



Leo Moana o Aotearoa Survey Report

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The background of the lower half of the page is a vibrant, abstract design. It features large, stylized flowers in shades of red and orange, set against a background of lighter, wavy patterns that suggest ocean waves. The overall aesthetic is modern and culturally inspired.

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Fakafetai lahi lelei, meitaki ma'ata, fakaaue lahi, fa'afetai tele lava, mālō 'aupito, fa'afetai tele lava, fakafetai lasi, vinaka vakalevu, fāiākse'ea, and kam rabwa to all the 3,039 Pacific people and communities across New Zealand who participated in the first ever Leo Moana o Aotearoa online Survey. We appreciate the time you took to do this, especially for your honesty and open sharing about your Pacific languages.

Thank you to the Leo Moana o Aotearoa project team, the staff of the Ministry for Pacific Peoples, our Pacific communities, and especially our Pacific community researchers who recruited and ensured this online Survey was a success.

We also warmly acknowledge and give a big fa'afetai tele lava, vinaka vakalevu and malo 'aupito to our Leo Moana o Aotearoa Project Steering Group who have guided, supported, and given advice along each step of this project: Tagaloatele Prof. Peggy Fairbairn-Dunlop, Prof. Stephen May, Prof. Steven Ratuva and Dr. Melenaite Taumoefolau.

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Further Leo Moana o Aotearoa Project publications will be made available on the Ministry for Pacific Peoples website: www.mpp.govt.nz







Foreword

MINISTER FOR PACIFIC PEOPLES

Ua ō gatasi le futia ma le umele – we will find strength, energy and focus to revive our languages and help them thrive and remain strong. I use this saying to mean that we must be of one mind and united to be strong in our pursuit to ensure Pacific languages thrive in Aotearoa, New Zealand.

The cornerstone of our Pacific cultures, identities and place in Aotearoa, New Zealand are our Pacific languages. They are spiritual gifts, unique to our Pacific region. They give us a point of difference and a competitive advantage in the workplace and economy. Our languages continue to define who we are and shape innovation. They provide us with a source of strength and connection to our ancestral homelands, our ancestors, and to each other. When we are united and working together – ua ō gatasi le futia ma le umele - we will find the strength, energy and focus to revive our languages and help them thrive and remain strong.

I am delighted to share with you the first survey report of the Leo Moana o Aotearoa project. This is the first report of its kind anywhere in the world, and provides the most comprehensive picture of the utilisation, attitudes and values towards Pacific languages from the Pacific diaspora, including - te Gagana Tokelau, Vagahau Niue, te Reo Māori Kūki 'Āirani, Gagana Samoa, lea Faka Tonga, te Gana Tuvalu, Vosa Vakaviti, Fāeag Rotuam and te Taetae ni Kiribati.

This is the first in a series of in-depth reports that will lay a solid foundation of knowledge for us to build on for generations to come, and help continue the conversation to better understand and value Pacific languages in Aotearoa, New Zealand.

Census data has long shown concerning rates of decline in the proportion of speakers of Pacific languages across Aotearoa. We know that in some cases, the threat of language extinction is a reality if we do not work together to see meaningful and systemic change. This then means that more than ever before, real action is needed for the revitalisation and maintenance and for some the survival of Pacific languages in Aotearoa.

I am encouraged therefore, that this first report affirms what we have seen in the Census data and reiterates the need for urgency in addressing language decline. This is why we are launching this report together with our Pacific Languages Strategy 2022 – 2032 as a clear and definitive signal of Government's commitment to work collectively with Pacific communities to protect and preserve our Pacific languages.

I want to assure our Pacific communities that we hear you. We hear the passion and commitment you have for our languages. We hear the call for better pathways in our education system that draw on our Pacific languages as keys to success. We hear our young people calling for the importance of music, dance and the creative arts to help them to connect with their language and culture. We hear the challenges of our churches seeking to maintain their languages here in Aotearoa, and finally we hear our families and communities who need more support to pass on Pacific languages in their homes from one generation to the next.

It is my ambition that in years to come, our young people will be confident and thriving Generation 6Bs – brown, beautiful, brainy, bilingual, bicultural and bold. That they will be confident speaking our languages and applying culture outside of our home and church; that more Government agencies will consistently translate key information into Pacific languages and that public information will be accessible in Pacific languages because of the changes we make today.

I envision there'll be a growth in the number of Pacific community cultural events where more opportunities for speaking and sharing Pacific languages will become available, and that more of us are valuing, promoting, speaking and using our Pacific languages and cultural protocols in all we do. I envision that as our confidence and love continues to grow for our Pacific languages and cultures, that our confidence as a people and nation will also grow, and collectively we will realise our vision to become a more confident, thriving, resilient and prosperous Pacific peoples of Aotearoa, New Zealand.

Soifua ma ia manuia le tatou atunu'u atoa.



Hon. Aupito William Sio
Minister for Pacific Peoples



Foreword

SECRETARY FOR PACIFIC PEOPLES AND CHIEF EXECUTIVE, MINISTRY FOR PACIFIC PEOPLES

“Ia sua le ‘ava ae totō le ‘ata” - We must continue to plant the seeds of our languages and pass them on to the next generations, if we are to ensure our languages survive here in Aotearoa New Zealand.

Our Pacific communities have continued to tell us how important our Pacific languages, cultures and identities are, and I take every opportunity to champion their value across the system. This is not an easy task, and not one that I take lightly. Our Ministry recognises that our languages are an asset in Aotearoa and have made it a priority in the Pacific Aotearoa Lalanga Fou vision, to ensure that Pacific languages, cultures, and identities are thriving.

It is my honour to share with you the first report from the Leo Moana o Aotearoa Project, the first comprehensive project of its kind on Pacific languages. It provides a clear picture of current Pacific language use and attitudes of Pacific people across New Zealand. This is important if we are to meaningfully impact the rapid shift in Pacific language use in New Zealand to date.

At the centre of what we do is the leadership, expertise, and guidance the Ministry receives from Pacific communities, families, groups, and organisations which is integral to success of the Leo Moana o Aotearoa project.

This Leo Moana o Aotearoa Survey report is being launched alongside the Pacific Languages Strategy 2022 – 2032. These historic projects will drive collaboration between government and community to ensure Pacific languages are revitalised and maintained. The Leo Moana o Aotearoa project provides the evidence base that informs and demonstrates the robustness of the Strategy’s objectives. Together, they reflect language aspirations and needs of Pacific communities across Aotearoa, and Government’s commitment to realise the vision of the Strategy, that *Thriving Pacific languages builds a prosperous Aotearoa*.

We recognise the vital link between language, wellbeing, and prosperity. We know that when our languages thrive, our communities thrive. This is why Pacific languages are also a key focus area of our All-of-Government Wellbeing Strategy, which will ensure investment is responsive to our Pacific communities.

This report shares the hopes and aspirations for our Pacific languages and how it can be valued in homes, churches, communities, workplaces, schools and education sector and across Aotearoa. It reflects the growing influence of digital technology and media as emerging domains in enabling language use and learning in our languages. COVID 19 is a key reflection of how our Pacific communities navigated into new realms of the digital space, keeping connected, and using our Pacific languages to keep our communities safe.

Our approach as a Ministry is to gather our Pacific communities, key stakeholders, and government leaders to realise Pacific aspirations. This work is challenging and, because no one person or organisation has all the answers it is imperative that we work collaboratively.

I want to thank all the 3039 Pacific people and communities who took part in the Leo Moana o Aotearoa Survey. Your voices are being heard and will ensure that you continue to have the tools to take us into a bright future.

I am blessed to be part of this journey as we all strive together to lift our languages to a state where they are fully alive, valued, appreciated, respected, and above all else, used all around us.



Lulu Mac Leuanae

Secretary for Pacific Peoples and Chief Executive, Ministry for Pacific Peoples



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Executive Summary

This report presents pan-Pacific findings from the Leo Moana o Aotearoa Survey on the use of, and attitudes towards, Pacific languages by Pacific people in Aotearoa New Zealand. These findings are from the online survey component of the study and is the first report in the Leo Moana o Aotearoa Series. The report presents the baseline data from which subsequent policy work will stem over time.

BACKGROUND

Aotearoa New Zealand is now home to more ethnicities than there are countries in the world, and Pacific peoples account for more than 8% of the nation's diverse population. Despite this diversity, New Zealand society is predominantly monolingual with English being spoken by some 95% of the population. Pacific peoples have increasingly adopted this dominant language as their first language in New Zealand, primarily because of schooling, and the perception that it enables enhanced social and occupational mobility.

For some years now, Census data and Pacific communities have been telling the same story: that the number of fluent Pacific language speakers in Aotearoa New Zealand is rapidly declining, with more and more Pacific people becoming fluent only in English. While census data records this language shift, Pacific communities have brought the story to life, sharing their concerns about the loss of their Pacific languages, and articulating what should be done to prevent it.

New Zealand's Pacific communities have identified language and culture as areas of significant importance in terms of their aspirations for greater wellbeing. Pacific languages are the cornerstone of Pacific wellbeing. Pacific languages ground Pacific people, strengthening their cultural identity, sense of belonging, and ability to participate with confidence in society. When Pacific languages thrive, Pacific people thrive, and Aotearoa benefits linguistically, educationally, socially, and economically.

In 2018, the Government made a commitment to promote and maintain Pacific languages in Aotearoa New Zealand. As part of this commitment, the Pacific Languages Strategy 2022 – 2032 has been developed to coordinate language planning, maintenance, and revitalisation efforts across government, communities, and other key stakeholders. Additionally, the Ministry for Pacific Peoples commissioned the Leo Moana o Aotearoa Project – the largest and most comprehensive research project on Pacific language use and valuing in New Zealand to date – which features both quantitative data from an online survey as well as qualitative insights from talanoa with Pacific communities across the country. Though this project has undeniable value, it also serves as a robust evidence base for the Pacific Languages Strategy and the Ministry's wider research agenda, ensuring that Pacific language-focused initiatives and funding more accurately reflect community needs going forward.



THE LEO MOANA O AOTEAROA PROJECT

The objective of the Leo Moana o Aotearoa Project is to investigate the use of, and attitudes towards, Pacific languages in New Zealand and, in doing so, contribute to their planning, maintenance, and revitalisation. Understanding this current state is extremely important if we are to meaningfully impact the rapid shift in Pacific language use in New Zealand to date.

A mixed methods approach incorporating both quantitative (online survey) and qualitative (individual and focus group talanoa) methods was employed in the project, driven by the Tivaivai methodology.¹

The overall research project was guided by the following research questions:

1. What is the current state of Pacific languages in New Zealand?
 - Who speaks what languages, to whom, when, and why?
2. What are Pacific people's attitudes towards their languages, and English?
 - What value do Pacific peoples place on Pacific languages today?
 - How does the value placed on Pacific languages in New Zealand affect their use?
3. What factors influence the shift and/or maintenance of Pacific languages in New Zealand?
 - What roles do language attitudes play in the shift and/or maintenance of Pacific languages in New Zealand?
 - What role does society play in the shift and/or maintenance of Pacific languages in New Zealand?
 - What barriers prevent Pacific people from maintaining Pacific languages in New Zealand?
 - How does the multilingualism and superdiversity in New Zealand contribute to the shift and/or maintenance of these languages?

¹ Maua-Hodges (2011)





KEY FINDINGS

There are distinct differences across the Pacific communities of New Zealand, and these should be considered in light of their own unique contexts. Such ethnic-specific findings are not the subject of this report, however, they will be included in a number of dedicated reports later in the series.

The key findings from this report indicate that:

1. Pacific languages are valued highly by Pacific people. Pacific languages are an important part of New Zealand's national identity. There was a strong call for official recognition of Pacific languages by the Government.
2. There is unmet demand for Pacific language education – both the learning of Pacific languages in education, as well as Pacific bilingual and immersion schooling.
3. There is a clear and significant break in intergenerational transmission of Pacific languages across all language groups. The rates of transmission of languages from adults to school-aged children are extremely low. This threatens the continuity of Pacific languages.
4. There is an increasing number of Pacific people, particularly young people, who speak English as a first language.
5. The emerging domains of media and technology, sport and recreation, and the workplace as spaces where more Pacific languages are being used, are significant.
6. English is permeating all facets of life for Pacific people, including domains which have traditionally been bastions of Pacific language use such as Pacific churches, homes, and families.

Introduction

The Leo Moana o Aotearoa Survey is part of the wider Leo Moana o Aotearoa Project that was designed to provide insights into Pacific language use and attitudes in Aotearoa New Zealand. This report is the first in the Leo Moana o Aotearoa Series and presents pan-Pacific findings from the quantitative survey component of the Leo Moana Project. Language-specific and ethnic-specific findings from the qualitative talanoa component of the Project will be provided in separate reports.

New Zealand census data shows significant Pacific language shift over the last 20 years. Specifically, the proportions of speakers of te reo Māori Kuki 'Āirani, vagahau Niue, te gagana Tokelau, gagana Samoa, lea faka-Tonga, vosa Vakaviti, and te gana Tuvalu have decreased drastically since 2001. UNESCO² has classified several Pacific languages, including te reo Māori Kuki 'Āirani, vagahau Niue, te gagana Tokelau, and te gana Tuvalu, as vulnerable or endangered³. Languages are classified in this way when they are only spoken by grandparents or parents, or by children within specific domains such as the home. The reality of the situation may be even more dire, with some Pacific communities reporting intergenerational transmission having ceased almost entirely.

The Leo Moana project is timely given it has been over 20 years since any survey of Pacific language use and attitudes has been carried out in New Zealand. While earlier studies of Pacific languages⁴ showed they were in a relatively healthy condition, they also revealed a pattern of decreasing Pacific language use, and increasing English use, over time. More than 20 years later, this trend has only grown worse. The Leo Moana Survey is, therefore, designed to provide baseline data on the current state of Pacific languages in New Zealand. Insights into Pacific language use and attitudes can in turn be gleaned from this baseline, ultimately feeding into broader project findings and policy development work around Pacific language maintenance, sustainability, and revitalisation in New Zealand. The survey results are also intended to assist with Pacific Community Language Planning.

² UNESCO stands for the United Nations Education, Scientific and Cultural Organisation

³ [UNESCO Interactive Atlas Of The World's Languages In Danger](#)

⁴ Taumoeofalou, Starks, Bell, and Davis (2002)

Survey Design and Methodology

TIVAIVAI RESEARCH METHODOLOGY

The Tivaivai research framework⁵ was employed as a culturally appropriate guide for the Leo Moana Project. In the Cook Islands culture, Tivaivai are exquisite quilts hand made by Cook Islands women from brightly coloured pieces of material stitched together. These treasured quilts are made to mark important life events and other special occasions and are given as special gifts to important visitors or loved ones at weddings, funerals, traditional hair-cutting ceremonies, graduations, and birthdays.

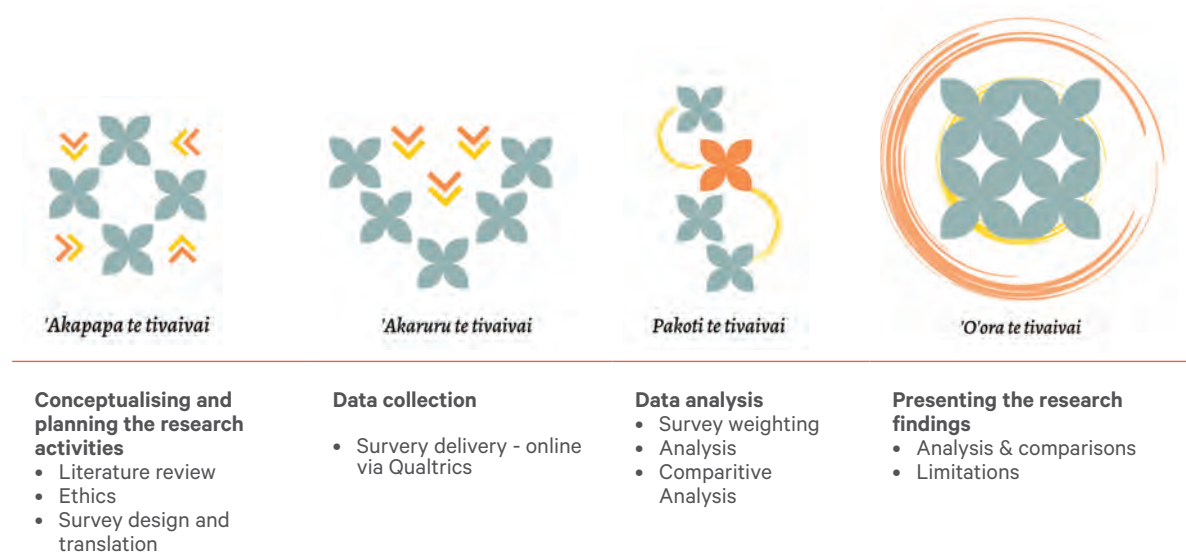
The collaborative process of making the tivaivai involves a group of expert sewers or ‘vainetini’ working together to design and produce the tivaivai.⁶ Each tivaivai incorporates designs which tell a story, and they are often described by Cook Islands women as depicting ‘something from the heart’. The crafting of the tivaivai mirrors how various Cook Islands communities come together to help one another to grow into a better nation.⁷ The quality of the end product is a reflection of the strong collaboration, shared understanding and vision, as well as the expertise of the vainetini. Revitalising and maintaining Pacific languages in Aotearoa requires a similar process.

The four stages of tivaivai crafting that underpin the research methodology for the Leo Moana Project are:

1. ‘akapapa te tivaivai – research design
2. ‘akaruru te tivaivai – data collection
3. pakoti te tivaivai – data analysis
4. o’ora te tivaivai – presenting research findings

taokotai - collaboration | tu akangateitei - respect | uriuri kite - reciprocity | tu inangaro - relationships | akaari kite - a shared vision

Figure 1: Tivaevae Research Framework



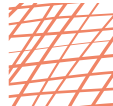
Five key values, which are integral to the design and implementation of this research project, are stitched throughout the four stages to ensure the appropriate level of cultural responsiveness is always observed. These are *taokotai* (collaboration), *tu akangateitei* (respect), *uriuri kite* (reciprocity), *tu inangaro* (relationships), and *akaari kite* (a shared vision). Much like the tivaivai making process, these values are integral in ensuring that the research is of a high-standard, robust, rigorous, and relevant.

⁵ Maua-Hodges (2001) first conceptualized this framework and spelt it Tivaevae. Over the years, Tivaevae and Tivaivai spellings have been used interchangeably. This report will use the Tivaivai spelling in consultation with Teremoana Maua-Hodges.

⁶ Futter-Puati & Maua-Hodges (2019)

⁷ Te Ava and Page (2018)

AKAPAPA TE TIVAIVAI (RESEARCH DESIGN)



Every tivaivai begins with *inangaro* or the desire to make a tivaivai for a specific purpose.⁸ In this stage of making the tivaivai, the sewers decide which patterns, fabrics, and cottons will be needed before working with the *pange* (tivaivai group) to sew the tivaivai. For this online survey, this stage involved conceptualising, planning, and designing the project with a clear understanding of what the aims and aspirations of the research were, and how these would be achieved.

AIMS AND OBJECTIVES

This is the first iteration of the Leo Moana o Aotearoa Survey, with the aim of collecting comparable data in waves every four years. The aim of the Leo Moana o Aotearoa project is to investigate the use of, and attitudes to, Pacific languages in Aotearoa New Zealand. The key objectives are as follows:

- develop a comprehensive snapshot of the current state of Pacific languages in Aotearoa New Zealand – predominantly focused on the nine Pacific languages currently supported by the Ministry for Pacific Peoples (MPP) Language Weeks, in order to understand who speaks each language, to whom, when, where and why;
- monitor Pacific peoples' attitudes toward their Pacific language(s) and towards English to better understand the value placed on the languages and how this affects their usage; and
- examine enabling factors and barriers to Pacific language use for Pacific peoples in Aotearoa New Zealand to inform what support is needed to maintain and revitalise Pacific languages.

SAMPLE

The target population for the Survey is a representative sample of Pacific peoples residing in Aotearoa New Zealand.

Due to ongoing limitations with the quality of Pacific data from the 2018 Census, the Statistics New Zealand (StatsNZ) standard of a random sample approach using stratified, multi-stage area designs based on Primary Sampling Units (PSUs) was not considered appropriate for the Survey. Current quantitative sampling methods are often not conducive to creating equitable data for smaller or disadvantaged population groups.⁹

In light of the above, the Leo Moana o Aotearoa Survey sample utilises both a Maximum Variation purposeful sampling¹⁰ and community-based participant-driven recruitment strategies.¹¹ This type of purposive sampling used in tandem with a community-driven research approach allows for a stratified method of identifying participants across the below variables which are key in terms of the extent that Pacific people can access, and have opportunities to acquire, Pacific languages:

⁸ Maua-Hodges (2016)

⁹ McCoy, et al., (2004)

¹⁰ Palinkas et al., (2015)

¹¹ Holkup et al., (2004); Tiffany (2006)

- **Pacific ethnicity** – This relates to the ethnic group or groups a person identifies with or has a sense of belonging to. This variable measures cultural affiliation, and people can identify with more than one ethnicity. This variable enabled analyses into language use by ethnic group and multiple ethnicities, which are significant factors in language maintenance and/or attrition.
- **Age** – Speakers are socialised to think and behave in certain ways and, consequently, language use and attitudes tend to vary based on age. When a language is learned also influences language use. This variable ensures that questions can be asked around whether young people are acquiring Pacific languages and who the adult speakers of Pacific languages are.
- **Gender** – It is important to explore whether gender has a role to play in terms of who is speaking Pacific languages, and if it influences intergenerational transmission. It is also important to explore whether there were attitudinal differences based on gender.
- **Region** – Pacific communities are dispersed across New Zealand. Having opportunities to hear and speak a language influence whether that language can be maintained. It is therefore important to examine which people, in which regions, speak and have access to Pacific languages. Exploring language attitudes across the regions is also important.
- **Birthplace** – The New Zealand Pacific population is predominantly New Zealand-born, which undoubtedly influences Pacific language use and attitudes. This variable enables an exploration of what differences there are in terms of use and attitudes among New Zealand-born and overseas-born Pacific populations.

The sampling frame has been designed using data from the 2018 Census. While this was known to be under-representative of Pacific peoples in Aotearoa New Zealand, it nonetheless forms the necessary foundation of the research contained in this report until the next Census takes place. Thirteen community-based researchers from nine Pacific ethnic communities were involved in participant recruitment for the Leo Moana Survey.

The survey questionnaire was available primarily through a confidential link online. Participants were also able to seek support in completing the Survey via telephone or video calling services facilitated by the community-based researchers. A paper-based version of the questionnaire was also available if requested.

Respondents were adults aged 15 years and older currently residing in New Zealand who identified as Pacific peoples. The sampling frames are included as Appendix 1.

ETHICS

The Leo Moana Survey – as well as the wider Leo Moana o Aotearoa Project – has been approved by the New Zealand Ethics Committee (NZEC reference: NZEC21_26).

'AKARURU TE TIVAIVAI (DATA COLLECTION)

This stage involves the actual making of the tivaivai, which requires specialised knowledge and skills.

QUESTIONNAIRE DEVELOPMENT

A survey questionnaire was developed in consultation with key internal stakeholders (e.g., policy groups) and external stakeholders (e.g., Project Steering Group, technical experts, and Pacific community researchers). It was built on past language revitalisation surveys conducted in Aotearoa New Zealand¹² and internationally.¹³

PILOT TESTING

The questionnaire was piloted for five days in October 2021. The main aims of this were to:

- ensure the questionnaire performed as expected, in terms of consistency, comprehension, and question routing;
- determine the average length of the questionnaire;
- determine participants' ease of understanding of the questionnaire;
- ensure the questionnaire's topic coverage was comprehensive;
- ensure the questionnaire was culturally appropriate for all nine Pacific communities;
- assess the placement and flow of questions;
- assess the proposed analysis techniques; and
- collect feedback from participants on their survey experience.

The link for the questionnaire was sent to 75 pilot participants recruited by the community-based researchers. The pilot was also made available for MPP staff members to complete. The pilot enabled the research team to fine-tune the survey questions and make amendments before the survey's online launch in November 2021.

FINAL SURVEY

The final Leo Moana Survey was delivered online through Qualtrics Core XM – a cloud-based survey platform – and was live from November 2021 through to February 2022. While initial plans were for the Survey to be live for only 30 days, the decision was made to extend it over the Christmas break.¹⁴ The Survey was promoted through public engagement across MPP social platforms and word of mouth.

The Survey was comprised of 70 questions covering 10 topics:

- demographic information;
- Pacific language proficiency; and
- Pacific language use and attitudes across the following domains:
 - childhood and current language use;
 - home and family;

¹² The survey incorporates Aotearoa New Zealand-based multilingual language surveys such as Ngā Waiaro Atu Ki Te Reo Māori (Te Puni Kōkiri); Te Ahu o Te Reo (Te Taura Whiri i te Reo Māori & NZCER, 2017); Te Kupenga (Statistics New Zealand, 2018); and the Pasifika Languages of Manukau Project (Taumoefolau, Starks, Bell & Davis, 2002).

¹³ The content of the survey also draws heavily on international multilingual language use survey designs: including LEAP-Q (Kaushanskaya, Blumenfeld & Marian, 2020) and the Language and Social Background Questionnaire (Anderson, Mak, Keyvani et al., 2017).

¹⁴ On 14 January 2022, the Hunga Tonga-Hunga Ha'apai volcanic eruption in Tonga took place, which affected many Tongans not only in Tonga, but in New Zealand also. The decision was made to extend the date of the survey to give our Tonga community, especially, more time to participate given the events happening back in Tonga.

- education;
- church;
- workplace;
- media and broadcasting
- Pacific communities; and
- wider Aotearoa New Zealand society.

A 'branching' design was used in the Survey so that participants were only asked detailed questions about topics that applied to them. For example, if a participant indicated they were born in Aotearoa New Zealand, they were not asked questions related to their migration experience. In addition, all participants were able to self-select as many ethnic identities and Pacific heritage languages as they deemed appropriate for themselves. The results show that not all members of a given ethnic-specific community necessarily identify with the Pacific heritage language associated with said community.

The Leo Moana Survey was made available in English as well as nine Pacific languages (each with the English translation). Many participants completed the Survey in their respective Pacific languages. Appendix 2 includes a comprehensive account of the survey questions.

PAKOTI TE TIVAIVAI (DATA ANALYSIS)

During this stage of tivaivai crafting, the sewers select which cuts of fabric and stitches to use and what the design of the final tivaivai will be. The data analysis stage of the research mirrored this selection process – the survey data was refined and weighted before statistical analyses were performed to identify connections and significance across all the variables.

RESPONSE RATE

A total of 3,039 people over the age of 15¹⁵ completed the Survey. 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 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. As the sampling frame had sought relevant population proportions for Pacific participants by age group, gender, region, birthplace, and ethnic community, the following weight calculation was applied to each response:

$$\text{Weight} = \frac{\text{Population proportion}}{\text{Completed survey proportion}}$$

The complete set of weights can be found in Appendix 3. These allow for all the statistics related to the total sample to be as representative as possible of the total adult Pacific population in Aotearoa.

ANALYSIS AND COMPARISONS

While most of this report focuses on descriptive statistics (providing percentages and counts), additional statistical analyses, specifically chi2 tests for significance, were performed to understand significant differences between language proficiencies, language attitudes, language learning, and environments. Only tests with high significance levels $p < 0.001$ are reported.

¹⁵ Ethics approval was only granted for participants 15 years-old and over.



Photo: Tom Noble Creative

'O'ORA TE TIVAIVAI (PRESENTING THE RESEARCH FINDINGS)

Given the significant amount of data received from the survey component of the Leo Moana Project alone, this report, as the first in the Leo Moana Series, presents initial pan-Pacific findings only. These initial findings represent the overall design of the finished tivaivai – a broader pattern to be appreciated from afar, comprised of more complex embroidery (i.e., ethnic-specific, and domain-specific data) that is available to explore in further reports.

LIMITATIONS

The survey findings need to be interpreted with limitations in mind. For example, as the sample was collected online, the findings may not apply to Pacific peoples who do not have reliable access to digital devices or stable internet connectivity. Further, COVID-19 lockdowns reduced the amount of face-to-face support community researchers were able to provide, which may also have limited participation.

As the community researchers represented nine specific Pacific communities, the survey results are most reflective of the experiences of those specific groups. Additionally, as the Survey is entirely based on participant self-reporting, the possibility of over-reporting and under-reporting cannot be excluded.

This report therefore provides high-level preliminary findings that are nationally weighted to be maximally representative of Pacific peoples across Aotearoa New Zealand. The voices and experiences of specific communities and individual Pacific peoples will be explored more in future reports.

Leo Moana o Aotearoa Survey Findings

“My language identifies me as an individual, where I come from and my values. Residing away from the motherland, my mother tongue equips me with somewhat, superpowers to understand and appreciate the ways of this land versus those of the islands. To be able to converse allows better understanding, compassion, and ability to provide assistance to both our people and non-Samoans.” (Samoa)

FONUUA – SITUATING PACIFIC LANGUAGES IN AOTEAROA

In the Fonua Pacific model of wellbeing¹⁶ there are five dimensions and five levels. The five dimensions of *laumalie* (spiritual), *‘atamai* (mental), *sino* (physical), *kainga* (collective/community) and *‘ataakai* (environment), are interwoven, and all must be cared for to maintain holistic wellbeing. The five levels of *tautaha* (individual), *famili* (family), *kolo* (local/village), *fonua* (nation), and *mamani* (global society), are interdependent and complement each other.

Pacific languages are the cornerstone of Pacific wellbeing, thus making their revitalisation, as in the fonua model, relational and interconnected across several levels – from the individual; to their family; their household; through migration journeys; to engagement with communities and local environments; to the wider societal structures and policies within Aotearoa and across the Pacific. Overlaying and interweaving these systems are the Pacific and mainstream worldviews, ideologies, beliefs, and attitudes held individually and collectively. Thriving Pacific languages in Aotearoa are only possible if the right conditions, people, places, and resources are available, accessible, and acceptable for language learners and language users.



Figure 2:
Dimensions of
Pacific language
revitalisation in
Aotearoa New
Zealand

Individual journeys: Genealogy, experience, age, identity, beliefs

Key relationships: Families and households, upbringing, childhood experiences

Communities & environments: Schools, church, public spaces, local places, peoples, events,

Social & cultural systems: Policies, programmes, resources

Worldviews, beliefs, attitudes: Individual, community, society

The findings presented in this report indicate that Pacific peoples in Aotearoa inextricably exist in relation to their households, families, churches, and communities, as well as within wider socio-cultural and socio-political contexts both locally and globally. Pacific peoples engage directly and indirectly with these myriad contexts through *va*¹⁷ rich genealogical histories, diasporic journeys, and structural systems such as the New Zealand education system and labour market. There are structural, political, and historical factors within these systems that may create enablers or barriers for thriving Pacific languages, cultures, identities, and wellbeing.

The findings from the Leo Moana Survey will be presented according to domains of language use.¹⁸ Survey data related to the key demographic variables will be presented first, followed by findings according to language domains.

¹⁶ Tu’itahi (2007)

¹⁷ The *va/va’a/vaha* is a pan-Pacific notion that describes the spatial and relational context within which secular and spiritual relationships unfold. Social, spiritual, and relational contexts allow for personal and collective well-being and growth through knowledge generation, social action, and cultural transformation (Anae, 2007).

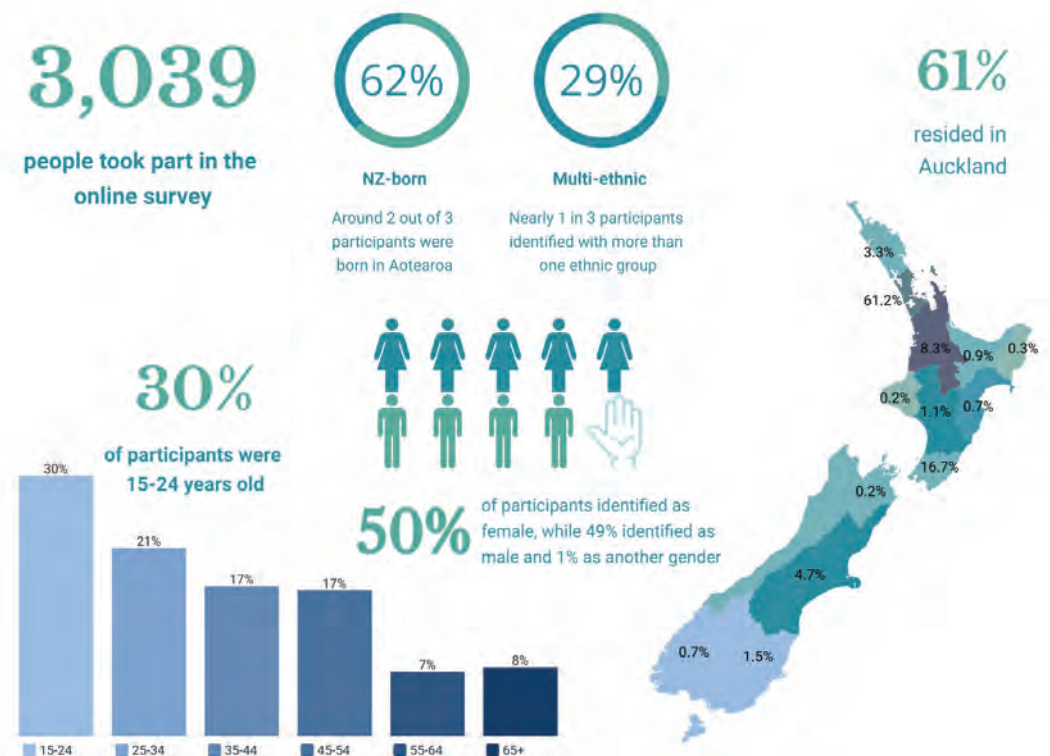
¹⁸ Domains are social spaces of language use, such as home or family, education, neighbourhood, religion, workplace, public media, and government (Fishman, 1972; Spolsky, 2004).

Key Demographic Variables

“My reo means connection to me. It connects me to those who have come before and those yet to share this space. It makes me feel anchored, hearing it used and being able to use it freely gives me pride. It reminds me that I belong to something bigger and greater than myself.” (Cook Islands)

This section presents the survey participants’ demographic features, including age, gender, ethnic and genealogical identities, and geographical location. Critically, these features enable us to understand participants’ personal language journeys, as they reflect the dynamic historical, political, and generational changes that Pacific peoples and their languages have experienced over time.

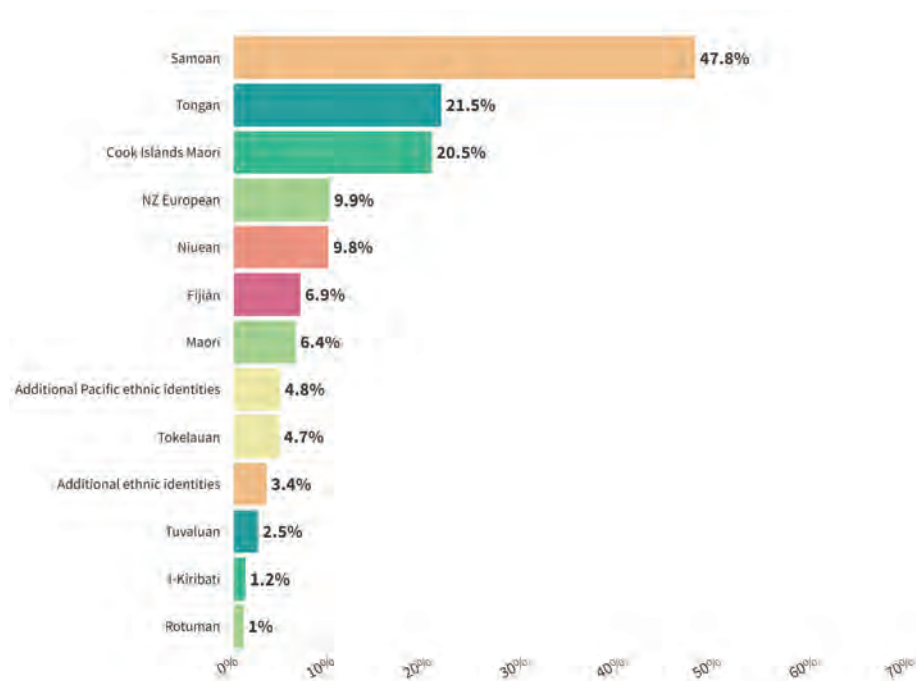
Figure 3: Key demographic survey information



ETHNICITY

Figure 4 presents the total ethnicity results from the 3,039 participants who took part in the Survey. Pacific communities are diverse in their languages, cultures, practices, migration patterns, and language policies (to both their Pacific languages and English). Their historical links, political connections, and degree of constitutional alignment to New Zealand are likewise varied, contributing to participant experiences that differ widely by country, community, and region.

Figure 4: Survey total ethnicity results



Ethnicity was self-reported, and participants were able to choose as many ethnicities as they felt applied to them. Nearly 50% of the participants identified as Samoan, while 20% identified as Tongan or Cook Islands Māori. Around 5% identified additional Pacific ethnicities, including Tahitian, Solomon Islander, Papua New Guinean, Uvean, Micronesian, Ni-Vanuatu, Palauan, Banaban, and Hawaiian.

CONSTITUTIONAL REALM STATUS

A third of participants (34%) identified as being from Tokelau, Niue, and/or the Cook Islands. These countries comprise the Constitutional Realm of New Zealand (the Realm) and, as such, their citizens enjoy New Zealand citizenship status by birth right. Tokelauan, Niuean, and Cook Island Māori communities are consequently referred to as ‘Realm communities’ in this report. All other Pacific ethnic communities are considered non-Realm communities, and do not share citizenship status in the same way.

In the Survey, elders (55+ year olds) were significantly more likely to report having a single, non-Realm Pacific ethnicity compared to younger age groups. Regionally, a higher percentage of participants from Canterbury identified as having non-Realm ethnic identities, while a higher percentage of participants from the Wellington, Northern, and Southern regions identified as having Realm ethnic identities.

ETHNIC DIVERSITY

Nearly two thirds of participants (71%) identified with a single Pacific ethnicity, while the remaining proportion (29%) identified with multiple ethnicities.

Table 1: Ethnicity combinations

Ethnicity combinations	Weighted	
	N	%
n=3039		
Single Pacific ethnicity	2107	69.3%
Multiple Pacific ethnicities	394	13.0%
Pacific + Non-Pacific ethnicities	485	15.9%
Non-Pacific ethnicity	53	1.8%

AGE

The Survey collected age data by way of seven age group cohorts. For ease of presentation, these have been condensed into three cohorts: Youth (15–24 year-olds), Adults (25–54 year-olds), and Elders (55+ year-olds). Participants under the age of 15 are not included in the analysis.

Table 2: Age of survey participants

Age groups	Weighted	
	N	%
n=3039		
Youth (15-24)	904	29.7%
Adults (25-54)	1675	55.1%
Elders (55+)	460	15.1%

Overall, nearly a third (30%) of participants were 15-24 years old, while 55% reported being between the ages of 25 and 54, and 15% identified as 55 years old or older. Youth (15-24 year olds) were significantly more likely to report having Realm ethnicities, and identify as more than one Pacific ethnicity, compared to the Adult and Elder groups.

GENDER

Participants were asked to provide their gender identity as male, female, or another gender. For participants who selected ‘another gender’, they were given the option to select from a range of genders beyond the binary. Of the total number of participants, 50% identified as female, 49% identified as male, and ≈1% identified as another gender.

Table 3: Gender of survey participants

Gender	Weighted	
	N	%
n=3039		
Female	152	50.0%
Male	1493	49.1%
Another gender	26	0.9%

Gender options beyond the binary selected by participants included: Fa’afafine, fakafafine, fa’afatama, akava’ine, fakaleiti, non-binary, gender diverse, takatapui, fakafifine, fafifine, and agender. For comparative analyses, gender identity was analysed as a binary (female/male). Further gender diversity analyses were outside the scope of this report but will be explored in future publications.

REGION

The Survey asked participants to indicate where they were currently living in New Zealand. Those who reported that they lived overseas at the time of the Survey were excluded from the analysis. The largest proportion of participants lived in the Auckland region (61%), while the second largest resided in Wellington (16.7%). Other regions with notable proportions of participants included Waikato (8%), Canterbury (4.7%), and Northland (3%). All other regions had less than 2% of participants. These results are reflective of the overall residence pattern for Pacific peoples in Aotearoa.

Table 4: Survey regions

Region	Weighted	
	N	%
n=3039		
Northern regions	352	11.6%
Auckland region	1861	61.2%
Central regions	99	3.2%
Wellington region	506	16.7%
Canterbury region	142	4.7%
Southern regions	80	2.6%

Regional data was collected by Regional Councils, a standard regional classification. As the Pacific population of Aotearoa is regionally clustered, the Survey’s regional data was categorised and analysed in terms of the following six regions: Northern, Auckland, Central, Wellington, Canterbury, and South Island regions. By aggregating the Regional Council data into these six groups, differences can be examined between the three most populous urban centres (Auckland, Wellington, Christchurch (Canterbury)); the North and South Island (Northern, Auckland, Central, Wellington regions vs. Canterbury, Southern regions); and urban centres and rural areas (Auckland, Wellington, Canterbury vs. Northern regions, South Island regions).

BIRTHPLACE

Participants were also asked to indicate where they were born – 67% reported being born in New Zealand, while 33% reported being born overseas. The proportion of participants aged 55+ (elders) born overseas was particularly high at 62%. In contrast, only 27% of those under the age of 55 (adults and youth) reported being born overseas.

Most of the participants in the overseas category reported being born in the Pacific Islands (91%), though nearly one in ten reported being born elsewhere in the world (9%). The proportion of participants born in Aotearoa is significantly higher among participants under the age of 45, as shown in Table 5 below.

Table 5: Birthplace of survey participants

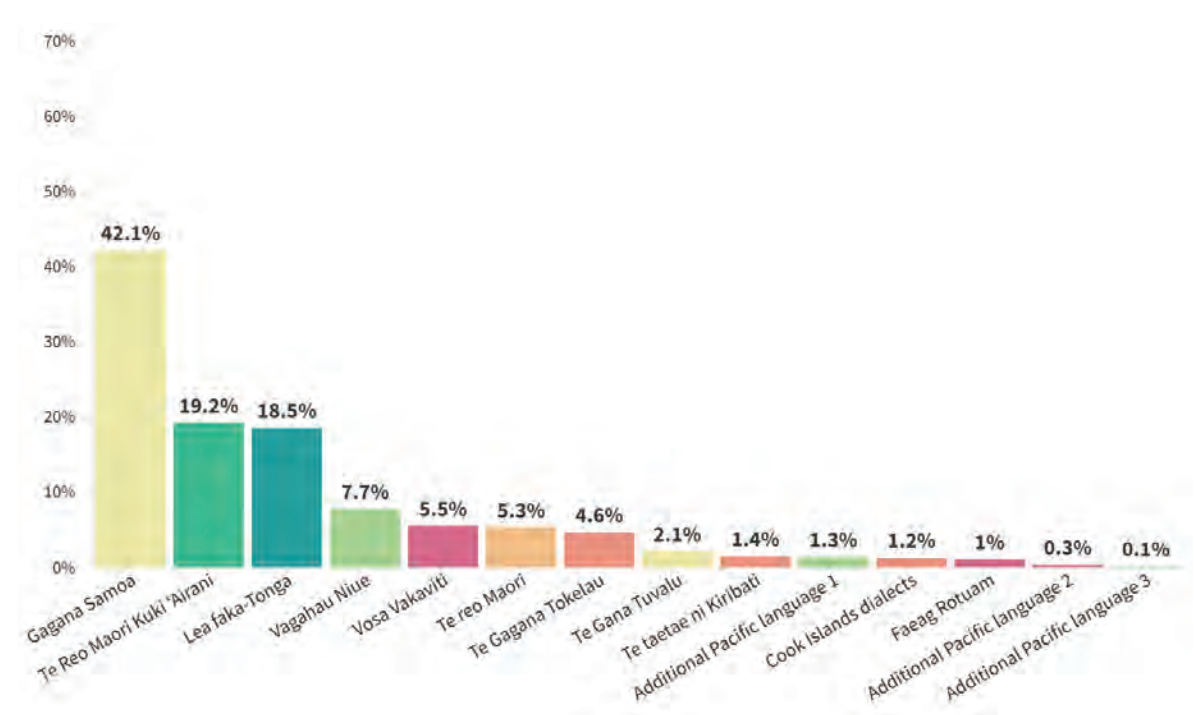
Birthplace	Weighted	
n=3039	N	%
NZ-born	2041	67.2%
Overseas-born	998	32.8%

PACIFIC LANGUAGES

The Survey also asked participants questions about Pacific languages, including which languages they recognised as tied to their cultural identity; what their experiences were in language learning; how would they rate their language proficiency; and what their attitudes were towards Pacific languages.

Participants were asked to select the Pacific languages they felt were related to their culture, heritage, and/or identity. They could select as many languages as they felt were relevant and write in any that were not listed in the Survey.

Figure 5: Pacific language related to culture, heritage, or identity



Gagana Samoa was the most selected language (42%), which is not surprising given the Samoan population is the largest Pacific community in Aotearoa. The second most selected languages were te reo māori Kuki 'Airani and lea faka-Tonga, both at 19%. Lastly, vagahau Niue, vosa Vakaviti, te reo Māori, and te gagana Tokelau were each selected by between 5-8% of participants, while te gana Tuvalu, te taetae ni Kiribati, and faēag Rotuam were identified as most related to participants' culture, heritage, and identity by 1-2% of the sample.

Participants over the age of 25 were significantly more likely to agree that their Pacific language best connects them to their Pacific cultures compared to youth. Similarly, participants living outside of the regional North Island were significantly more likely to report being proud to be Pacific as well as agree that their Pacific language is an important language.

Nearly all overseas-born participants (96%) and single-ethnicity participants (93%) agreed that their Pacific

language best connects them to their Pacific culture compared to 89% of New Zealand-born participants and 88% of multi-ethnic participants.

In addition to the nine languages involved in the sampling frame:

- 5% of participants identified te reo Māori as a heritage language;
 - 1% identified Pukapukan or Cook Islands dialect varieties; and
 - 1% identified with one or more additional Pacific languages.
- In total, 20+ additional Pacific languages were identified by participants. Figure 6 shows the additional Pacific languages identified by participants in the Survey, as well as the number of participants who identified as speakers of these languages.



Figure 6: Additional Pacific languages



Childhood Pacific Language Use

“The Kiribati language is a tool you learned from childhood. We were not brought up with the English language. The wording strengthens your identity, your origin from your ancestors.” (Kiribati)

FIRST LANGUAGES LEARNED

CHILDHOOD PACIFIC LANGUAGE USE



CONNECTION TO THE PACIFIC ISLANDS & MIGRATION



12% born & raised in Pacific Islands

24% spent a portion of childhood or adolescence in both Pacific Islands & Aotearoa

65% born & raised in Aotearoa

The Survey asked participants to reflect on their language use and learning in childhood.

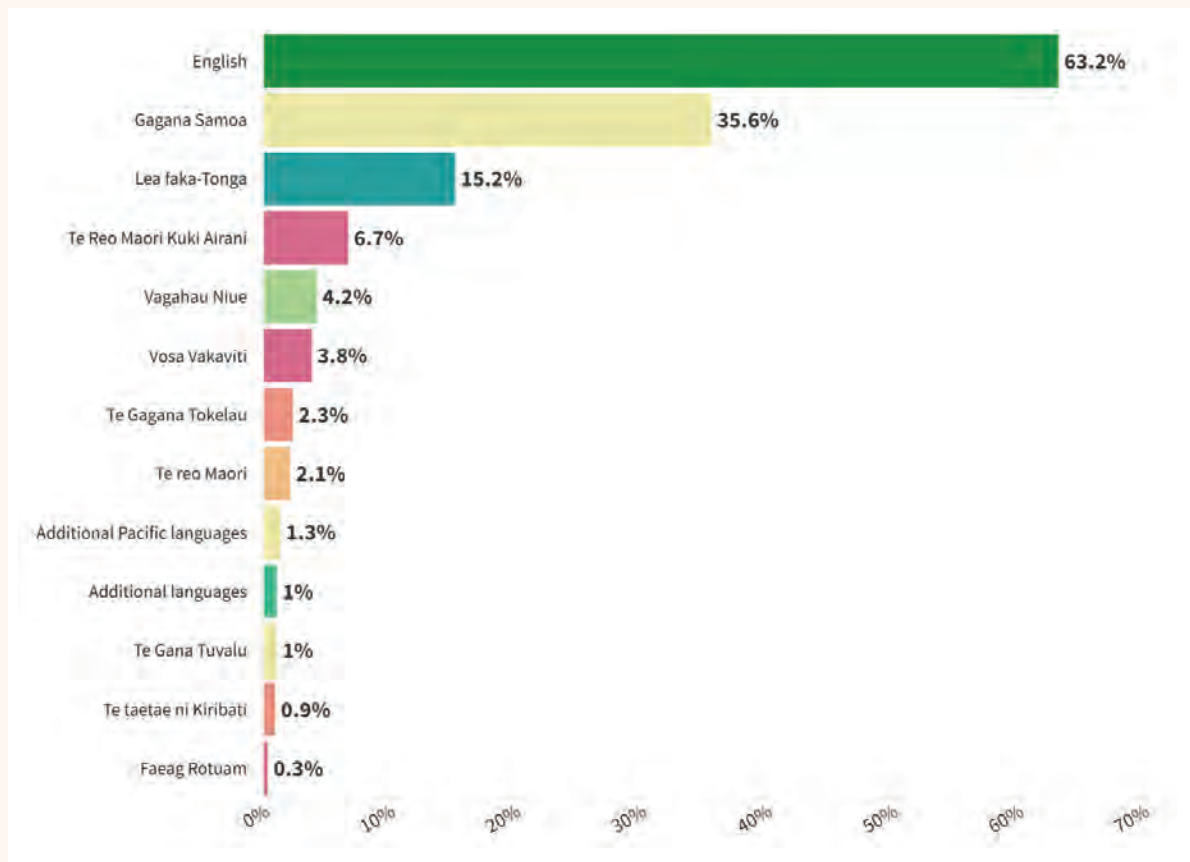
UPBRINGING

Most participants (72%) indicated that all their caregivers identified as coming from the same Pacific community, while 15% reported having caregivers from diverse Pacific communities. 11% reported having at least one caregiver who was not Pacific, while 2% reported not having any Pacific caregivers while growing up.

FIRST LANGUAGES LEARNED

A key study finding was that around two-thirds (63.2%) of participants reported learning English as a first language. Gagana Samoa was the first language for 36% of participants, while 15% learned Lea faka-Tonga, 7% learned te reo Māori Kuki 'Airani and 4% learned vagahau Niue. Around a third of participants learned only Pacific languages as their first languages, while another third grew up bilingual in a Pacific language and English or other language. The final third of participants reported that they grew up monolingual in either English or another non-Pacific language.

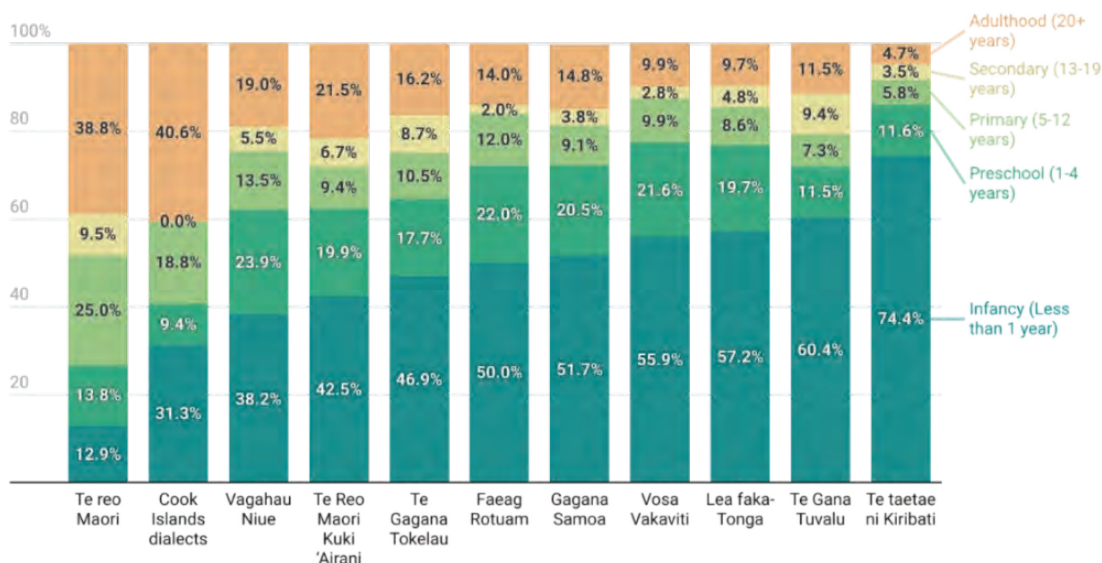
Figure 7: First language of participants



AGE WHEN FIRST LANGUAGE WAS LEARNED

A dire picture arose when participants were asked how old they were when they first learned their Pacific heritage language(s). Namely, less than 50% of participants reported acquiring a Realm language – including Pukapukan, Cook Islands dialects, te gagana Tokelau, vagahau Niue, te reo māori Kuki 'Airani Airani, and te reo Māori – in infancy.

Figure 8: Age when Pacific languages were learned



All non-Realm languages were acquired in infancy by at least half of all community language speakers. In addition, elders were more likely to report learning a Pacific language as a baby (59%) than adults (37%) and youth (24%).

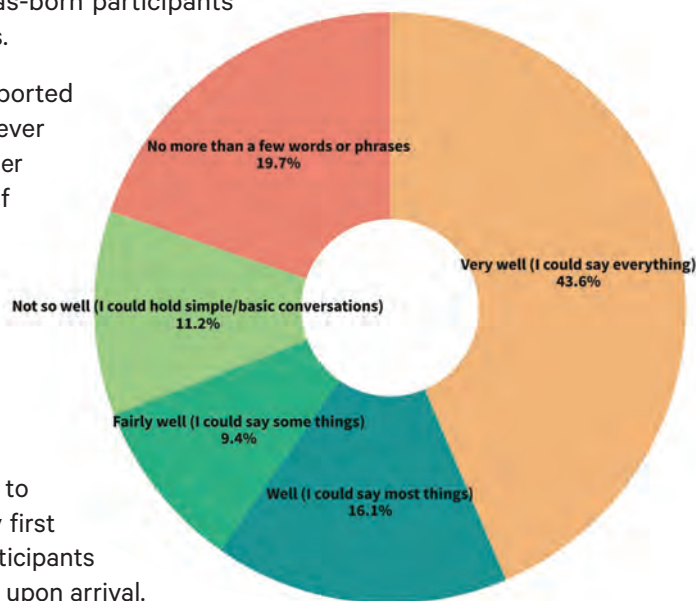
CONNECTION TO THE PACIFIC ISLANDS AND MIGRATION

Birthplace and age of migration to New Zealand influenced many aspects of Pacific language use. 65% of participants reported being born and raised in Aotearoa, while 24% reported spending a significant portion of their childhood and adolescence across both the Pacific Islands and Aotearoa. Further, 12% reported spending their entire childhood and adolescence in the Pacific Islands and migrating to Aotearoa as adults (after the age of 20), while 51% of overseas-born participants reported living in Aotearoa for over 20 years.

Most of the participants born overseas reported being born in the Pacific Islands (91%), however around one in ten reported being born in another part of the world (9%). The proportion of participants who migrated to New Zealand before the age of 12 was 37%, while the proportion who migrated during adulthood was slightly higher at 38%.

Figure 9: Overseas-born English language proficiency

Participants born overseas were also asked to rate how well they spoke English when they first arrived in Aotearoa. More than half of the participants indicated that they could speak English well upon arrival.



TIME SPENT IN THE PACIFIC ISLANDS

Participants born in New Zealand as well as those who migrated there before the age of 13 were asked if they had spent any additional time during their childhood living in the Pacific Islands. Around 20% of those participants indicated they had indeed lived in the Pacific Islands for more than 6 months. Of those 20% of participants, 19% spent less than one year living in the Pacific Islands, 28% spent between one and two years, 17% spent up to four years, and 36% spent five or more years away.

Current Pacific Language Use

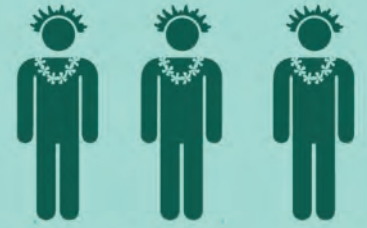
“My Niue language helps me cement my place in the world. I know where I come from and who I am and where I belong. It provides me with an immense sense of belonging and gives me pride and passion to play my part in promoting my language and culture, especially to the younger generation and my family. It helps me to have a sense of wellbeing.” (Niue)

CURRENT PACIFIC LANGUAGE USE

Higher proficiency in listening and reading



2/3



of all participants proficient in at least one Pacific language

Proficiency in Pacific languages

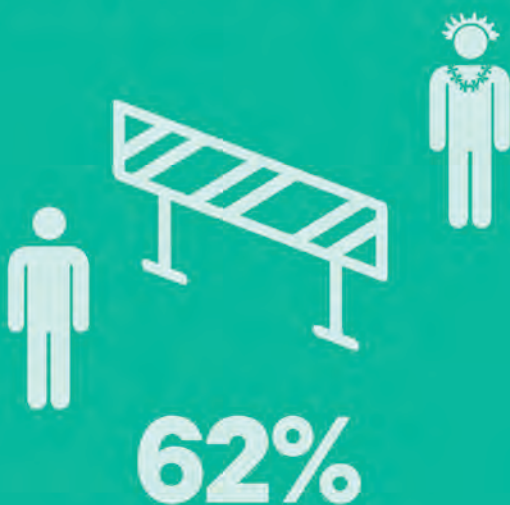


overseas-born participants

NZ-born participants

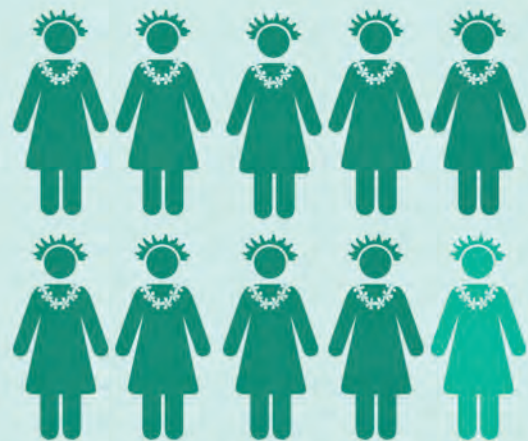
Multi-ethnic participants

ATTITUDES TOWARDS PACIFIC LANGUAGES



disconnection from Pacific language and culture = biggest barrier to language use

9/10



(92%) agree Pacific language is important for wellbeing

This section looks at individual language use and proficiency, as well as attitudes towards Pacific languages, culture, identity, and wellbeing.

PACIFIC LANGUAGE PROFICIENCY

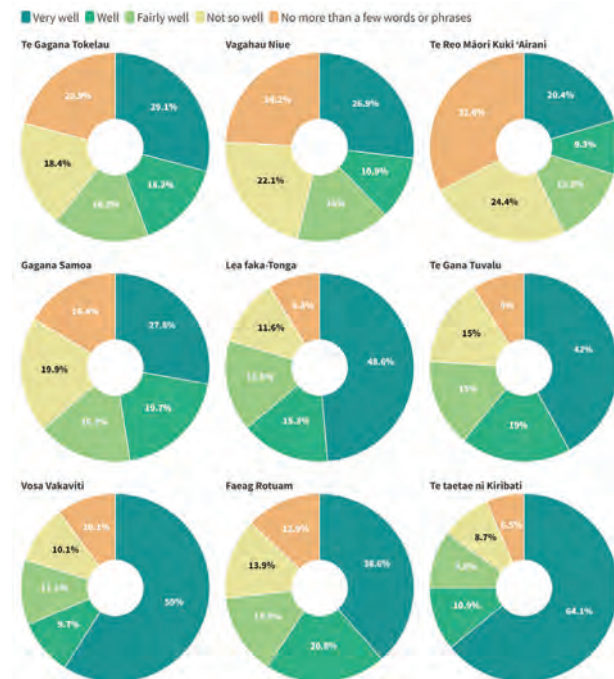
To capture language proficiency, survey participants were asked to self-rate their abilities to speak, listen, read, and write in each of the Pacific community languages. Participants could choose from ‘very well, well, or fairly well’ on a category. Clear patterns arose in the data across the speaking, listening, reading, and writing categories. For example, participants tended to identify as being more proficient in listening and reading (receptive skills) than in speaking and writing (productive skills), which they considered more complex.

SPEAKING PROFICIENCY

As shown in Figure 10, participants reported speaking proficiency varied widely by Pacific language.

Te taetae ni Kiribati had the highest speaking proficiency ratings, followed by vosa Vakaviti, lea faka-Tonga, te gana Tuvalu, and fāeag Rotuam (in that order). Reported speaking proficiency was lower among participants whose community languages included gagana Samoa, te gagana Tokelau, vagahau Niue, and te reo Māori Kuki ‘Airani.

Figure 10: Speaking proficiency in Pacific languages



LISTENING PROFICIENCY

Across the nine languages, participants generally rated their listening proficiency as being higher than their speaking proficiency. The language that had the highest proportion of participants reported listening proficiency in was te gana Tuvalu, with 91% responding they could understand the spoken language fairly well, well, or very well.

Other languages that returned high listening proficiency values were te taetae ni Kiribati (89%), lea faka-Tonga (89%), fāeag Rotuam (83%), vosa Vakaviti (83%), gagana Samoa (82%), and te gagana Tokelau (80%). The only languages which had less than 80% of participants indicate listening proficiency were vagahau Niue (72%) and te reo Māori Kuki ‘Airani (63%).

Figure 11: Listening proficiency in Pacific languages



READING PROFICIENCY

Reading proficiency scores did not align with speaking and listening scores, reflecting how different oral literacy is from written literacy. Te gana Tuvalu had the highest proportion of participants who reported they could read the language well (89%). Other languages with high reading proficiency levels included te taetae ni Kiribati (86%), lea faka-Tonga (84%), and vosa Vakaviti (83%).

Most participants who identified te gagana Tokelau (77%), gagana Samoa (75%), and Fāeag Rotuam (72%) as their community languages reported reading proficiency. Participants who identified vagahau Niue and te reo māori Kuki 'Āirani as their community languages reported the lowest levels of reading proficiency at 67% and 59% respectively.

Figure 12: Reading proficiency in Pacific languages



WRITING PROFICIENCY

Participants generally reported lower levels of proficiency in writing than in reading and listening. This trend was apparent across all languages. Te gana Tuvalu (79%), te taetae ni Kiribati (78%), vosa Vakaviti (77%), and lea faka-Tonga (73%) had the highest proportion of participants who reported they could write fairly well, well, or very well.

Self-reported writing proficiency among participants who identified with the other Pacific languages was lower. For example, 60% of participants who identified gagana Samoa as a community language reported writing proficiency, and for te gagana Tokelau this number was slightly lower at 58%. Writing proficiency fell to 50% for Fāeag Rotuam and vagahau Niue, and 48% for te reo Māori Kuki 'Āirani.

Figure 13: Writing proficiency in Pacific languages



OVERALL LANGUAGE PROFICIENCY

The Survey found that two in three participants were proficient in at least one of their heritage languages, while one-third of participants' scores fell below the proficiency cut off.

Table 6: Overall Pacific language proficiency

Overall Pacific heritage language proficiency	Weighted	
	N	%
n=3039		
Highly proficient	1194	39.3%
Proficient	775	25.5%
Not proficient	1069	35.2%

The Survey also found that:

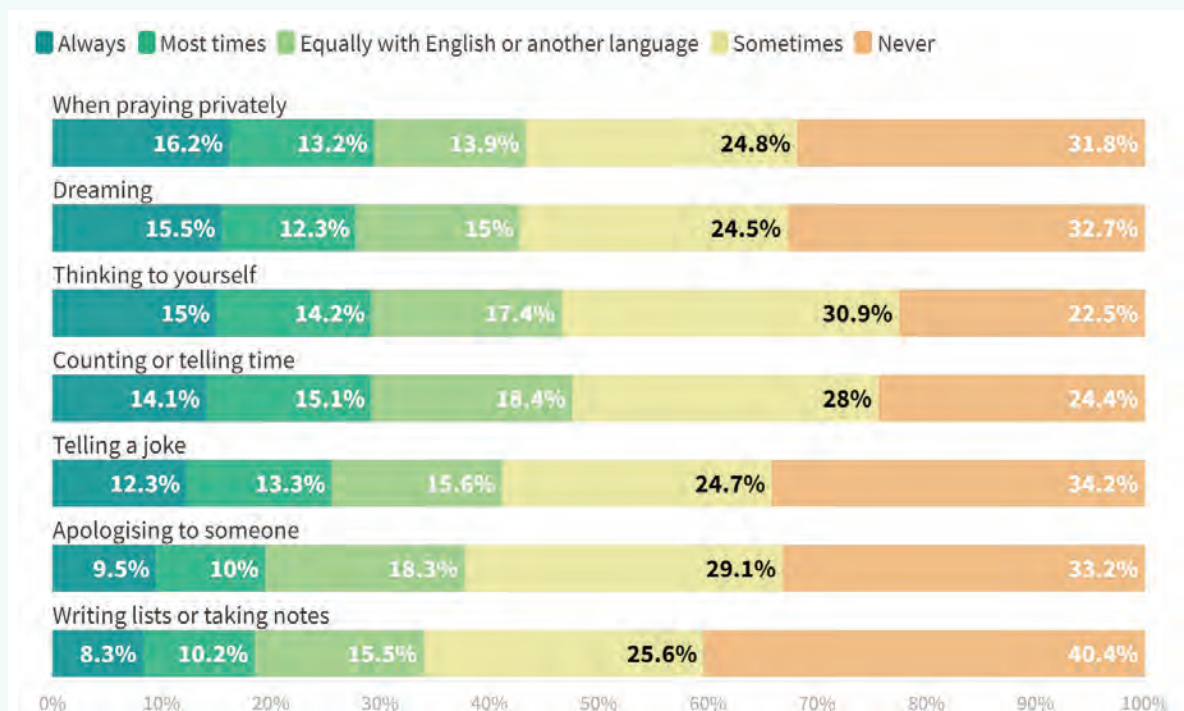
- Elders were significantly more likely to report being highly proficient in a Pacific language (50%) than adults (42%) and youth (30%).
- 46% of non-Realm community participants rated themselves highly proficient in their Pacific language, compared to only 28% of Realm community participants.
- 62% of participants born overseas reported being highly proficient in their Pacific language, while only 28% of NZ-born participants reported the same.
- 45% of participants who identified as having one ethnicity reported being highly proficient in their Pacific language, compared with 26% of participants who identified as being multi-ethnic.
- A higher proportion of women (45%) reported high proficiency than men (34%).

To learn more about the language proficiency variable, please see Appendix 4.

PERSONAL AND PRIVATE LANGUAGE USE

Participants were asked to indicate how frequently they used Pacific languages in personal, private, and intimate situations compared to English.

Figure 14: Personal language use



Around a third of participants reported using their Pacific community language always or most of the time while praying privately (30%), dreaming (28%), thinking to themselves (29%), and counting/telling time (29%). Participants were slightly less likely to report using their Pacific languages always or most of the time when telling jokes (26%), apologising (20%), or writing lists/taking notes (19%).

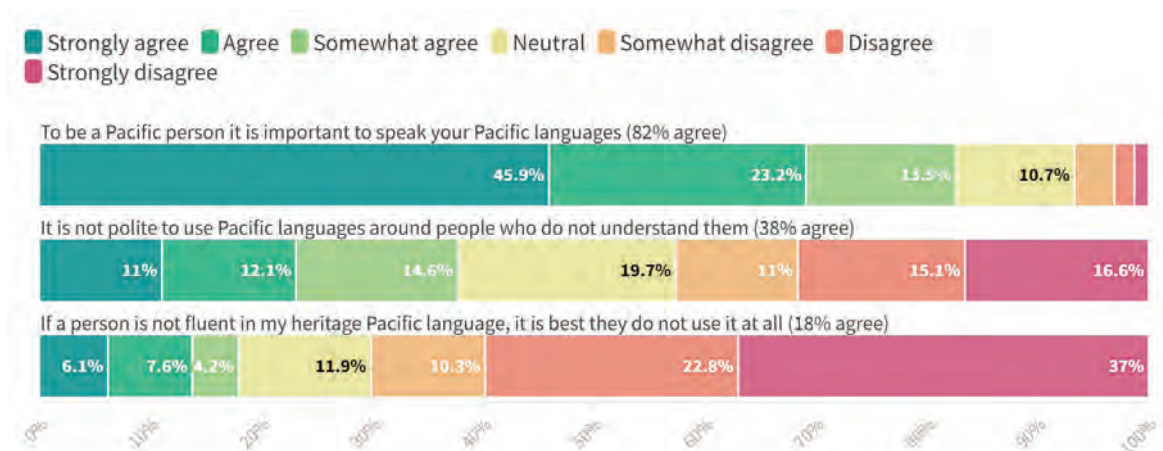
ATTITUDES TOWARDS PACIFIC LANGUAGE AND CULTURE, IDENTITY AND WELLBEING

Participants generally held positive beliefs towards their Pacific languages and identities, with around 90% of participants agreeing with statements related to the connection between Pacific languages, identities, and cultures. However, despite these favourable attitudes, 36% of participants identified that not feeling connected to their Pacific culture, heritage, and identity was the biggest barrier to their Pacific language use.

Identity and Community

Participants had diverse opinions on the statements in the Survey related to Pacific languages and the roles they play within communities. Almost all participants (97%) reported being proud to be Pacific, and the same percentage agreed that their Pacific language is an important language.

Figure 15: Attitudes towards personal Pacific language use



While most participants (83%) agreed that it is important to speak your Pacific community language as a Pacific person, a decent proportion (38%) also agreed that it is impolite to use Pacific languages around people who do not understand them. A small proportion of participants (18%) agreed that a person should use their community language at all if they are not fluent in it.

Culture

91% of participants believed that the language that best connects them to their culture is their Pacific language, with adults and elders being significantly more likely to agree with the statement than youth. Nearly all overseas-born participants (96%) and single-ethnicity participants (93%) agreed that their Pacific language best connects them to their culture, compared to 89% of NZ-born participants and 88% of multi-ethnic participants.

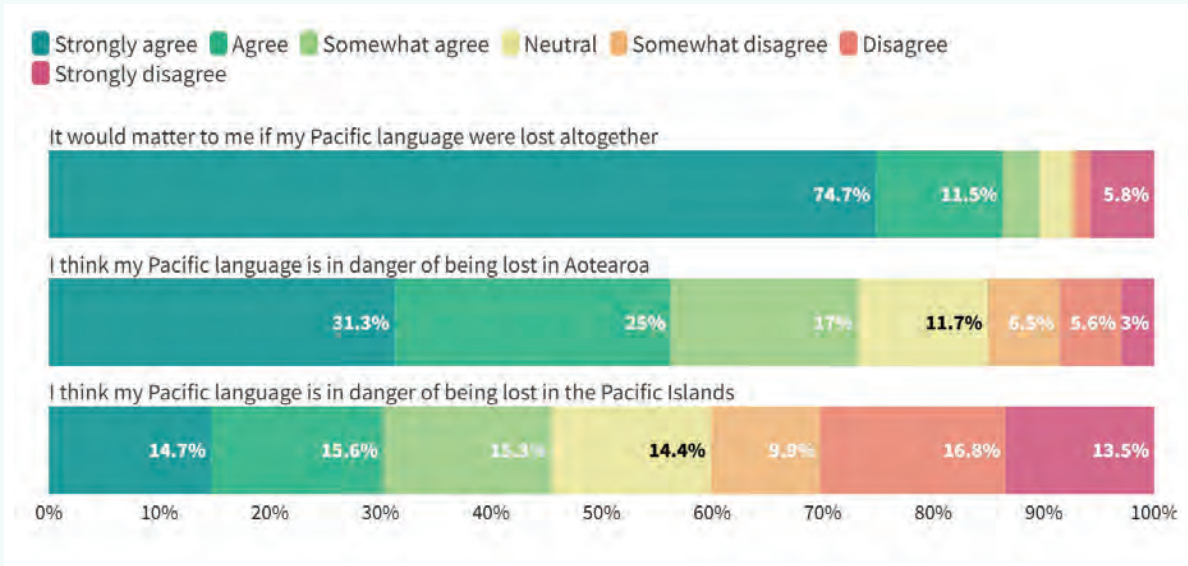
Wellbeing

Most participants agreed that their Pacific language is important to their wellbeing (92%). Participants living in the main Northern centres were significantly more likely to report being proud of their Pacific heritage and that their Pacific language is an important language

Language Loss

Most participants agreed it would matter to them if their Pacific community languages were lost altogether (90%).

Figure 16: Attitudes to Pacific language loss



There were diverse views on statements about Pacific language loss in different locations. Nearly three quarters of participants (73%) thought their Pacific languages were in danger of being lost in Aotearoa, while almost half (46%) believed they were in danger of disappearing in the Pacific Islands also.



Pacific Languages in Homes and Families

“I think, even more, the value is being able to speak to my family in the language of our hearts, and that is Samoan. But just understanding, and for them to be able to express and explain things to me, that is the value that it holds in my life.” (Samoa)

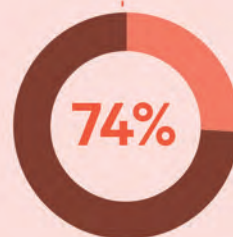
PACIFIC LANGUAGE USE IN HOMES AND FAMILIES



Intergenerational transmission of Pacific languages is slowing



use Pacific languages with school-aged children



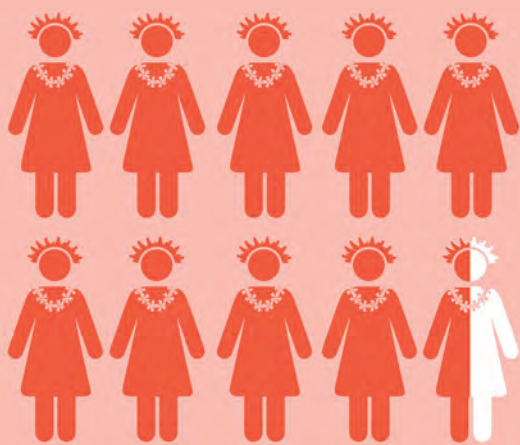
adults spoke Pacific languages in childhood homes



adults use Pacific languages with children in current household

ATTITUDES TO PACIFIC LANGUAGE IN HOMES AND FAMILIES

95%



agree Pacific languages are important for future generations



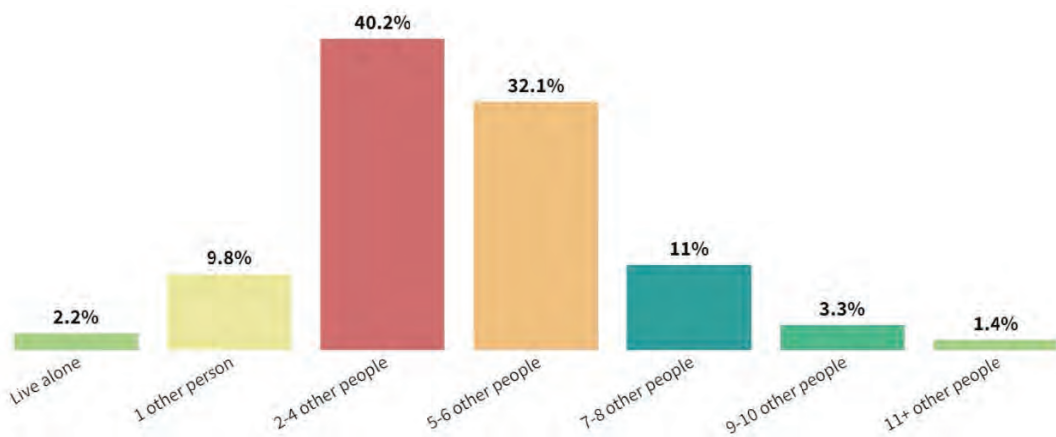
Frequently use Pacific languages with spouse

Relatives and relational experiences encircle the individual, shaping their ongoing language journey. The Survey underscores the critical role that families play in the use, maintenance, and revitalisation of Pacific languages in New Zealand – this section presents its findings on these key relationships.

HOUSEHOLD COMPOSITION

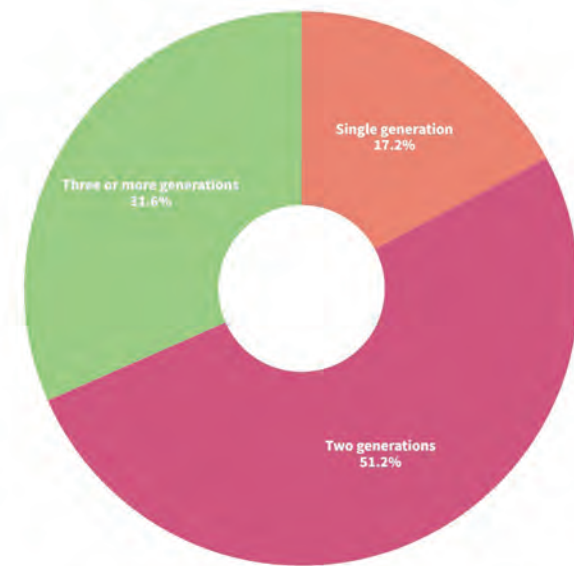
Survey participants were asked to describe their current composition of their household. Around three quarters of participants indicated they currently lived in household with either 2-4 other people (40%) or 5-6 other people (32%). There were very few participants who reported living alone (2%), and only 10% reported that they lived with one other person. In terms of larger households, 11% of participants reported living with 7-8 other people, 3% reported living with 9-10 others, and just over 1% indicated they shared their household with 11 or more other people.

Figure 17: Number of household members



MULTIGENERATIONAL HOUSEHOLDS

Figure 18: Generations in households



Participants were also asked to indicate who they lived with in their household. Most participants (88%) reported living with people around their own age, while just over half (53%) reported living with children (either their own or nieces, nephews, etc), and 7% reported living with grandchildren. Nearly half (47%) reported living with either their parents or other adults around their parents' age, and 9% reported living with their grandparents or other elders around their grandparents' age.

In terms of generational composition, most of the participants' households were multigenerational. Specifically, only 17% of participants reported living with people who were around their own age, while 51% reported living in a household with two generations, and 32% reported living with three or more generations.

HOUSEHOLD LANGUAGE CULTURE

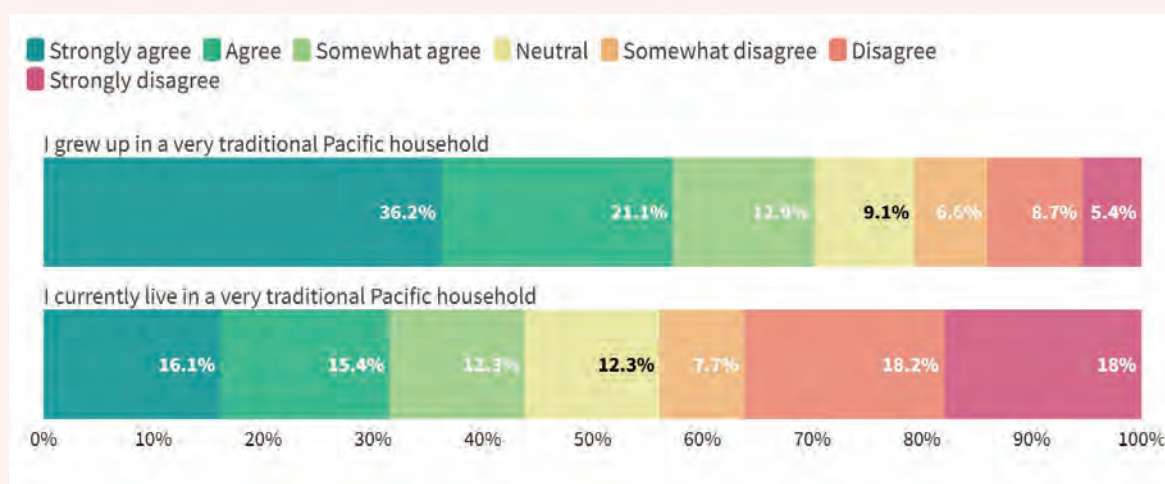
The household was considered to be a stronghold for the intergenerational transmission of Pacific language, culture, and identity. The survey data reflects this, with nearly half of participants (47%) reporting that they had discussed their Pacific genealogy or family histories at home in the past year. In terms of teaching and learning, 25% of participants reported teaching others about Pacific languages, cultures, or practices at home in the past year, while 45% of participants reported learning about those things over the same period.

When looking at beliefs around Pacific language use in the home, 84% of participants agreed that if Pacific languages are spoken in the home, they are safe. In terms of perceptions around acceptability of Pacific language use outside the home, around a quarter of participants (24%) thought that Pacific languages were only important in the home.

HOUSEHOLD CULTURAL CHANGE

A key finding was that patterns of Pacific language use in homes and families have changed drastically over time. Participants were asked questions related to household culture – one looking at their childhood household experiences and the other at their current household experiences. As shown in Figure 19, there is a distinct drop in agreement for their current household compared to their childhood household on statements related to Pacific culture and language use in the home.

Figure 19: Household culture



In terms of ‘traditional’ Pacific culture in the household, participants were asked to rate how much they agree with the statements ‘I grew up in a very traditional Pacific household’ and ‘I currently live in a very traditional Pacific household’. While 70% of participants agreed they grew up in a very traditional Pacific household, only 44% agreed that they lived in a very traditional Pacific household currently.

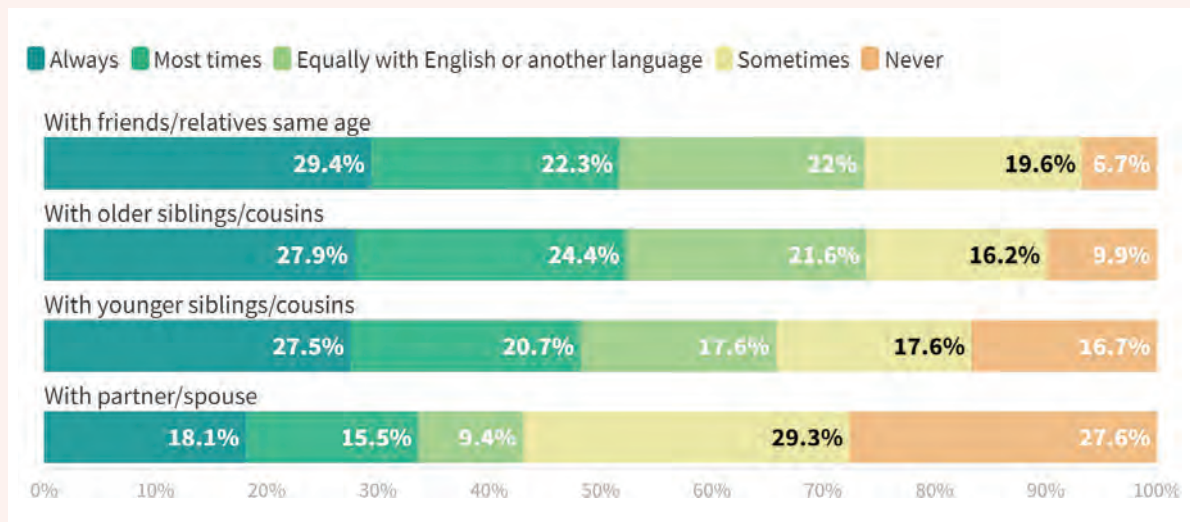
Deliberate language planning and the promotion of Pacific language use in the household, by families, is key to ensuring the ongoing transmission of Pacific language and culture. 40% of participants agreed that their childhood households had a rule around using only their Pacific language at home, whereas only 27% of participants agreed their current household had a similar rule. Nearly three quarters of participants (74%) reported that adults used Pacific languages with children in their childhood household, while only 56% reported that the same was true for their current household. This key study finding is a clear indication of lower rates Pacific language use in Pacific families in New Zealand.

INTERGENERATIONAL LANGUAGE USE

Most participants (77%) identified being able to speak and hear family members speaking their Pacific languages in the homes and families as the most significant enabling factor for Pacific language use in New Zealand.

Participants were asked about their family language use both in and outside of the household. The responses, as shown in Figure 20, show generational differences in participants' use of Pacific languages with family, other household members, and close friends. Unsurprisingly, participants reported using Pacific languages more often with elders than with those their own age or younger.

Figure 20: Pacific language use with family in, and outside of, households



LANGUAGE USE WITH ELDERS

In total, 64% of participants reported always or mostly using Pacific languages when talking with their grandparents and other elders, while 62% reported always or mostly using Pacific languages in discussion with their aunts, uncles, or other adults. Interestingly, only 55% reported using their Pacific languages at least most of the time with their own parents or caregivers. There were differences in language use between older siblings, younger siblings, and cousins, as well as in language use with other relatives and partners.

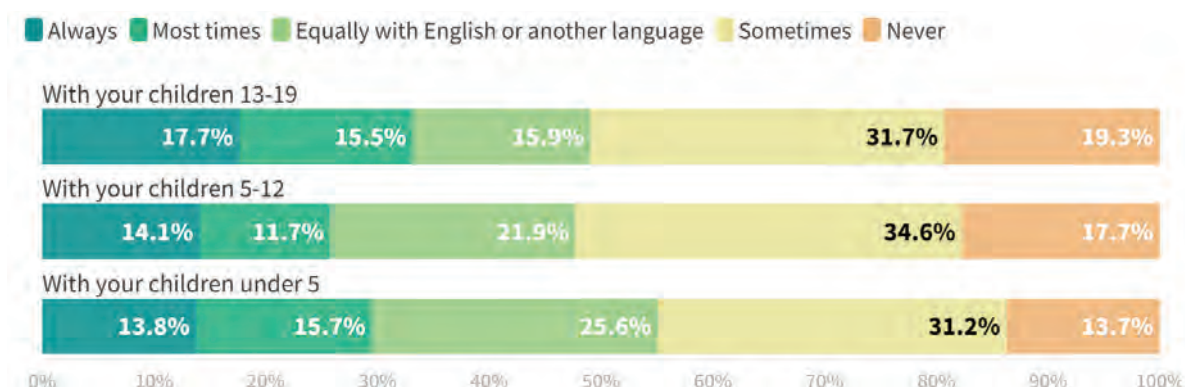
There was a stark contrast between participants' reported language use around older vs. younger members of the same generation, and this was a key finding. Specifically, where 52% of participants reported using their Pacific languages always or mostly with older siblings or cousins, and 48% said the same for younger siblings and cousins, only 34% of participants reported using their Pacific languages always or mostly with their spouses or partners.

LOW RATES OF LANGUAGE USE WITH CHILDREN

The Survey was also interested in how often participants used Pacific languages with children under 5 years old (pre-school age); 5-12 years old (primary and intermediate school age); and 13-19 years old (secondary school/college age). The results identified low rates of Pacific language use with children and highlighted that not only the participant's relationship to the child (i.e., whether they were an aunt, uncle, parent, or grandparent), but also the child's age and educational level, influenced the variable.

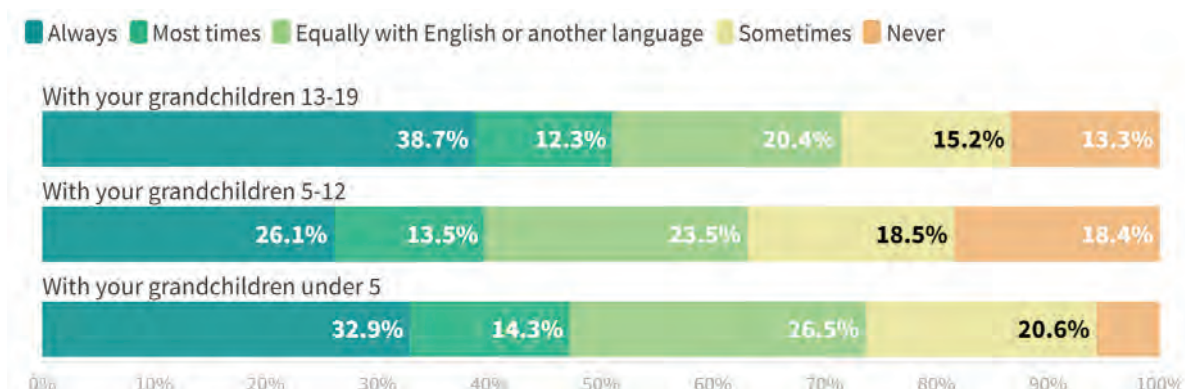
A significant finding was that participants reported using Pacific languages more often with nieces and nephews than with their own children. For example, 36% of participants reported always or mostly using Pacific languages with nieces or nephews aged 13-19, while only 33% reported using them at the same frequency with their own children aged 13-19. This difference was even more dramatic for the 5-12 age range, with 36% of participants reporting they used Pacific languages always or mostly with their 5–12 year-old nieces or nephews, but only 26% saying the same was true with their own children. This finding points to the influence of mainstream schooling on language use in the home i.e., The most significant language shift to English occurs in children between 5-12 years old, which corresponds to the period they enter predominantly English-medium schooling.

Figure 21: Pacific language use with children



Interestingly, participants were more likely to report using Pacific languages with 13-19 year-olds than with 5-12 year-olds, regardless of their relationship with the child. For example, 33% of participants reported using Pacific languages always or mostly with their children aged 13-19, compared to only 26% of the time with their children aged 5-12.

Figure 22: Pacific language use with grandchildren

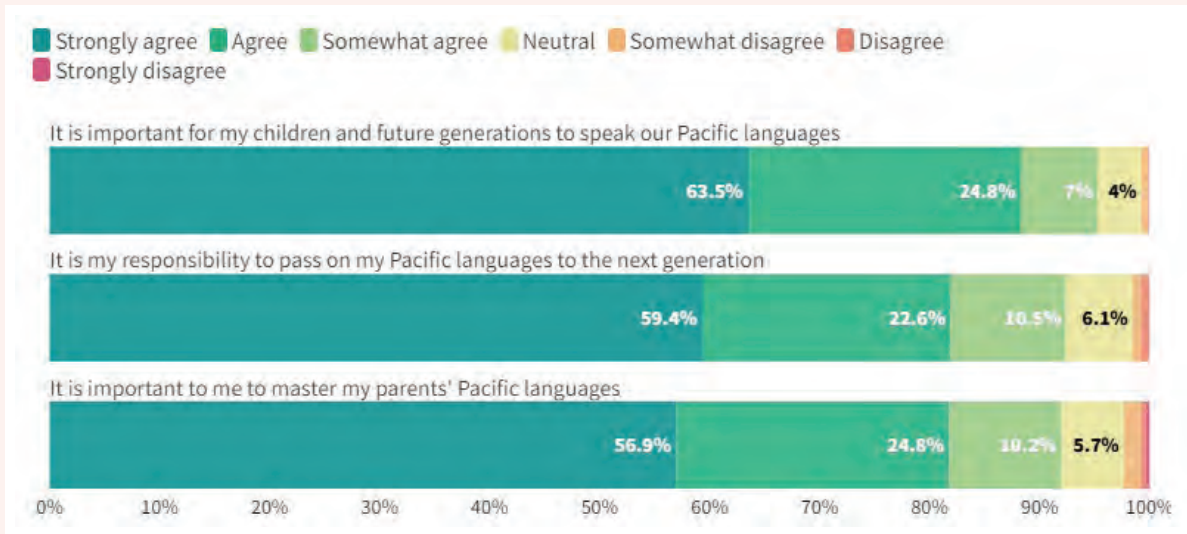


Grandparents continue to play an important role in Pacific language use and transmission. Grandparents reported higher use of Pacific languages with grandchildren compared to parents with children, and this could potentially be due to elders reporting greater proficiency in Pacific languages than younger generations. It could also be related to the role grandparents play in the transmission of language, culture, and identity as elders for grandchildren and future generations.

ATTITUDES TO PACIFIC LANGUAGE USE IN HOMES AND FAMILIES

Participants were asked attitudinal questions related to the intergenerational transmission of their Pacific languages. While most participants acknowledge the importance of passing Pacific languages on to the next generation, this was not necessarily reflected in their actual practices in the home. Over 90% of participants agreed with all the statements, indicating high levels of support for passing on their languages to future generations.

Figure 23: Family related attitudes to Pacific languages



Nearly all participants (95%) agreed that it was important for their children and future generations to speak their community languages. Similarly, 93% felt it was their responsibility to pass on their Pacific languages to the next generation, and 92% agreed it was important to master the Pacific languages of their parents.



Pacific Languages in Churches

“If we see the Wesleyan Church and Siasi Tonga, language is maintained because their service and programme are all in Tongan. In the other churches that have their service in English, there is a lack of exposure to the generation to use and learn the language.” (Tonga)

ATTITUDES TO PACIFIC LANGUAGES AND CHURCHES



feel comfortable using their Pacific language at their church

PACIFIC LANGUAGES IN CHURCHES

PACIFIC LANGUAGES IN CHURCH SERVICES & ACTIVITIES

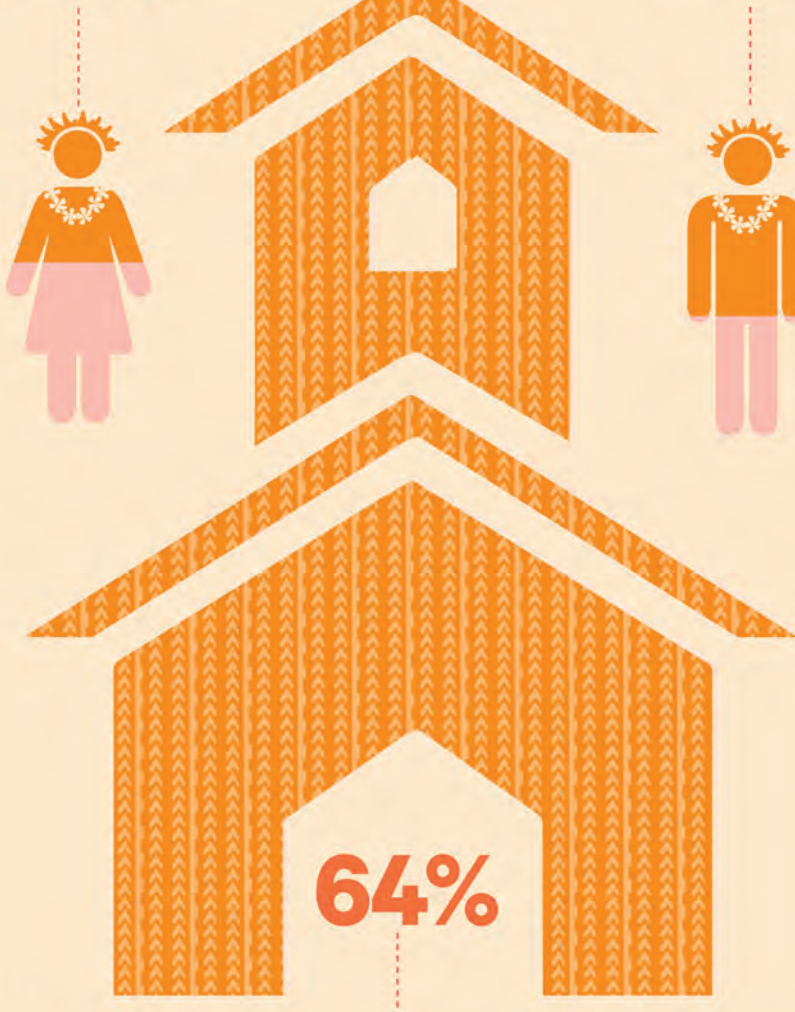
church held a service in their Pacific language at least once a week



heard Pacific language in church-based activities outside of church

55%

34%



Hear Pacific language in church services most of the time

PACIFIC LANGUAGES WITH OTHERS AT CHURCH



Hear adults using Pacific languages with children most of the time



Hear children using Pacific languages with adults most of the time



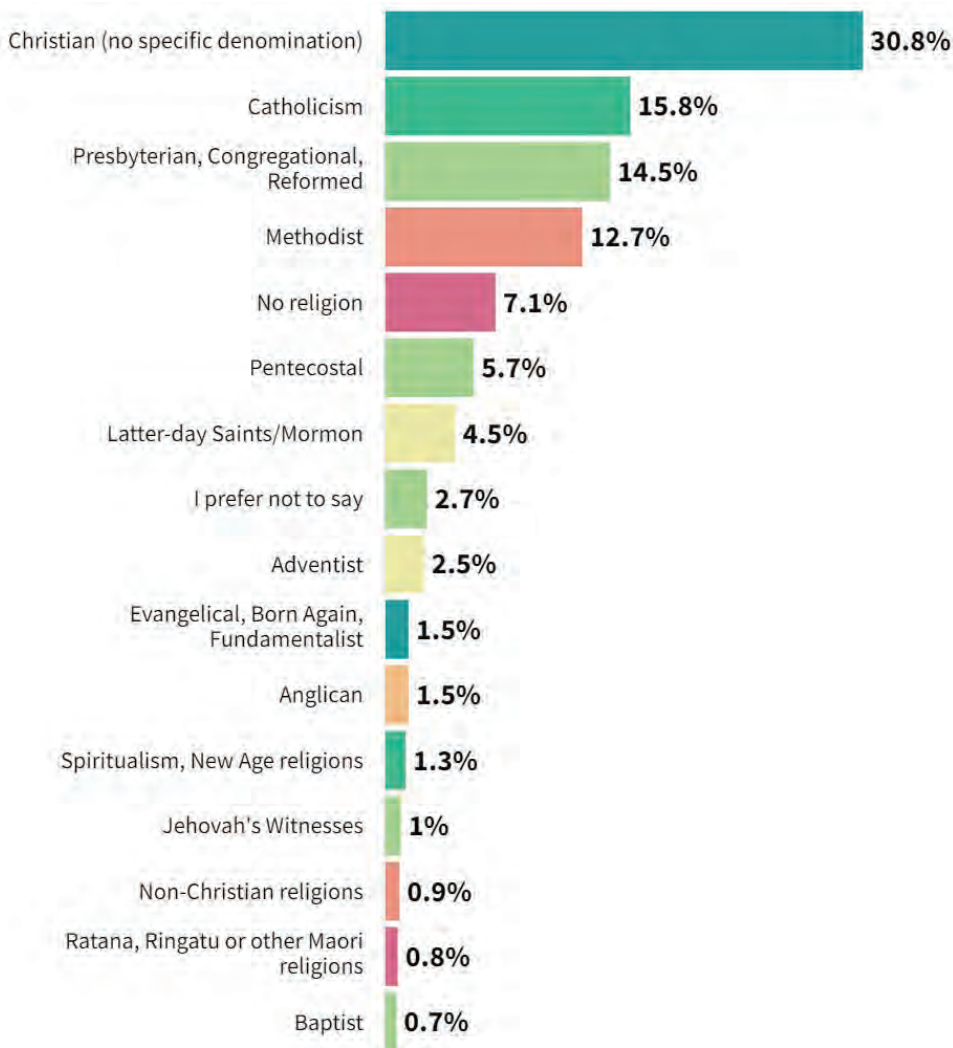
Hear children using Pacific languages with other children most of the time

The church has long had a significant role in maintaining Pacific language, culture, and identity in New Zealand. Participants in the Survey were asked questions about their religious affiliation, church attendance, language use within church services, and attitudes towards Pacific languages and church.

RELIGIOUS AFFILIATION

Participants were asked to identify which religions¹⁹ they were affiliated with – they could select as many as they felt applied to themselves – and could also indicate if they did not have a religion or preferred not to say. The total results are shown in Figure 24.

Figure 24: Religious affiliations



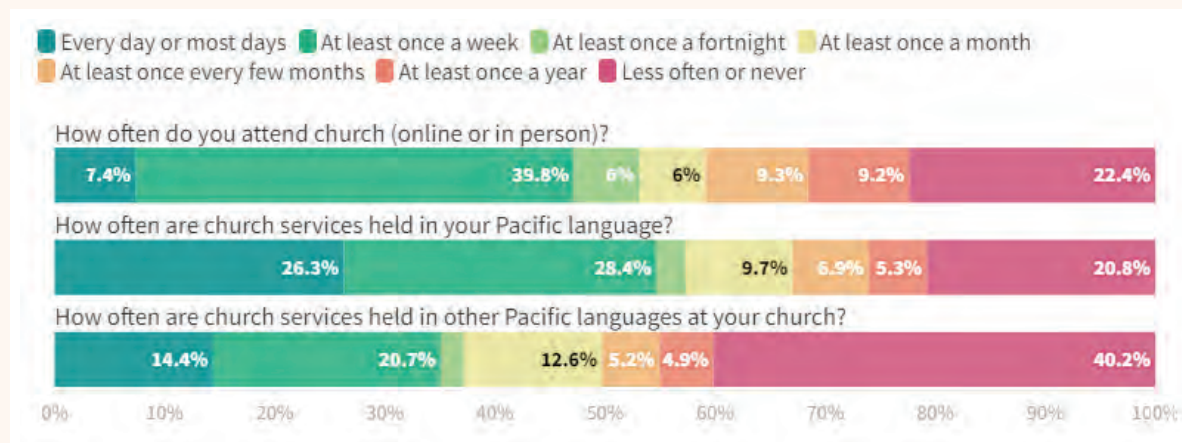
Nearly a third of participants identified as Christian (non-denominational), while 16% identified as Catholic, and 15% identified as Presbyterian, Congregational, or Reformed. There were 13% who identified as Methodist, 6% who identified as Pentecostal, and 4% who identified as Latter-Day Saints/Mormon. Additional Christian denominations mentioned by participants were Adventist (3%), Anglican (2%), Evangelical (2%), Jehovah's Witnesses (1%), and Baptist (0.7%). 7% indicated they did not have a religious affiliation and 3% responded that they'd prefer not to say. Less than 3% of participants were affiliated with non-Christian religions and faiths.

¹⁹ Participants were provided with the list of StatsNZ level 1 religious categories, as well as the most popular level 2 Christian denominations identified for Pacific peoples in Census 2018.

CHURCH ATTENDANCE

Participants were asked how often they attended church either online or in person (see Figure 25). In total, 78% of participants reported attending church at least once in the past year. Just under half of participants (47%) reported attending church weekly, while 79% reported they had attended church services held in their Pacific language in the past year.

Figure 25: Church attendance



CHURCH SERVICES AND ACTIVITIES

Participants who had attended church at least once in the past year were asked a series of questions about their experiences of Pacific language and culture at their church. 55% of participants reported that their church held services in their Pacific language at least once a week, while just over a third (35%) reported that services were held in other Pacific languages as often. Around two thirds of participants (60%) indicated their church had held services in other Pacific languages at least once in the past year.

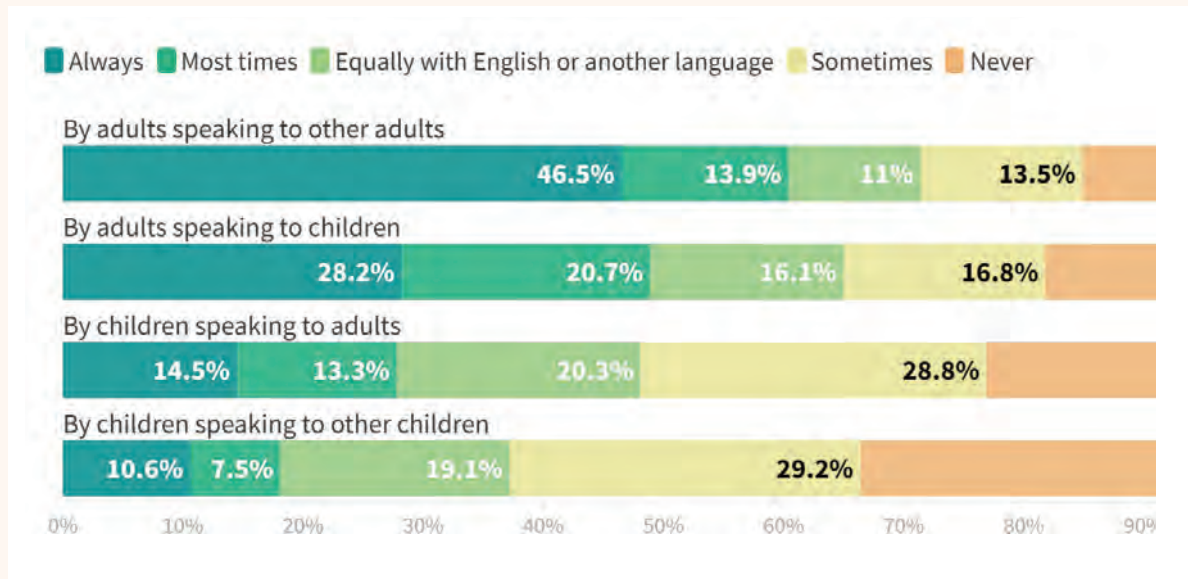
In terms of Pacific language use in the church compared to English, 64% of participants reported hearing their Pacific languages in church services always or mostly, while 95% reported hearing them at least sometimes. A lower proportion of participants reported hearing their Pacific languages during church-based activities outside of services most of the time (78%), while 34% reported hearing their languages during these activities at least most of the time.

The same proportion of participants agreed with the statement that they hear Pacific languages at church more often today (37%) as disagreed (37%). This reflects the diverse experiences participants have had with Pacific language in churches across Aotearoa.

LANGUAGE USE WITH OTHERS AT CHURCH

As church is often reflective of the Pacific village context, the Survey explored intergenerational language transmission in the church setting by asking participants how often they hear Pacific languages being spoken between different generations of speakers in church. Figure 26 illustrates how participants recall lower levels of Pacific language use among younger members of the church community.

Figure 26: Pacific language use with church members

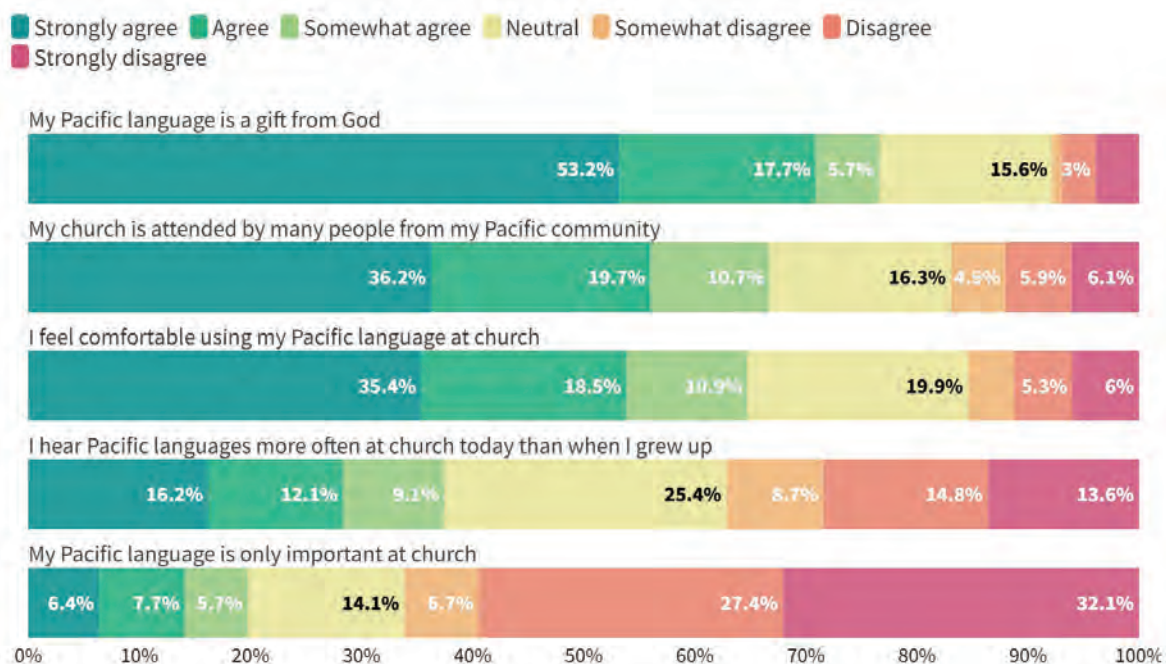


For example, 61% of participants reported hearing adults use their Pacific languages with other adults always or mostly. However, only 49% reported hearing adults use Pacific languages with children always or mostly. Only 28% of participants reported hearing children use their Pacific languages always or mostly when talking to adults, and this value was even lower when it came to children using their Pacific languages with other children (18%).

ATTITUDES TO PACIFIC LANGUAGES AND CHURCH

Participants were also asked to rate to what extent they agreed with statements related to Pacific languages and spirituality, still couched within the broader context of the church. Over three quarters of participants (77%) agreed that their Pacific language is a gift from God. Two thirds of participants (67%) reported that their church is attended by many people from their Pacific community, and 65% reported feeling comfortable using their Pacific language at their church. Additionally, 17% of participants agreed that their Pacific language is only important at church.

Figure 27: Attitudes to Pacific languages and church and religion



Pacific Languages in Education

“My Pacific language means the world to me. I think there needs to be a bigger emphasis on bilingualism in schools and raising them right from when they are young because monolingual education helps adhere to the colonial mentality that English is the only way to go, and that is a toxic trait to be carrying in your life. If we teach them right from when they are young that their language is important, and teach them in that language, then that is how we create a self-sustainable practice” (Niue)

PACIFIC LANGUAGES IN EDUCATION

UNMET DEMAND FOR PACIFIC LANGUAGE AND BILINGUAL/ IMMERSION EDUCATION

Almost
90%

would like their children to learn Pacific languages in school.



Very low participation in Pacific language / bilingual immersion education



57%
Feel comfortable using Pacific languages in schools



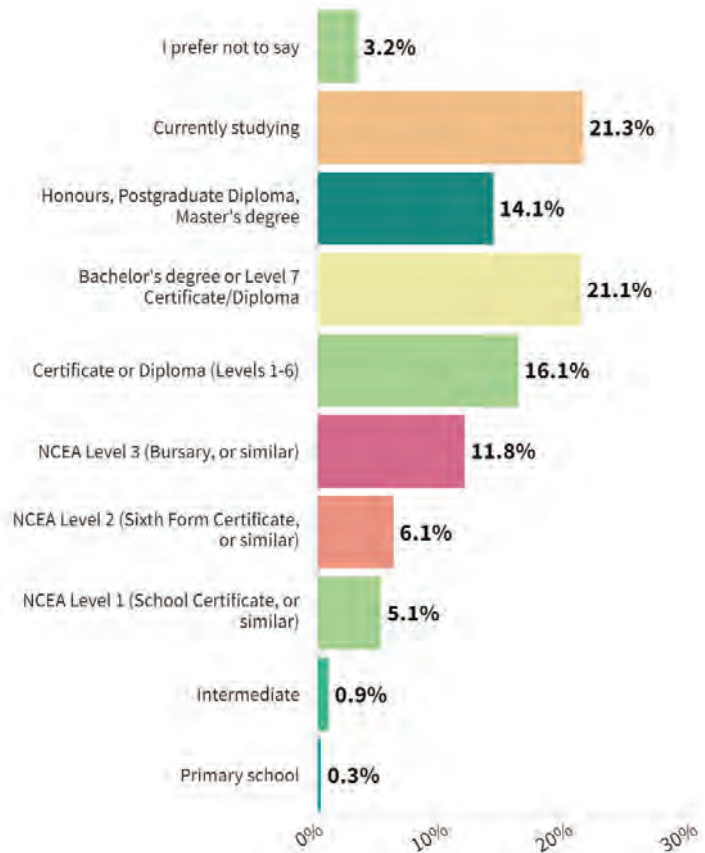
Education continues to play a pivotal role in the migration story of Pacific people in New Zealand, especially when it comes to language revitalisation.

EDUCATIONAL ATTAINMENT

Participants were asked to identify the highest level of education they had completed at the time of taking the Survey. They were asked to select only one option, and given the opportunity to write in their own response, indicate if they were currently studying, or refuse to state their educational attainment.

Figure 28: Participant educational attainment

The survey sample was highly educated, with 21% of participants indicating they had attained a Bachelor’s level degree, and another 14% reporting they held a postgraduate certificate or degree. Just over a fifth of participants (21%) indicated they were currently studying.



PARTICIPATION IN LANGUAGE EDUCATION

Around one third (30%) of participants reported having participated in some form of formal Pacific language education. Table 7 shows the total proportions of participants who reported they took part in different forms of formal language education.

Table 7: Participation in Pacific language education

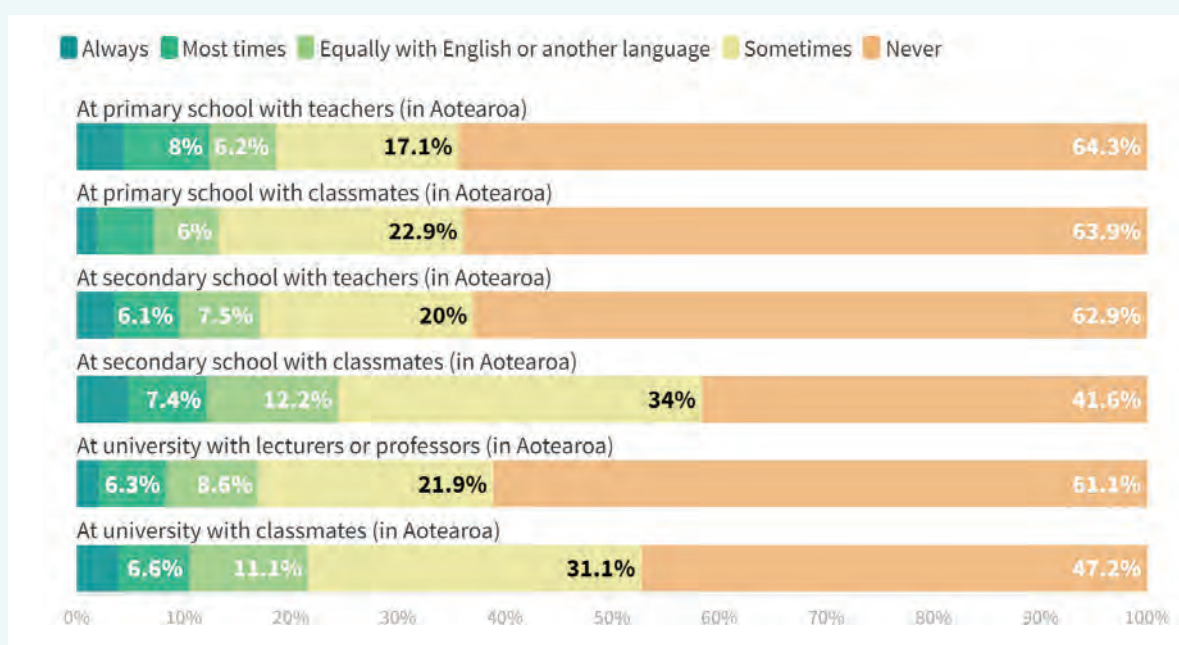
Have you ever studied in your Pacific heritage language(s) as part of your education in Aotearoa New Zealand? (total count)	Weighted	
	N	%
n=1848		
No Pacific language education	1328	54.3%
Bilingual/Immersion early childhood education	197	8.1%
Bilingual/Immersion primary school	96	3.9%
Language classes at primary school	106	4.3%
Bilingual/Immersion secondary school	56	2.3%
Language classes at secondary school	177	7.2%
As an NCEA subject or similar	152	6.2%
Diploma/Certificate degree	37	1.5%
Bachelor’s degree	143	5.8%
Post-graduate degree	15	0.6%
Community language programmes (e.g., adult community education)	249	10.2%
Another type of Pacific language-based education	84	3.4%

Compared to other domains – such as the church or home – reported Pacific language use in educational settings was incredibly low compared to English. Participants were asked questions about Pacific language education opportunities for their children and children in their household. 18% of participants reported that their children were currently enrolled or had previously taken part in Pacific bilingual or immersion early childhood education programmes, while 6% and 1% reported this was true for their children at the primary school and secondary school levels respectively. Around 4% of participants reported their children had taken language classes at primary or secondary school, or studied Pacific languages as an NCEA subject, while 2% reported their children had taken part in Pacific language tertiary education.

LANGUAGE USE WITH OTHERS IN AN EDUCATION SETTING

Participants were asked to report how often they recalled using their Pacific languages in educational settings both with educators and their peers. Less than 40% of participants reported using their Pacific language with educators, regardless of education level, and the percentage who reported using their language always or mostly negatively correlated with level of educational attainment. Only 12% of participants reported using their Pacific languages at least mostly with primary school teachers, while 10% reported the same for secondary school teachers. A mere 8% of participants reported using their Pacific language at least mostly with university professors or lecturers.

Figure 29: Pacific language use with others in Primary, Secondary and Tertiary environments

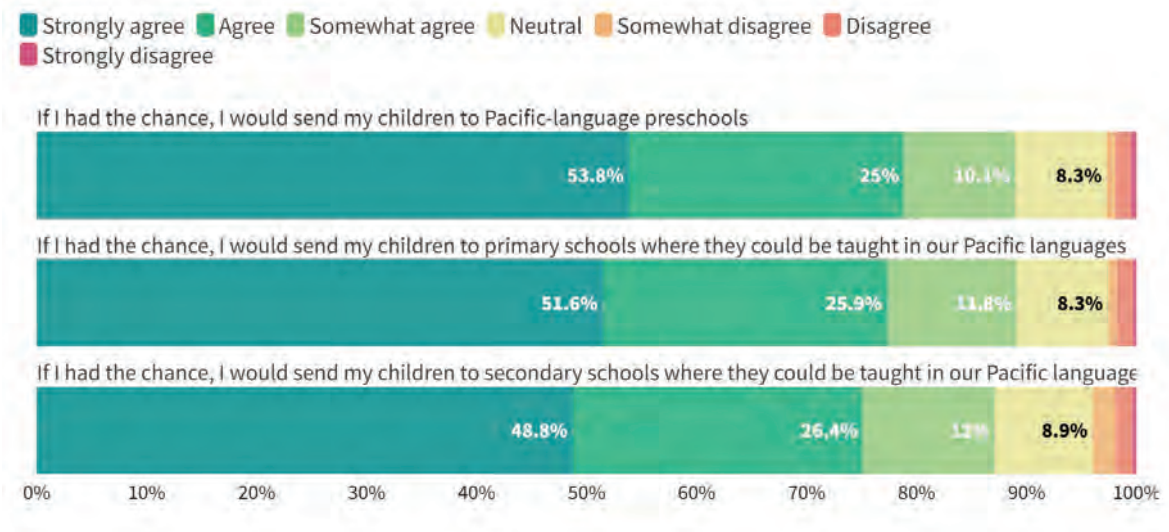


In terms of language use with peers, 36% of participants reported using Pacific languages at least sometimes with primary school classmates. This increased to 58% when it came to secondary school classmates, and 53% where university colleagues were concerned. In terms of using Pacific languages always or mostly with peers, only 7% of participants recalled using Pacific languages at least mostly with peers in primary school. This figure jumped to 12% for secondary school classmates, and 11% for university colleagues.

ATTITUDES TO PACIFIC LANGUAGE EDUCATION IN AOTEAROA NEW ZEALAND

Despite relatively participants' children's relatively low participation rates in Pacific language education, interest in the area was incredibly high, with nearly nine in ten participants agreeing they would send their children to schools where Pacific languages were taught if they had the chance. This highlights that there is an unmet demand for Pacific language bilingual and immersion schooling in New Zealand.

Figure 30: Attitudes to Pacific language education



89% also agreed they would send their children to primary schools where they could be taught in their Pacific language, and 87% agreed in the same manner for secondary schools.

There were high levels of support for Pacific language education in New Zealand schools. More than three quarters of participants (76%) believed that Pacific languages should be made compulsory in Aotearoa primary schools. Only a small proportion (18%) agreed with the statement that you do not need to learn your Pacific languages and that English is enough. In terms of educational experiences, over half of participants (57%) reported feeling comfortable using their Pacific languages in school.

Figure 31: Attitudes to use and learning of Pacific languages in New Zealand schools

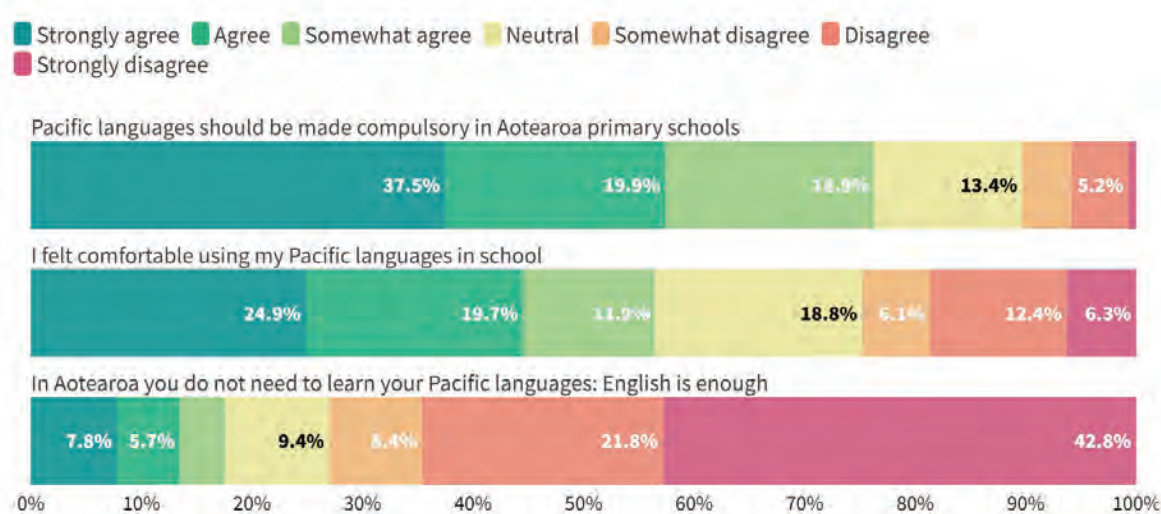


Photo: Monique Richards

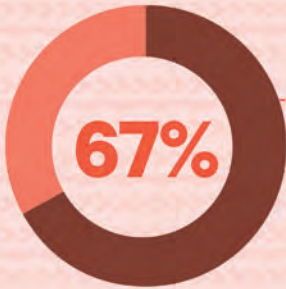
Pacific Languages in Workplaces

*“Career wise, the attitude is you don’t need the Tuvaluan language to get the job. Like, why would you need to speak it if you’re going to work in a workplace that does not use the Tuvalu language.”
(Tuvalu)*

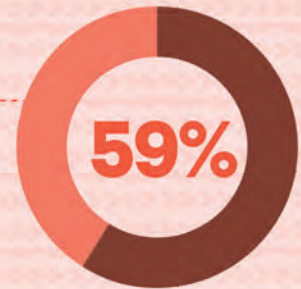


PACIFIC LANGUAGES IN WORKPLACES

Workplace language use



Use Pacific languages at least occasionally with colleagues



Were asked to give Pacific cultural advice in the workplace in the last year

Workplace language culture

Most identified limited access to Pacific languages or culture classes in the workplace as a significant barrier to Pacific language use



67%

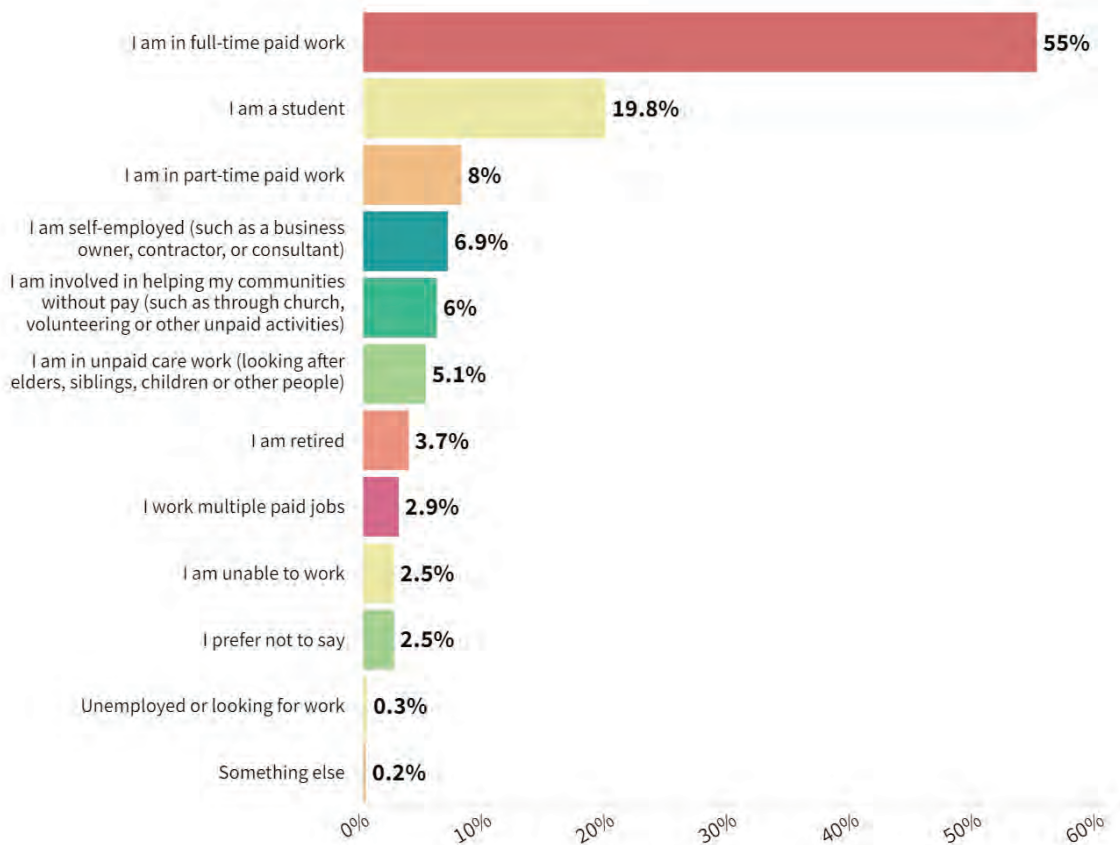
Believe that compared to Pacific languages, English is more important for getting a job in Aotearoa

While workplaces in New Zealand continue to become more diverse, survey findings highlight the workplace as a domain where Pacific language use is growing.

LABOUR FORCE ENGAGEMENT

Participants were asked about labour force engagement and their employment status. More than half the participants (55%) reported being engaged in full-time paid work, while 8% worked part-time, 7% were self-employed, contractors, or seasonal workers, and 3% worked multiple jobs. 6% of participants were involved in unpaid community work, and another 5% reported being involved in unpaid care work. One in five participants reported being students, while 4% were retired, 3% were unable to work, and only a small proportion were unemployed or looking for work (0.3%).

Figure 32: Participant employment status



WORKPLACE LANGUAGE CULTURE

Nearly half of participants (46%) reported that they had, at some point in their career, worked for a Pacific-focused organisation, including workplaces that are Pacific-owned, workplaces that support Pacific communities, and workplaces that have a high proportion of Pacific peoples in decision-making positions.

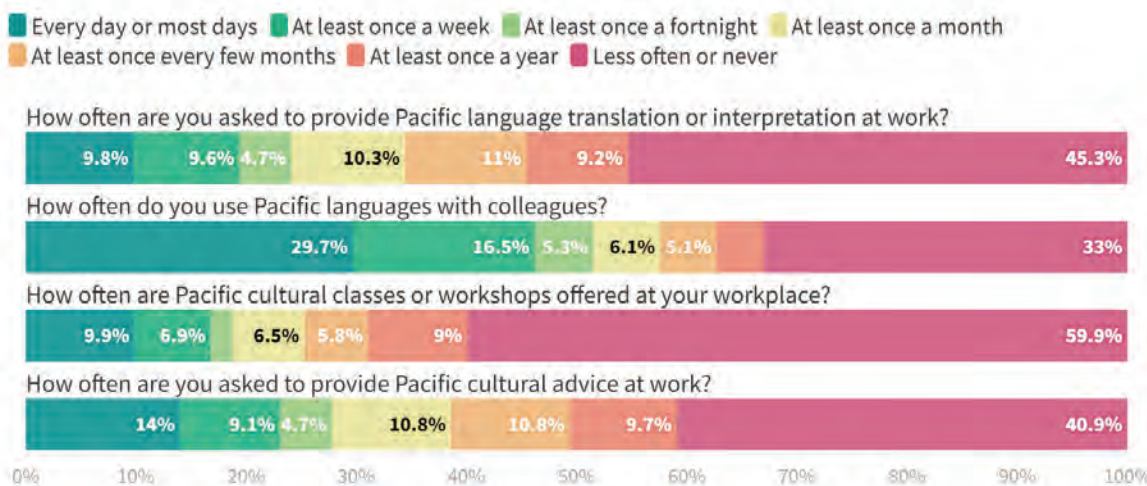
There were mixed views around Pacific language visibility and support in the workplace. 39% of participants reported they had worked for organisations where Pacific languages and cultures were visible, while 23% reported having worked somewhere with dedicated Pacific cultural advisors on staff, and 18% reported having conducted business primarily in Pacific languages.

Interestingly, participants also identified limited access to Pacific language or culture classes in the workplace as one of the top three barriers to Pacific language use in New Zealand. A further significant finding was that one in five participants reported having experienced discrimination or trauma related to their Pacific language or culture in a workplace.

WORKPLACE LANGUAGE USE

Two thirds of participants (67%) reported using Pacific languages with colleagues at least occasionally, while 46% reported using them on a weekly basis. 40% of participants reported that their workplace offered Pacific cultural classes or workshops, though only 17% responded that they were weekly opportunities.

Figure 33: Pacific language use in the workplace



Over half of participants reported they had been asked to provide additional language or cultural support in their workplace at some point, even when that was not part of their role description. 55% of participants reported being asked to provide Pacific language translation or interpretation support at least once in the past year, while 59% reported being asked to provide cultural advice in the workplace over the same period. Around a fifth of participants reported they are asked to provide language support (19%) or cultural advice (23%) on a weekly basis.

ATTITUDES TO PACIFIC LANGUAGES IN THE WORKPLACE

Almost three quarters of participants reported feeling comfortable using their Pacific languages in places they helped, volunteered, or worked without pay (72%), though nearly two thirds (67%) believed that knowing English was more important for getting a job than knowing Pacific languages.

Photo: 2022 MPP Budget Breakfast, Christchurch



Pacific Languages in Pacific Communities

“I want to see opportunities to learn Pacific languages, especially Tokelauan, more widely available and for more funding for Pacific community classes and groups. I worry my children will feel the same shame as me if they don't know their language, as is their right.” (Tokelau)

PACIFIC LANGUAGES IN PACIFIC COMMUNITIES



90%

Use Pacific languages at community meetings

91%

Use Pacific languages at Pan-Pacific festivals

82%

Use Pacific languages with community members at least some of the time

Pacific language use in recreation, sport, and interest group activities – an emerging domain

39%

take part in Pacific performance or recreation activities

39%

use Pacific languages on sports grounds or at sporting events

90%

use a Pacific language at least some of the time during Pacific performance or recreation

Attitudes to Pacific Languages in Pacific Communities

83%



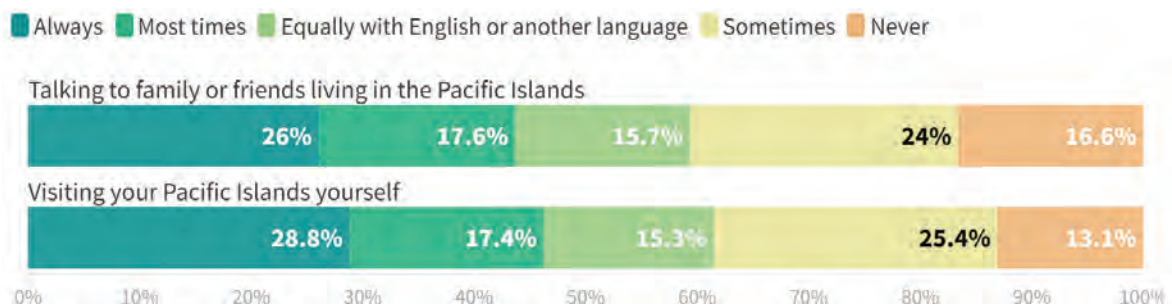
believe it's important to speak your Pacific languages as a Pacific person

With many Pacific people now being born in New Zealand, and those born overseas considering it home as well, community connections not only within Aotearoa, but between it and the Pacific islands, are very important to Pacific people. This section looks at these connections and language use within Pacific communities.

CONNECTING TO PACIFIC HOMELANDS

Participants were asked to indicate how often they typically connected to their Pacific Island homelands prior to COVID-19. 27% of participants responded that, prior to COVID-19, they had visited their Pacific Islands regularly (at least once a year), while 58% reported they visited only occasionally (at least once or twice). A smaller proportion of participants (15%) reported they had never visited their Pacific homelands. Participants also appeared to sustain their homeland connection by having family, friends, and/or community members stay with them in New Zealand. Namely, 38% of participants indicated they hosted people visiting from the Islands at least once a year, while almost half (49%) reported they had hosted community members at least once or twice. Only 13% of participants said they had never hosted people visiting from the Islands.

Figure 34: Connection to the Pacific Islands



Participants were also asked how often they used Pacific languages while visiting their Pacific Islands, and when talking with family or friends who lived there. Nearly half of participants indicated they used their Pacific languages always or mostly when visiting their Pacific Islands (46%), and slightly less reported using them always or mostly when talking to family and friends who lived there (44%).

CONNECTING TO PACIFIC COMMUNITIES IN AOTEAROA

In the past year, 64% of participants reported attending community events, meetings, or gatherings, while 37% reported attending pan-Pacific festivals or events, and 15% reported taking part in community-based language programmes.

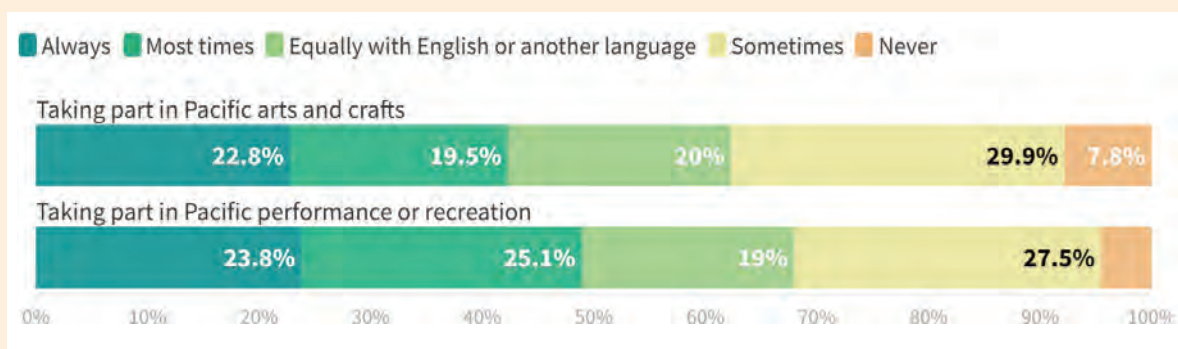
Pacific language use at community events was very high, with 90% of participants reporting they used Pacific languages while attending community meetings, 91% saying the same for pan-Pacific festivals, and 82% indicating were used in conversation with community members at least some of the time. Around 40% of participants reported using their Pacific languages always or mostly when engaging in those cultural functions.

PACIFIC LANGUAGES IN RECREATION

An emerging domain for Pacific language use revealed in the survey, was recreation, sport, and interest group activities. Participants were asked which Pacific-focused activities they engaged in, as well as in what contexts they had used Pacific languages around the community in the past year.

In terms of recreation, 39% of participants reported taking part in Pacific performance or recreation activities, another 39% reported using Pacific languages while on sports grounds or attending sporting events, and 17% reported using them with their teammates. Around 25% reported using Pacific languages with clubs and interest groups, and 23% engaged in Pacific arts and crafts activities. 16% of participants reported using Pacific languages at the gym, while 13% did the same while engaged in outdoor recreation.

Figure 35: Pacific community engagement

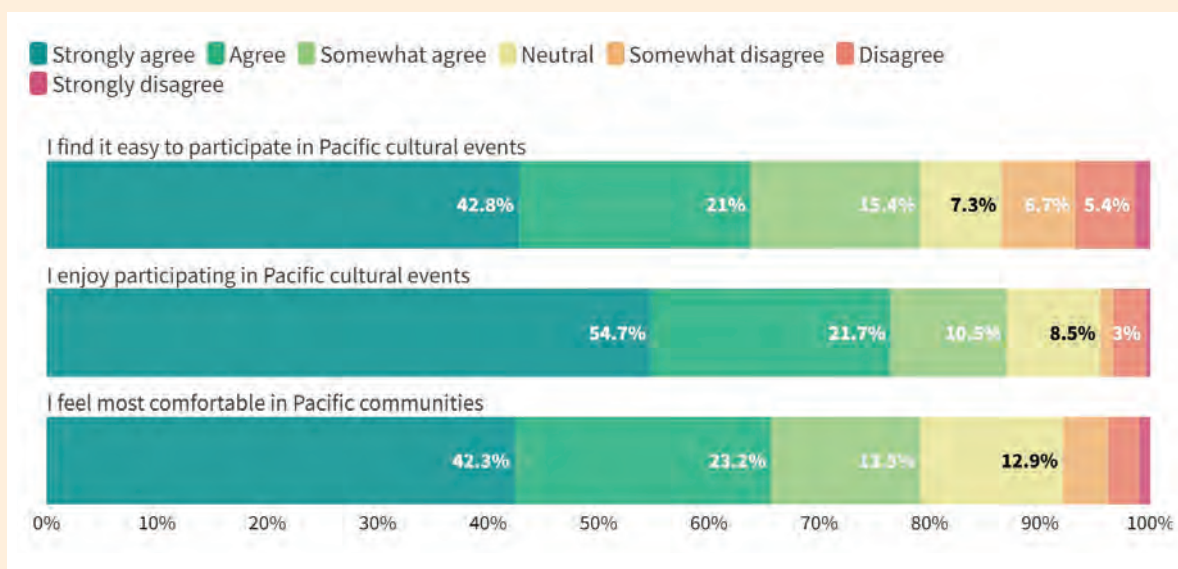


Overall, more than 90% of participants reported that they used Pacific languages at least sometimes when engaging in Pacific performance, recreation, arts, or crafts activities. Almost half of the participants (49%) reported they used Pacific languages always or mostly when engaged in performance or recreation, while 42% indicated the same was true when it came to Pacific arts and crafts activities.

ATTITUDES TOWARDS PACIFIC LANGUAGES IN PACIFIC COMMUNITIES

Participants had diverse opinions around statements related to the relationship between Pacific languages and the Pacific community identity. While most participants (83%) agreed that it is important to speak your Pacific community language as a Pacific person, a decent proportion (38%) also agreed that it is impolite to use Pacific languages around people who do not understand them. A small proportion of participants (18%) agreed that a person should use their community language at all if they are not fluent in it.

Figure 36: Participation in Pacific events



In total, 87% of participants reported they enjoyed participating in Pacific cultural events, while 79% agreed they found such participation easy to achieve. 79% of participants also reported that they feel most comfortable in Pacific communities.

Pacific Languages in Media and Broadcasting

“During COVID-19 you can see how important it was for our Fijian community to have translations so they could trust what was happening ... I think the language saved our elders, saved our youth, it helped us to work together, and the language helped communicate the messaging better for us” (Fiji)



PACIFIC LANGUAGES IN MEDIA AND BROADCASTING

MOST POPULAR: MUSIC



9/10

Sing or listen to music in their Pacific Language frequently

LEAST POPULAR: PRINT & PODCASTS



22%

Read print media in Pacific Languages



20%

Listen to podcasts in Pacific Languages

82%

feel that digital technology helps connect with Pacific languages

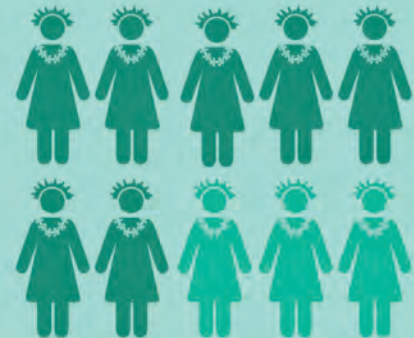
40%

feel that digital technology is a threat to Pacific languages



70%

Use their Pacific language on social media



1/3

Create digital content in a Pacific language



The important domains of media and broadcasting are critical in enabling Pacific language use and learning. The Survey looked at three different aspects of these areas (broadcasting, communications, and creative arts) and how they are used by communities in Aotearoa New Zealand.

LANGUAGE USE IN MEDIA AND BROADCASTING

Participants were asked about media broadcasting in Pacific languages and, specifically, what types of media broadcasting they engaged with and at what frequency. The most popular forms of Pacific media broadcasting were related to music which, unsurprisingly, participants also identified as one of the top three enablers of Pacific language use in New Zealand.

Over nine in ten participants reported listening to music in Pacific languages during the past year (92%), while 89% reported singing songs in Pacific languages as well. 67% of participants reported listening to music and singing songs in Pacific languages at least once a week, while for listening to Pacific radio that value was 37%, and for watching Pacific TV, movies, or news it was 27%. On a yearly basis, 71% of participants reported listening to Pacific radio, while 68% indicated they watched Pacific TV, movies, or news.

Print media and podcasts in Pacific languages were the least consumed by participants, with 60% reporting they read the former (i.e., books, newspapers, or magazines) at least once a year, and 45% reporting they listened to the latter over the same period. Only 22% of participants reported they read print media in Pacific languages on a weekly basis, while an even lower 20% said they listened to Pacific language podcasts as often.

LANGUAGE USE IN SOCIAL MEDIA AND DIGITAL TECHNOLOGIES

Participants were also asked how often they used Pacific languages when engaging in social media and social media communications activities. Around seven out of ten participants reported using Pacific languages at least sometimes while talking on the phone (71%), using social media (70%), or sending texts, emails, or messages (69%). A slightly lower proportion reported that they used Pacific languages at least sometimes over video chat (58%).

In terms of weekly Pacific language use, 46% of participants reported using Pacific languages while talking on the phone at least once a week, while 42% reported the same for texts, emails, or messages. Lastly, 38% of participants reported using Pacific languages on social media at least once a week, and 29% reported using them over video chat as frequently.

Participants were also asked if they used Pacific languages while taking part in creative recreational activities. One third of participants reported that they create digital content or media (such as blogs, vlogs, podcasts, etc) in Pacific languages. Around a third reported they engaged in other creative activities (such as making music, creating art, writing poetry, etc) in Pacific languages also. Just over a quarter of participants (26%) reported using Pacific languages while playing video or online games in the past year. Unfortunately, however, only between 14-17% of participants reported using Pacific languages on a weekly basis when engaging in the kinds of creative recreational activities mentioned above.

ATTITUDES TO MEDIA AND PACIFIC LANGUAGES

Participants were also asked to indicate their beliefs around media and Pacific languages. A high proportion of participants (82%) agreed that digital technology, digital media, and the internet were helping them connect with their Pacific languages and cultures, while around 40% of believed the opposite – that they were threatening their Pacific languages and cultures.

Figure 37: Engagement in Pacific language media and broadcasting

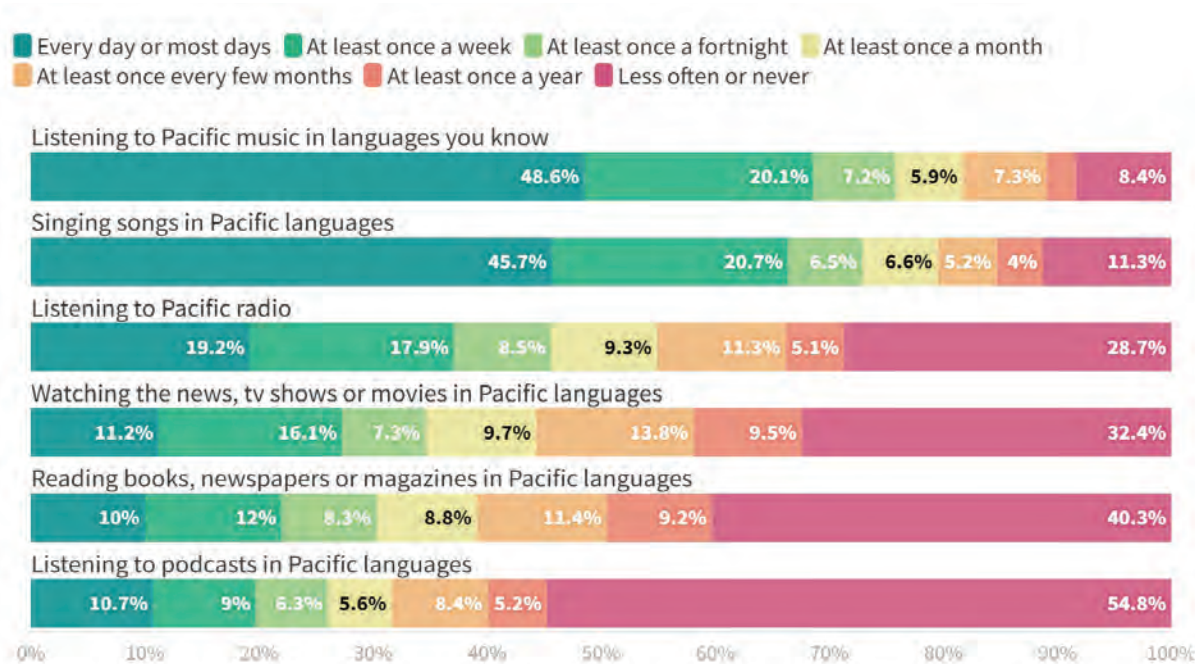


Figure 38: Pacific language engagement in social media and digital technologies

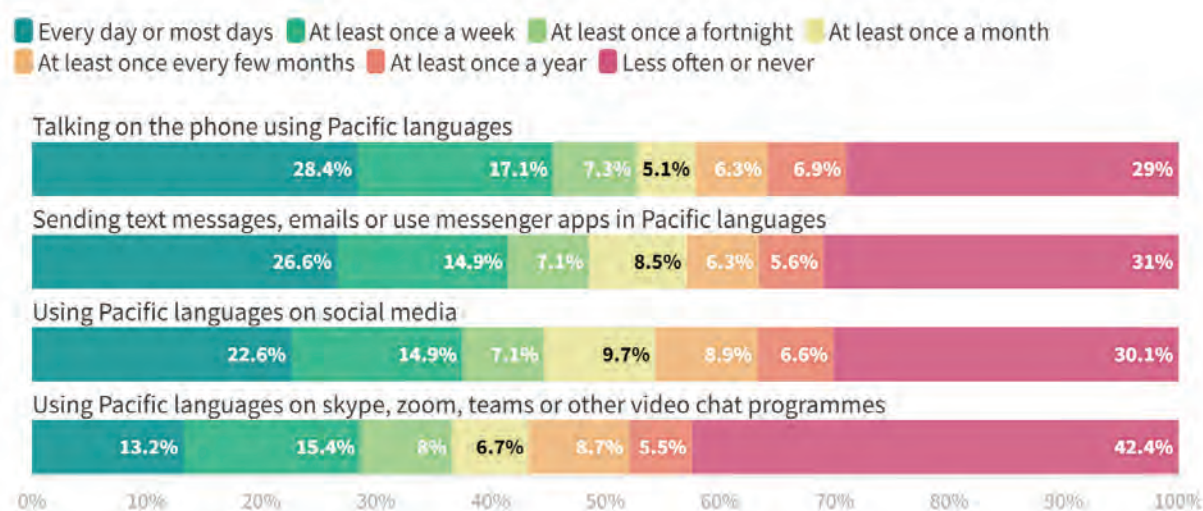
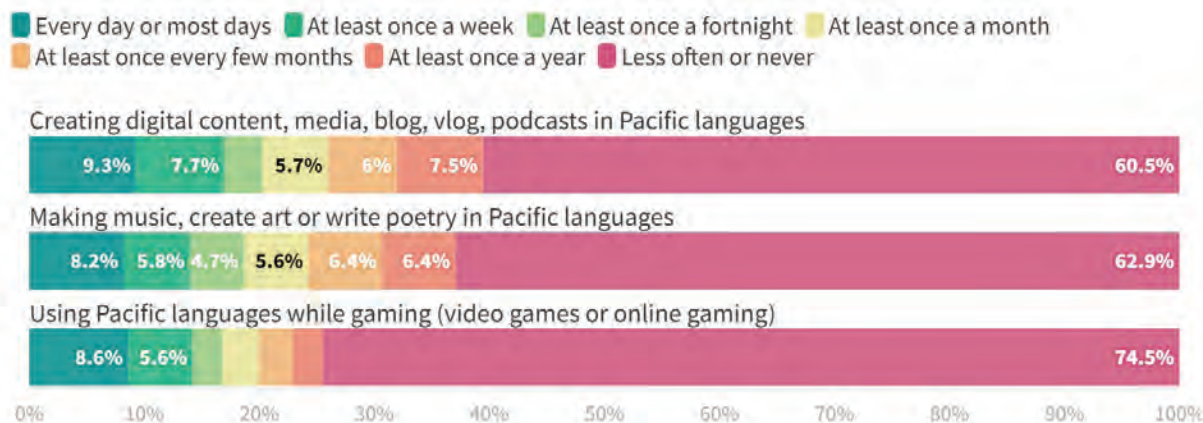


Figure 39: Pacific language use in creative recreational activities



Pacific Languages in Aotearoa New Zealand Society

“Many Pacific people have not realised that our language is our asset. Many factors need to be considered as to why some students fail in school; it is nothing to do with the language. I have proved that you don’t have to be educated to support your children at home to do well in school.” (Tonga)



PACIFIC LANGUAGES IN AOTEAROA NEW ZEALAND SOCIETY

MULTILINGUALISM AND SUPERDIVERSITY



99%

are familiar with English



58%

know Gagana Samoa



32%

are bilingual



64%

are familiar with 3 or more languages



93%

believe being bilingual or multilingual is beneficial in Aotearoa NZ



79%

are comfortable using Pacific languages around non-Pacific people



9/10

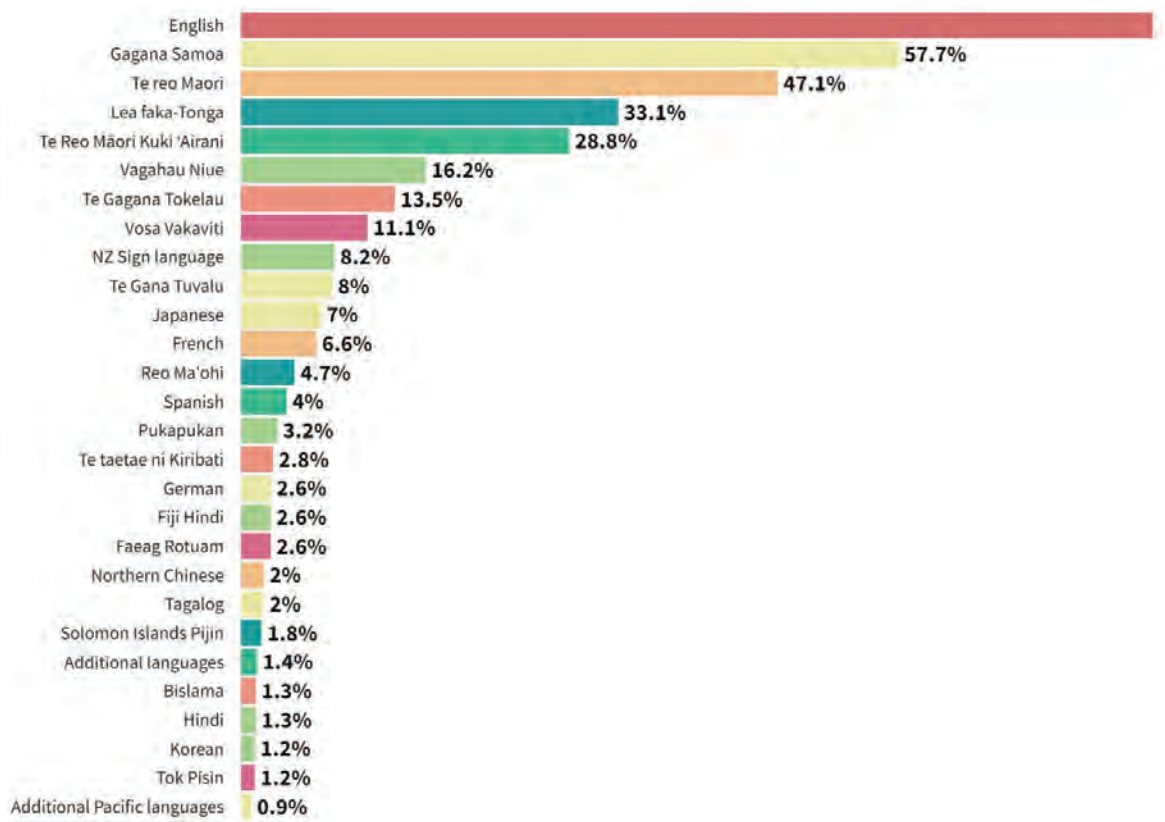
agree the Government should provide services in Pacific languages

Participants were asked to select all the languages they were familiar with – including languages they felt connected to their Pacific communities, languages they spoke at home, and languages they recognised around them in the community. The Survey found that Pacific people are highly multilingual.

MULTILINGUALISM AND SUPERDIVERSITY

Figure 40 shows the total response for languages participants were familiar with.

Figure 40: Languages that Pacific people are familiar with



Unsurprisingly, nearly all participants were familiar with English (99%), while more than half the reported knowing gagana Samoa (58%), and just under half (47%) indicated familiarity with te reo Māori. 33% of participants were familiar with lea faka-Tonga, while for te reo Māori Kuki 'Āirani, vagahau Niue, and te gagana Tokelau these values were 29%, 16%, and 14% respectively. Other languages familiar to at least 5% of participants included vosa Vakaviti (11%), NZ Sign Language (8%), te gana Tuvalu (8%), Japanese (7%) French (7%), and reo Ma'ohi/Tahitian (5%).

Table 8: Numbers of languages Pacific people are familiar with Multiple languages total count

Multiple languages total count	Weighted	
n=3039	N	%
1 language	105	3.4%
2 languages	980	32.2%
3+ languages	1955	64.5%

The Survey confirms that Pacific peoples are highly multilingual, with two-thirds of participants being familiar with three or more languages, 32% were familiar with two, and only 3% identified as monolingual.

PACIFIC LANGUAGE USE IN LOCAL COMMUNITIES

Participants were asked to identify where they had used Pacific languages in the past year. 24% reported using their Pacific languages in supermarkets, while 22% reported the same for local parks. Between 16-20% of participants reported using their Pacific languages while eating at cafes, pubs, or restaurants, as well as while helping at schools, speaking with neighbours, and on public transportation. Less than 10% of participants reported using Pacific languages at petrol stations, local libraries, or farmers' markets.

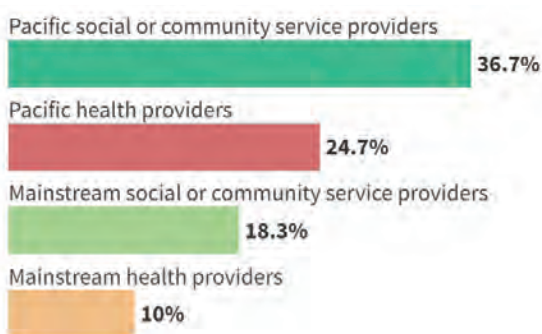
PACIFIC LANGUAGE USE IN MAINSTREAM SOCIETY

Participants had diverse opinions around statements related to the relationship between Pacific languages and the Pacific community identity. While most participants (83%) agreed that it is important to speak your Pacific community language as a Pacific person, a decent proportion (38%) also agreed that it is impolite to use Pacific languages around people who do not understand them. A small proportion of participants (18%) agreed that a person should not use their community language at all if they are not fluent in it.

LANGUAGE USE IN BUSINESSES, PUBLIC SECTOR, AND GOVERNMENT

Participants were asked whether they had used Pacific languages when engaging health providers or social/community service providers in the last year. The findings revealed that participants were twice as likely to report using Pacific languages with Pacific providers than mainstream providers. Specifically, 37% of participants reported using Pacific languages with Pacific social/community service providers, while only 18% reported the same for their mainstream equivalents. This gap was even wider for health providers, with 25% of participants reporting Pacific language use with Pacific health providers, but only 10% reporting the same for those that were mainstream.

Figure 41: Pacific language use with service providers



In terms of engagement with New Zealand government services, 14% of participants reported using Pacific languages when engaging with Government departments, while 12% reported hearing Pacific languages through public announcements. One in ten reported using Pacific languages when completing official paperwork or documentation in the past year, and 4% reported speaking them in courthouses over the same period.

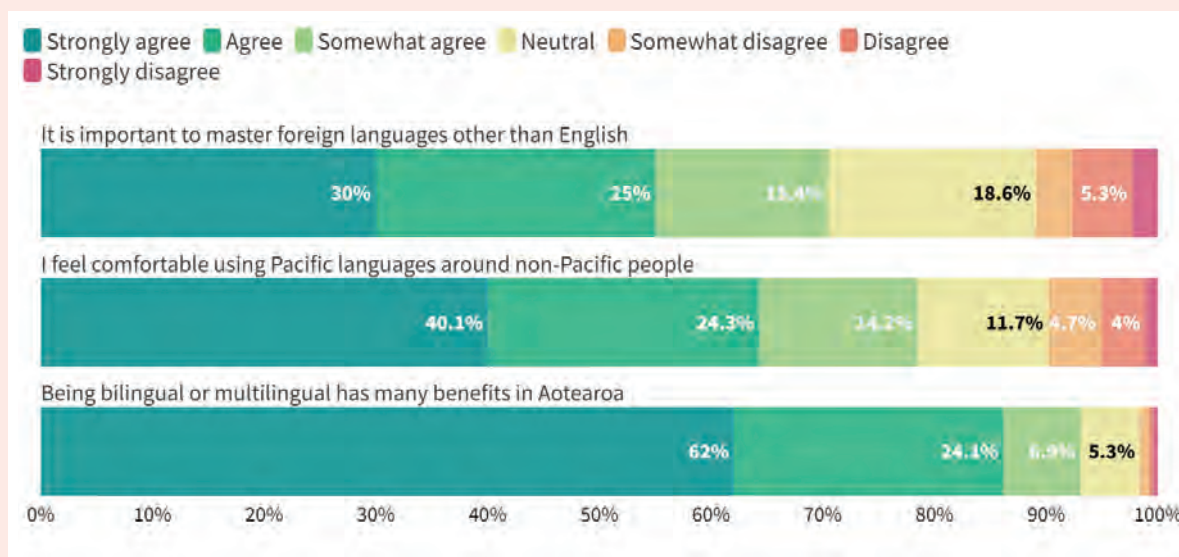




ATTITUDES TO PACIFIC LANGUAGES IN MAINSTREAM NEW ZEALAND SOCIETY

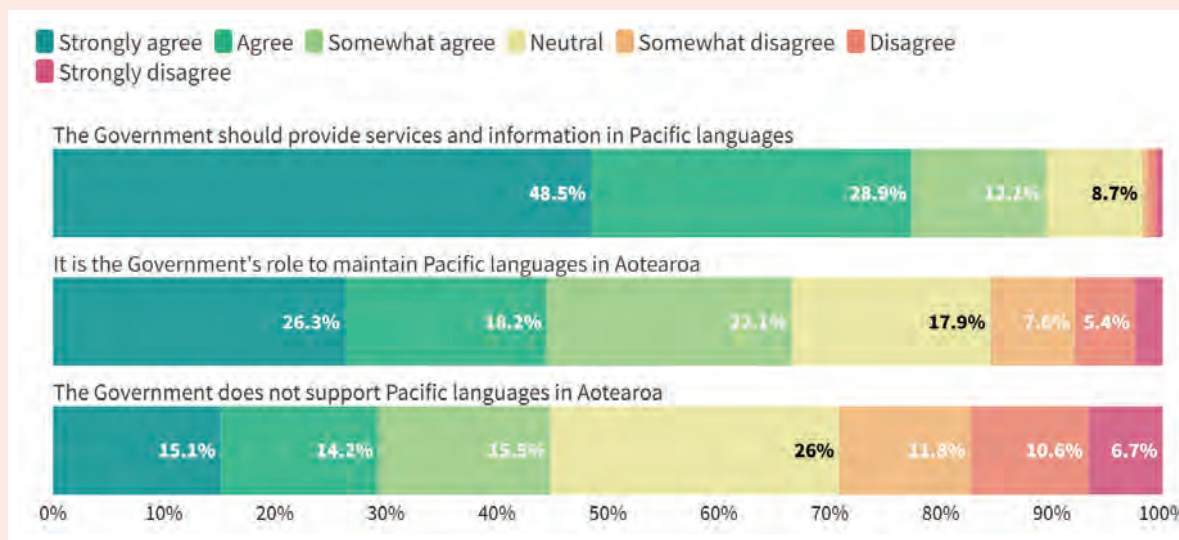
More than nine in ten participants (93%) believed that being bilingual or multilingual was beneficial in New Zealand. Further, 79% of participants said they felt comfortable using Pacific languages around non-Pacific people, and 70% believed that it was important to learn foreign languages other than English.

Figure 42: Attitudes towards multilingualism



Participants were also asked about their beliefs around the New Zealand government’s role in Pacific language planning, maintenance, and revitalisation.

Figure 43: Attitudes to the role of New Zealand Government in supporting Pacific languages



Nine out of ten participants agreed that the Government should provide services and information in Pacific languages. Two thirds reported they believed it was the government’s role to help maintain Pacific languages in New Zealand. Views around support for Pacific languages were mixed, with 45% of participants agreeing, and 29% disagreeing, with the statement that the Government does not support Pacific languages.

Future of Pacific Languages in Aotearoa New Zealand

“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.” (Rotuma)



FUTURE OF PACIFIC LANGUAGES IN AOTEAROA NEW ZEALAND



90%



said it would matter to them if their Pacific languages were lost in Aotearoa New Zealand.

90%



believe Pacific languages are an important part of Aotearoa New Zealand's national identity

4/5



believe Pacific languages should have official recognition in Aotearoa NZ

At the end of the Survey, participants were given the opportunity to provide last thoughts on what their languages mean to them.

WHAT DOES YOUR PACIFIC LANGUAGE MEAN TO YOU?

Participants wrote at length about the value of their Pacific languages. Most participants emphasised how their languages connect them to the past, present, and future of their culture and identity, instilling them with a wider sense of wellbeing. Most participants highlighted the connection of their languages to their identity and culture as Pacific people, as well how their languages connect them to the past, the present and the future, to others, and its connection to wellbeing.

A TREASURE AND GIFT

Many participants highlighted first and foremost how their languages were treasures or gifts, especially from God:

It is the code of who I am through my thoughts, way of being, and sense of relating to all things as my ancestors did. Without it, I am lost and truly oppressed to be all that God has made me be. (Samoan)

CONNECTION TO THE PAST AND FUTURE

While languages were often acknowledged as a gift from God, participants also viewed them as treasures passed down from their ancestors, to be cherished, protected, and passed on to future generations:

As my father would say to me “my greatest gift to you is Vagahau Niue”. I just hope that one day I can be able to speak the language fluently and not do those speak in English and Vagahau Niue remixes lol. (Niuean)

My language means everything to me as I would want to pass this on to my children and their children... I think that it is an important part of their identity and where they come from if one day they should ever look back and want to know where they come from. (Rotuma)

IDENTITY AND CULTURE

Most participants acknowledged the relationship between their Pacific languages and their identities as Pacific people. For many, Pacific languages were the source of a defining sense of belonging and pride:

It is who I am, it is in my DNA and my whakapapa. Pacific language to me is just as important as my whānau. Maintaining the language, tikanga, and traditions helps to preserve a sense of self-identity and belonging. It is who God has created me to be and something that I have to learn and unlearn every day. (Cook Islands)

For others, Pacific languages were even more, an everything, without which ‘they would be nothing’:

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. This means “connectedness”, “belonging”, “continuity”, “security”. (Rotuma)

It means my culture, my identity. Without my language, I would be like logs in the current of the sea... left to the mercy of the currents. (Tuvalu)

Participants also wrote about the interconnectivity between language and culture, the inextricable relationship they share such that one cannot survive without the other. As one participant argued,

‘Pacific languages kept Pacific cultures alive’:

Language is the carrier of culture, deep respect for our birth islands, understanding of our ways in life, defending and promoting our cultures, building confidence in the next generation of island people. (Samoan-Tongan)

WELLBEING

Pacific languages are the cornerstone of Pacific wellbeing. Many survey participants described the tangible link between being able to speak their languages and their overall wellbeing:

Understanding vagahau Niue helps me to better understand who I am. Knowing my language helps me to better articulate and understand the values that are a part of me (because they are a part of my parents and tupuna), these values guide me in the way I live, lead, and look after myself. So, my language means more than just the ability to talk to others, it is the tool to my wellbeing. (Niuean)

It was also evident that there are deep spiritual and emotional connections associated with the ability to speak Pacific languages. Language means more than being able to communicate – it is the lifeblood of culture, it gives strength, it grounds, it connects people to the land, sea, and sky maintains harmony, and speaks to the heart:

Te reo carries te mauri/the life-force of our cultures, me te wairua – the spirit dimension which is communicated through our heart languages. Our Pacific languages are more able to express deep spiritual and emotional connections to Te Atua (God), ngā tangata (people), te whenua (the land), te moana (the seas), te rangi (the sky) – at much greater depth than English is able to... Ngā reo o te moana (Pacific languages) are the threads that bind our Pacific nations together, and that connect us with tangata whenua. Our linguistic and cultural connections and our reo are the life force of our cultures. If we were to lose our languages completely, we would lose much depth of cultural knowledge that has been encoded in our reo (Fijian-Māori).

If you have Pacific heritage, your language is about who you are. It is grounding and strength giving. It reminds you of your purpose as well as your roots. It helps you process things internally. If living away from your home, it connects and/or re-connects you, it helps you ‘pick up’ from where you left off. It is constant. It gives you the will to go on or move on. (Fijian)



Photo: Mark Weakley

OPPORTUNITIES

There are many benefits to speaking Pacific languages. Participants emphasised the opportunities that were afforded to them because of their Pacific language proficiency, and how bilingualism has furnished them with the skills and confidence they need to navigate and thrive in mainstream society:

Knowledge of my language has led me to numerous opportunities, and I have been able to present my reo (in the form of 'aka 'ārāvei'anga, pe'e, 'imene, or just greeting words) to many groups around the world, particularly indigenous peoples, and this has helped to strengthen the connectedness I have with these groups as well as my sense of belonging to the world as a whole, (Cook Islands)

My language helps connect me to my culture and heritage. It is my birthright and therefore I feel obligated to ensure that I use it as much as possible. Even if there may not be jobs specifically for these languages, I find that my ability to navigate and problem solve often comes from thinking from a Pasifika perspective. We are used to adapting and being resourceful. My Pacific language means everything to me – it has opened up opportunities to serve as a translator, interpreter, and even help others on their journey to reclaim their identity and language. (Niue & Cook Islands)

Being grounded in their Pacific language has enabled many participants to be of service to the Pacific communities of New Zealand:

My Pacific language means the world to me. It transcends the mana of my ancestors through my soul so that I am able to face the challenges of today. It enables me to engage in meaningful work through translation, achieving better social outcomes for our people. (Tuvaluan & Samoan)

DISCONNECTION AND SHAME

Many participants wrote about the challenges associated with their lack of fluency in their Pacific languages. Being of multi-ethnic descent, as well as not being exposed to, able to access, and/or speak their languages fluently, led many participants to feel inadequate, embarrassed, disconnected, and ashamed:

Being mixed ethnicities has been challenging, you feel like you aren't enough of one ethnicity to fully belong but learning to speak a Pacific language is a step towards feeling like you belong. Growing up in New Zealand and being one of the many few half Europeans in my family we were often excluded or not expected to take part in cultural traditions which only added to our lack of understanding and belonging (Tokelauan-Samoan female, New Zealand-born)

The language accesses the culture. Without it, you sit outside the culture and for me, this has caused disconnection – a deep sense of loss because something is always missing. I cannot find words that convey how absolutely essential my language is to me – I say this as I have lived without it. (Samoan)

DISCRIMINATION

Some participants had been discriminated against by members of their own community for not being able to speak their languages fluently enough:

If I'm honest, mostly I feel the harshest discrimination can often come from our own people toward each other. I'll leave that thought with you to ponder. My concern is that as our elderly leave this earth, that all our Pacific islands language and history, will be lost too. (Samoan female, New-Zealand-born)

Pacific language means a lot to me, but I am conflicted with how much it means to me vs can I speak it. Admit I am not the strongest speaker and know I will never be asked to translate or lead anything in my language once people know I cannot speak the language fluent. Yet I totally understand it. I will shy away on this debate because straight away I would be cast out of the debate because I cannot speak fluently. (Samoan)

LACK OF ACCESS AND EXPOSURE

For some communities, limited opportunities to hear, speak, and learn Pacific languages was a critical factor that influenced language shift. This unmet demand for Pacific language provision was a key finding:

It is part of who I am. It's the fibre that binds us, and also what makes us unique. It is a part of my identity, and I regret that it is something that I'm slowly losing because I am not using it as often as I should. Nelson has a lack of Pasifika families as well so it does make it harder to maintain those connections. (Samoan)

It's a treasure but also a source of shame - I don't have the tools or confidence to learn in most contexts because I am disconnected from the community due to being adopted out to a family of another culture. I want opportunities to learn the language and culture that are aimed at people with literally zero knowledge. (Tokelauan)

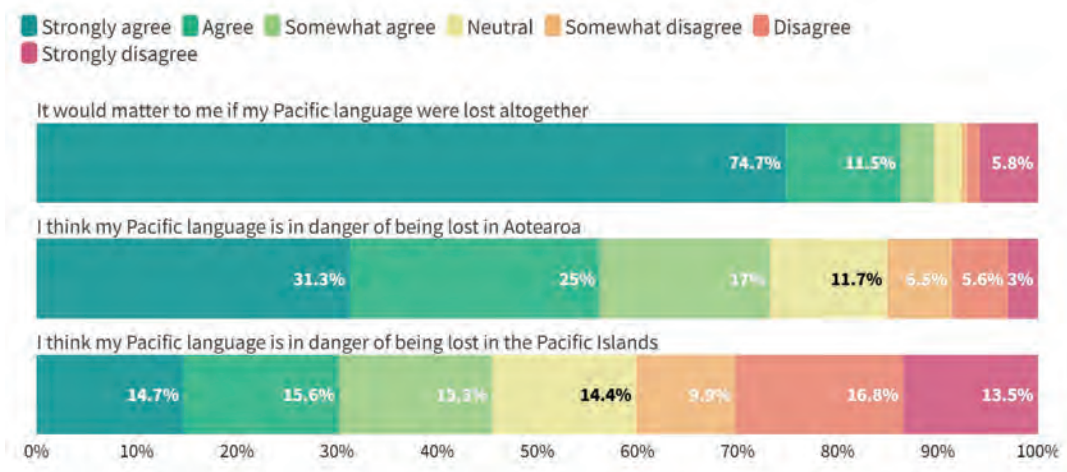
WHAT ARE YOUR HOPES AND ASPIRATIONS FOR PACIFIC LANGUAGES IN NEW ZEALAND?

Participants also had the opportunity to share their hopes and aspirations for their Pacific languages in New Zealand.

AWARENESS OF PACIFIC LANGUAGE SHIFT IN NEW ZEALAND

There were diverse views on statements about Pacific language loss in different locations. Nearly three quarters of participants (73%) thought their Pacific languages were in danger of being lost in Aotearoa, while almost half (46%) believed they were in danger of disappearing in the Pacific Islands as well.

Figure 44: Attitudes towards Pacific language loss



Participants also highlighted that many Pacific communities still do not realise how swiftly their languages are being lost in New Zealand as more and more people become monolingual in English. They highlighted the crucial role that language champions play in raising awareness around this issue:

I am concerned for all our Pacific languages and admire the Samoan and the Tongan communities here for their determination. Our Cook Islands people have historically not shared that view which leaves our youth bereft of knowledge about who they are and the ability/ capacity to articulate and live out their birth right. For us it will be a fight to restore the language to our communities. I don't think there is a strong awareness of the impending identity crisis for Cook Islands people that must eventuate from language loss. You need language champions and warriors to start a revolution that might lead to a renaissance. We have one or two but not enough. Time for action. I'm sick of great plans going nowhere. (Cook Islands)

RECOGNISING THE BENEFITS OF BEING BILINGUAL

Participants also identified the need for increased awareness around the benefits of being bilingual, as the perception that English is the language of success was still prevalent in many Pacific families and communities:

When my family came from Western Samoa to Aotearoa in the 1960s, family elders decided that English was our only priority and Samoan should be viewed as not mandatory. I wish that New Zealand had a bilingual education system from preschool to high school. I wish that these schools had full Pacific immersion with

language and culture. I wish this for the 21st century as myself and parents do not know much of the language and customs. (Samoan-Tongan)

I hope our Pacific languages are maintained and valued by ourselves. People who are bilingual or multilingual know the benefits from these abilities. So, it is up to us to encourage and support Pacific others to use their language. (Niuean)

ACCESS AND AVAILABILITY OF SUPPORT TO LEARN AND SPEAK PACIFIC LANGUAGES

Participants were forthright in their pleas for there to be greater opportunities to learn Pacific languages and more support Pacific bilingual and immersion programmes. It was emphasised that the education system does not sufficiently support Pacific languages, and that the limited value the system places on them has led to Pacific people placing limited value on them also:

I think there needs to be a bigger emphasis on bilingualism in schools and raising them right from when they are young. Because monolingual education helps adhere to the colonial mentality that English is the only way to go. And that is a toxic trait to be carrying in your life, if we teach them right from when they are young that their language is important and teach them in that language then that is how we create a self-sustainable practice. We also need to be unapologetic in our languages, we owe English nothing, the importance of it is of course profound but the sheer ratio between the English-speaking world and its media compared to Pacific languages is like what Jupiter is to the Moon. We need to make our own to upkeep these treasures. (Tongan)

Participants also underscored that more support is needed for community-based language learning initiatives, especially for individuals with very limited knowledge of their Pacific languages:

I want opportunities to learn the language and culture that are aimed at people with literally zero knowledge. I don't have the tools or confidence to learn in most places because I am disconnected from the community due to being adopted out to a family of another culture. (Tokelauan)

COMMUNITY LEADERSHIP

Pacific communities have been leading Pacific language planning, maintenance, and revitalisation in New Zealand for many years. Survey participants acknowledged how important their role still is, and urged communities to continue leading this work:

For elders or like-minded people to take the lead to teach our Pacific languages. It is not the government nor local governments job to do this, learning our own Pacific language did not cost anything to learn, why make it out to be? Speak your language and keep encouraging your Whanau to speak it. (Cook Islands)

The vital role families play as 'first teachers' of Pacific languages was also stressed, though participants did note the challenges associated with this:

My opinion is the home is the most effective way to learn. Other community spaces are good to maintain and provide various opportunities, but they're not enough. Support for families and education for parents/grandparents in how to best pass on the language in the home may help. Informing communities that church spaces and community cultural events are not enough to pass on a language effectively. This must be an everyday practice. (Samoan female, New Zealand-born)

I hope that our younger Pacific Island generation will never forget their culture and where they come from - it would be the responsibility of their parents, grandparents, and other family members to teach and educate them to speak in their Pacific language in their homes. (Samoan)

There was a strong sense of urgency around concerns regarding the intergenerational transmission of Pacific languages, and the critical role youth play in ensuring Pacific languages thrive was also recognised:

I want to see our Pacific languages and traditions thrive in our communities, particularly in our youth so that this precious taonga is not lost. I hope to see more representation in areas of influence ie. Bilingual units in Schools and for myself, to be a fluent Niue speaker so that I can teach the next generation our beautiful vagahau. (Niuean)

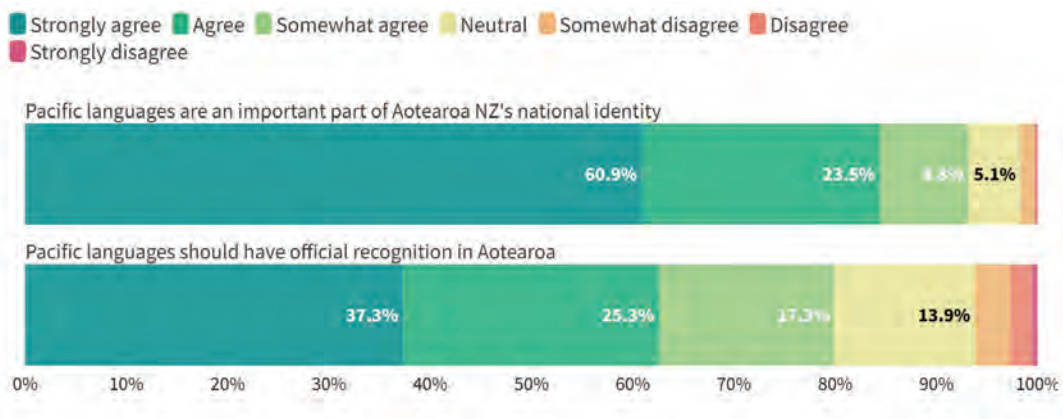
Pacific churches have long been strongholds of Pacific language maintenance in New Zealand. However, they too are struggling with the challenges of language shift, and many participants felt that they could no longer rely as heavily on the churches to play the role they have historically fulfilled:

I also think that the constant focus on church as a source of learning and engagement is too narrow (I noticed the assumptions that we all go to church littered throughout these very survey questions as an example): Yes, church is (and has been – for better and for worse) a very significant institution and a great place to learn language - but less and less Samoans are at church. I feel this constant equating Samoans with church is dated, and doesn't acknowledge the growing number of Samoans who aren't involved in church (Samoan)

GOVERNMENT RECOGNITION AND VISIBILITY OF PACIFIC LANGUAGES

When looking at Pacific languages within New Zealand more broadly, over 90% of participants believed that Pacific languages are an important part of the country's national identity.

Figure 45: Attitudes on the role of Pacific languages in New Zealand



Many participants called for official/government recognition of Pacific languages in New Zealand to enable them to thrive. As seen in Figure 45, four out of five participants believe that Pacific languages should have official recognition in Aotearoa:

Revitalisation of all of our Pacific languages, with the systemic support provided by government to enable that to happen. We carry whakapapa histories of colonisation deeply in our psyche, and we need healing and restoration of much that has been lost. The government has been instrumental and complicit in promoting crippling language and culture loss through the validation of dominant culture English medium education and dominant culture societal norms. It now has a responsibility to make things right for Māori and Pacific peoples to enable them to walk into the future looking back. (Fiji, Māori)

I hope that one day Pacific languages will be seen as a national language and taught compulsory in schools. I also hope that the discrimination of those who try to speak it even when they aren't fluent won't be teased for it. I hope to see our languages normalised everywhere! (Cook Islands-Samoan)

LANGUAGE REVITALISATION AND MAINTENANCE – A COLLECTIVE EFFORT

Pacific language planning, maintenance, and revitalisation in New Zealand, therefore, is a collective effort, a partnership between communities and Government to ensure that Pacific languages blossom and thrive:

My hope for the Kiribati language to be maintained and promoted to survive in the community. It is only so much for our community people to keep the language going, but the Government has to support and provide avenues and resources so we may be able to run and promote language activities, so our children and family speak the language at home and in the community and church. New Zealand is our new home, and we need to keep our language and culture with us as a thriving community and responsible citizens. (Kiribati)

EMPOWERMENT

To conclude, the survey renders the sense of pride and empowerment Pacific people draw from their languages unmistakable. It shines through the participant responses – each expression of a New Zealand where they can speak their languages without fear of reprimand from community language experts, or dredging up the spectre of historical racism and discrimination:

I hope that we can change that somehow and for all our people to feel comfortable to come together and learn, without being ashamed of saying the words wrong or being judged. (Cook Islands)

To thrive, grow, be acknowledged and valued. To have meaning and significance in education, health and economy. To be welcome in every space and not just certain areas. (Niuean female, New Zealand-born)

That our languages won't die. That we stand up and reclaim our identity through languages like Māori are doing. (Tongan)

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Appendix 1: Sampling Frames

Tokelauan Sample Population		
Total	182	
Northern Regions		
NZ-born	Male (#)	Female (#)
15-24 years	8	7
25-44 years	9	9
45-64 years	6	5
65+ years	2	2
Overseas-born	Male (#)	Female (#)
15-24 years	2	2
25-44 years	2	3
45-64 years	2	2
65+ years	0	1
Central Regions		
NZ-born	Male (#)	Female (#)
15-24 years	15	13
25-44 years	16	17
45-64 years	10	10
65+ years	3	4
Overseas-born	Male (#)	Female (#)
15-24 years	4	4
25-44 years	4	5
45-64 years	3	3
65+ years	1	1
Southern Regions		
NZ-born	Male (#)	Female (#)
15-24 years	1	1
25-44 years	1	1
45-64 years	1	1
65+ years	0	0
Overseas-born	Male (#)	Female (#)
15-24 years	0	0
25-44 years	1	0
45-64 years	0	0
65+ years	0	0

Niuean Sample Population		
Total	340	
Northern Regions		
NZ-born	Male (#)	Female (#)
15-24 years	34	34
25-44 years	44	43
45-64 years	30	29
65+ years	8	11
Overseas-born	Male (#)	Female (#)
15-24 years	7	7
25-44 years	9	9
45-64 years	6	6
65+ years	2	2
Central Regions		
NZ-born	Male (#)	Female (#)
15-24 years	5	5
25-44 years	6	6
45-64 years	4	4
65+ years	1	2
Overseas-born	Male (#)	Female (#)
15-24 years	1	1
25-44 years	1	1
45-64 years	1	1
65+ years	0	0
Southern Regions		
NZ-born	Male (#)	Female (#)
15-24 years	2	2
25-44 years	3	3
45-64 years	2	2
65+ years	1	1
Overseas-born	Male (#)	Female (#)
15-24 years	0	0
25-44 years	1	1
45-64 years	1	1
65+ years	0	0

Cook Islands Sample Population		
Total	497	
Northern Regions		
NZ-born	Male (#)	Female (#)
15-24 years	46	43
25-44 years	53	54
45-64 years	34	35
65+ years	9	11
Overseas-born	Male (#)	Female (#)
15-24 years	9	9
25-44 years	11	11
45-64 years	7	7
65+ years	2	2
Central Regions		
NZ-born	Male (#)	Female (#)
15-24 years	15	14
25-44 years	18	18
45-64 years	12	12
65+ years	3	4
Overseas-born	Male (#)	Female (#)
15-24 years	3	3
25-44 years	4	4
45-64 years	2	2
65+ years	1	1
Southern Regions		
NZ-born	Male (#)	Female (#)
15-24 years	5	5
25-44 years	6	6
45-64 years	4	4
65+ years	1	1
Overseas-born	Male (#)	Female (#)
15-24 years	1	1
25-44 years	1	1
45-64 years	1	1
65+ years	0	0

APPENDIX 1: SAMPLING FRAMES (CONTINUED)

Samoan Sample Population		
Total	796	
Northern Regions		
NZ-born	Male (#)	Female (#)
15-24 years	56	55
25-44 years	70	70
45-64 years	46	46
65+ years	15	16
Overseas-born	Male (#)	Female (#)
15-24 years	28	27
25-44 years	35	34
45-64 years	23	23
65+ years	7	8
Central Regions		
NZ-born	Male (#)	Female (#)
15-24 years	17	17
25-44 years	22	21
45-64 years	14	14
65+ years	5	5
Overseas-born	Male (#)	Female (#)
15-24 years	9	8
25-44 years	11	11
45-64 years	7	7
65+ years	2	2
Southern Regions		
NZ-born	Male (#)	Female (#)
15-24 years	7	6
25-44 years	8	8
45-64 years	5	5
65+ years	2	2
Overseas-born	Male (#)	Female (#)
15-24 years	3	3
25-44 years	4	4
45-64 years	3	3
65+ years	1	1

Tongan Sample Population		
Total	505	
Northern Regions		
NZ-born	Male (#)	Female (#)
15-24 years	50	49
25-44 years	61	60
45-64 years	35	35
65+ years	11	12
Overseas-born	Male (#)	Female (#)
15-24 years	16	16
25-44 years	19	19
45-64 years	11	11
65+ years	3	4
Central Regions		
NZ-born	Male (#)	Female (#)
15-24 years	7	7
25-44 years	8	8
45-64 years	5	5
65+ years	1	2
Overseas-born	Male (#)	Female (#)
15-24 years	2	2
25-44 years	3	3
45-64 years	2	2
65+ years	0	1
Southern Regions		
NZ-born	Male (#)	Female (#)
15-24 years	4	4
25-44 years	5	5
45-64 years	3	3
65+ years	1	1
Overseas-born	Male (#)	Female (#)
15-24 years	1	1
25-44 years	2	2
45-64 years	1	1
65+ years	1	0

Tuvaluan Sample Population		
Total	100	
Northern Regions		
NZ-born	Male (#)	Female (#)
15-24 years	7	6
25-44 years	8	8
45-64 years	5	5
65+ years	1	1
Overseas-born	Male (#)	Female (#)
15-24 years	6	6
25-44 years	7	6
45-64 years	4	4
65+ years	1	1
Central Regions		
NZ-born	Male (#)	Female (#)
15-24 years	2	2
25-44 years	2	2
45-64 years	1	1
65+ years	0	0
Overseas-born	Male (#)	Female (#)
15-24 years	1	1
25-44 years	2	2
45-64 years	1	1
65+ years	0	0
Southern Regions		
NZ-born	Male (#)	Female (#)
15-24 years	1	1
25-44 years	1	0
45-64 years	0	0
65+ years	0	0
Overseas-born	Male (#)	Female (#)
15-24 years	1	0
25-44 years	1	1
45-64 years	0	0
65+ years	0	0

APPENDIX 1: SAMPLING FRAMES (CONTINUED)

Fijian Sample Population		
Total	234	
Northern Regions		
NZ-born	Male (#)	Female (#)
15-24 years	8	8
25-44 years	15	14
45-64 years	8	8
65+ years	2	3
Overseas-born	Male (#)	Female (#)
15-24 years	11	11
25-44 years	22	20
45-64 years	11	12
65+ years	3	4
Central Regions		
NZ-born	Male (#)	Female (#)
15-24 years	2	2
25-44 years	4	4
45-64 years	2	2
65+ years	1	1
Overseas-born	Male (#)	Female (#)
15-24 years	3	3
25-44 years	6	6
45-64 years	3	3
65+ years	1	1
Southern Regions		
NZ-born	Male (#)	Female (#)
15-24 years	1	1
25-44 years	3	3
45-64 years	2	2
65+ years	0	1
Overseas-born	Male (#)	Female (#)
15-24 years	2	2
25-44 years	4	4
45-64 years	2	2
65+ years	1	0

Rotuman Sample Population		
Total	60	
Northern Regions		
NZ-born	Male (#)	Female (#)
15-24 years	3	2
25-44 years	5	4
45-64 years	3	3
65+ years	1	1
Overseas-born	Male (#)	Female (#)
15-24 years	3	2
25-44 years	5	4
45-64 years	3	3
65+ years	1	1
Central Regions		
NZ-born	Male (#)	Female (#)
15-24 years	1	1
25-44 years	1	1
45-64 years	1	1
65+ years	0	0
Overseas-born	Male (#)	Female (#)
15-24 years	1	1
25-44 years	1	1
45-64 years	1	1
65+ years	0	0
Southern Regions		
NZ-born	Male (#)	Female (#)
15-24 years	0	0
25-44 years	1	1
45-64 years	0	0
65+ years	0	0
Overseas-born	Male (#)	Female (#)
15-24 years	0	0
25-44 years	1	1
45-64 years	0	0
65+ years	0	0

Kiribati Sample Population		
Total	86	
Northern Regions		
NZ-born	Male (#)	Female (#)
15-24 years	4	3
25-44 years	5	6
45-64 years	2	2
65+ years	0	0
Overseas-born	Male (#)	Female (#)
15-24 years	5	4
25-44 years	7	8
45-64 years	3	3
65+ years	0	1
Central Regions		
NZ-born	Male (#)	Female (#)
15-24 years	2	1
25-44 years	2	3
45-64 years	1	1
65+ years	0	0
Overseas-born	Male (#)	Female (#)
15-24 years	2	2
25-44 years	3	4
45-64 years	2	1
65+ years	0	0
Southern Regions		
NZ-born	Male (#)	Female (#)
15-24 years	0	0
25-44 years	1	1
45-64 years	1	1
65+ years	0	0
Overseas-born	Male (#)	Female (#)
15-24 years	1	1
25-44 years	1	1
45-64 years	1	0
65+ years	0	0

Appendix 2: Survey Questions

ABOUT YOU

Q4 How old are you?	
Under 15	45-54
15-24	55-64
25-34	65+
35-44	
Q5 Where in Aotearoa do you currently live?	
Te Tai Tokerau Northland	Te Tai o Aorere Tasman
Tāmaki Makaurau Auckland	Whakatū Nelson
Waikato	Te Taihū-o-te Waka Marlborough
Te Moana a Toi Bay of Plenty	Te Tai Poutini West Coast
Tūranga-nui-a-Kiwa Gisborne	Waitaha Canterbury
Te Matau-a-Māui Hawke's Bay	Otakou Otago
Taranaki	Murihiku Southland
Manawatu-Whanganui	I do not currently live in Aotearoa
Te Whanganui-a-Tara Wellington	
Q6 What is your ethnic identity? Select all that apply:	
Tokelauan	Tahitian
Niuean	Solomon Islander
Cook Islands Māori	Papua New Guinean
Samoan	Ni-Vanuatu
Tongan	Additional Pacific ethnic identities:
Tuvaluan	Māori
Fijian	NZ European
Rotuman	Additional ethnic identities:
I-Kiribati	
Q7 What is your gender identity?	
Female	
Male	
Another gender (select from list below)	
Q8 Please specify your gender identity. Select as many as apply:	
Agender	Fiafifine
Akava'ine	Intersex
Bigender	Māhū
Demigender	Non-binary
Gender diverse	Pinapinaaine
Genderfluid	Rae-rae
Genderqueer	Takatāpui
Fa'afafine	Tangata ira tane
Fa'afatama	Third gender
Fakafāfine	Transgender
Fakafefine	Vaka sa lewa lewa
Fakafifine	Whakawāhine
Fakaleiti, Leiti	Another gender: _____
Fakatangata	

Q9 Were you born in Aotearoa New Zealand?	
Yes	No
Q10 Thank you for your interest in the Leo Moana o Aotearoa Survey! Unfortunately, this Survey is only designed for people currently live in Aotearoa New Zealand and are at least 15 years old. Feel free to share this Survey link with others!	
Q11 What language(s) did you first learn as a baby? Select all that apply:	
English	Fäeag Rotuam
Te Gagana Tokelau	Te taetae ni Kiribati
Vagahau Niue	Te Reo Māori
Te Reo Māori Kuki 'Āirani	Reo Mā'ohi
Gagana Samoa	Solomon Islands Pijin
Lea faka-Tonga	Tok Pisin
Te Gana Tuvalu	Bislama
Vosa Vakaviti	Additional language(s): _____
Q12 Which region were you born?	
Pacific Islands: _____	Another region: _____
Q13 How old were you when you migrated to Aotearoa New Zealand?	
0-4 years	13-19 years
5-12 years	20+ years
Q14 How many years have you lived in Aotearoa New Zealand?	
0-4 years	13-19 years
5-12 years	20+ years
Q15 How well could you speak English when you first arrived in Aotearoa New Zealand?	
Very well (I could say everything)	Not so well (I could hold simple/basic conversations)
Well (I could say most things)	No more than a few words or phrases
Fairly well (I could say some things)	
Q16 Since moving to Aotearoa New Zealand, which statement best reflects your experience:	
I use my Pacific language(s) less often today than when I first moved to Aotearoa	I use my Pacific language(s) more often today compared to when I first moved to Aotearoa
I use my Pacific language(s) just as much today as when I first moved to Aotearoa	I am not sure
Q17 When you were growing up in Aotearoa New Zealand, did you spend six months or longer living in the Pacific Islands?	
Yes	No
Q18 How long in total did you spend living in the Pacific Islands while growing up?	
Less than one year	3-4 years
1-2 years	5+ years
Q19 What is your religious affiliation? Select all that apply:	
Christian (no specific denomination)	Jehovah's Witnesses
Catholicism	Baptist
Presbyterian, Congregational, Reformed	Rātana, Ringatū or other Māori religions
Methodist	Spiritualism, New Age religions
Latter-day Saints/Mormon	Non-Christian religions (Islam, Buddhism, Sikhism, Judaism, etc)
Pentecostal	Another religion: _____
Adventist	No religion
Anglican	I prefer not to say
Evangelical, Born Again, Fundamentalist	

Q20 How often do you attend church?	
Every day or most days	At least once every few months
At least once a week	At least once a year
At least once a fortnight	Less often or never
At least once a month	

Q21 What is the highest level of education you have completed?	
Primary school	Bachelor's degree or Level 7 Certificate/Diploma
Intermediate	Honours, Postgraduate Diploma, Master's degree
NCEA Level 1 (School Certificate, or similar)	Doctoral degree (Phd, MD, LLD, etc)
NCEA Level 2 (Sixth Form Certificate, or similar)	Another qualification: _____
NCEA Level 3 (Bursary, or similar)	Currently studying: _____
Certificate or Diploma (Levels 1-6)	I prefer not to say

Q22 What is your current employment status? Select all that apply:	
I am in full-time paid work	I am a student
I am in part-time paid work	I am unable to work
I work multiple paid jobs	I am retired
I am in unpaid care work (looking after elders, siblings, children, or other people)	Something else: _____
I am involved in helping my communities without pay (such as through church, volunteering, or other unpaid activities)	I prefer not to say

PACIFIC HERITAGE LANGUAGES

Q24 Which Pacific language(s) do you feel are connected to your culture, ethnicity, heritage or identity? Select all that apply	
Te Gagana Tokelau	Te reo Māori
Vagahau Niue	Reo Mā'ohi
Te Reo Māori Kuki 'Āirani	Solomon Islands Pijin
Gagana Samoa	Tok Pisin
Lea faka-Tonga	Bislama
Te Gana Tuvalu	Additional Pacific language 1: _____
Vosa Vakaviti	Additional Pacific language 2: _____
Fäeag Rotuq̄m	Additional Pacific language(s): _____
Te taetae ni Kiribati	

Q25 How well are you able to speak your Pacific heritage language(s) in day-to-day conversation?	
Te Gagana Tokelau	Very well (I can talk about everything)
Vagahau Niue	Well (I can talk about most things)
Te Reo Māori Kuki 'Āirani	Fairly well (I can talk about some things)
Gagana Samoa	Not so well (I can only talk about simple/basic things)
Lea faka-Tonga	No more than a few words or phrases
Te Gana Tuvalu	
Vosa Vakaviti	
Fäeag Rotuq̄m	
Te taetae ni Kiribati	
Te reo Māori	
Reo Mā'ohi	
Solomon Islands Pijin	
Tok Pisin	
Bislama	
Additional Pacific language 1: _____	
Additional Pacific language 2: _____	
Additional Pacific language(s): _____	

Q26 How well are you able to understand your Pacific heritage language(s) in day-to-day conversation?	
Te Gagana Tokelau	Very well (I can understand about everything)
Vagahau Niue	Well (I can understand about most things)
Te Reo Māori Kuki 'Āirani	Fairly well (I can understand about some things)
Gagana Samoa	Not so well (I can only understand about simple/basic things)
Lea faka-Tonga	No more than a few words or phrases
Te Gana Tuvalu	
Vosa Vakaviti	
Fāeag Rotuam	
Te taetae ni Kiribati	
Te reo Māori	
Reo Mā'ohi	
Solomon Islands Pijin	
Tok Pisin	
Bislama	
Additional Pacific language 1: _____	
Additional Pacific language 2: _____	
Additional Pacific language(s): _____	

Q27 How well are you able to read your Pacific heritage language(s) in day-to-day conversation?	
Te Gagana Tokelau	Very well (I can read about everything)
Vagahau Niue	Well (I can read about most things)
Te Reo Māori Kuki 'Āirani	Fairly well (I can read about some things)
Gagana Samoa	Not so well (I can only read about simple/basic things)
Lea faka-Tonga	No more than a few words or phrases
Te Gana Tuvalu	
Vosa Vakaviti	
Fāeag Rotuam	
Te taetae ni Kiribati	
Te reo Māori	
Reo Mā'ohi	
Solomon Islands Pijin	
Tok Pisin	
Bislama	
Additional Pacific language 1: _____	
Additional Pacific language 2: _____	
Additional Pacific language(s): _____	

Q28 How well are you able to write your Pacific heritage language(s) in day-to-day conversation?	
Te Gagana Tokelau	Very well (I can write about everything)
Vagahau Niue	Well (I can write about most things)
Te Reo Māori Kuki 'Āirani	Fairly well (I can write some things)
Gagana Samoa	Not so well (I can only write simple/basic things)
Lea faka-Tonga	No more than a few words or phrases
Te Gana Tuvalu	
Vosa Vakaviti	
Fāeag Rotuam	
Te taetae ni Kiribati	
Te reo Māori	
Reo Mā'ohi	
Solomon Islands Pijin	
Tok Pisin	

Bislama	
Additional Pacific language 1: _____	
Additional Pacific language 2: _____	
Additional Pacific language(s): _____	

Q29 How old were you when you first learned your Pacific heritage language(s)?

Infancy (less than one year)	
Preschool (1-4 years)	
Primary (5-12 years)	
Secondary (13-19 years)	
Adults (20+ years)	
I am currently learning	

Q30 In addition to your Pacific heritage language(s), what languages are you familiar with? This can include languages you know fluently; languages you learned as a child; languages you studied in school; or languages often used around you even if you do not speak the language. Select all that apply

Te Gagana Tokelau	Additional Pacific languages
Vagahau Niue	English
Te Reo Māori Kuki 'Āirani	Te reo Māori
Gagana Samoa	NZ Sign language
Lea faka-Tonga	Hindi
Te Gana Tuvalu	French
Vosa Vakaviti	Fiji Hindi
Fāeag Rotuām	German
Te taetae ni Kiribati	Spanish
Te reo Māori	Northern Chinese
Reo Mā'ohi	Tagalog
Solomon Islands Pijin	Japanese
Tok Pisin	Additional language(s): _____
Bislama	

Q31 What have been most helpful for you in using, learning or maintaining your Pacific heritage language(s) in Aotearoa? Select all that apply:

Listening and speaking to family members in your household	Listening and speaking to others in the community (at local parks, libraries, shops, with neighbours, etc)
Listening and speaking to friends or family members outside your household	Having a local close-knit Pacific community
Attending bilingual or immersion early childhood education	Living in an area where lots of other Pacific people live
Having children in your household attend bilingual or immersion early childhood education	Visiting your heritage Pacific Islands
Attending bilingual or immersion primary school	Talking with family and friends living in your heritage Pacific Islands
Having children in your household attend bilingual or immersion primary school	Hosting members of your Pacific community from the Pacific Islands
Taking language classes at primary school	Taking language classes through church
Having children in your household take language classes in primary school	Engaging in church-based activities such as youth group, choir practice
Attending bilingual or immersion secondary school	Attending church services held in Pacific languages
Having children in your household attend bilingual or immersion secondary school	Attending a Pacific church
Taking language classes in secondary school	Teaching Pacific languages or customs to others
Having children in your household take language classes in secondary school	Listening to music in Pacific languages
Attending bilingual or immersion tertiary programmes	Listening to Pacific radio
Having people in your household attend bilingual or immersion tertiary programmes	Watching TV shows, movies, or news broadcasts in Pacific languages

Attending schools where many other Pacific people also attend	Reading books, magazines, or newspapers in Pacific languages
Being taught in schools by Pacific teachers	Engaging in social media in Pacific languages
Studying Pacific languages or culture in university, polytechnic or other tertiary institutions	Seeing celebrities, sports stars, influencers, and other role models use Pacific languages
Attending bilingual or immersion community programmes	Creating social media content (blogs, vlogs, posts, etc) in Pacific languages
Attending Pacific community events, meetings, or gatherings	Texting, emailing, or messaging friends and family using Pacific languages
Talking with members of your Pacific community	Taking online language classes
Taking community-based language classes	Teaching yourself
Engaging in Pacific language weeks	Other ways: _____

Q32 What has made using, learning, or maintaining your Pacific heritage language(s) in Aotearoa more difficult for you? Select all that apply:

Not feeling connected to your Pacific culture or identity	Attending schools where very few Pacific people attend
Lack of digital devices or technology	Not having consistent funding or resources to provide Pacific language programmes
Not having stable internet access	Not feeling comfortable using Pacific language in the workplace
Not having reading materials available in the language	Not having access to Pacific language or culture classes in the workplace
Not knowing where to access Pacific language media	Feeling that Pacific languages are not valued in the workplace
Living in a household with people who do not speak the language	Feeling like your Pacific languages are not valued in Aotearoa
Not knowing where to start	Not having local access to community language classes
Feeling pressure from past or current household members to focus on English instead	Not knowing where to find information about community language classes
Experiencing discrimination or trauma related to your Pacific language or culture	Not having enough teachers or resources to meet the demand for community language classes
Household or family members experiencing discrimination or trauma related to your Pacific language or culture	Not having a local close-knit Pacific community
Not attending a church that offers services in Pacific languages	Feeling uncomfortable using your language around members of your Pacific community
Not feeling comfortable using Pacific languages at church	Not being able to visit your heritage Pacific Islands
Not feeling comfortable using Pacific languages at school	Not knowing your genealogy or family history
Not having access to local schools with bilingual or immersion programmes	Not being familiar with Pacific customs or cultures
Not having access to school programmes in your Pacific language	Other ways: _____

CURRENT LANGUAGES

Q34 These days, how often do you use your Pacific heritage language(s) when:

Dreaming	Always
Thinking to yourself	Most times
Praying privately	Equally with English or another language
Counting or telling time	Sometimes
Writing lists or taking notes	Never
Telling a joke	
Apologising to someone	

Q35 How often do you:

Listen to Pacific music in languages you know	Always
Sing songs in Pacific languages	Most times
Listen to Pacific radio	Equally with English or another language
Listen to podcasts in Pacific languages	Sometimes
Watch the news, tv shows or movies in Pacific languages	Never
Use Pacific languages on social media	

Create digital content, media, blog, vlog, podcasts in Pacific languages	
Read books, newspapers, or magazines in Pacific languages	
Send text messages, emails or use messenger apps in Pacific languages	
Make music, create art or write poetry in Pacific languages	
Use Pacific languages on skype, zoom, teams or other video chat programmes	
Talk on the phone using Pacific languages	
Use Pacific languages while gaming (video games or online gaming)	

Q36 Rate each of the following statements related to your Pacific heritage language(s) based on how closely you agree:

The language that best connect me to my Pacific culture is my Pacific language	Strongly agree
My Pacific language is an important language	Agree
My Pacific language is important for my wellbeing	Somewhat agree
Digital technology, media and the Internet are helping me connect to my Pacific languages and cultures	Neither agree nor disagree
Digital technology and the Internet are threatening my Pacific languages	Somewhat disagree
I think my Pacific language is in danger of being lost in Aotearoa	Disagree
I think my Pacific language is in danger of being lost in the Pacific Islands	Strongly disagree
It would matter to me if my Pacific language were lost altogether	

PACIFIC LANGUAGES AT HOME & WITH FAMILY

Q38 Which statement best reflects your childhood upbringing?

All of the people who raised me were from the same Pacific ethnic community	None of the people who raised me were Pacific
All the people who raised me were Pacific, but from different Pacific ethnic communities	I am not sure
At least one of the people who raised me was Pacific, but others were not	Something else: _____

Q39 How many people currently live in your household?

Live alone	7-8 other people
1 other person	9-10 other people
2-4 other people	11+ other people
5-6 other people	

Q40 Who lives in your current household with you? Select all that apply.

Your partner or spouse	Your mother
Your older siblings	Your father
Your younger siblings	Your aunts
Your older cousins	Your uncles
Your younger cousins	Other people around your parents' age:
Roommates, flatmates, or other people around your age:	
	Your children 20+ years old
Your grandparent(s)	Your grandchildren under 5 years old
Other elders: _____	Your grandchildren 5-12 years old
Your children under 5 years old	Your grandchildren 13-19 years old
Your children 5-12 years old	Your grandchildren 20+ years old
Your children 13-19 years old	

Q41 Which family members and close friends living outside of your current household do you use your Pacific heritage language(s) with? Select all that apply:	
Don't speak your Pacific languages with anyone	Your mother
Your partner or spouse	Your father
Your older siblings	Your aunts
Your younger siblings	Your uncles
Your older cousins	Other people around your parents' age:
Your younger cousins	
Other relatives around your age:	Your children 20+ years old
	Your nieces/nephews under 5 years old
Your grandparent(s)	Your nieces/nephews 5-12 years old
Other elders: _____	Your nieces/nephews 13-19 years old
Your children under 5 years old	Your nieces/nephews 20+ years old
Your children 5-12 years old	Your grandchildren under 5 years old
Your children 13-19 years old	Your grandchildren 5-12 years old
	Your grandchildren 13-19 years old
	Your grandchildren 20+ years old
	Close friends or other people:
Q42 How often do you use your Pacific heritage language(s) when talking with:	
Your partner or spouse	Always
Your older siblings	Most times
Your younger siblings	Equally with English or another language
Your older cousins	Sometimes
Your younger cousins	Never
Other relatives around your age:	
Roommates, flatmates, or other people around your age	
Your mother	
Your father	
Your aunts	
Your uncles	
Other people around your parents' age:	
Your grandparent(s)	
Other elders: _____	
Your children under 5 years old	
Your children 5-12 years old	
Your children 13-19 years old	
Your children 20+ years old	
Your nieces/nephews under 5 years old	
Your nieces/nephews 5-12 years old	
Your nieces/nephews 13-19 years old	
Your nieces/nephews 20+ years old	
Your grandchildren under 5 years old	
Your grandchildren 5-12 years old	
Your grandchildren 13-19 years old	
Your grandchildren 20+ years old	
Close friends or other people:	

Q43 Rate each of the following statements based on how closely they reflect your childhood experiences:	
I grew up in a very traditional Pacific household	Strongly agree
We had a rule that we could only speak our Pacific language in the household	Agree
Adults frequently spoke to children in our household in our Pacific heritage language(s)	Somewhat agree
	Neither agree nor disagree
	Somewhat disagree
	Disagree
	Strongly disagree
Q44 Rate each of the following statements related to using your Pacific heritage language(s) at home and with family based on how closely you agree:	
It is important for my children and future generations to speak our Pacific languages	Strongly agree
As long as our Pacific languages are spoken in the home, they are safe	Agree
I currently live in a very traditional Pacific household	Somewhat agree
We have a rule that we can only speak our Pacific language(s) in the household	Neither agree nor disagree
Pacific languages are only important at home	Somewhat disagree
It is my responsibility to pass on my Pacific languages to the next generation	Disagree
It is important to me to master my parents' Pacific language(s)	Strongly disagree
PACIFIC LANGUAGES IN EDUCATION	
Q46 Have you ever studied in your Pacific heritage language(s) as part of your education in Aotearoa New Zealand? If so, select all that apply:	
No	As an NCEA subject or similar
Bilingual/Immersion early childhood education	Diploma/Certificate degree
Bilingual/Immersion primary school	Bachelor's degree
Language classes at primary school	Honours/Postgraduate Diploma/Master's degree
Bilingual/Immersion secondary school	Doctoral degree
Language classes at secondary school	Another type of Pacific language-based education:
Community language programmes (e.g., adult community education)	
Q47 How long were you enrolled in those programmes?	
No	Less than one year
Bilingual/Immersion early childhood education	One year
Bilingual/Immersion primary school	2-4 years
Language classes at primary school	5+ years
Bilingual/Immersion secondary school	
Language classes at secondary school	
Community language programmes (e.g., adult community education)	
As an NCEA subject or similar	
Diploma/Certificate degree	
Bachelor's degree	
Honours/Postgraduate Diploma/Master's degree	
Doctoral degree	
Another type of Pacific language-based education:	
Q48 Thinking back to your education, how often do you recall using your Pacific heritage language(s):	
At primary school with teachers	Always
At primary school with classmates	Most times
At secondary school with teachers	Equally with English or another language
At secondary school with classmates	Sometimes

At university, polytechnic or similar with lecturers or professors	Never
At university, polytechnic or similar with classmates	Not applicable
Q49 Have any of your children (or children in your current household) attended Pacific language-based education? If so, select all that apply:	
No	As an NCEA subject or similar
Bilingual/Immersion early childhood education	Diploma/Certificate degree
Bilingual/Immersion primary school	Bachelor's degree
Language classes at primary school	Honours/Postgraduate Diploma/Master's degree
Bilingual/Immersion secondary school	Doctoral degree
Language classes at secondary school	Another type of Pacific language-based education: _____
Community language programmes (e.g., adult community education)	
Q50 Rate each of the following statements related to using your Pacific heritage languages in education based on how closely you agree:	
If I had the chance, I would send children to Pacific-language preschools	Strongly agree
If I had the chance, I would send children to primary school where they could be taught in our Pacific languages	Agree
If I had the chance, I would send children to secondary school where they could be taught in our Pacific languages	Somewhat agree
Pacific languages should be made compulsory in Aotearoa primary schools	Neither agree nor disagree
In Aotearoa, you do not need to learn your Pacific languages: English is enough	Somewhat disagree
I felt comfortable using my Pacific language(s) in school	Disagree
	Strongly disagree
PACIFIC LANGUAGES AT CHURCH	
Q52 At your current church, how often are:	
Church services held in your Pacific heritage language(s)	Every day or most days
Church services held in other Pacific languages	At least once a week
Pacific language classes available at your church	At least once a fortnight
Pacific events or gatherings held at your church	At least once a month
Bible study held in Pacific language(s)	At least once every few months
Other church activities held in Pacific languages	At least once a year
Are classes or workshops on Pacific customs or cultures available	Less often or never
Q53 How often are your Pacific heritage language(s) used in your church:	
For church services	Always
By adults speaking to other adults	Most times
By adults speaking to children	Equally with English or another language
By children speaking to adults	Sometimes
By children speaking to other children	Never
During church-based activities outside of services	
Q54 Rate each of the following statements related to using your Pacific heritage languages in church based on how closely you agree:	
I hear Pacific languages more often at church today than when I grew up	Strongly agree
My Pacific language is only important at church	Agree
My Pacific language is a gift from God	Somewhat agree
My church is attended by many people from my Pacific community	Neither agree nor disagree
I feel comfortable using my Pacific language at church	Somewhat disagree
	Disagree
	Strongly disagree

PACIFIC LANGUAGES IN PACIFIC COMMUNITIES

Q56 Having identified with more than one ethnic identity, which statement best reflects your current experiences?

I feel closely connected to one Pacific ethnic community compared to others that I identify with.	I only feel connected to Pacific people but not to any specific ethnic community.
I feel closely connected to some of my Pacific ethnic communities, but not to all of them.	I do not feel connected to Pacific people nor to any Pacific community.
I feel closely connected to all of my Pacific ethnic communities.	

Q57 In the past year, which activities have you participated in? Select all that apply:

Attending community events, meetings or gatherings (online or in person)	Discussing your Pacific genealogy or family histories
Attending Pan-Pacific festivals or events such as Polyfest (online or in person)	Learning about Pacific languages, cultures or practices
Taking part in Pacific arts and crafts (weaving, painting, etc)	Teaching Pacific languages or customs to others
Taking part in Pacific performance or recreation activities (dance, singing, music, sport, etc)	Other activities: _____
	None of the above

Q58 Prior to COVID19, how often did you:

Visit your heritage Pacific Islands	Several times a year
Have family, friends or community members from your Pacific Islands visit or stay with you in Aotearoa	At least once a year
	Once ever few years
	Once or twice
	Never

Q59 How often do you use your Pacific heritage languages when:

Talking to members of your Pacific community	Always
Talking to family or friends living in the Pacific Islands	Most times
Visiting your Pacific Islands yourself	Equally with English or another language
Attending community meetings, events or gatherings	Sometimes
Attending Pan-Pacific festivals (like Polyfest)	Never
Taking part in Pacific performance or recreation	

Q60 Rate each of the following statements related to using your Pacific heritage languages with your Pacific communities based on how closely you agree:

I am proud to be a Pacific person	Strongly agree
I find it easy to participate in Pacific cultural events	Agree
I enjoy participating in Pacific cultural events	Somewhat agree
I feel most comfortable in Pacific communities	Neither agree nor disagree
To be a Pacific person, it is important to speak your Pacific languages	Somewhat disagree
It is not polite to use Pacific languages around people who do not understand them	Disagree
If a person is not fluent in my Pacific language, it is best they do not use it at all	Strongly disagree

PACIFIC LANGUAGES IN AOTEAROA NEW ZEALAND

Q62 In the past 12 months, where have you used your Pacific heritage language(s) in the wider community? Select all that apply:

Sports grounds or events	Local parks
Gym/fitness centres	Public transportation
Clubs, hobbies or interest groups	Helping at children’s school
With sport and recreation teammates or club members	With neighbours
The bush, beach or river	Pacific social or community service providers
Pacific health providers	Mainstream social or community service providers
Mainstream health providers	Courthouse

Supermarkets	Government departments
Farmer's/community markets	Official paperwork or documentation
Cafes, restaurants or pubs	Public announcements
Local library	Other places: _____
Petrol stations	

Q63 Rate each of the following statements related to using your Pacific heritage languages in Aotearoa New Zealand society based on how closely you agree:

Pacific languages are an important part of Aotearoa New Zealand's national identity	Strongly agree
I feel comfortable using my Pacific languages around non-Pacific people	Agree
The government does not support Pacific languages in Aotearoa	Somewhat agree
It is the Government's role to maintain Pacific languages in Aotearoa	Neither agree nor disagree
Pacific languages should have official recognition in Aotearoa New Zealand	Somewhat disagree
The Government and local councils should provide services and information in Pacific languages	Disagree
	Strongly disagree

PACIFIC LANGUAGES IN THE WORKPLACE

Q65 Do any of the statements below reflect your current or past work experiences? If so, select all that apply:

I have worked for an organisation focused on Pacific peoples or communities in Aotearoa	Pacific languages and cultures are visible at my workplace
I have helped, volunteered, or worked without pay for an organisation focused on Pacific peoples or communities in Aotearoa	Pacific languages and cultures are visible at the place I help, volunteer or work without pay
My workplace has dedicated Pacific cultural advisor positions on staff	Experiencing discrimination or trauma related to your Pacific language or culture
We conduct a lot of our work in Pacific languages	None of the above

Q66 In your current workplace, how often:

Do you use Pacific languages with colleagues?	Every day or most days
Are classes or workshops on Pacific customs or cultures available?	At least once a week
Are you asked to provide Pacific language translation or interpretation - even if outside of your role?	At least once a fortnight
Are you asked to provide Pacific cultural advice - even if outside of your role?	At least once a month
	At least once every few months
	At least once a year
	Less often or never

Q67 Rate each of the following statements related to Pacific language in the workplace based on how closely you agree:

Knowing English is more important for getting a job in Aotearoa than knowing Pacific languages	Strongly agree
I feel comfortable using Pacific languages at my workplace	Agree
I feel comfortable using Pacific languages at the place I help, volunteer or work without pay	Somewhat agree
It is important to master foreign languages other than English	Neither agree nor disagree
Being bilingual or multilingual has many benefits in Aotearoa	Somewhat disagree
	Disagree
	Strongly disagree

FUTURE OF PACIFIC LANGUAGES IN NZ

Q69 What does your Pacific language mean to you?	[free text]
Q70 What are your hopes and aspirations for Pacific languages in Aotearoa New Zealand?	[free text]

Appendix 3: Survey Data Weighting

Ethnicity					
Ethnicity (total count)		Unweighted		Weighted	
n=3039	N	%	N	%	
Samoan	1043	34.3%	1451	47.8%	
Tongan	545	17.9%	654	21.5%	
Cook Islands Māori	524	17.2%	624	20.5%	
Niuean	396	13.0%	297	9.8%	
Fijian	276	9.1%	209	6.9%	
Tokelauan	337	11.1%	143	4.7%	
Tuvaluan	152	5.0%	75	2.5%	
I-Kiribati	122	4.0%	36	1.2%	
Rotuman	120	3.9%	29	1.0%	
Additional Pacific	112	3.7%	145	4.8%	
NZ European	291	9.6%	300	9.9%	
Māori	165	5.4%	193	6.4%	
Additional non-Pacific	83	2.7%	104	3.4%	

Ethnicity (single-response)		Unweighted		Weighted	
n=3039	N	%	N	%	
Samoan	855	28.1%	1343	44.2%	
Tongan	458	15.1%	568	18.7%	
Cook Islands Māori	473	15.6%	559	18.4%	
Niuean	334	11.0%	216	7.1%	
Fijian	234	7.7%	158	5.2%	
Tokelauan	262	8.6%	61	2.0%	
Tuvaluan	108	3.6%	31	1.0%	
I-Kiribati	101	3.3%	22	0.7%	
Rotuman	102	3.4%	8	0.3%	
Additional ethnicities	112	3.7%	74	2.4%	

Ethnicity by Pacific Languages Strategy Clarification		Unweighted		Weighted	
n=3039	N	%	N	%	
Group 1 (Realm)	1193	39.3%	1012	33.3%	
Group 2 (Samoa + Tonga)	1255	41.3%	1763	58.0%	
Group 3 (Tuvalu, Fiji, Rotuma, Kiribati)	481	15.8%	193	6.3%	
Group 4 (Additional Pacific)	26	0.9%	18	0.6%	
Group 5 (non-Pacific)	84	2.8%	53	1.8%	

Ethnicity combinations	Unweighted		Weighted	
	N	%	N	%
n=3039				
Single Pacific ethnicity	2111	69.5%	2107	69.3%
Multiple Pacific ethnicities	451	14.8%	394	13.0%
Pacific + Non-Pacific ethnicities	393	12.9%	485	15.9%
Non-Pacific ethnicity	84	2.8%	53	1.8%

Age

Age groups	Unweighted		Weighted	
	N	%	N	%
n=3039				
15-24	624	20.5%	904	29.7%
24-34	739	24.3%	650	21.4%
35-44	650	21.4%	520	17.1%
45-54	570	18.8%	505	16.6%
55-64	332	10.9%	223	7.3%
65+	124	4.1%	237	7.8%

Age

Age groups	Unweighted		Weighted	
	N	%	N	%
n=3039				
Youth (15-24)	624	20.5%	904	29.7%
Adults (25-54)	1959	64.5%	1675	55.1%
Elders (55+)	456	15.0%	460	15.1%

Gender

Gender	Unweighted		Weighted	
	N	%	N	%
n=3039				
Female	2144	70.5%	152	50.0%
Male	877	28.9%	1493	49.1%
Another gender	18	0.6%	26	0.9%

Region

Regional Council	Unweighted		Weighted	
	N	%	N	%
n=3039				
Te Tai Tokerau Northland	76	2.5%	100	3.3%
Tamaki Makaurau Auckland	1637	53.9%	186	61.2%
Waikato	232	7.6%	251	8.3%
Te Moana a Toi Bay of Plenty	36	1.2%	28	0.9%
Turanga-nui-a-Kiwa Gisborne	15	0.5%	8	0.3%
Te Matau-a-Maui Hawke's Bay	29	1.0%	22	0.7%
Taranaki	7	0.2%	7	0.2%
Manawatu-Whanganui	56	1.8%	34	1.1%
Te Whanganui-a-Tara Wellington	586	19.3%	506	16.7%

Te Tai o Aorere Tasman	2	0.1%	0	0.0%
Whakatu Nelson	9	0.3%	7	0.2%
Te Taihū-o-te Waka Marlborough	9	0.3%	5	0.2%
Te Tai Poutini West Coast	1	0.0%	1	0.0%
Waitaha Canterbury	233	7.7%	142	4.7%
Otakou Otago	76	2.5%	45	1.5%
Murihiku Southland	35	1.2%	22	0.7%
Region				
Region	Unweighted		Weighted	
n=3039	N	%	N	%
Northern regions	1945	64.0%	221	72.8%
Central regions	729	24.0%	605	19.9%
Southern regions	365	12.0%	222	7.3%
Birthplace				
Birthplace	Unweighted	Weighted		
n=3039	N	%	N	%
NZ-born	1749	57.6%	2041	67.2%
Overseas-born	1290	42.4%	998	32.8%

Appendix 4: Language Proficiency

Survey participants were asked to self-report their speaking, listening, reading, and writing skills in their Pacific languages. They could choose from five categories:

- very well
- well
- fairly well
- not so well
- no more than a few words or phrases

Each category was then assigned a numerical value.

Speaking, listening, reading & writing proficiency				
Very well	Well	Fairly well	Not so well	No more than a few words or phrases
5	4	3	2	1

Based on those responses, these numbers were added up and assigned a proficiency level according to the score across the four language skills.

Overall language proficiency		
Highly proficient level	Proficient level	Not proficient level
16-20	9-15	4-8

NOTES:







Ministry for
**Pacific
Peoples**

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

