---

The home is a vital space for nurturing and sustaining fäeag Rotuam ta. This section explores how language use within families reflects broader patterns of cultural transmission, identity, and adaptation in New Zealand. Drawing on participants’ reflections, it examines household composition, language practices across generations, and the challenges posed by English dominance. While many Rotuman families actively engage in cultural and linguistic activities, fluency gaps and missed opportunities with elders highlight the urgency of intergenerational transmission. The findings underscore that language revitalisation begins at home but must be supported by community and systemic efforts.

### Childhood household composition and language use

---

*“I picked up Rotuman because my parents, aunties, and uncles spoke it to me. I was also educated in Rotuma where most people spoke mainly Rotuman. In New Zealand most people speak English, this has not affected my ability to speak Rotuman or Fijian. Pacific Islanders born in New Zealand may be at a disadvantage if their families speak English at home.”*

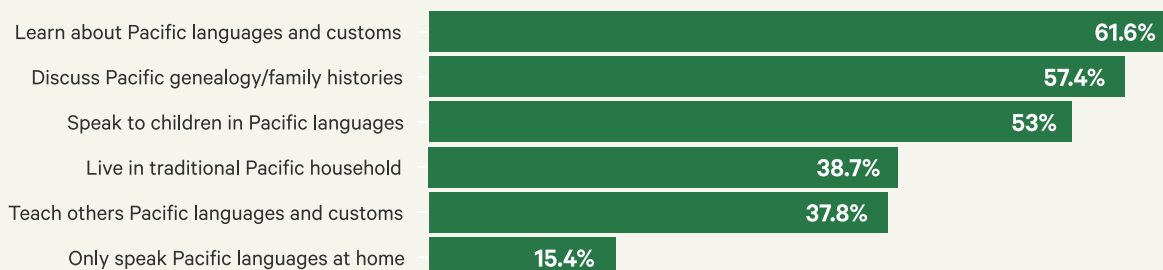
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Rotuman participants were asked to describe their childhood experiences with Pacific languages in their households. Just under two-thirds of participants reported being raised by Rotuman caregivers, while 30% reported being raised in a multi-Pacific household and 8% reported having both Pacific and non-Pacific caregivers in their childhood homes. Three out of four of participants also reported growing up in a traditional Pacific household (74%) and remembering adults talking with their children in Pacific languages in their households (77%). There were 42% who reported growing up in a household that had a rule where only Pacific languages could be spoken at home.

## Current household composition and language use

When asked about their current household composition, 26% of participants reported living in a multi-generational household. There were 43% of participants who lived in a household with 2-4 other people, while 38% lived with 5-6 others.

Figure 7 – Language activities in the home and with family



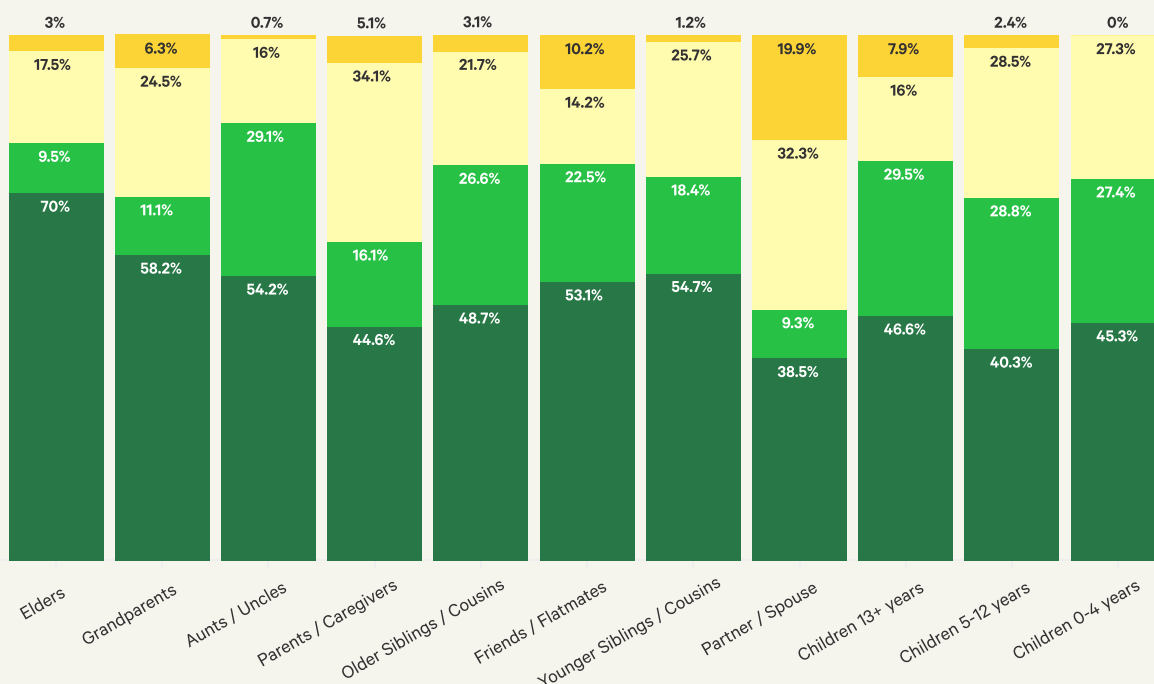
## Language activities in the home

Beyond household makeup, participants also shared how Pacific languages are actively used and maintained through everyday activities. The most popular Pacific language and culture activities conducted in Rotuman households were learning about Pacific languages and customs (62%), discussing Pacific genealogies and family histories (57%), and speaking to children in Pacific languages (53%).

When asked how often participants spoke in Pacific languages with family and household members, there was a distinct generational difference in responses. Although 70% of participants regularly used Pacific languages with elders, fewer than half did so with young children (45% of those aged 0–5 years and 40% of those aged 5–12 years), underscoring a generational gap in transmission at a critical stage of language development.

### Household Pacific language use compared to English:

● Always/Mostly ● Equally ● Sometimes ● Never



### Figure 8 – Language use in the home and with family

Interestingly, Rotuman participants were least likely to report using Pacific languages with their partners. Around 20% reported never using their Pacific languages when talking with partners or spouses.

### Language use with children

*“Even with families that have Rotuman speaking parents, none of their kids can speak Rotuman... we do them a disservice when we don’t continuously speak it.”*

Pacific language use with children remained relatively strong, with many participants indicating that they mostly or always spoke the language at home. This included high use with children aged 0–4 years (45%) and those aged 13 years and over (47%). However, usage dropped to 40% for children aged 5–12 years, likely reflecting the influence of English-dominant schooling during these years. However, some participants felt strongly that there was not enough fāeag Rotuam ta spoken to children in the homes. As one participant reflected, “We do them a disservice when we don’t continuously speak it.” This sentiment highlights the emotional weight and perceived responsibility of maintaining language use within families.

### Attitudes to Pacific language use at home

#### Loss of fluency determines language decisions

English is often the default language at home, even in households with fluent Rotuman speakers, contributing to language loss. Many participants also expressed a desire to use Rotuman but felt limited by their fluency, often defaulting to English even in family settings.

*“I use broken Rotuman all the time, I am not fluent at all... I will understand and respond in broken Rotuman.”*

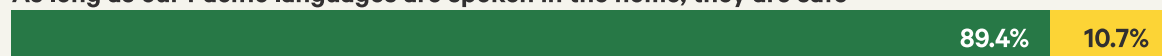
### Importance of language in the home and community

Most participants agreed that as long as Pacific languages are spoken in the home, they are safe (89%), while two-thirds disagreed that Pacific languages are only important at home (69%).

#### Attitudes to Pacific languages at home:

● Agree ● Not agree

#### As long as our Pacific languages are spoken in the home, they are safe



#### Pacific languages are only important at home



**Figure 9 – Attitudes towards Pacific languages in the home**

### **Intergenerational transmission and missed opportunities**

Language transmission was seen as a shared responsibility between families and communities.

---

*“There are lots of ways that you can enable the teaching of language.  
For me, there’s obviously home, but then I think that  
the community also plays a really big role.”*

---

Some participants reflected on missed opportunities to learn from elders, highlighting the urgency of intergenerational transmission.

---

*“I had a knowledge holder in my house... and we didn’t tap into that.  
Our focus was not on learning Rotuman...  
that’s probably one huge regret.”*

---



## Fäeag Rotuam ta in church

*“I have fond memories of the Catholic faith in Fiji, but it was quite a lot of Fijian language. Whereas, when I went to the Methodist services, it was Rotuman hymns—so that was my first kind of... ‘Oh, we got Rotuman hymns, okay!’”*

Church is a central space for cultural and linguistic continuity among Rotuman communities in New Zealand. This chapter explores how religious affiliation, worship practices, and intergenerational interactions contribute to the use and transmission of fäeag Rotuam ta. While English is dominant in many public domains, church settings offer unique opportunities for immersive language exposure - particularly through sermons, hymns, and elder-led interactions. Participants shared how language use in worship fosters emotional connection, strengthens identity, and reinforces the sacredness of Rotuman language as a gift from God.

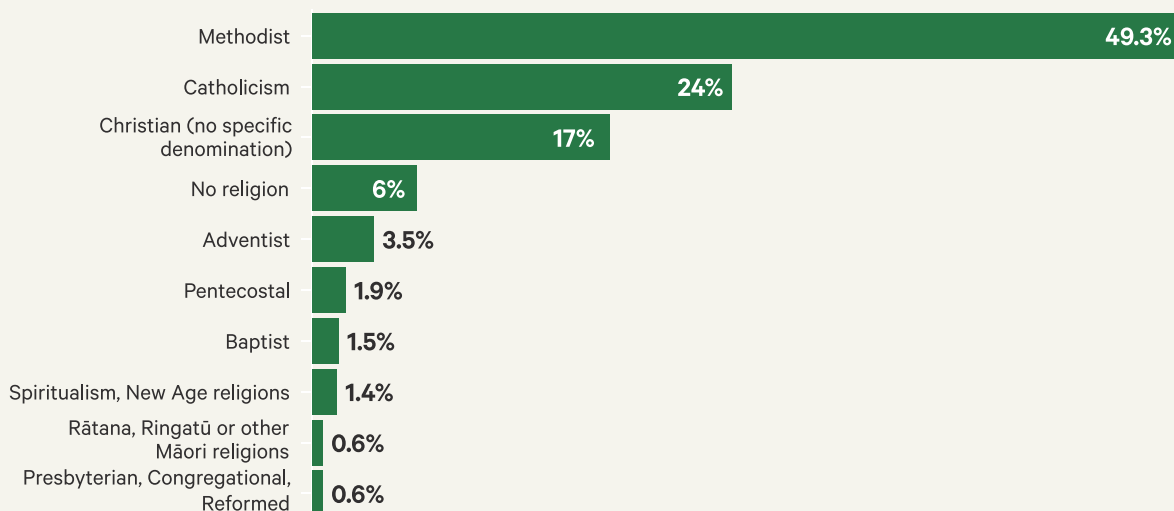
### Religion and church attendance

Nearly all Rotuman participants reported having at least one religious affiliation, while 6% reported not being religious. There were 41% Rotuman participants who reported attending church at least once a week, while 84% reported attending church at least sometimes.

### Religious affiliations

Participants were asked to identify their religious affiliations and could select as many as were relevant to their personal spiritual identities. Half of Rotuman participants were Methodist (49%), while 24% identified as Catholic, and 17% identified as Christian non-denominational.

**Figure 10 – Religious affiliations among Famör Rotuma**



## Pacific language use in church settings

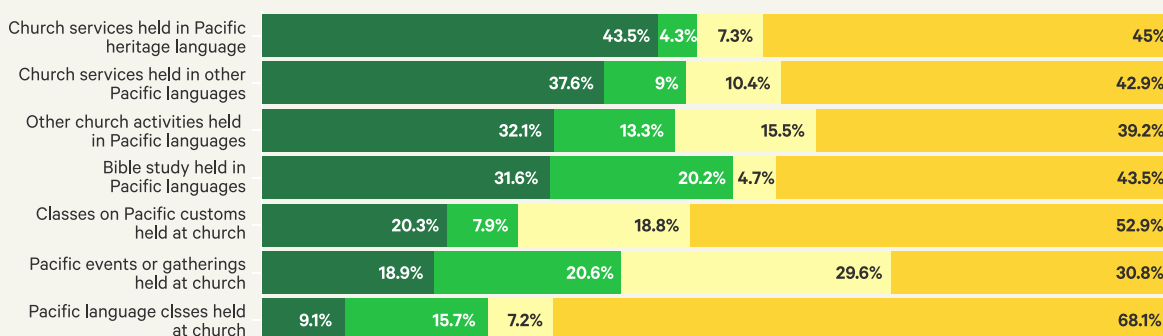
*“The sermon is always in Rotuman, so whether you like it or not you have to learn it.”*

Regular exposure to Rotuman in church settings creates immersive learning opportunities, especially for those growing up in New Zealand

**Figure 11 – Pacific language use during church services and activities**

**Church Pacific Language Connection:**

● Weekly ● Monthly ● Occasionally ● Never



Beyond attendance, churches also serve as important spaces for language transmission, particularly through rituals and practices.

*“You said the rosary in Rotuman... church played a part in developing your language.”*

Just under half of participants (44%) reported weekly services in fāeag Rotuam ta, while 32% said Bible study and other activities were held in Pacific languages weekly. Two-thirds of Rotuman participants who attended church reported that Pacific events and gatherings were held at their church at least occasionally (69%). Language classes were less reported compared to other church-based activities.

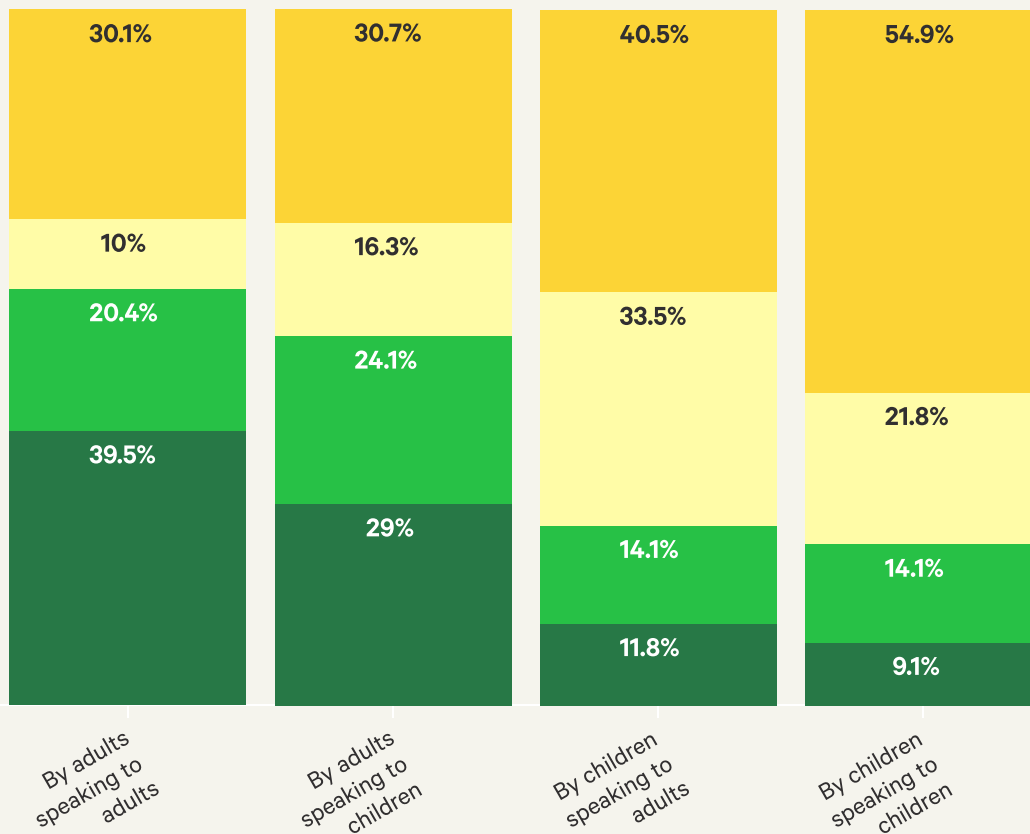
## Language use between adults and children

Church settings provide valuable opportunities for younger Rotumans to hear and learn the language through interactions with elders.

**Figure 12 – Pacific language use at church between adults and children**

**Church Pacific language use compared to English:**

● Always/Mostly ● Equally ● Sometimes ● Never



When asked about differences in hearing church members speaking to one another at church, there were significant differences between how people communicated with adults compared to children. Around 40% of participants reported hearing adults use Pacific languages most of the time with other adults, and 29% reported hearing children use Pacific languages when talking to adults.

---

*“The elders speak to you in Rotuman, so you kind of just had to learn.”*

---

However, only 12% reported hearing adults always use Pacific languages with children, and only 9% reported hearing children use Pacific languages with other children most the time.

## Attitudes towards Pacific languages in church

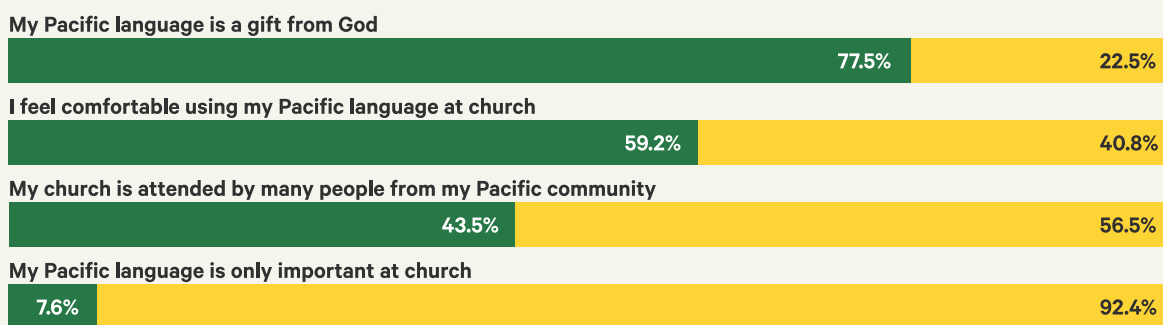
Many participants shared that language use in worship fostered emotional and cultural connection, strengthening identity and belonging.

*“So, I’d be attracted to that worship, because it was in Rotuman, it was my language, and I could learn along with my peers.”*

**Figure 13 – Attitudes towards Pacific languages in church**

**Attitudes to Pacific languages at church:**

● Agree ● Not agree



Most Rotuman participants agreed that fāeag Rotuam ta is a gift from God (78%). There were 44% who reported their church was attended by many Rotumans, while 59% reported feeling comfortable using their Pacific language at church. Most participants saw the value of fāeag Rotuam ta beyond church, with only 8% believing it was relevant solely in religious contexts.



## Fäeag Rotuam ta in education settings

*“I hope that Pacific languages in Aotearoa are more embraced and are used more in schools and communities.*

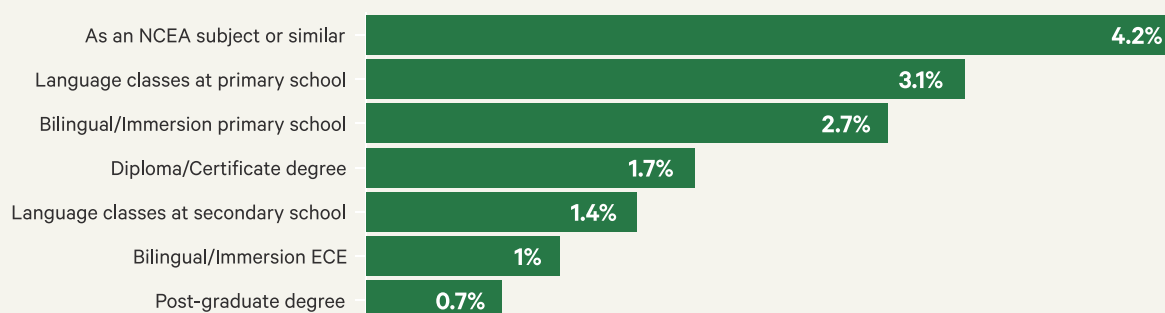
*As a student, school is where I pick up most things and adding my Rotuman language to school or to a community learning group would benefit my journey of learning my language.”*

The role of fäeag Rotuam ta in education settings is vital for cultural preservation, identity affirmation, and intergenerational transmission. While formal opportunities to learn Pacific languages in New Zealand schools remain limited, the attitudes of Rotuman participants reflect a strong desire to see their language integrated into the education system. This section explores current participation, usage, and perceptions of Pacific languages, particularly fäeag Rotuam ta, in school environments.

### Pacific language education experiences

Among Rotuman participants, 24% reported having attended some form of Pacific language education in New Zealand. The most common formats were secondary school NCEA subjects (4%) and language classes in primary school (3%). While some Rotuman students have participated in Pacific language education, this has typically involved other Pacific languages such as gagana Sāmoa, lea faka-Tonga, or te reo Māori.

**Figure 14 – Famör Rotuma participation in Pacific language education**



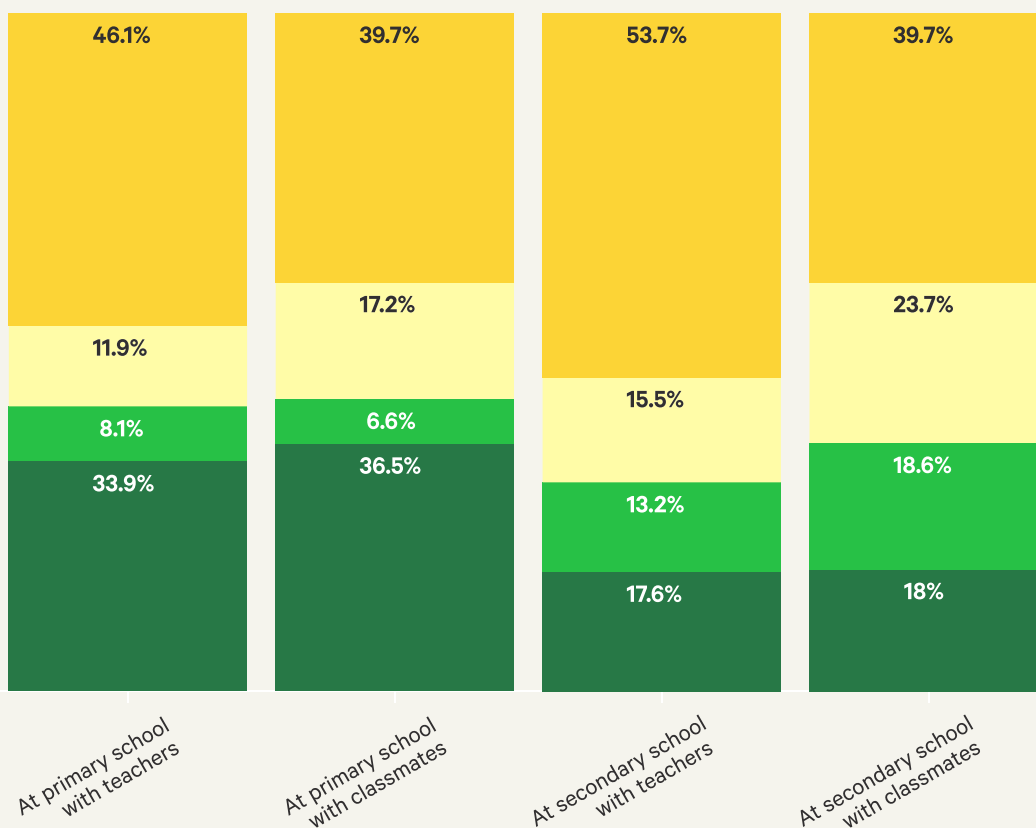
## Pacific language use in schools

Use of Pacific languages in education settings was relatively uncommon compared to other domains.

**Figure 15 – Pacific language use at primary and secondary schools**

**Pacific language use at NZ schools compared to English:**

● Always/Mostly ● Equally ● Sometimes ● Never



When asked about their use of Pacific languages in conversations with teachers and peers, approximately half of the participants reported never using Pacific languages with teachers, and 40% said they never used them with other students. However, around one-third of participants indicated they always used Pacific languages in primary school settings, while only 18% reported always using them in secondary school.

## Attitudes to Pacific languages in education

There is strong support among Rotuman participants for the inclusion of Pacific languages in the education system. A significant majority (76%) agreed that Pacific languages should be made compulsory in New Zealand primary schools, while only 14% believed that learning Pacific languages was unnecessary because English is sufficient. Just over half (56%) of participants felt comfortable using their Pacific languages in school settings.

**Figure 16 – Attitudes towards Pacific languages in schools**

**Attitudes to Pacific languages in NZ schools:**

● Agree ● Not agree

**Pacific languages should be made compulsory in Aotearoa primary schools**



**I felt comfortable using my Pacific language(s) in school**



**In Aotearoa, you do not need to learn your Pacific languages: English is enough**



*“My hope is that one day my child will be able to speak my language and will be able to teach her friends about our culture without fear of being judged and set aside from norms. My hope is that Aotearoa will engage more in helping our children now to learn and be confident in their culture and language.”*

**Figure 17 – Attitudes towards Pacific language schooling opportunities**

**Attitudes to Pacific languages in NZ schools:**

● Agree ● Not agree

**If I had the chance, I would send children to Pacific-language preschools**



**If I had the chance, I would send children to primary school where they could be taught in our Pacific languages**



**If I had the chance, I would send children to secondary school where they could be taught in our Pacific languages**



Furthermore, 84% of participants stated they would send their children to Pacific language-based primary schools if such opportunities were available.

*“I am hoping that people can speak the language at home, in schools and social events and people.”*



## Fäeag Rotuam ta in the workplace

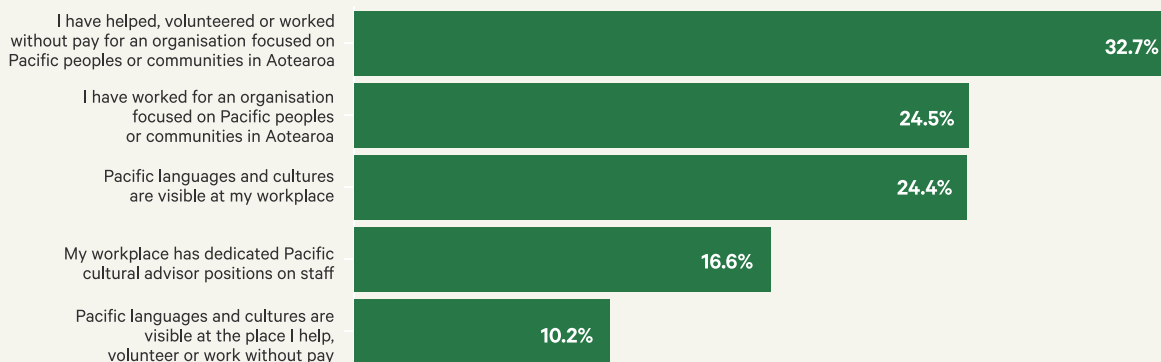
*“My hope is that every family, individual, community, government, workplaces, churches take their languages seriously and start reminding people how valuable it is for us to learn, speak and write and pass it on to future generations. The questions will always be how much and how far people are willing to embrace their identity and their roots.”*

The workplace is a key domain where language and culture intersect with identity, visibility, and inclusion. For Rotuman communities in New Zealand, the use and recognition of fäeag Rotuam ta in professional settings remains limited but meaningful. This section explores Rotuman participants’ experiences with Pacific languages in the workplace, including language use, cultural visibility, advocacy roles, and attitudes toward language in employment contexts.

### Workplace experiences

When asked about their current labour market status, 68% of Rotuman participants reported being engaged in paid work, while 7% were involved in unpaid work. Around 7% reported experiencing ethnicity-based discrimination in the workplace, and 15% said they conducted their work using Pacific languages.

**Figure 18 – Pacific language workplace experiences**



Nearly one-quarter of participants (24%) reported that Pacific languages and cultures were visible in their workplace, compared to only 10% who observed such visibility in volunteer settings. One in three participants had worked, paid or unpaid, for organisations focused on Pacific peoples or communities. Seventeen percent reported having Pacific cultural advisors on staff at their workplace.

## Using Pacific languages in the workplace

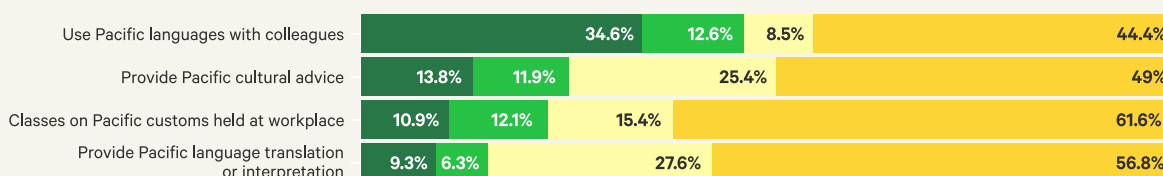
*“While I don’t use Rotuman at work necessarily day to day, because I don’t have anyone to converse with in Rotuman...”*

Rotuman is not commonly spoken in daily workplace interactions due to the limited number of fluent speakers and the dominance of English. However, 35% of participants reported using Pacific languages with colleagues at least weekly, and 56% said they used Pacific languages at least some of the time.

**Figure 19 – Work-based Pacific language activities**

**Workplace Pacific Language Connection:**

● Weekly ● Monthly ● Occasionally ● Never



### Language visibility and cultural pride

Some participants shared that Rotuman Language Week has become a key enabler for increasing the visibility of the language in workplaces, offering a platform for cultural pride and engagement.

*“Even yesterday, I had a phone call with a customer, and he greeted me in Rotuman. And it was because I had used Rotuman in my emails... So, I had said Noa’ia, and they’d be like, ‘What is Noa’ia?’ and I would say, ‘Well, I’m from Rotuma and this is how we say Hello.’”*

### Leadership and advocacy

Over half of participants (51%) reported having provided Pacific cultural advice in the workplace, whether formally or informally, and 43% had offered Pacific language support. Despite this, classes on Pacific customs were rare, with 62% indicating that such classes had never been held in their workplace. Many participants described taking on the role of cultural champions, initiating language week activities and advocating for broader inclusion of Pacific languages.

*“I’m championing Samoan Language Week, Te Wiki o Te Reo Māori, and Rotuman Language Week... I want to make sure that as a company we inherit that responsibility as well.”*

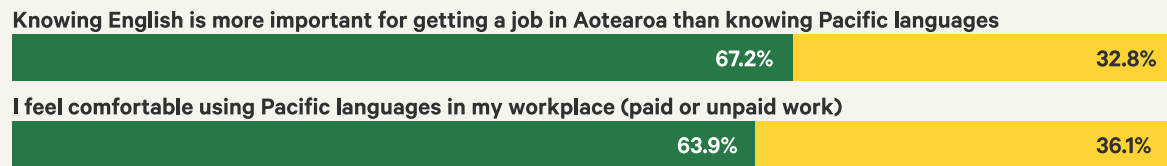
## Attitudes to Pacific languages in the workplace

English remains the dominant language for employment in New Zealand, with Rotuman valued more for cultural identity than professional necessity. Over two-thirds of Rotuman participants (67%) agreed that proficiency in English was more important for securing a job, while 64% reported feeling comfortable using Pacific languages, including Rotuman, in their workplace settings.

**Figure 20 – Attitudes towards Pacific languages in the workplace**

### Attitudes to Pacific languages in the workplace:

● Agree ● Not agree





## Fāeag Rotuam ta in and with Pacific communities

*“We stayed connected to Rotuma through the fellowship group... we found different ways to continue the language.”*

Community is at the heart of language preservation. For Rotuman communities in New Zealand, fāeag Rotuam ta is sustained not only through family ties but also through active participation in Pacific community events, cultural practices, and transnational connections. This section explores how Rotuman language is used and valued within Pacific communities, both locally and in connection with the homeland.

### Connection to Rotuma

*“Especially living far away from home, it’s kind of sad to say that I’ve never realised how much endangered my language is till recently. This is because back at home in Fiji, our Rotuman culture surrounds us. We live it, breathe it, and see it so it’s safe to say how powerful and longing our culture and language is back at home than in overseas countries.”*

**Figure 21 – Visiting and hosting community members from Rotuma**

**Heritage Pacific Islands Connection:**

● Once a year ● Every 2-3 years ● Once or twice ● Never



Participants were asked how frequently they visited their heritage Pacific Islands and/or hosted members of their heritage Pacific communities in New Zealand prior to COVID-19. Forty-five percent reported hosting Rotuman community members at least once a year, while 49% visited Rotuma annually or more often. Fewer than 12% had never hosted or visited.

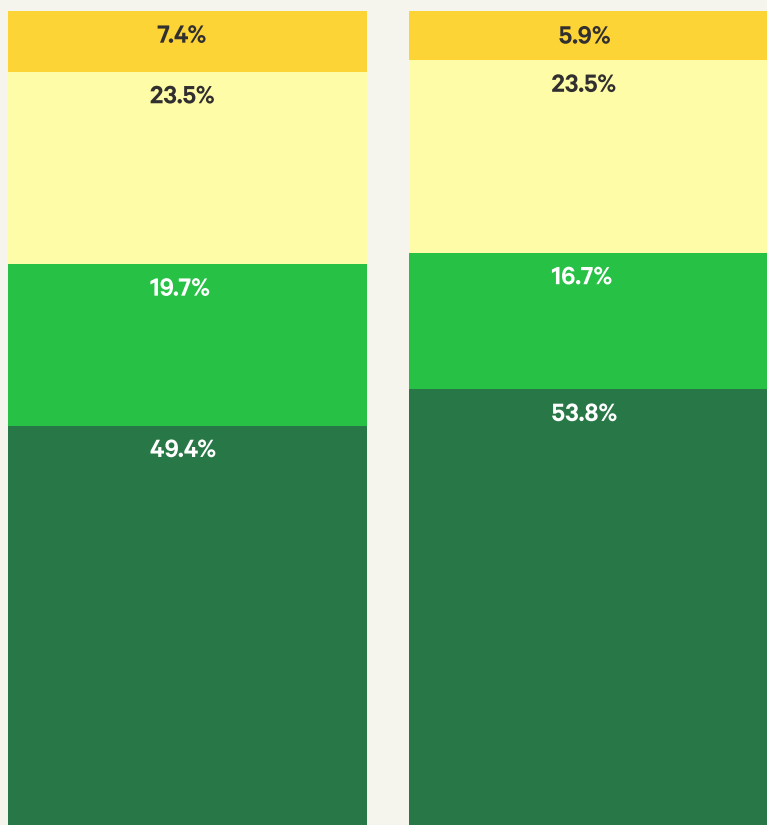
## Language use in Rotuma

Nearly half of participants reported always or mostly using Pacific languages when hosting Rotuman community members (49%) and when visiting Rotuma (54%). A strong majority used Pacific languages at least some of the time when hosting (93%) and when visiting (95%).

**Figure 22 – Pacific language use with communities in Rotuma**

**Heritage Pacific language use compared to English:**

● Always/Mostly ● Equally ● Sometimes ● Never

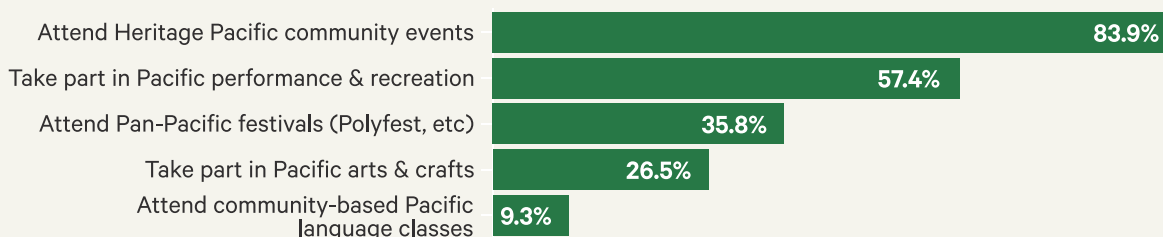


Talking to people living in the Islands    Visiting your Pacific Islands yourself

## Participation in community events

Most participants (84%) attended Rotuman community events in New Zealand. Over half (57%) took part in Pacific performance and recreation activities, while 36% attended Pan-Pacific festivals such as Polyfest. Around one in four (27%) participated in Pacific arts and crafts activities.

**Figure 23 – Engagement in community events, initiatives, and activities**



## Language use in community settings

*“And so, I think one of the enablers has really been not only speaking it at home but also supporting the learning and encouraging the learning from a community perspective as well.”*

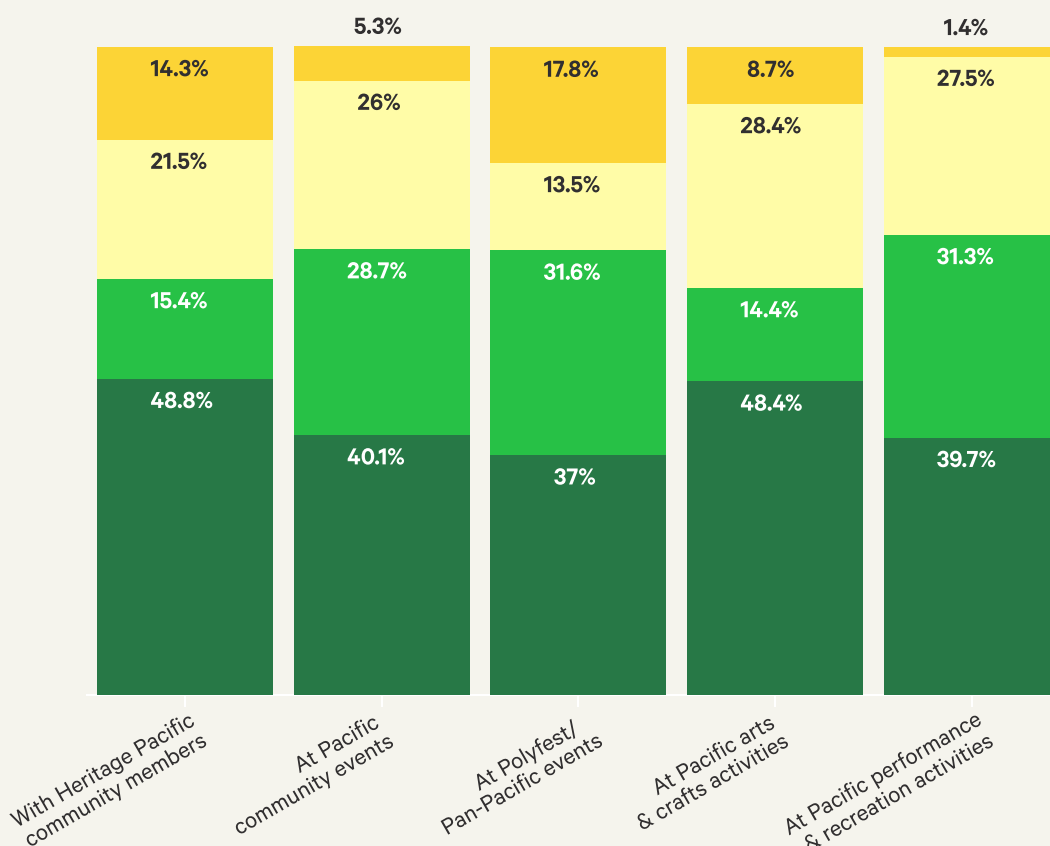
Many participants emphasised the importance of both home and community environments in sustaining the Rotuman language, suggesting that language maintenance requires collective effort beyond the household.

Over 90% of participants reported using Pacific languages at least some of the time during community-based activities, and over 80% when speaking with other Rotuman community members. Between one-third and one-half used Pacific languages most or all the time during Rotuman community events in New Zealand.

**Figure 24 – Pacific language use in community settings**

**Pacific community language use compared to English:**

● Always/Mostly ● Equally ● Sometimes ● Never



## Attitudes to Pacific languages in Pacific communities

*“The Rotuman language grounds me in being a Pacific Islander but at the same time makes me unique amongst Pasifika peoples. My language is used to impart knowledge, wisdom and custom... express ideas, emotions and knowledge.”*

Most participants enjoyed Pacific cultural events (97%) and found it easy to participate in them (90%). Additionally, 81% felt most comfortable when in Pacific communities.

**Figure 25 – Attitudes towards Pacific cultural events**

**Attitudes to Pacific languages with Pacific communities:**

● Agree ● Not agree

**I enjoy participating in Pacific cultural events**



**I find it easy to participate in Pacific cultural events**



**I feel most comfortable in Pacific communities**





# Fāeag Rotuam ta in media and broadcasting

*“Our young people nowadays are amazing – very talented and with the modern technology that is available and at their disposal, it’s been awesome how they have linked it in, tied in and stitched it into the development of our culture and language.”*

Media and broadcasting play a growing role in the visibility and vitality of fāeag Rotuam ta especially for young Rotumans. From music and radio to digital platforms and creative arts, Rotuman participants are engaging with Pacific language media in diverse ways. This section explores how media serves as both a cultural connector and a tool for language preservation.

## Music

Participants were asked to indicate how frequently they engaged with different forms of Pacific language media.

Music was the most frequently used form of Pacific language media. Nearly all participants reported listening to Pacific music or singing songs in Pacific languages at least occasionally. More than two-thirds engaged with Pacific music weekly or more often.

**Figure 26 – Engagement in Pacific music**

**Media Pacific Language Connection:**

● Weekly ● Monthly ● Occasionally ● Never



For many participants, music becomes a gateway to language exposure and emotional connection.

*“And the other thing is music. I feel like I’ve been exposed to a lot more Rotuman music in my adulthood in comparison to my childhood... you go on YouTube and search Rotuman songs; you’ve got so many beautiful melodies.”*

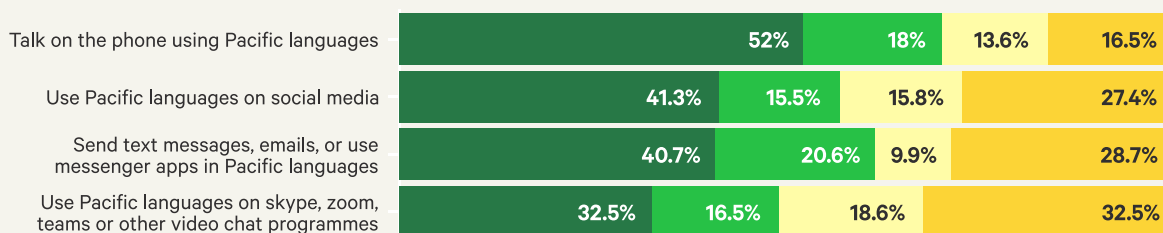
## Telecommunications and social media

Over two-thirds of participants reported using Pacific languages while texting, emailing, talking on the phone, or on social media at least some of the time. More than half used Pacific languages weekly while talking on the phone. Use of Pacific languages on video chat platforms such as Zoom, Skype, or Teams was less common, with 33% reporting they had never used Pacific languages in that medium.

**Figure 27 – Pacific language use over social media and telecommunications**

**Media Pacific Language Connection:**

● Weekly ● Monthly ● Occasionally ● Never



Digital platforms like YouTube are being used to share and celebrate Rotuman culture and language, especially among the younger generation. Participants highlighted that this is one way that media can reinforce identity and pride.

*“I’ll give my example of my son, he’s very proud to go to school and say that, after doing the hafa (traditional dance), he’ll go tell his class to watch the hafa on YouTube – because he is so proud of being Rotuman.”*

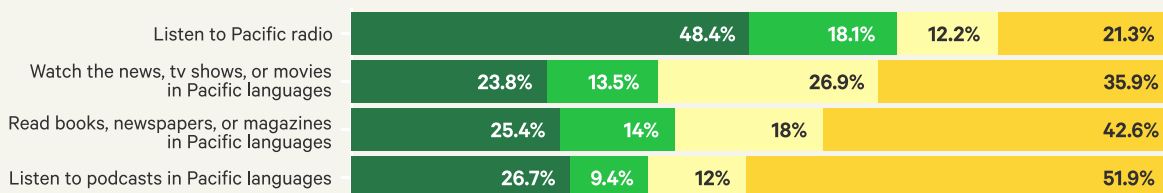
## Broadcast and print media

Listening to Pacific radio was the most popular form of broadcast media for Rotuman participants, followed by watching movies and reading print media. The least popular form of Pacific language broadcast media was Pacific podcasts for Rotuman participants, with more than half indicating they never listened to them.

**Figure 28 – Engagement in broadcast and print media**

**Media Pacific Language Connection:**

● Weekly ● Monthly ● Occasionally ● Never



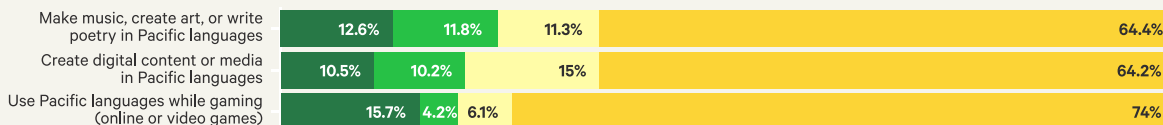
## Creative arts

Engagement in creative arts was the least common form of Pacific language media for Rotuman participants. One-third of participants reported creating digital content, music, art, or poetry in Pacific languages at least occasionally. The least common form of media engagement was using Pacific languages while playing video or online games - only 26% had ever done so.

Figure 29 – Engagement in creative arts

**Media Pacific Language Connection:**

● Weekly ● Monthly ● Occasionally ● Never



## Attitudes towards Pacific language media

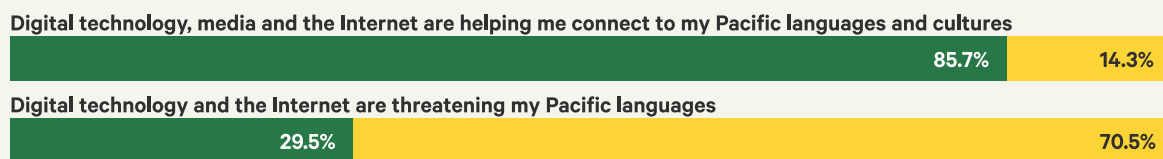
*“I’d like to see access to content online to help me in my learning of the language.”*

Most participants (86%) agreed that digital technology, media, and the internet helped them connect to their Pacific language and culture. However, around one-third felt that digital technology and the internet posed a threat to fāeag Rotuam ta.

Figure 30 – Attitudes towards Pacific language media

**Attitudes to Pacific languages and media:**

● Agree ● Not agree



# Fāeag Rotuam ta in the New Zealand context

*“Pacific languages are part of who we are in Aotearoa – they should be seen, heard, and valued everywhere.”*

The presence and use of fāeag Rotuam ta in wider New Zealand reflects both the aspirations and challenges of Pacific communities navigating public, social, and institutional spaces. This section explores how Rotuman participants perceive and use their language across recreational, public, and government settings, and their attitudes toward bilingualism, cultural identity, and institutional support.

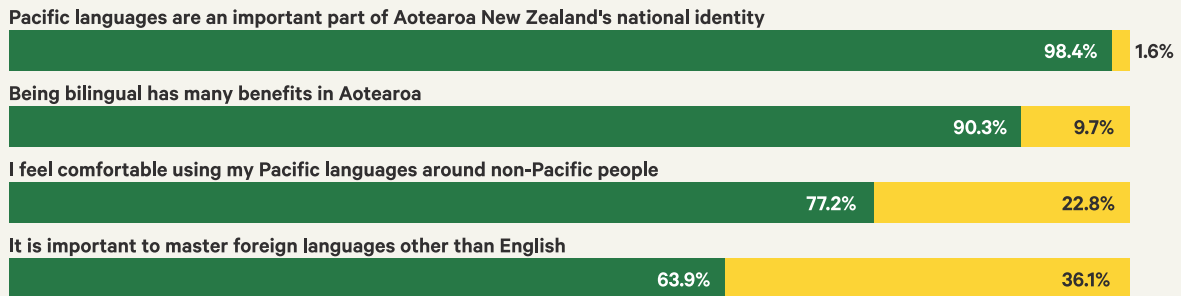
## Wider society

Nearly all participants (90%) agreed that bilingualism is beneficial in New Zealand, and 98% affirmed that Pacific languages are an important part of New Zealand’s national identity. Most participants (77%) felt comfortable using their Pacific languages around non-Pacific people, and 64% agreed that learning languages beyond English is important.

**Figure 31 – Attitudes towards Pacific languages in wider society**

**Attitudes to Pacific languages and NZ society:**

● Agree ● Not agree



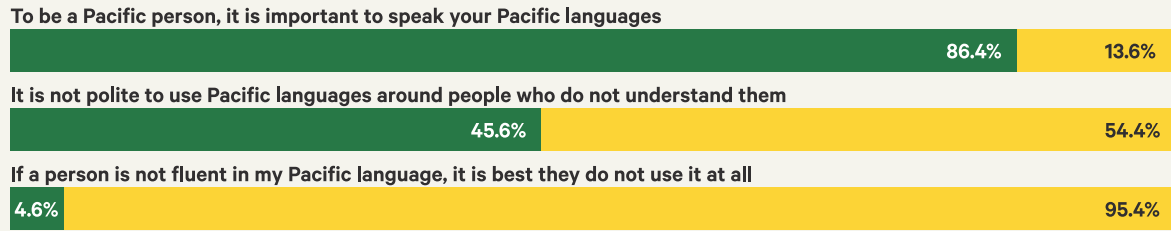
## Language, identity, and politeness dynamics

Most participants (86%) agreed that speaking your Pacific language is important as a Pacific person. However, 46% felt it is impolite to use Pacific languages around those who do not understand them. Only 5% believed that non-fluent speakers should refrain from using their Pacific language.

**Figure 32 – Language, identity and politeness**

**Attitudes to Pacific language use:**

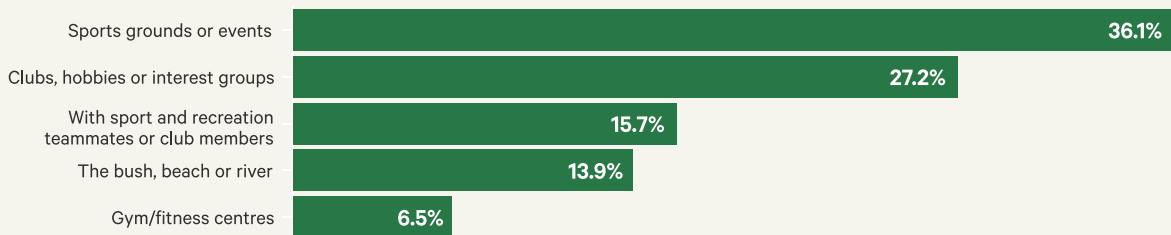
● Agree ● Not agree



**Language use in recreational settings**

Recreational spaces were among the most common domains for Pacific language use. Thirty-six percent of participants used Pacific languages at sporting events, and 27% used them while engaging in clubs, hobbies, or interest groups.

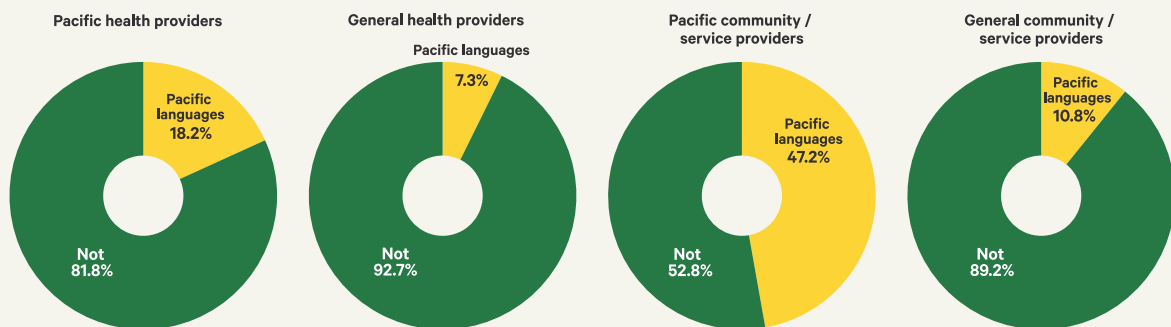
**Figure 33 – Pacific language use in recreational settings**



**Language use with service providers**

Rotuman participants reported greater use of Pacific languages when engaging with Pacific service providers than with general ones. Use was more common with social or community service providers than with health services.

**Figure 34 – Pacific language use with health and community service providers**

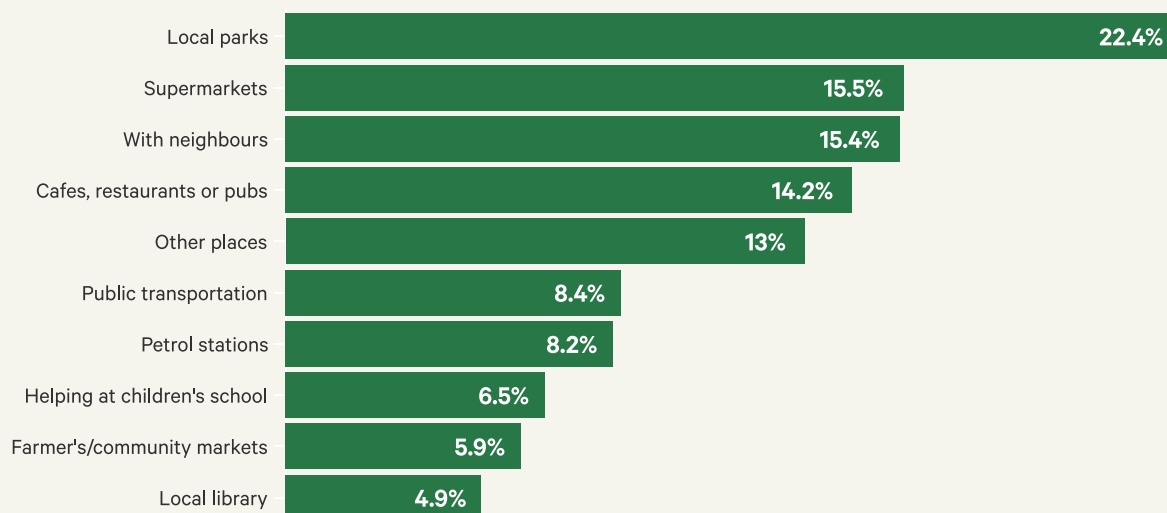


## Language use in public settings

*“My hope is that the Pacific people who live in the regions (not in the big cities) are not forgotten but are remembered and included in projects/programmes etc relating to Pacific languages in Aotearoa. That smaller PI groups like Rotumans can get enough funding to reach out to all members in the different corners of Aotearoa instead of the main cities.”*

Pacific languages were used in various public settings, with 22% of participants reporting use at local parks, 16% at supermarkets, 15% with neighbours, and 14% at cafes, restaurants, or pubs.

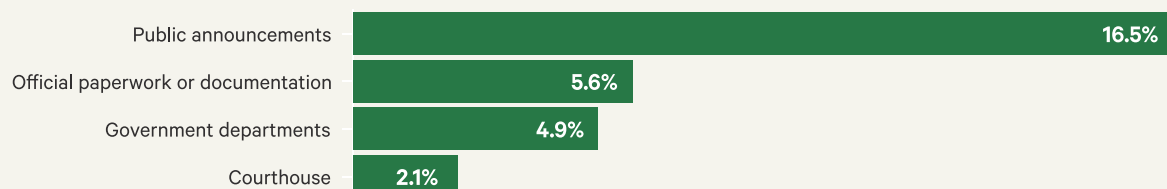
**Figure 35 – Pacific language use in public settings**



## New Zealand Government

Government settings saw the lowest levels of Pacific language use. Only 5% of Rotuman participants reported using Pacific languages with government departments or in official documentation, and just 2% had used them in courthouse settings.

**Figure 36 – Pacific language use in official and/or government settings**



## Attitudes towards Government support of Pacific languages

*“Pacific communities in Aotearoa are fortunate to be given the space and funds every year for our languages to be showcased or acknowledged in the weekly celebrations. Most organisations allow each Pacific community the space to celebrate their languages with others.”*

Rotuman participants expressed strong support for institutional recognition of Pacific languages. Seventy-eight percent agreed that government and local councils should provide services and information in Pacific languages. Seventy-three percent supported official recognition of Pacific languages in New Zealand. However, only 49% believed the Government has a role in maintaining Pacific languages, and 22% felt the government does not support Pacific languages.

**Figure 37 – Pacific language use in official and/or government settings**

### Attitudes to Pacific languages and NZ Government:

● Agree ● Not agree

#### The Government and local councils should provide services and information in Pacific languages



#### Pacific languages should have official recognition in Aotearoa



#### It is the Government's role to maintain Pacific languages in Aotearoa



#### The Government does not support Pacific languages in Aotearoa



*“I would hope to see more stable support (i.e. funding) from the New Zealand government. to make more resources more accessible for Pacific communities in retaining and maintaining their language.”*

## Barriers and enablers

*“We had a knowledge holder in our house... and we didn’t tap into that. That’s probably one huge regret.”*

The journey of maintaining fāeag Rotuam ta in New Zealand is shaped by both challenges and opportunities. While many Rotuman community members face structural and personal barriers to language use, they also identify powerful enablers rooted in family, community, and cultural connection. This section outlines the most reported barriers and enablers to sustaining the Rotuman language in New Zealand.

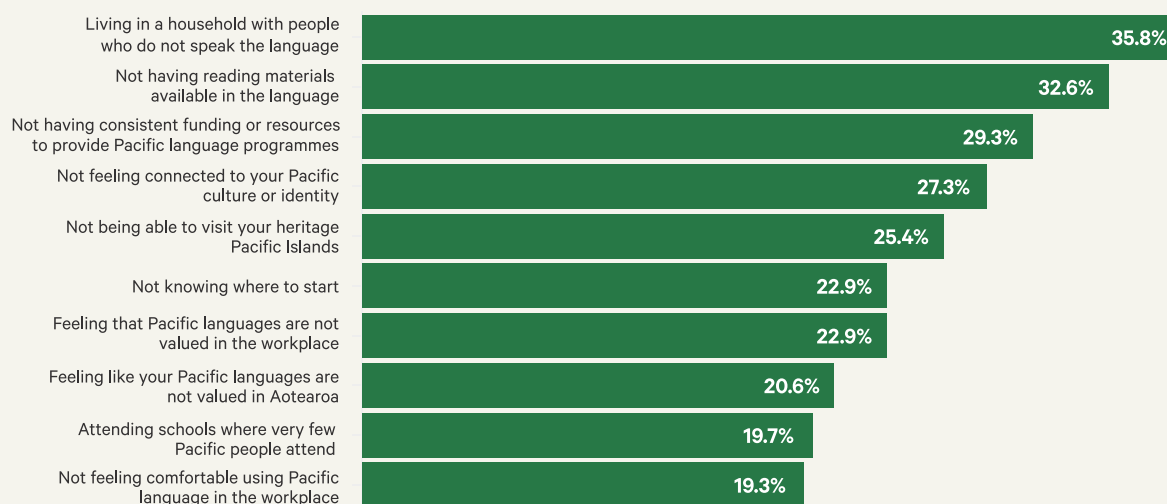
### Barriers to using, learning, and maintaining fāeag Rotuam ta

The most frequently reported barrier was living in a household where others did not speak the language. Rotuman participants also identified inconsistent funding and a lack of accessible reading materials as significant obstacles. Other commonly cited barriers included:

- Limited support for Pacific languages in workplaces and schools
- Disconnection from Rotuman culture and identity
- Uncertainty about how to begin learning the language
- Inability to visit Rotuma

These barriers reflect both systemic limitations and personal circumstances that hinder language transmission and use.

**Figure 38 – Ten most reported barriers to using, learning, and maintaining fāeag Rotuam ta**



## Enablers of using, learning, and maintaining fāeag Rotuam ta

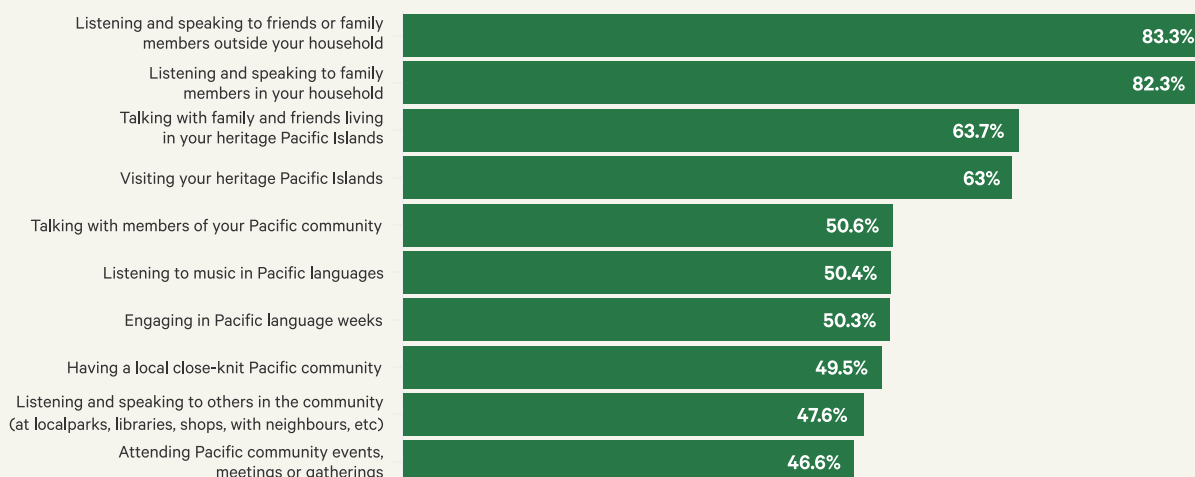
Participants highlighted that listening and speaking with friends and family members, both within and outside the home, were the most effective ways to engage with the language. Visiting Rotuma and conversing with community members living in Rotuma, were also seen as valuable opportunities for language practice.

Other key enablers included:

- Listening to Pacific music
- Being part of a close-knit Pacific community
- Participating in community events and language weeks in New Zealand

These enablers show that cultural immersion, social connection, and informal learning environments play a vital role in supporting language use.

**Figure 39 – Ten most reported enablers of using, learning, and maintaining fāeag Rotuam ta**



# Conclusion

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*“Fäeag Rotuam ta is the essence of my being.  
It is who I am and what makes me Rotuman.”*

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Fäeag Rotuam ta is a source of deep pride, identity, and belonging for Rotuman communities in New Zealand. It connects generations, affirms cultural heritage, and strengthens wellbeing. Yet, like many Pacific languages, it faces significant challenges in diaspora settings, particularly among younger generations born in New Zealand.

It is within this context that this report was developed. Alongside the overarching Leo Moana o Aotearoa Report, it provides a snapshot of the current state of fäeag Rotuam ta, as reflected in participants’ use of and attitudes toward the language in New Zealand.

Drawing on findings from the Leo Moana o Aotearoa survey and talanoa, the report highlights both the resilience and vulnerability of fäeag Rotuam ta across key domains, including the home, church, education, workplace, media, community, and wider society. While strong cultural connections to the language remain, everyday use is constrained by factors such as limited access to formal education pathways, a lack of qualified teachers, minimal visibility in public services, and the dominance of English in public life. At the same time, the findings point to important enablers, including intergenerational transmission within families, community-led initiatives, digital platforms, and a strong desire among famör Rotuma to pass the language on to future generations.

By exploring these critical dimensions of language vitality, the report offers an essential evidence base to inform responsive policy and practice that meets the needs of famör Rotuma both now and into the future. To support the practical application of the findings, a series of priority areas for action are outlined below. Some are relevant across all Pacific languages covered in the Leo Moana reports, while others are specific to fäeag Rotuam ta and famör Rotuma. These priorities are neither exhaustive nor mutually exclusive; rather, a diverse mix of interventions will be required to meaningfully address language decline.

## Priority areas for action

### **Promote and celebrate fäeag Rotuam ta in schools and workplaces**

While many Rotuman participants would send their children to Pacific language-based schools, few have access to formal Rotuman language education. In workplaces, language use is often informal and unsupported.

#### **Recommendations:**

- Integrate Rotuman language into Early Childhood Education (ECE), primary, and secondary school curricula.
- Promote Rotuman Language Week in schools, workplaces, and public spaces.
- Encourage employers to recognise Pacific languages as professional assets.
- Provide cultural competency training that includes Rotuman language and values.

## **Strengthen pathways for Rotuman language speakers in employment**

Many Rotuman individuals provide cultural advice or translation in their workplaces, yet few roles formally recognise these skills.

### **Recommendations:**

- Create employment pathways for Rotuman speakers in education, health, and public service.
- Recognise bilingualism as a qualification in job applications.
- Fund internships and scholarships for Rotuman-speaking professionals.

## **Expand access to language learning resources**

Rotuman participants expressed a strong desire for accessible resources, especially for those disconnected from community networks.

### **Recommendations:**

- Develop and distribute bilingual storybooks, dictionaries, and learning apps.
- Ensure libraries and schools stock Rotuman language materials.
- Create online platforms for self-paced language learning and community engagement.

## **Support opportunities to teach and learn fāeag Rotuam ta**

While many Rotuman participants are proficient speakers, reading and writing skills are lower, especially among youth.

### **Recommendations:**

- Establish community-led language classes across regions.
- Support peer-to-peer learning and mentorship programmes.
- Fund training for Rotuman language teachers and tutors.

## **Increase visibility of Rotuman language in public services**

Rotuman participants noted the lack of Rotuman language visibility in government services and official documents.

### **Recommendations:**

- Translate key public documents into fāeag Rotuam ta.
- Collaborate with government agencies to ensure cultural accuracy and relevance.
- Establish a peer review panel of Rotuman language experts.

## Appendix 1 – Survey variables

The Leo Moana o Aotearoa Survey sample utilises both Maximum Variation purposeful sampling and community-based participant-driven recruitment strategies. This type of sampling used in tandem with a community-focussed research approach allows for a stratified method of identifying participants across the below variables which are key in terms of measuring the extent to which Rotumans can learn and use fāeag Rotuam ta:

**Pacific ethnicity** – This variable relates to the ethnic group(s) a person identifies with or has a sense of belonging to. It measures cultural affiliation and enables analyses into language use by ethnicit(ies), which is a significant factor in language maintenance and/or attrition.

**Age** – Speakers are socialised to think and behave in certain ways and, consequently, language attitudes and use tend to vary based on age. When a language is learned also influences language use. This variable ensures questions can be asked around whether young people are acquiring Pacific languages and how proficient adult speakers are in them.

**Gender** – It is important to explore whether gender plays a role in terms of who is speaking Pacific languages, and if this influences intergenerational transmission. It is also important to explore whether there were attitudinal differences towards Pacific languages based on gender.

**Region** – Pacific communities are dispersed across New Zealand. Having opportunities to hear and speak their languages influences whether they can be maintained. It is therefore important to examine which people, in which regions, have access to and use their Pacific languages. Exploring language attitudes across the regions is also critical.

**Birthplace** – The domestic Pacific population is predominantly New Zealand-born, which undoubtedly influences Pacific language use and attitudes. This variable therefore enables the analysis of any differences between New Zealand-born and overseas-born Pacific populations' use of and attitudes towards Pacific languages.

## Appendix 2 – Survey sampling frame

The sampling frame has been designed using data from the 2018 Census. While this was known to be under-representative of Pacific peoples in New Zealand, it nonetheless forms the necessary foundation of the research contained in this report until the release of the complete results for Census 2023.

### Target Rotuma Survey sample

This table reflects the target Rotuma sample for the Leo Moana o Aotearoa Survey.

<b>Total</b>	<b>60</b>	
<b>Northern Regions</b>		
<b>NZ-BORN</b>	<b>MALE (#)</b>	<b>FEMALE (#)</b>
15-24 years	3	2
25-44 years	5	4
45-64 years	3	3
65+ years	1	1
<b>OVER SEAS-BORN</b>	<b>MALE (#)</b>	<b>FEMALE (#)</b>
15-24 years	3	2
25-44 years	5	4
45-64 years	3	3
65+ years	1	1
<b>Central Regions</b>		
<b>NZ-BORN</b>	<b>MALE (#)</b>	<b>FEMALE (#)</b>
15-24 years	1	1
25-44 years	1	1
45-64 years	1	1
65+ years	0	0
<b>OVERSEAS-BORN</b>	<b>MALE (#)</b>	<b>FEMALE (#)</b>
15-24 years	1	1
25-44 years	1	1
45-64 years	1	1
65+ years	0	0
<b>Southern Regions</b>		
<b>NZ-BORN</b>	<b>MALE (#)</b>	<b>FEMALE (#)</b>
15-24 years	0	0
25-44 years	1	1
45-64 years	0	0
65+ years	0	0
<b>OVERSEAS-BORN</b>	<b>MALE (#)</b>	<b>FEMALE (#)</b>
15-24 years	0	0
25-44 years	1	1
45-64 years	0	0
65+ years	0	0

### Final Rotuma Survey sample

The following table reflects the actual Survey sample.

<b>Total</b>	<b>120</b>		
	<b>MALE (#)</b>	<b>FEMALE (#)</b>	<b>ANOTHER GENDER (#)</b>
	<b>58</b>	<b>61</b>	<b>1</b>
<b>NZ-BORN</b>	<b>10</b>	<b>11</b>	<b>0</b>
<b>OVERSEAS-BORN</b>	<b>8</b>	<b>50</b>	<b>1</b>
15-24 years	15	14	0
25-44 years	21	20	1
45-64 years	21	22	0
65+ years	1	6	0
<b>Northern Regions</b>	41	46	1
<b>Central Regions</b>	8	14	0
<b>Southern Regions</b>	3	7	0



Ministry for  
**Pacific Peoples**

Te Manatū mō ngā Iwi o te Moana-nui-ā-Kiwa

