



Te Puni Kōkiri

**Survey of
Attitudes, Values and Beliefs about
the Māori Language
2003**

DISCLAIMER:

This document is intended to provide accurate and adequate information on the matters contained herein and every effort has been made to ensure its accuracy. However, it has been written, edited, reproduced and distributed and made available to all persons and entities strictly on the basis that its authors, editors and publishers are fully excluded from any liability or responsibility by all or any of them in any way to any person or entity for anything done or omitted to be done by any person or entity in reliance, whether totally or partially, on the contents of this publication for any purpose whatsoever.

Produced by Te Puni Kōkiri – P O Box 3943, Wellington, New Zealand
ISBN 0-478-26068-7

TABLE OF CONTENTS

INTRODUCTION	4
ATTITUDES, VALUES AND BELIEFS ABOUT LANGUAGE	4
BACKGROUND	4
METHODOLOGY	5
LIMITATIONS.....	7
RESULTS FOR MĀORI	9
ALL MĀORI SAMPLE	9
<i>Attitudes and values</i>	9
<i>Role of Māori and non-Māori in language revitalisation</i>	10
<i>Role of Government in language revitalisation</i>	10
<i>Involvement in Māori language and culture</i>	11
MĀORI SEGMENTATION BY VALUES ABOUT THE LANGUAGE	11
‘Cultural developers’	12
‘Māori only’	15
‘Uninterested Māori’	16
DIFFERENCES BETWEEN PROFICIENT SPEAKERS AND NON-PROFICIENT SPEAKERS OF THE MĀORI LANGUAGE	18
<i>Population segmentation and demographics</i>	18
<i>Language learning and cultural participation</i>	18
<i>Attitudes toward language</i>	19
CONCLUSION.....	19
DIFFERENCES BETWEEN MĀORI AND NON-MĀORI.....	20
VALUES BY POPULATION SEGMENTATION	20
ATTITUDES TOWARD THE MĀORI LANGUAGE	21
<i>General</i>	21
<i>Government Role</i>	23
INVOLVEMENT AND INTEREST IN THE MĀORI CULTURE AND LANGUAGE	23
KNOWLEDGE ABOUT THE MĀORI LANGUAGE	24
CONCLUSION.....	25
CHANGES IN ATTITUDES, VALUES AND BELIEFS, 2000 -2003.....	26
COMPARISON OF VALUES BETWEEN THE TWO SURVEYS	26
COMPARISON OF ATTITUDES BETWEEN THE TWO SURVEYS	26
COMPARISON OF PARTICIPATION IN MĀORI LANGUAGE AND CULTURE RELATED ACTIVITIES BETWEEN THE TWO SURVEYS	28
CONCLUSION.....	28
POLICY IMPLICATIONS	29

INTRODUCTION

This report summarises the results of the *Survey of Attitudes, Values and Beliefs about the Māori Language* commissioned by Te Puni Kōkiri in 2003. It does not summarise all the data obtained from the survey but, instead, highlights findings that will be of particular value to those involved in Māori language policy, planning and development. A complete set of survey results are attached in tabulated form as Appendix Two of this report.

Attitudes, values and beliefs about language

Socio-linguists argue that positive attitudes and accurate beliefs about a language contribute significantly to the ability of minority languages to co-exist and prosper alongside majority languages.¹ In the cases of endangered languages the attitudes, values and beliefs toward the language, both within the language group itself and in the wider society generally, are even more vital to the future prospects of the language. The attitudes, values, and beliefs of actual or potential speakers of the endangered language clearly affect the likelihood that the speakers will use or learn the language. The attitudes of the population as a whole affect the linguistic environment in which the language exists. If positive attitudes toward the endangered language are present amongst the majority population, a positive environment for using the language will be created amongst actual or potential speakers.²

For the purposes of the survey, attitudes, values and beliefs about language were treated as discrete phenomena. They were defined as follows:

- *attitudes*: opinions towards specific aspects of language use in society such as its role in education or its use in the provision of Government services. Attitudes can be referred to as positive, negative or neutral;
- *values*: the general underlying orientation of an individual towards a language and ultimately towards the speakers of that language; and
- *beliefs*: knowledge about a language and the people that speak the language. Beliefs, in this sense, can be measured for accuracy, whereas attitudes and values cannot.

Background

By 1970, it had become clear that Māori was an endangered language because intergenerational transmission of the language had effectively ceased. A key factor in the declining use of the language within families was the lack of support for the language amongst the New Zealand population as a whole.³

The realisation that the Māori language was endangered led to a wide range of initiatives by Māori communities aimed at revitalising the language. The Government responded to these initiatives through a variety of funding and policy developments. A key aspect of this was the passing of the Māori Language Act 1987. This Act

¹ F Grin and F Vaillancourt, 'Language Revitalisation Policy: An Analytical Survey', (Treasury working paper 1998), pp 39-42

² For example, see R Benton, *Māori and English at Pukekaraka*, (Wellington: NZCER, 1981)

³ Waitangi Tribunal, *Te Reo Māori Claim*, (Wellington: Waitangi Tribunal, 1986), para 3.35; R Benton, 'From the Treaty of Waitangi to the Waitangi Tribunal' in Walter Hirsch (ed.), *Living Languages: Bilingualism and Community Languages in New Zealand*, (Auckland: Heinemann, 1987) p 65

accorded Māori the status of an official language and established Te Taura Whiri i te reo Māori (the Māori Language Commission). Te Taura Whiri was charged with the promotion of the Māori language, and, in particular, its use as a living language. It has undertaken a wide range of activities aimed at, among other things, fostering a positive attitude toward the Māori language within Māori communities and the general population.⁴

In the mid 1990s, the Government sought to further improve the co-ordination and delivery of Māori language services. The result of this was the development of an overarching approach to Māori language policy which was eventually codified in the Māori Language Strategy in 2003. The Strategy encompasses the following five policy objectives:

- to build language skills and the pool of language speakers;
- to foster opportunities and outlets for the language to be used;
- to strengthen Māori language education;
- to strengthen local level community activities and leadership that promotes the Māori language; and
- to foster a positive and receptive environment for the use of Māori language in New Zealand.⁵

A survey of attitudes, values and beliefs towards the Māori Language, was commissioned by Te Puni Kōkiri in 2000 to enable benchmarks for the fifth objective to be developed and to provide a starting point for policies in this area of language development. The second survey, which this report summarises, was commissioned by Te Puni Kōkiri in 2003 to provide data tracking the changes in attitudes toward the language. This was done to both inform Government language policy with up to date data and to measure the effectiveness of policy in the area of attitudes toward language.

Methodology

The second survey of attitudes, values and beliefs towards the Māori Language is based on the survey conducted in 2000. Prior to the 2000 survey, TPK undertook an exhaustive literature review, a pre-research programme, a review of previous surveys on attitudes toward Māori language⁶, and a pilot survey. From this work, TPK developed the theoretical framework and practical methodology used in both surveys.⁷ However, the survey questionnaire and presentation of results were significantly

⁴ For example see, Te Taura Whiri i te reo Māori, *Annual Report of Te Taura Whiri i te reo Māori for the year ended 30 June, 2004*, (Wellington: Te Taura Whiri i te reo Māori, 2004), pp 19-23

⁵ Te Puni Kōkiri, *Te Rautaki Reo Māori: The Māori Language Strategy*, (Wellington: Te Puni Kōkiri/Te Taura Whiri, 2003), p 7

⁶ These included surveys undertaken by: Nicholson and Garland, entitled 'New Zealanders' Attitudes to the Revitalisation of the Māori Language' (1991) which was a survey of 350 non-Māori and 50 Māori adults that examined New Zealand adults' attitudes toward the role of Māori language in contemporary society; AGB McNair, entitled 'Survey of Demand for Bilingual and Immersion Education in Māori' (1992) which was a survey of 500 Māori and 500 non-Māori of their preferences for education in Māori, and their attitudes toward Māori language generally; and Te Taura Whiri i te Reo Māori, Te Puni Kōkiri and Statistics New Zealand, entitled 'National Māori Language Survey' (1995) which was a survey of 2,441 Māori adults examining the use of and attitudes towards the Māori language.

⁷ Te Puni Kōkiri, *Survey of Attitudes, Values and Beliefs about the Māori Language*, (Wellington: TPK, 2002), pp 27-32, 68-94

refined for the purposes of the 2003 survey. These refinements were made to reduce the time it would take for respondents to complete the questionnaire and to focus the questionnaire on the most relevant information for Te Puni Kōkiri and other key stakeholders.

As with the 2000 survey, the 2003 survey was contracted to BRC Marketing and Social Research and conducted by telephone. The survey took place between 30 October and 10 December 2003. Survey respondents were given the option of answering the questionnaire in either English or Māori. Altogether, 1534 people were surveyed: a third of whom were Māori who spoke the language proficiently, a third Māori who did not speak proficiently, and a third non-Māori.⁸

The *Survey of Attitudes, Values and Beliefs about the Māori Language* used both questions and statements to elicit responses. The survey used a mix of questions measuring values toward the Māori language, attitudes toward the Māori language, involvement in Māori language or cultural activities, beliefs about the language and demographic details. The survey methodology has a margin of error of 4.5%. A copy of the survey questionnaire is attached as Appendix One.

In order to measure values toward the Māori language, generalised statements about race relations or Māori culture were put to the survey respondents. The statements were designed to enable respondents to be grouped into one of three broad population segments based on their responses. The need to identify population segments within the Māori and non-Māori samples arose because language planners had identified distinct subgroups within the populations. These were definable by their underlying values toward Māori language and culture. It was felt that an analysis of the results from each of these population segments was needed for an accurate understanding of the Māori and non-Māori populations to be obtained. Three population segments based on values toward the Māori language have been identified for the purpose of the survey. They are:

- self developers/cultural peacemakers – this segment of the population value self-growth and cultural harmony. Generally they are receptive to greater use of Māori language as part of their self-growth or as a contribution to equality within the nation. Māori in this group are labelled as ‘**cultural developers**’ and non-Māori as ‘**passive supporters**’. The term ‘passive’ was used because pre-research had found that non-Māori had virtually no actual engagement with the Māori language, even if they were supportive of it;
- intolerants - this segment of the population fear cultural domination of their own culture. Non-Māori in this segment fear they would lose their own culture if Māori language became dominant in society. Māori in this segment fear that sharing their language with non-Māori would dilute their culture. Māori in this group are labelled as ‘**Māori only**’ and non-Māori as ‘**English only**’; and

⁸ For the purposes of this survey, ‘proficiently’ was defined as the ability to hold an everyday conversation in Māori.

- indifferents - this segment of the population were thought to be basically indifferent toward Māori culture and not to hold any strong attitudes and beliefs about Māori language. Māori in this group are labelled as ‘**uninterested Māori**’ and non-Māori as ‘**uninterested non-Māori**’.

The majority of the questionnaire used in the 2003 survey was aimed at identifying attitudes toward the Māori language. Compared with the 2000 survey, the 2003 survey placed greater emphasis on identifying attitudes toward the Government’s role in Māori language revitalisation and on personal involvement and interest in Māori culture and language. A number of questions in the 2000 *Survey of Attitudes, Values and Beliefs* measured the level of knowledge about Māori language amongst the survey respondents. These included questions about who used Māori, how much Māori was used, where Māori was used, and if the amount of Māori being used was changing. By contrast, the 2003 Survey asked only one question (‘which types of people do you think can speak Māori to the level that they can hold a conversation about lots of everyday things?’) that measured knowledge about the Māori language. The change in emphasis between the 2000 and 2003 survey were made to enhance data collection in areas particularly relevant to Māori language policy.

The results of the 2003 survey were compiled in March 2004. They were presented in three sections – the differences between Māori and non-Māori; the difference between the three population segments within each of the Māori and non-Māori samples; and differences between proficient speakers and non-proficient speakers amongst the Māori sample. At the processing stage, the two Māori samples were weighted to ensure the sample used for analysing Māori attitudes was representative of the degree to which the Māori population as a whole are proficient speakers of the Māori language.

Limitations

Many of the survey results were obtained by putting statements to respondents and asking them to agree or disagree. Such a survey method tends to elicit higher support rates for the statement than if a response to the issue was ascertained through a general discussion.⁹

The questionnaires used for the 2000 and 2003 surveys were not the same. As noted above, the amount and type of questions about attitudes, values and beliefs toward Māori language varied between the two surveys. There is some data collected in each survey which was not collected in the other. In using the two surveys to compare changes over time, care is needed to ensure that congruent sets of data are being used.

The response rate to the survey was low. To reach the desired sample of 1530 respondents, 9258 households needed to be asked to participate. This amounts to a response rate of 16%. Based on response rates to surveys generally, it was expected that a third of those contacted would agree to participate in the survey. The low response rate was largely due to only 8% of those who identified themselves as proficient Māori speakers agreeing to take part in a telephone survey. The results of this sample therefore need to be interpreted with some care. These results may not

⁹ A Oppenheim, *Questionnaire Design, Interviewing and Attitude Measurement*, (London: Pinter, 1992), p 181

necessarily reflect the views of proficient speakers in general, the vast majority of whom would not participate in the survey. The results from the survey have not been weighted for gender. Approximately 40% of survey respondents were male and 60% female.

As noted above, the survey took place at the end of 2003. Significant events took place in 2004 and 2005 that could have impacted on attitudes toward the Māori language, such as the launch of the Māori Television Service and Te Taura Whiri's Māori language Information Programme. Therefore, caution should be applied when using the results of the survey to give a current picture of attitudes, values and beliefs about the Māori language.

RESULTS FOR MĀORI

This section discusses the results of the survey for the Māori population samples. It does it in three parts – the first is a discussion of some key survey results for all Māori, the second is based on a comparison of the three Māori population segments, and the third is based on a comparison of proficient Māori speakers and non-speakers.

All Māori sample

Attitudes and values

The results of the survey from the all Māori sample show that Māori place a high degree of importance upon the Māori language. Most Māori respondents (67%) stated that they believed Māori language was not used enough in New Zealand. The reasons given for this were based on the language's intrinsic value rather than its functional value. For example, when Māori respondents were asked why they felt Māori language should be used more:

- 23% replied because it is 'valuable' or they 'didn't want it to be lost';
- 17% replied because it is 'our identity' or 'our culture';
- 17% replied because 'not enough is being spoken'; and
- 14% replied because it is 'important for the younger generation to know'.

By contrast, only 10% replied because it brings cultures together, enables better communication, or it contributes to better understanding of things Māori. Māori respondents' belief in the intrinsic value of the Māori language is reflected in other results from the survey. Ninety six percent agree or strongly agree that well spoken Māori is a beautiful thing.

Māori respondents placed relatively little emphasis on the functional value of the language. For example, only 34% agreed or strongly agreed that Māori should not be spoken in front of people who do not understand it (ie when its functional value is low).

Coupled with the belief that not enough Māori is being spoken, Māori respondents believe that the Government, non-Māori, and Māori themselves have important roles in the promotion of Māori language and culture.

Role of Māori and non-Māori in language revitalisation

Māori respondents clearly believed that both Māori and non-Māori had a role to play in protecting and promoting the Māori language. However, they identified different activities that Māori and non-Māori should undertake to achieve this. Māori respondents believed Māori should be proactive in learning the language and sharing it with others. When asked ‘what [do] you believe Māori should do to support the Māori language?’ the most common answers were:

- learn Māori at schools (51%)
- speak Māori more often (24%)
- learn Māori at the local marae or in the local community (20%)
- speak Māori in the home (14%)
- teach the language to children or the next generation (12%)

When asked ‘what [do] you believe non-Māori should do to support the Māori language?’ the most common answer by far was: ‘have positive attitudes toward the Māori language’ (40%).

Role of Government in language revitalisation

Amongst Māori respondents there was an overwhelming agreement that the Government should support Māori language. For example:

- 82% agreed or strongly agreed that ‘the Government should encourage the use of Māori in everyday life’;
- 83% agreed or strongly agreed that ‘the Government’s decision to establish a Māori television service is a good thing’; and
- 93% agreed or strongly agreed that ‘the Government’s support of iwi radio stations is a good thing’.

This belief amongst Māori respondents that the Government should be proactive in the promotion of the Māori language extended to support for some measures that contained an element of compulsion. For example:

- 67% of Māori respondents agreed or strongly agreed that ‘some Māori language education should be compulsory for all’; and
- 76% agreed or strongly agreed that ‘it is only right that signage is in both Māori and English’.

The following table indicates the degree of support amongst Māori respondents for Government involvement in current or potential Māori language initiatives.

Table 1: Attitudes toward the role of Government in the revitalisation of Māori language

<i>% Agree/Strongly agree</i>	Māori	Non-Māori
The Government's decision to establish a Māori TV service is a good thing	83	51
The Government should encourage the use of Māori in everyday situations	82	61
It is important that the Government should take a role in recording how well Māori language is doing	88	71
The Government has a role to play in helping Māori learn Māori	86	68
It would be good if Government departments could conduct business in Māori	82	55
The Government's support of Māori radio stations is a good thing	93	73
It is only right that signage is in both Māori and English	77	48

Involvement in Māori language and culture

Māori respondents not only held the view that Māori generally need to be proactive in supporting the Māori language, but that they personally should be involved. When asked 'what do you believe you personally should do to support the Māori language?' common answers were:

- learn Māori (42%);
- speak Māori more (18%); and
- encourage or support children to learn and/or speak Māori (13%).

From the survey results, it seems that Māori act upon the belief that they should personally be involved in Māori language revitalisation. For example:

- 81% claimed they had learnt Māori either formally (46%) or informally (a further 35%)
- 61% claimed they watched or listened to Māori news at least once a week
- 48% claimed they listened to iwi radio at least once a week; and
- 48% of Māori respondents who had children in their household claimed that all (33%) or some (15%) of their children had attended Māori language schools or pre-schools.

Māori segmentation by values about the language

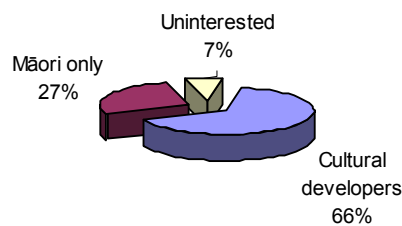
Based on information collected in the 2000 Survey, eight value statements were developed and included in the 2003 questionnaire. The responses provided by respondents to these statements were used to place them into one of the population segments discussed above, so that the approximate size of each segment could be determined. The eight statements were:

1. no matter if you are Māori or Pākehā, Māori culture is a part of everyone's heritage;
2. I personally feel I can learn a lot from all races in New Zealand;
3. I believe Māori should have special rights;
4. the more New Zealanders that understand the Māori culture the less racial tension we would have;
5. I really want to be involved in things to do with the Māori culture;
6. New Zealand would be a better place if there weren't so many races of people;
7. learning Māori is a very high priority for me; and
8. talk about Māori rights gets me really fired up.

In general terms Māori respondents who agreed with statements 1-4 and disagreed with statement 6 were placed in the 'cultural developers' segment. Māori respondents who agreed with statements 5-8 and disagreed with statement 2 were placed in the 'Māori only' segment. 'Uninterested Māori' were those respondents who were indifferent to all the statements, except statement 5 which they generally disagreed with.

As the following graph shows, the majority of Māori respondents were identified as 'cultural developers' (66%), with a significant minority 'Māori only' (27%) and only 7% 'uninterested Māori'.

Figure 1: Māori population segmentation by values



In the following three sections, each of the three groups is described in detail.

'Cultural developers'

The demographic makeup of the 'cultural developers' segment correlated almost exactly to that of all Māori. 'Cultural developers' were almost as likely to be proficient Māori speakers (26%) as all Māori (28%).

‘Cultural developers’ are defined by a willingness to share their knowledge of the Māori language and culture with others. The survey results show ‘cultural developers’ believe all of society – including Māori and non-Māori, Government and individuals – should support the Māori language. Forty six percent of cultural developers claimed to have learnt the Māori language formally, a further 34% claimed to have learnt the Māori language informally, and 19% claimed to have never learnt.

In their underlying values toward the Māori language, ‘cultural developers’ were positive about Māori language and culture. However, they were less likely to rate Māori culture and language as being important for New Zealand than ‘Māori only’.

Table 2: Value statements about Māori language, Māori respondents

<i>% who felt the following statements were 'the most important' or 'one of the most important things' for the future good of New Zealand</i>	All Māori	Cultural developers	Māori only	Uninterested Māori
Māori culture and heritage	75	70	82	36
The Māori language	76	70	84	33
People learning Māori language and learning to understand Māori issues	73	69	84	17
Revival of Māori language	79	76	86	21

Given the fundamental values that define ‘cultural developers’ it is unsurprising that they also held overwhelmingly positive attitudes towards the Māori language. As the following table demonstrates, virtually all ‘cultural developers’ believe the Māori language should be highly valued. The majority also think that it should be widely used and that both Māori and non-Māori should be taught the Māori language.

Table 3: Attitudinal statements about Māori language, Māori respondents

<i>% Agree/Strongly agree</i>	All Māori	Cultural developers	Māori only	Uninterested Māori
Well spoken Māori is a beautiful thing to listen to	96	96	95	82
It is a good thing that Māori people speak Māori on the marae and at home	98	99	99	89
I have a lot of respect for people who can speak Māori fluently	94	95	97	83
It is a good thing that Māori people speak Māori in public places or at work	90	90	90	68
All Māori should make an effort to learn to speak Māori themselves	77	75	80	43
It is okay for Māori to greet others in Māori, but they can take it too far	40	39	42	61
Some Māori language education should be compulsory for Māori children	66	64	71	39
It is not right that Māori speak Māori in front of people who might not understand what they are saying	34	36	34	40

In attitudes and values toward the Māori language, the results for ‘cultural developers’ and ‘Māori only’ were virtually the same. However, in actual behaviours that involve Māori language and culture, ‘cultural developers’ had a much lower participation rate than ‘Māori only’.

Table 4: Participation in selected Language and Culture related activities, Māori respondents

<i>% who claimed to have done the following activities at least once in the previous week:</i>	All Māori	Cultural developers	Māori only	Uninterested Māori
Went to a marae	23	16	28	7
Attended ceremonies or events with Māori welcomes and speeches	19	14	21	4
Read or browsed Māori magazines	25	18	31	3
Went to kapa haka or Māori culture group concerts	15	10	16	2
Watched or listened to Māori news	61	52	71	28
Listened to iwi radio	48	37	53	14

The above table demonstrates that despite ‘cultural developers’ positive attitudes toward the language and desire to see it used more expansively in society, there appears to be some limitations in their ability to put these beliefs into practice. In addition, only 26% claimed to speak the language proficiently and nearly 20% claimed to have never learnt the language either formally or informally.

‘Māori only’

The ‘Māori only’ population segment are defined by some unwillingness to share their knowledge of the Māori language with non-Māori. Compared with all Māori, the demographic profile of the ‘Māori only’ segment differs in some important respects:

- ‘Māori only’ were slightly more likely to live in a rural area than all Māori;
- women were more likely to identify themselves as ‘Māori only’ than men;
- older Māori were more likely than younger Māori to identify themselves as ‘Māori only’; and
- ‘Māori only’ were more likely to identify themselves as proficient speakers of Māori (44%) than the all Māori sample (28%).

The frequency with which ‘Māori only’ undertake activities related to Māori language and culture reflects a population segment that is older, more rural, and more likely to speak Māori than the Māori population generally. Survey results that illustrate this include:

- ‘Māori only’ are less likely to have learnt the Māori language formally (41%) than Māori in general (46%) but more likely to have learnt it informally (42% and 35% respectively);
- ‘Māori only’ watch or listen to Māori news more frequently than all Māori (71% and 61% respectively had done so at least once in the week of the survey); and
- ‘Māori only’ were more likely to have been to a marae in the week of the survey than all Māori (28% and 23% respectively).

Despite, the ‘Māori only’ group being defined by some unwillingness to share their knowledge of the language with wider society, a larger majority of ‘Māori only’ than all Māori thought that not enough Māori language is spoken in New Zealand (81% and 67% respectively). They were also relatively positive toward Government initiatives to support the language.

Table 5: Attitudes toward Government involvement in Māori language, Māori respondents

<i>% Agree/Strongly agree</i>	All Māori	Cultural developers	Māori only	Uninterested Māori
The Government's decision to establish a Māori TV service is a good thing	83	83	88	50
The Government should encourage the use of Māori in everyday situations	82	82	83	44
It is important that the Government should take a role in recording how well Māori language is doing	88	90	89	61
The Government has a role to play in helping Māori learn Māori	86	88	88	57
It would be good if Government departments could conduct business in Māori	82	82	87	50
The Government's support of Māori radio stations is a good thing	93	94	93	65

Generally, the attitudes and values of 'Māori only' and 'cultural developers' were similar. The key survey results that differed between the two groups were the slightly different demographic profiles and the higher participation rate of 'Māori only' in language and cultural activities.

'Uninterested Māori'

There were notable demographic features of the 'uninterested Māori' segment:

- Māori who had mixed ethnicity were more likely to fall into the 'uninterested Māori' category than those who did not;
- males were more likely to fall into the 'uninterested Māori' segment than females; and
- a higher proportion of 45-59 year olds (45%) were identified as 'uninterested Māori' than all Māori (30%).

In many results of the survey, ‘uninterested Māori’ resembled non-Māori more closely than All Māori.

- ‘Uninterested Māori’ were much more likely to claim to have never learnt Māori at all (46%) than all Māori (19%). The amount of ‘uninterested Māori’ who had never learnt Māori is close to that of non-Māori (54%).
- Only 32% of ‘uninterested Māori’ stated that they believed not enough Māori was being spoken in New Zealand (cf 67% of all Māori and 30% of non-Māori). Thirteen percent of ‘uninterested Māori’ stated more than enough was being spoken (cf 5% of all Māori and 15% of non-Māori).

As can be seen from the following table, ‘uninterested Māori’ were less supportive of Government involvement in language revitalisation than non-Māori.

Table 6: Attitudes toward Government involvement in the Māori language, uninterested Māori and Non-Māori

<i>% Agree/Strongly agree</i>	Uninterested Māori	Non-Māori
The Government’s decision to establish a Māori TV service is a good thing	50	51
The Government should encourage the use of Māori in everyday situations	44	61
It is important that the Government should take a role in recording how well Māori language is doing	61	71
The Government has a role to play in helping Māori learn Māori	57	68
It would be good if Government departments could conduct business in Māori	50	55

Unsurprisingly, findings from the survey also showed that ‘uninterested Māori’ see little role for themselves or others in supporting the Māori language.

- In reply to the question ‘what [do] you believe you personally should do to support the Māori language?’ 46% of ‘uninterested Māori’ replied ‘nothing’, compared to only 9% of all Māori.
- In reply to the question ‘what [do] you believe the Government should do to support the Māori language?’ 42% of uninterested Māori replied ‘nothing’ or ‘don’t know’, compared to only 21% of all Māori.

Differences between proficient speakers and non-proficient speakers of the Māori language

Population segmentation and demographics

Twenty eight percent of Māori survey respondents claimed to be proficient Māori speakers. This is close to the percentage identified in the 2001 New Zealand census. Proficient speakers were slightly more likely than non-proficient speakers to be identified as ‘cultural developers’ (90% v 86%) or ‘Māori only’ (9% v 7%) but less likely to be ‘uninterested Māori’ (1% v 7%). Both proficient Māori speakers (4%) and non-speakers (2%) were less likely than the total population sample (16%) to be proficient in a language other than Māori or English.

Proficient speakers were more likely than non-proficient speakers of the Māori language to:

- be over 60 years of age (22% v 8%); and
- to have a personal income under \$20,000 per annum (31% v 23%);

Non-proficient speakers were more likely to be of mixed ethnicity (61% v 30%). Urbanisation rates were not a factor in differentiating proficient speakers and non-proficient speakers in this survey.

Language learning and cultural participation

Non-proficient speakers claimed a relatively high participation rate in formal Māori language education. Forty five percent claimed to have learnt Māori at an educational institute. The rate for proficient speakers was only marginally higher at 48%. However, the key difference between proficient speakers and non-proficient speakers was the level of informal learning. Forty nine percent of proficient speakers claimed to have learnt the language informally, while only 29% of non-proficient speakers claimed to have done so.

As can be seen from the following table, proficient speakers are far more likely than non-proficient speakers to participate in Māori cultural activities on a regular basis and to be involved in activities that use the Māori language.

Table 7: Participation in selected Language and Culture related activities, proficient speakers and non-proficient speakers

<i>% who claimed to have done the following activities at least once in the previous week:</i>	Proficient speakers	Non-proficient
Go to a marae	37	8
Watch or listen to Māori news	79	42
Attend ceremonies or events with Māori welcomes and speeches	26	9
Read or browse Māori magazines	36	11
Go to kapa haka or Māori culture group concerts	22	8
Listen to iwi radio	64	27

Attitudes toward language

Proficient speakers stated overwhelmingly that not enough Māori was being spoken in New Zealand (81%). A majority of non-proficient speakers also stated this, but not to the same extent (61%). The reasons the two groups gave for holding this opinion were similar. Both proficient speakers and non-proficient speakers gave comparable answers to the question ‘where do you believe Māori should speak the language?’, although proficient speakers were more likely to reply ‘anywhere’ or ‘everywhere’ (69% v 58%).

In reply to the question ‘what [do] you believe Māori should do to support the Māori language?’, the same percentage of proficient speakers and non-proficient speakers replied ‘learn Māori at school or another education institute’ (51%). However a much higher percentage of proficient speakers answered ‘speak Māori more often’ (37%) than non-proficient speakers (19%). Proficient speakers and non-proficient speakers’ views on what non-Māori and the Government should be doing were very similar. Non-speakers were more likely to reply that the Government should supply more resources to facilitate Māori language learning (24% v 17%) when asked ‘what [do] you believe the Government should do to support the Māori language?’. Both proficient speakers (45%) and non-proficient speakers (39%) most commonly wanted non-Māori to ‘have a positive attitude toward the language’.

Māori respondent’s beliefs about what Māori and non-Māori should be doing to support the language were clearly conditioned by their own circumstances and the practicalities of turning those beliefs into action. Non-proficient speakers generally wanted more opportunities to learn the language and proficient speakers more opportunities to speak and pass on the language to others. Both groups thought non-Māori should have positive attitudes toward the Māori language but did not expect them to be actively engaged in language learning to any large degree.

Conclusion

The overriding impression from the survey results is that Māori respondents hold an expansive and positive vision of the future place of the Māori language in New Zealand. In answer to the question ‘where do you believe people should speak Māori?’, the most common response from Māori respondents was ‘anywhere’ or ‘everywhere’ (61%). Generally positive attitudes toward the language were evident amongst both proficient speakers and non-proficient speakers. Though the majority of Māori respondents (72%) claimed not to be proficient speakers of the Māori language, a large proportion of this group claimed to be engaged in Māori language learning. In terms of underlying values, the majority of Māori respondents were ‘cultural developers’ (66%), with a large minority (27%) belonging to the ‘Māori only’ segment. These two groups held positive attitudes and values toward the language and were motivated to learn the language and pass it on to others. The only identifiable points of difference between the two groups were that ‘Māori only’ were more likely to be engaged in Māori language or cultural activities. The low level of Māori respondents in the ‘uninterested’ population segment (7%) reflects the results for all Māori which identified a high level of interest in the Māori language.

DIFFERENCES BETWEEN MĀORI AND NON-MĀORI

This section discusses the key results for non-Māori respondents to the survey. It does this by comparing these results with those of Māori respondents and highlighting the differences between the two groups in terms of values, attitudes, and knowledge about the Māori language.

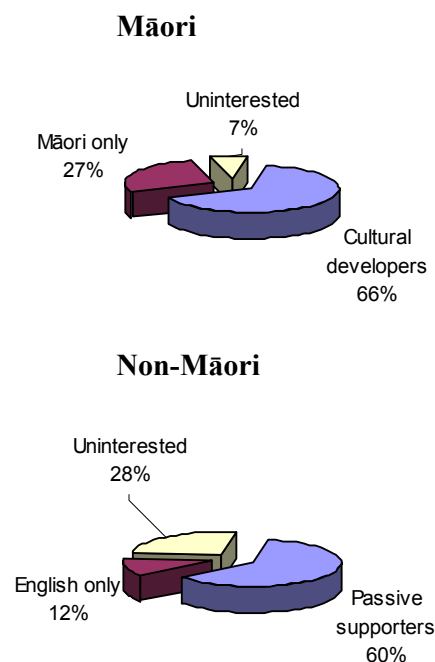
Values by population segmentation

In order to place non-Māori respondents in population segments, the same eight value statements that were put to Māori respondents were used. These were:

1. no matter if you are Māori or Pākehā, Māori culture is a part of everyone's heritage;
2. I personally feel I can learn a lot from all races in New Zealand;
3. I believe Māori should have special rights;
4. the more New Zealanders that understand the Māori culture the less racial tension we would have;
5. I really want to be involved in things to do with the Māori culture;
6. learning Māori is a very high priority for me;
7. New Zealand would be a better place if there weren't so many races of people; and
8. talk about Māori rights gets me really fired up.

'Passive supporters' generally agreed with the first six statements and disagreed with statement 7. The 'English only' segment generally disagreed with statements 1, 2, 5 and 6 and agreed with statements 7 and 8. The 'uninterested' segment neither agreed nor disagreed with any statements except for statements 5 and 6, with which they disagreed.

Figure 2: Māori and non-Māori population segmentation by cultural values



As figure 2 illustrates non-Māori (28%) were far more likely to be indifferent toward the Māori language (**‘uninterested non-Māori’**) than Māori (7%). However, a high proportion of non-Māori respondents (60%) did claim to support the promotion of Māori language and culture in general terms. This majority are labelled **‘passive supporters’**. The label ‘passive’ is used to describe them because they generally do not claim to be actively engaged with Māori language or culture. Those who were identified as not supporting the promotion of Māori language and culture made up 12% of non-Māori respondents. They were labelled as **‘English only’** for the purposes of presenting the results of the survey.

‘Uninterested non-Māori’ and ‘English only’ were more likely than ‘passive supporters’ to be male and over 45. In other respects the three non-Māori groups have similar demographic characteristics.

Attitudes toward the Māori language

General

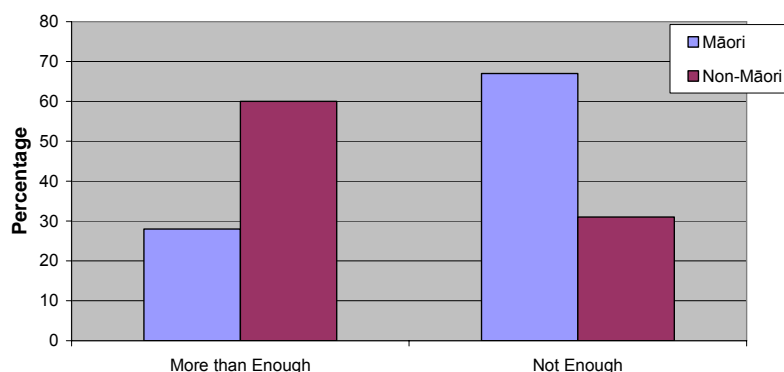
Approximately three quarters of Māori respondents held that Māori language revitalisation, Government support for the language, and the language itself were very important for the future of New Zealand. By contrast, approximately a quarter of non-Māori respondents thought so. These survey results suggest that although non-Māori supported the Māori language in general terms, they did not hold this view with a great deal of passion. Non-Māori generally believed that Government support of Māori language was a ‘good thing’ but they did not think it was particularly important. In comparison, Māori felt that it was not only a ‘good thing’ but that it was of utmost importance.

Table 8: Value statements about Māori language, non-Māori respondents

<i>% who stated 'most important thing', or 'one of the most important things':</i>	Non-Māori	Māori
Māori language and culture	30	75
The Māori language	22	76
People learning Māori language and culture and learning to understand Māori issues	29	73
Government support for Māori language	24	72
Revival of Māori language	26	79

Seventy two percent of non-Māori claimed to support the promotion of the Māori language. However, other survey results indicate a degree of ambivalence amongst non-Māori toward the language.

Figure 3: Percent of Māori and non-Māori respondents who held that more than enough or not enough Māori is currently being spoken



The above graph illustrates the divergent views between Māori and non-Māori respondents on the question of whether enough Māori is being spoken in New Zealand at present. Non-Māori overwhelmingly believed that enough or more than enough (60%) Māori was being spoken. Only 30% of non-Māori respondents believed not enough was being spoken. In comparison 67% of Māori respondents believed not enough Māori was being spoken. The most common reasons given by non-Māori respondents for the belief that enough Māori was being spoken were:

- ‘it’s at a good level now’ (28%);
- ‘there’s not a great need for it’ or ‘it’s not a global language’(19%); or
- ‘it’s a cultural presence’ (15%).

The reasons why the majority of non-Māori surveyed held that enough Māori was been spoken reveal an underlying attitude toward the language that contrasts sharply with that of Māori. The Māori respondents’ belief that the language has an intrinsic value or beauty is not evident amongst non-Māori to any large degree. Non-Māori believed the language has functional limits such as ‘there being no need for it’, ‘it not being a global language’, or ‘it being for cultural purposes only’. Māori respondents,

including the minority who believed enough Māori language was being spoken, did not identify these limits to the same extent.

Government Role

Non-Māori respondents generally agreed that Government support of Māori language related activities was a good thing. This ranged from 51% agreement that the establishment of a Māori television service was a good thing to 73% agreement that Government support of iwi radio stations was a good thing. There was a near even split between non-Māori respondents who agreed that ‘it is only right that signage is in Māori and English’ (48%) and those who disagreed (46%). Though non-Māori respondents generally agreed that various Government initiatives related to Māori language were a good thing, very few strongly agreed. Māori respondents, by contrast, were far more likely to strongly agree that the various initiatives were a good thing.

Table 9: Attitudes toward Government involvement in Māori language, non-Māori respondents

<i>% Agree/Strongly agree</i>	Non-Māori	Māori
The Government’s decision to establish a Māori TV service is a good thing	51	83
The Government’s support of Māori radio stations is a good thing	73	93
The Government should encourage the use of Māori in everyday situations	61	82
It is important that the Government should take a role in recording how well Māori language is doing	71	88
The Government has a role to play in helping Māori learn Māori	68	86
It would be good if Government departments could conduct business in Māori	55	82
It is only right that signage is in both Māori and English	48	77

Involvement and interest in the Māori culture and language

Nearly half of all non-Māori respondents claimed to have learnt some Māori language, either at school or informally. However, Māori language proficiency and involvement in everyday Māori language activities was close to non-existent amongst non-Māori. Less than 1% of non-Māori claimed to speak Māori to the degree that they could hold an everyday conversation in the language. As the following table shows, the rate that non-Māori respondents engaged in activities that involved Māori language was also very low.

Table 10: Participation in selected language and culture related activities, non-Māori respondents

<i>% who claimed to have done the following activities at least once in the previous week:</i>	Non-Māori	Māori
Went to a marae	1	23
Attended ceremonies or events with Māori welcomes and speeches	1	19
Read or browsed Māori magazines	1	25
Went to kapa haka or Māori culture group concerts	0	15
Watched or listened to Māori news	13	51
Listened to iwi radio	4	48

This lack of active engagement with Māori language amongst non-Māori seems to flow from the belief that there was no reason to be actively engaged. When asked what they believed they should be doing personally to support the language, non-Māori most commonly answered ‘nothing’ or ‘have a positive attitude to the language’. However, as table 12 illustrates there was a significant minority of non-Māori (21%) who believed they should be learning Māori to support the language.

Table 11: Responses to the question ‘what do you believe you personally should do to support the Māori language’

<i>% in following answer clusters :</i>	Non-Māori	Māori
Learn Māori	21	42
Learn how to pronounce Māori words properly	14	10
Speak Māori more often	4	18
Speak Māori in the home	0	8
Have a positive attitude towards the Māori language being spoken	30	33
Be familiar with Māori customs	9	7
Support and encourage children to learn and speak Māori	7	13
Nothing	32	9
Don’t know	8	5

Knowledge about the Māori language

Māori were far more likely than non-Māori to give specific answers to the question ‘what type of people do you think can speak Māori proficiently?’. However, even in general terms, non-Māori respondents seemed to lack knowledge of the state of the Māori language. For example, they were more likely to respond that ‘Māori people’ generally could speak Māori (28%) than ‘people who grew up speaking Māori’ (12%), ‘people who go to Māori pre-schools’ (20%), or ‘people who went to total immersion schools’ (13%). As table 13 shows, Māori were far less likely to think that all Māori can speak the language.

Table 12: Responses to the question ‘what type of people do you think can speak Māori proficiently?’

<i>% in following answer clusters:</i>	Non-Māori	Māori
Māori people	28	14
People who grew up speaking Maori	12	25
Māori children	6	12
Māori teenagers/ young adults	6	12
People who go to Māori pre-schools	20	37
People who went to total immersion schools	13	25
People who have taken Māori lessons	10	13
Māori students	9	16
Older Māori adults	34	49
Academics/ teachers	27	23
Government officials	16	10
Don't know	7	0

Māori respondents’ knowledge of who can speak the Māori language was clearly better informed than non-Māori respondents. However, even amongst Māori there appears to be a lack of critical knowledge concerning language revitalisation. For example, high percentages of Māori believed teachers and Government officials can speak Māori, when in fact these occupational groups do not differ from the general population in terms of Māori language ability.¹⁰ Other results of the survey also highlight a lack of critical awareness in matters of language use. As discussed previously, high percentages of Māori identified formal education ahead of language use in the home, neighbourhood, or marae as the most important means to participate in language revitalisation. This belief is generally at odds with the socio-linguistic evidence on how language revitalisation takes place.

Conclusion

Given that Māori is the heritage language of Māori people, it is unsurprising that the survey results reveal that Māori respondents held strong attitudes toward the language. Māori respondents’ knowledge of the status of the language was more likely to be accurate than those of non-Māori respondents. However, as far the survey results go, critical awareness of the language on the part of Māori appears to be below the levels identified by socio-linguists to be necessary for trans-generational language transmission to flourish. Non-Māori attitudes toward Māori language identified in the Survey, were typified by ‘passive support’ and a lack of strongly held opinions. Open hostility toward the language from non-Māori respondents was very rare. However, the survey results suggest a degree of ambivalence amongst non-Māori toward the Māori language. Though the majority of non-Māori claimed to support the Māori language, they also held that enough or more than enough Māori was currently being spoken in New Zealand.

¹⁰ R Benton and N Benton, ‘RLS in Aotearoa/New Zealand’ , in Fishmann (ed), *Can Threatened Languages be Saved?*, (Clevedon: Multilingual Matters, 2001), pp 441-442

CHANGES IN ATTITUDES, VALUES AND BELIEFS, 2000-2003

The following section compares the results of the 2003 *Survey of Attitudes, Beliefs and Values* with the first survey carried out in 2000. Comparisons of results are only made in instances where duplication in questions occurred between the two surveys.

Comparison of values between the two surveys

Table 13: Māori population segmentation by values, 2000 and 2003

<i>% in each segment</i>	Māori 2000	Māori 2003
Cultural developers	68	66
Māori only	20	27
Uninterested	12	7

The most noticeable changes between the two surveys are the decline in the uninterested segments for both the Māori and non-Māori populations. Uninterested Māori declined from 12% to 7% and uninterested non-Māori declined from 39% to 28%. The ‘passive supporters’ segment amongst non-Māori increased by 11% and the ‘Māori only’ group amongst Māori increased by 7%. This movement in general values toward supporting the Māori language appears to be reflected in specific attitudes as well.

Table 14: Non-Māori population segmentation by values, 2000 and 2003

<i>% in each segment</i>	Non-Māori 2000	Non-Māori 2003
Passive supporters	49	60
English only	12	12
Uninterested	39	28

Comparison of attitudes between the two surveys

Between the two surveys there was a significant shift toward positive attitudes about the Māori language amongst both Māori and non-Māori respondents. For example, non-Māori respondents were far more likely to agree with the statement ‘it is a good thing that Māori people speak Māori in public places or at work’ in 2003 (73%) than they were in 2000 (40%), as were Māori respondents (89% and 68% respectively). There are some anomalies in this trend, such as less non-Māori respondents agreeing that ‘well spoken Māori is a beautiful thing to listen to’ in 2000 (78%) than 2003 (62%).

Table 15: Attitudinal statements about Māori language, 2000 and 2003

<i>% Agree/Strongly agree</i>	All Māori 2000	All Māori 2003	Non-Māori 2000	Non-Māori 2003
Well spoken Māori is a beautiful thing to listen to	97	96	78	62
It is a good thing that Māori people speak Māori on the marae and at home	94	98	90	91
I have a lot of respect for people who can speak Māori fluently	89	94	74	84
It is a good thing that Māori people speak Māori in public places or at work	68	89	40	73
All Māori should make an effort to learn to speak Māori themselves	63	77	51	57
It is okay for Māori to greet others in Māori, but they can take it too far	45	40	51	51
Māori should be a compulsory school subject for Māori children	41	56	21	55
It is not right that Māori speak Māori in front of people who might not understand what they are saying	36	34	54	47

The more positive attitudes toward the Māori language claimed by respondents in the 2003 survey are reflected in more support for Government involvement in language revitalisation in 2003 than was evident in 2000. Again this trend is discernable in both the Māori and non-Māori samples.

Table 16: Attitudes toward Government involvement in the Māori language, 2000 and 2003

<i>% Agree/Strongly agree</i>	All Māori 2000	All Māori 2003	Non- Māori 2000	Non- Māori 2003
The Government should encourage the use of Māori in everyday situations	82	82	25	63
It is important that the Government should take a role in recording how well Māori language is doing	89	94	63	72
The Government has a role to play in helping Māori learn Māori	69	87	56	69
It would be good if Government departments could conduct business in Māori	55	83	48	55
It is only right that signage is in both Māori and English	71	88	46	49

Comparison of participation in Māori language and culture related activities between the two surveys

Despite the shift in attitudes toward the Māori language amongst non-Māori respondents, there was no notable change in participation in activities related to Māori language and culture between the 2000 and 2003 surveys. No comparable data from the 2000 and 2003 surveys is available for Māori respondents.

Table 17: Participation in selected language and culture related activities, non-Māori respondents 2000 and 2003

<i>% claiming to never undertake the following activities:</i>	Non-Māori 2000	Non-Māori 2003
Go to a tangi or funeral on a marae	48	55
Go to a marae	29	29
Watch or listen to Māori news	45	55
Attend ceremonies or events with Māori welcomes and speeches	24	22
Read or browse Māori magazines	70	71
Go to a kapa haka or Māori culture group concerts	39	39
Listen to iwi radio	67	68
Visit Māori art, culture or historical exhibits	19	20

Thirty one percent of Māori respondents claimed to speak Māori proficiently in the 2000 survey. In 2003 the rate was slightly lower at 29%. The drop is too small to be statistically significant. Less than 1% of non-Māori claimed to speak Māori proficiently in both surveys. The overall numbers of non-Māori claiming proficiency is so low that no valid comparison between the two surveys can be made.

Conclusion

Where comparable data from the 2000 and 2003 *Survey of Attitudes, Values and Beliefs about the Māori Language* is available, a clear shift in attitudes toward the language is evident. In a relatively short time, the percent of respondents who claimed to be positive about the Māori language increased significantly. This shift was evident for both Māori and non-Māori respondents. The increase in positive attitudes toward the language amongst both groups was reflected in a significant increase in support for Government involvement in various language revitalisation efforts. However, the increase in positive attitudes amongst non-Māori did not generally extend to a belief that more Māori should be spoken in New Zealand and it did not yet appear to have impacted on behaviour in a significant way.

POLICY IMPLICATIONS

In 2003 the Government's overarching Māori language policy was set out in the Māori Language Strategy. One of the five goals of the strategy is that:

by 2028 the Māori language will be valued by all New Zealanders and there will be a common awareness of the need to protect the language.

In light of this general objective, some implications in the area of Māori language policy can be drawn from the results of the 2003 *Survey of Attitudes, Values, and Beliefs about the Māori Language*.

Generally, the results of the 2003 survey confirm the findings of previous research and the 2000 survey into attitudes toward the Māori language.¹¹ Māori respondents were predictably more favourably disposed toward the language than non-Māori. However, non-Māori were generally supportive of Māori language if not actively engaged with it. The key finding of the survey is that support for the Māori language increased, and uninterest in it decreased, amongst both populations between 2000 and 2003.

A summary report of the 2000 *Survey of Attitudes, Values and Beliefs about the Māori Language* identified six broad implications for Māori language policy that arose out of the survey results.¹² These were:

- (1) the different segments within the Māori and non-Māori populations require different media to deliver information and support aimed at fostering positive values toward the language;
- (2) because Māori view education as the vital component in language revitalisation, it is necessary to raise levels of critical awareness among Māori about the importance of non-educational aspects of language revitalisation;
- (3) mechanisms are required to translate positive Māori attitudes toward the language into positive action;
- (4) it is necessary for basic and accurate information about the Māori language to be disseminated to the non-Māori population;
- (5) because of the level of ambivalence amongst non-Māori about the place of the Māori language in New Zealand society, debate and public discussion needs to be encouraged on the importance of the Māori language to New Zealand identity; and
- (6) mechanisms are required that enable 'passive supporters' to express their support for Māori language more actively.

The 2003 survey results indicate that both the non-Māori and Māori populations are becoming more homogenous in their attitudes toward the Māori language. As a result, the need for different media to deliver information to different population segments may not be as acute as it was in the past. In particular, differing attitudes toward the language between the 'cultural developers' segment and the 'Māori only' segment were virtually non-existent.

¹¹ Te Puni Kōkiri, *Survey*, pp 74-75

¹² *Ibid*, p59

The 2003 survey also identified increased awareness amongst Māori of the importance of language revitalisation activities beyond formal education. Significant percentages of the Māori population were able to identify language use in the home, intergenerational transmission, and the use of language in everyday activities as activities that Māori should undertake to support the language. The survey results would indicate that progress is being made in this policy area. However, critical awareness of language revitalisation strategies is still below optimum levels necessary for effective language revitalisation to take place.

Similarly, some progress was made in translating positive Māori attitudes toward the language into action. The need for mechanisms that facilitate this translation still exists but there is reason to believe that some current initiatives are being effective in this area.

The survey confirmed that non-Māori have limited interaction with Māori language and culture and as a result, lack an accurate understanding of Māori language issues. This was despite an increase between the 2000 and 2003 surveys in the proportion of the non-Māori population who held positive attitudes toward the language. The lack of behavioural change accompanying attitudinal change amongst non-Māori points to the limited usefulness of targeting Māori language revitalisation efforts at the population as a whole. Resources targeted toward those motivated to participate in Māori language and culture is clearly the course most likely to yield language revitalisation results.

The policy imperatives identified in the analysis of the 2000 survey results for non-Māori remain – namely that ways are found for ‘passive supporters’ to contribute to a positive language learning environment and that the role of the Māori language in New Zealand identity is debated more widely. However, in terms of actual language use and learning, the 2003 Survey results indicate that efforts are best aimed at Māori communities. The survey results indicate that a small majority of non-Māori agreed that Māori language should be compulsory for all New Zealanders. However, the usefulness of any compulsory language learning in terms of language revitalisation may be limited if non-Māori continue to be isolated from any significant contact with Māori culture.

