



Survey of Attitudes, Values and Beliefs about the Māori Language





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FOREWORD

Tēnā koutou

Tēnā koutou, tēnā tātou i ngā finī āhuatanga o te wā. Tēnei ka mihi, ka tangi ki ō tātau aituā e takoto mai ana i ngā marae o te motu. Haere rā koutou, waiho mai i te hunga ora ki muri mai hei urupā ora mō koutou me ō koutou moemoeā mō tēnei taonga e kīia nei ko te reo Māori. Tēnā anō tātou.

Te Puni Kōkiri is currently undertaking a range of research work designed to establish and monitor the health of the Māori language in various ways. This research programme will ultimately present information about numbers of Māori speakers, use of the Māori language, attitudes towards the Māori language, and the intergenerational transmission of our language in our homes and communities. This information will form the basis for effective and targeted language planning at the whānau, hapū, iwi and national levels.

This report presents the findings of the *Survey of Attitudes, Values and Beliefs about the Māori Language*. This survey was undertaken in November and December 2000 among Māori and non-Māori respondents, to gauge the ways in which the people of our nation perceive our indigenous language and its place in community and national life.

The results will be of great interest to Māori language advocates, planners, scholars and speakers because they identify the context in which we live and work. The data identifies some critical issues in Māori language revitalisation that should inform the work of the policy makers and implementers at both national and tribal levels. The results will also inform thinking in other areas of national life because our attitudes to languages are proxies for our attitudes towards the peoples that speak those languages.

I am a firm believer that information is powerful, and that access to information is a key part of Māori self-determination and development. I am pleased that Te Puni Kōkiri can offer this report, at this time, to support the work of Māori and Government to build a better future for the Māori language.

Heoi āno, tēnei ka tuku i te manu nei kia rere ki ngā tōpito o te motu.

Nāku nei



Leith Comer
Chief Executive Officer
Te Puni Kōkiri



1. EXECUTIVE SUMMARY

1.1 Setting the Scene

From the early 1970s, concerns have been expressed about the health of the Māori language, and its prospects for long-term survival as a living language. These concerns spurred Māori groups and communities to develop a range of initiatives to revitalise the language. Government has responded to these efforts with funding, policies and programmes over the years designed to support Māori aspirations for the language. In the mid 1990s, Government sought to improve the co-ordination and delivery of its Māori language services by developing an overarching Māori Language Strategy. As an initial step, five policy objectives were developed in 1997 to provide focus and direction for the Strategy:

- to increase the number of people who know Māori by increasing their opportunities to learn Māori;
- to improve the proficiency levels of people in speaking Māori, listening to Māori, reading Māori and writing Māori;
- to increase the opportunities to use Māori by increasing the number of situations where Māori can be used;
- to increase the rate at which Māori develops so that it can be used for the full range of modern activities; and
- to foster among Māori and non-Māori positive attitudes towards, and accurate beliefs and positive values about, the Māori language so that Māori-English bilingualism becomes a valued part of New Zealand society.

The *Survey of Attitudes, Values and Beliefs about the Māori Language* was undertaken to develop benchmarks for the fifth objective, and to provide a starting point for policies to address this area of Māori language revitalisation.

1.2 Research and Monitoring

Accurate and up-to-date information is required to inform decision-making by Māori and government about future directions for the revitalisation of Māori. Te Puni Kōkiri established a Māori Language Monitoring & Evaluation unit in 1999, under the aegis of the Māori Language Strategy, to measure the overall health of the Māori language in a systematic manner. Several pieces of research were developed and commissioned, including the *Survey of Attitudes, Values and Beliefs about the Māori Language*. This survey provides national level data about the environment for Māori language revitalisation.

In particular, the results of the survey will be used:

- to establish a benchmark, for future monitoring purposes, of the attitudes, values and beliefs of Māori and non-Māori New Zealanders towards the Māori language;
- to identify target areas for policy initiatives aimed at fostering New Zealander's attitudes, values and beliefs towards the Māori language; and
- to inform the development and prioritisation of policies and programmes aimed at promoting and fostering support for Māori language revitalisation.

1.3 The Survey

Following pre-research and a literature review, a pilot survey was undertaken by *BRC Marketing & Social Research* (BRC) under contract to Te Puni Kōkiri. This exercise was designed to inform the development of the questionnaire and the methodological approach for the national survey. Subsequently, BRC undertook the national survey between 13 November and 8 December 2000, by telephone, with nationally representative samples of Māori (615) and non-Māori (725). The information from these respondents has been weighted to reflect the Māori and non-Māori populations respectively.

1.4 Analysis of the Data

This report summarises the most significant findings from the survey. The analysis in this report is based on twin assumptions that, in the immediate future:

- for Māori people, the objective is to learn and use Māori;
- for non-Māori people, the objective is to create a positive disposition towards Māori people learning and using Māori.

These assumptions are based on theoretical and practical considerations. Māori is the heritage language of the Māori people, and has been recognised by government as a taonga that was guaranteed to Māori. For Māori to survive, Māori must regularly and systematically choose to speak Māori in their everyday interactions and conversations.

For non-Māori, the role is different. It is unlikely, in the immediate future, that non-Māori will contribute greatly to the actual use of Māori. Currently, less than 1% of non-Māori speak Māori, and as subsequent results show, some 90% of non-Māori have no desire to learn it. However, the disposition of non-Māori towards te reo does impact on Māori language use by Māori because of its powerful influence on the overall linguistic environment. If the majority of non-Māori have generally positive attitudes towards the Māori language, it is likely that this will reinforce positive attitudes among Māori and encourage greater use of Māori.

1.5 Attitudes, Values and Beliefs

For the purposes of this survey, attitudes, values and beliefs have been defined as follows:

Values: relate to the fundamental outlook of an individual towards a language, and ultimately towards the speakers of that language;

Beliefs: relate to knowledge about a language and the people that speak that language. Beliefs can usually be referred to as true or false, or accurate or inaccurate.

Attitudes: relate to the opinions towards various aspects of language use in society, e.g. the use of a language in broadcasting, the use of a language in education. They can usually be referred to as positive, negative or neutral.

1.6 Māori Attitudes, Values and Beliefs about the Māori Language

The overall results for Māori represent a positive platform for policy development. It is clear that Māori people value the language as an integral part of Māori society, and that they are committed to the notion of learning and using Māori. Many Māori have some Māori language skills, and are engaged in increasing those skills. Furthermore, Māori are optimistic in their outlook on the language, believing that significant gains have been made over the last five years in the numbers of people learning and using Māori:

- almost one third of Māori (31%) reported they could already speak conversational Māori, while another third (34%) stated that they were currently learning;
- almost two thirds of Māori (63%) agreed that “all Māori should make an effort to learn to speak Māori themselves”;
- over half (56%) of all Māori claimed that “learning Māori (was) a very high priority” for them; and,
- over two thirds (67%) believed there has been a medium-large increase in the last five years in the number of people learning to speak Māori, and 88% believed more Māori being spoken was a “good thing”. This result is supported by data from the Ministry of Education that shows steadily growing numbers of people enrolling in Māori language education at all levels.

1.7 Diversity within the Māori Population

For the purposes of this analysis, the Māori population has been grouped into three groups, based on their values towards the Māori language. The three groups vary in size:

- Cultural Developers (68%);
- Māori only (20%); and
- Uninterested (12%).

1.7.1 Cultural Developers

These people make up 68% of the Māori population. They are, relatively speaking, willing to share and progress their knowledge of Māori language and culture with all ethnic groups.

Typically, they *agree* or *strongly agree* with statements about sharing Māori culture with all New Zealanders (75%), and learning from other cultures (96%). *Cultural Developers* were motivated to learn Māori (58%), and to participate in Māori culture (79%).

1.7.2 Māori Only

Similarly, people in the *Māori Only* group were highly motivated to learn Māori (79%), and to participate in Māori culture (86%).

However, they tend to the view that Māori language and culture are the exclusive domains of Māori people. Typically, they *disagreed* or *strongly disagreed* that Māori culture was part of the heritage of all New Zealanders (65%). They also believed that “New Zealand would be a better place if there weren’t so many races of people” (72%).

1.7.3 Uninterested

Only 12% of Māori fell into the *Uninterested* group. This group placed very little importance on learning the Māori language (4%), or participating in Māori culture (12%).

1.8 Māori Attitudes and Beliefs

The different dispositions of the three groups are reflected in their attitudes towards the revitalisation of the Māori language.

Table 1: Attitudinal Statements about Māori Language, by Group, for the Māori Population.

% Agree/Strongly agree	All Māori	Cultural Developers	Māori Only	Uninterested
	%	%	%	%
Well spoken Māori is a beautiful thing to listen to	97	98	97	87
It is a good thing that Māori people speak Māori on the marae and at home	94	96	98	77
I have a lot of respect for people who can speak Māori fluently	89	89	91	80
It is a good thing that Māori people speak Māori in public places or at work	68	71	69	45
All Māori should make an effort to learn to speak Māori themselves	63	65	75	40
Learning Māori through casual conversations and at gatherings or at home is better than in a classroom	58	59	55	54
It is okay for Māori to greet others in Māori, but they can take it too far	45	45	41	56
Māori should be a compulsory school subject for Māori children	41	38	58	25
It is not right that Māori speak Māori in front of people who might not understand what they are saying	36	36	28	45

The majority of Māori believed that there have been increases in the number of people learning to speak Māori over the last five years (84%), and that formal educational institutions were leading this process (77%).

There was also widespread agreement among all groups of Māori that the government had an important role to play in the revitalisation of the Māori language. In particular, Māori thought that government should support

Māori language education (82%) and broadcasting initiatives (76%), and should encourage the use of Māori in various language domains including Māori homes and communities (58%), government departments (74%) and the work place (45%). However, people in the *Uninterested* group were significantly less likely to agree with these propositions.

People in the three groups 'engaged' with Māori language and culture in different ways, in terms of their actual behaviour. People in the *Cultural Developers* and *Māori Only* groups were much more likely to participate in Māori cultural activities than members of the *Uninterested* group. For example, some 60% of the *Cultural Developers* group and 69% of the *Māori Only* group reported that they regularly 'go to a marae', whereas only 33% of the *Uninterested* group regularly do so. Furthermore, people in the *Cultural Developers* and *Māori Only* groups were also much more likely to tune into iwi radio and Māori news bulletins, and read Māori magazines.

1.9 Non-Māori Attitudes, Values and Beliefs about the Māori Language

The overall results suggest that non-Māori recognise the value of the Māori language for Māori people. Furthermore, non-Māori believe that there has been positive growth in the numbers of people learning and using Māori over the last five years. However, the results for non-Māori also show that, generally speaking, non-Māori have little knowledge of the Māori language and culture, and that learning Māori is not a priority for them. Furthermore, there are widely divergent views among non-Māori about the use of Māori in public situations:

- 90% of all non-Māori agreed or strongly agreed that "it is a good thing that Māori people speak Māori on the marae and at home";
- in terms of the revitalisation of the Māori language, just over three quarters (76%) believed there had been an increase in the number of people learning to speak Māori in the last five years. Just under two thirds (63%) believed that more Māori being spoken was a "good thing";
- only 11% of non-Māori indicated that 'learning Māori is a high priority' for them;
- one quarter (25%) claimed they "really wanted to be involved in things to do with the Māori culture"; and
- 59% claimed that "no matter if you are Māori or Pākehā, Māori culture is a part of everyone's heritage". Furthermore, 57% claimed that "the more New Zealanders that understand the Māori culture, the less racial tension we would have".

1.10 Diversity within the Non-Māori Population

In this analysis, the non-Māori population has been grouped to reflect the different values they place on Māori language and culture. The three groups vary in size:

- Passive Supporters (49%);
- Uninterested (39%); and
- English Only (12%).

1.10.1 *Passive Supporters*

The survey identified 49% of non-Māori in this group. People in this group are receptive to greater use of the Māori language; they see this as a link to their own self-development and greater understanding between different cultures. They typically *agreed* or *strongly agreed* with statements about the value inherent in learning about other cultures (99%), and about the importance of the Māori culture in particular as part of New Zealand's heritage (89%).

These people are *Passive Supporters* primarily because they are not 'engaged' with the Māori language or culture, in terms of their actions and behaviour, despite their reported positive disposition towards these things.

1.10.2 *Uninterested*

The survey identified that 39% of non-Māori have no real interest in cultures other than their own. In general, they are tolerant of the Māori language and culture, as long as it does not impinge on their lives.

People in this group were less likely than *Passive Supporters* to *agree* or *strongly agree* with statements about learning about other cultures (85%) and particularly about the importance of the place of Māori language and culture in New Zealand (34%). However, they were not overtly negative in their views with regard to Māori issues.

1.10.3 English Only

The survey identified that 12% of non-Māori tended to believe that the English language should be the only language used in New Zealand public life. They feared that their own culture will be swamped by Māori language and culture, leading to cultural domination by Māori. Members of the *English Only* group were the least likely of all non-Māori groups to *agree* or *strongly agree* with statements about learning about other cultures (67%). They were particularly negative in their outlook about Māori culture and people in general. For example, they associated little importance with the Māori culture and people for the future good of New Zealand and New Zealanders (3%).

1.11 Non-Māori Attitudes and Beliefs

The values of the different groups towards the Māori language are reflected in their attitudes towards Māori, in particular the notion that non-Māori will tolerate the use of Māori by Māori people in Māori domains, but not in other situations.

Table 2: Attitudinal Statements about Māori Language, by Group, for the Non-Māori Population.

% Agree/Strongly agree	Passive			
	All non-Māori %	Supporters %	Uninterested %	English Only %
It is a good thing that Māori people speak Māori on the marae and at home	90	92	88	82
Well spoken Māori is a beautiful thing to listen to	78	85	71	66
I have a lot of respect for people who can speak Māori fluently	74	83	68	55
It is not right that Māori speak Māori in front of people who might not understand what they are saying	54	43	61	73
All Māori should make an effort to learn to speak Māori themselves	51	55	49	45
Learning Māori through casual conversations and at gatherings or at home is better than in a classroom	51	50	49	60
It is okay for Māori to greet others in Māori, but they can take it too far	51	51	68	83
It is a good thing that Māori people speak Māori in public places or at work	40	54	30	21
Māori should be a compulsory school subject for Māori children	21	25	19	15

Despite these differences in attitudes, non-Māori in all three groups shared common beliefs about the current status of the Māori language. There was general agreement that about 10% of all New Zealanders can speak conversational Māori (75%), and that there has been an increase in this figure over the last five years (77%). Non-Māori also believed that formal educational institutions were leading this process (84%).

Among the non-Māori population, the *Passive Supporters* group typically agreed that government has a role to play in supporting the learning and use of the Māori language, through education, broadcasting and the use of Māori on public occasions. However, this support declined significantly in the *Uninterested* and *English Only* groups.

In general, non-Māori did not 'engage' with Māori language and culture at all. *Passive Supporters* indicated that they sometimes tuned into Māori news (17%) and visited Māori oriented exhibitions (16%). Otherwise, less than 5% of people in the *Uninterested* and *English Only* groups indicated that they participated in activities involving Māori language and culture.

1.12 Policy Implications

Māori and non-Māori have different values, attitudes and beliefs about the Māori language. Furthermore, there are distinct groups within each population that hold fundamentally different values towards the Māori language.

It seems clear that the different groups among Māori and non-Māori will require different sets of information and support to achieve the policy objective of fostering accurate beliefs and positive values about the Māori language so that Māori-English bilingualism becomes a valued part of New Zealand society.

Māori identified education as the driving force in Māori language revitalisation. This undoubtedly reflects the reality of the current situation. However, the implications of this finding need to be carefully considered. Sociolinguistic literature suggests there are significant risks in over-reliance on formal education as the principal mechanism for language revitalisation. This suggests that it is necessary to raise the levels of critical awareness among Māori about language revitalisation strategies and activities.

Among the non-Māori population, there is a large group of people that profess positive values towards the Māori language. These passive supporters do not have a strong desire to learn and use Māori themselves, but they are receptive to greater Māori language use by Māori. This suggests that mechanisms are required to enable people in this group to express their support more actively, but without necessarily learning or using Māori.

TE WHAKARĀPOPOTO MATUA

1.13 Te Whakakaupapa Mai

Mai i te wā o ngā tau whitu tekau o tērā rau tau ngā whakaputa āwangawanga mō te ora o te reo Māori, me tōna tū hei reo ora ā ngā rā kei te tū. Nā tēnei āhuatanga mōrikarika i tīmata ngā rōpū me ngā hāpori Māori ki te hanga mai i ētahi tikanga whakaora i te reo. Ko tā te Kāwanatanga urupare, ko te whakarato pūtea, te tito kaupapa here me te whakahaere kaupapa tautoko i ngā tūmanako a te Māori mō te reo.

I waenganui i ngā tau iwa tekau, i tauri te Kāwanatanga ki te whakakotahi, ki te whakapai ake anō hoki i āna ratonga reo Māori, mā te whakarite he Mahere Reo Māori. Ko te mahi tuatahi, he whakatakoto i ētahi whāinga kaupapa here e rima i te tau 1997 hei tohu i te aronga o te Mahere:

- te whakanui ake i te tokomaha o ngā tāngata e mōhio ana ki te reo Māori, mā te whakamaha ake i ngā huarahi mō rātou ki te ako i te reo;
- te whakapai ake i ngā taumata tohu o ngā tāngata e kōrero Māori ana, e whakarongo ana ki te reo Māori, e pānui ana, e tuhi ana i te reo Māori;
- te whakawhānui ake i ngā huarahi ki te whakamahi i te reo Māori, mā te whakarahi i ngā wāhi ka taea te kōrero Māori;
- te whakanui ake i ngā tātai kei te tautoko i te whakapakaritanga i te reo Māori, kia taea ai te whakamahi i te reo ki roto i ngā mahi hou katoa; me,
- te whakatairanga ki roto i a Ngāi Māori me Tauīwi ngā waiaro, ngā whakapono me ngā uara kia tau te reoruatanga, Māori-Ingarihi, hei taonga mā tātou.

He mea whakahaere te *Rangahau i Ngā Waiaro, Ngā Uara me Ngā Whakapono hoki mō te Reo Māori* hei whakatakoto inenga mō te whāinga tuarima, hei whakatakoto kōrero anō hoki mō ngā kaupapa here hei kōkiri i ēnei momo mahi e whakaorahia ai te reo.

1.14 Te Rangahau me Te Aroturuki

Ko ngā pārongo hāngai, ngā pārongo raraunga hōu ngā mea e hiahiatia ana, e tareka ai ngā whakataunga tika a te Māori rāua ko te kāwanatanga mō ngā huarahi hei whai i roto i te kaupapa whakaora i te reo Māori. Nō te tau 1999 whakatūria ai e Te Puni Kōkiri tōna wāhanga Rangahau me te Aroturuki i te Reo Māori, i raro i te whakamarumarutanga o te Rautaki Reo Māori, ā, ko tōna kaupapa ko te ine i te ora o te reo Māori mā ngā hātepe whai tikanga.

I tonoa kia mahia mai ētahi kaupapa rangahau pēneki i te *Rangahau i Ngā Waiaro, Ngā Uara me Ngā Whakapono hoki mō te Reo Māori*. Ko te tikanga o tēnei rangahau, he whakarato pārongo ā-motu e whakamārama ana i te āhua mō te kaupapa whakaora i te reo Māori.

Ka whakamahia ngā putanga o te tiro whānui hei:

- whakatakoto inenga, mō ngā mahi arotake hei ngā tau e heke mai nei, o ngā waiaro, ngā whakapono me ngā uara a te Māori me Tauwiwi anō hoki ki te reo Māori;
- whai wāhitanga ki ngā kaupapa here me ngā kaupapa whakatairanga i te mahi whakaora i te reo Māori;
- tohu ki ngā momo tāngata i waenga i te Māori me Tauwiwi hei tīmata kaupapa whakatairanga reo

1.15 Te Rangahau

Whai muri i tētahi arotake i ngā tuhituhinga ōkawa, i whakahaerehia tētahi rangahau mātāmua e *BRC Marketing & Social Research (BRC)*, i raro i tētahi kirimana ki Te Puni Kōkiri. Ko te pūtake o tēnei, ko te para i te huarahi mō te whanake i te pānui pātai me te tikanga rangahau o te rangahau ā-motu. Waihoki, ka whakahaerehia e BRC te rangahau ā-motu i ngā rā i waenganui i te 13 o Whiringa-ā-rangi me te rā 8 o Hakihea o te tau 2000. Ko te huarahi atu ki te iwi, mā te waea, ka mutu, he Māori (615), he tauwiwi (725) i pātaihia. Kua whakatauritea ngā pārongo mai i ngā urupare a ngā kaitono, kia hāngai ki te tokomaha o te iwi Māori, ki te tokomaha o tauwiwi hoki.

1.16 Te Tātari i Ngā Raraunga

E rauika nei i te pūrongo nei, ko ngā tirohanga matua mai i te rangahau. Kei runga i ngā kōrero e rua e whai iho nei te whakakaupapatanga mai o te pūrongo nei:

- ko te whāinga mō te Māori, ko te ako me te whakamahi i te reo Māori;
- ko te whāinga mō tauwiwi, kia ngākau māhaki mai rātou ki te Māori e ako e whakamahi ana i te reo Māori.

Ko te takenga mai o ēnei tirohanga, kei roto i ngā whakaaro ariā, whai kiko hoki. Ko te reo Māori te reo tuku iho o te Māori, ā, kua whakamanatia ā-ture nei e te kāwanatanga he taonga tūturu nā te Māori. Ki te ora te reo Māori, me āta kōrero te Māori i tōna reo Māori i ngā wā katoa, i ngā wāhi katoa.

He rerekē anō te kawenga mō tauwiwi. Ko te titiro pae tawhiti, e kore pea e horo te uru a tauwiwi ki ngā take kōrero Māori. I tēnei wā, kei raro iho i te 1% te iti o tauwiwi e matatau ana ki te reo Māori, me te mea anō hoki, e 90% o rātou kāore i te paku hiahia ki te ako i te reo Māori. Ahakoa tērā, he wāhi nui tonu te āhua o te titiro a tauwiwi ki te whakamahi a te Māori i te reo Māori, nō te mea he nui tōna awe i te taiao reo puta noa. Ki te āhuareka a tauwiwi ki te reo Māori, kāore e kore ka tautoko tēnei i te waiaro o te Māori mō tōna reo, ka whārangi hoki te whakamahia o te reo.

1.17 Ngā Waiaro, Ngā Uara, Ngā Whakapono

Mō te kaupapa o te rangahau nei, kua pēnei ngā whakamārama mō ngā kupu nei:

Uara: e pā ana ki ngā whakaaro taketake o te tangata mō tētahi reo, taea rawa ki ngā kaikōrero o taua reo;

Whakapono: e pā ana ki ngā mōhiotanga mō tētahi reo, tae rawa ki ngā kaikōrero o taua reo; ka tareka te kī he tika te whakapono, he hē te whakapono, he hāngai te whakapono, kāore rānei i te hāngai te whakapono.

Waiaro: e pā ana ki ngā whakaaro mō ētahi whakamahinga o tētahi reo, hei tauira, te reo i roto i te pāpāho, te reo i roto i te mātauranga. I te nuinga o te wā ka taea te kī he whakaaro pai, kino, kūpapa rānei.

1.18 Ngā Waiaro, Ngā Uara, me Ngā Whakapono a te Māori mō te Reo Māori

Nā te pai o ngā putanga mō te Māori, kua takoto he kaupapa rawe mō te whakahiato kaupapa here. He mārama te kitea, he wāhi waiwai tō te reo Māori i roto i te ao Māori, ā, pūmau ana te Māori ki te ako me te kōrero i te reo Māori. He tokomaha ngā Māori pakari ō rātou reo Māori, ka mutu kei te whakakoikoi i aua mōhiotanga. I tua atu, kei te rika katoa te Māori i tana tirohanga ki te reo, i runga tonu i tana whakapono he nui ngā pai i hua, i te piki o ngā kaikōrero me ngā kaiako i te reo Māori i roto i ngā tau e rima kua pahure:

- tata ki te hautoru o ngā Māori (e 31%) i kī ka taea e rātou te kōrerorero Māori, a, he hautoru atu anō (e 34%) i kī kei te ako rātou;

- tata ki te rua hautoru (e 63%) o ngā Māori i whakaae “me ngana ngā Māori katoa ki te kōrero Māori”;
- kō atu i te haurua (e 56%) o ngā Māori katoa i kī “he mea nui te ako i te reo Māori” ki a rātou;
- kō atu i te rua hautoru (e 67%) e whakapono ana kua kaha te piki o ngā tāngata e ako ana ki te kōrero Māori, ā, e 88% i te whakapono he “mea pai” te kōrero Māori. Tautokona ana tenei kiteanga e nga tatauranga a Te Tāhuhu o te Mātauranga e tohu ana i te piki haere o ngā tāngata e kuhu atu ana ki te akoranga reo Māori i ngā taumata katoa.

1.19 Te Kanorautanga a te Māori

I tēnei rangahau, kua rohea te taupori Māori ki ngā wāhanga e toru, i runga i ō rātou uara mō te reo Māori. He rerekē te korahi o ia wāhanga:

- Whakatipu Tikanga (e 68%)
- Māori anake (e 20%)
- Kore hiahia (e 12%)

1.19.1 Whakatipu Tikanga

I tohua i te rangahau nei, e 68% te rahi o te tangata kei tēnei wāhanga. He kaha tēnei wāhanga ki te kōrerorero ki ngā tāngata katoa ahakoa ko wai, ahakoa nō hea, mō tō rātou mōhio ki te reo Māori.

Ko tō rātou āhua kē rā hoki, he *tautoko*, he *tautoko kaha* rānei i te kōrero mō te ako i te reo Māori me ngā tikanga Māori ki ngā tāngata katoa o Aotearoa (e 75%), me te ako mai ētahi atu iwi (e 96%). He kaikā ngā *Whakatipu Tikanga* ki te ako i te reo Māori (e 58%), me te ako i ngā taonga tuku iho (e 79%).

1.19.2 Māori Anake

He rite tēnei wāhanga ki te mea o mua i a ia, arā, kaikā katoa rātou ki te ako i te reo Māori (e 79%) me ngā tikanga Māori (e 86%).

Heoi, ki tā rātou titiro, ko te reo Māori me ngā tikanga Māori mā te Māori anake. Ko tō rātou āhua hoki, he *whakahē*, *whakahē kaha* rānei i te kōrero e mea ana me whai wāhi te katoa o ngā tāngata o Aotearoa ki ngā tikanga Māori (e 65%). I tua atu i whakapono rātou “Ka pai ake te āhua o te whenua nei o Aotearoa, ki te noho iti noa ngā iwi e noho ana i konei.” (e 72%).

1.19.3 Kore Hiahia

He 12% anake te nui o te tāngata i tēnei wāhanga. Kāore ō rātau whakaaro nui mō te ako i te reo Māori (e 4%), me ngā tikanga Māori (e 12%).

1.20 Ngā Waiaro me Ngā Whakapono a te Māori

Mārakerake te kite atu i ngā rerekētanga i waenganui i ngā roherohenga nei, e whakaata mai ana i ō rātou waiaro mō te whakaora i te reo Māori.

Ripanga 1: Ngā Kīinga Waiaro mō te Reo Māori, mā te Wāhanga o te Taupori Māori.

% Whakaae/Whakaae kaha	Whakatipu			
	Māori katoa %	Tikanga %	Māori Anake %	Kore Hiahia %
He mea reka te whakarongo ki te reo Māori e tika ana te kōrerohia.	97	98	97	87
He mea pai te kōrero Māori a te Māori i te marae, i te kāinga hoki	94	96	98	77
He nui tōku aro ki ngā tāngata matatau ki te kōrero Māori.	89	89	91	80
He mea pai te kōrero Māori a ngā Māori i ngā wāhi tūmatanui, i te mahi rānei.	68	71	69	45
Me ngana ngā Māori katoa ki te kōrero Māori.	63	65	75	40
He pai ake te ako i te reo Māori i ngā tūpono kōrerorotanga, i ngā huihui, me te kāinga, ki te ako i te taiwhanga ako.	58	59	55	54
Kei te pai te mihi a ngā Māori ki a rātou anō, engari he āhua rahi rawa hei ētahi wā.	45	45	41	56
Me noho te reo Māori hei kaupapa ako mā te katoa ō ngā tamariki Māori i ngā kura.	41	38	58	25
Kāore i te tika, ki te kōrero Māori te tangata i mua i te aroaro o ētahi e kūare ana he aha ngā kōrero.	36	36	28	45

Ko te nuinga o ngā Māori i whakapono kua piki te tokomaha o ngā tāngata e kōrero Māori ana i roto i ngā tau e rima kua pahure (e 84%), me te kī nā ngā kura tuatoru tēnei mahi i ārahi (e 77%).

I whārangi te kōrero a ngā Māori katoa e mea ana he wāhi nui tō te Kāwanatanga i roto i te kaupapa whakaora i te reo Māori. Ko te mea nui ki ngā Māori me tautoko te kāwanatanga i te mātauranga Māori (e 82%), i ngā kaupapa pāpāho (e 76%), me te mahi whakatenatena kia kōrerohia te reo Māori i ētahi horopaki pēneki i te kāinga me ngā hāpori (e 58%), i ngā tari kāwanatanga (e 74%), i ngā wāhi mahi hoki (e 45%). Hāunga, ko ērā i te rohenga *Kore Hiahia*, kāore tonu rātou i whakaae pea ki ēnei tirohanga.

He rerekē te whai wāhi a ngā tāngata o ia rohenga ki te reo Māori me ngā tikanga Māori, i puta i ō rātou whanonga. Ko rātou o ngā rohenga *Whakatipu Tikanga* rāua ko te *Māori Anake*, ko rātou ngā rohenga ka kaikā ki te kuhu ki ngā kaupapa Māori; engari anō ngā *Kore Hiahia*. Hei tauria, āhua 60% o ngā *Whakatipu Tikanga* me te 69% o ngā *Maori Anake* i kī hāereere tonu ai rātou 'ki te marae', engari anō ngā *Kore Hiahia*, e 33% anake o rātou hāereere ai ki te marae. I tua atu ko ngā rohenga *Whakatipu Tikanga* rāua ko ngā *Maori Anake* ngā rohenga tērā tonu pea ka whakarongo ki ngā irirangi Māori, ki ngā rangona kōrero Māori, ka pānui hoki i ngā moheni Māori.

1.21 Ngā Waiaro, Ngā Uara, me Ngā Whakapono a Tauīwi mō te Reo Māori

E tohu ana ngā putanga whānui kei te aro mai a Tauīwi ki te wāhi nui o te reo Māori ki te Māori. I tua atu, e whakapono ana a Tauīwi kua piki te tokomaha e ako, e kōrero ana i te reo Māori i roto i ngā tau e rima kua pahure. Heoti, kei te tohu ngā putanga ki te kōrero whānui arā, paku noa iho te mōhio a tauīwi ki te reo Māori ki ngā tikanga Māori, ā, ehara i te mea he take nui ki a rātou te ako i te reo Māori me ngā tikanga. He kōrero tāpiri e mea ana he whānui ngā tirohanga a tauīwi ki te whakamahia o te reo Māori i ngā wāhi tūmatanui:

- e 90% o Tauīwi e whakaae ana, e whakaae kaha ana rānei ki te kōrero “ e pai ana kei te kōrero Māori ngā Māori i te marae, i te kāinga hoki.”;

- mō te kaupapa whakaora i te reo Māori, neke paku atu i te toru hauwhā (e 76%) e whakapono ana kua piki ake te tokomaha e ako ana ki te kōrero Māori i ngā tau e rima kua pahure. I raro paku iho o te rua hautoru (e 63%) i whakapono he “mea pai” te piki ake o te Māori kei te kōrerohia;
- e 11% anake o Tauwiwi i tohu “he mea nui rawa te ako i te reo Māori” ki a rātou;
- hauwhā (e 25%) o Tauwiwi i kī “kei te hiahia katoa ki te kuhu ki ngā tikanga Māori”; me,
- e 59% o Tauwiwi i whakapae “ahakoa Māori, Pākehā koe, he wāhi tō te tikanga Māori i roto i ngā taonga tuku iho a tēnā, a tēnā”. I tua atu, e 57% i whakapae, “ki te tokomaha ake ngā tāngata o Aotearoa e mārama ana ki te tikanga Māori, kāore e kitea te tū wehe o ngā iwi”.

1.22 Te Kanorautanga a Tauwiwi

I te tātaritanga nei, kua rohea a Tauwiwi ki ētahi wāhanga motuhake, e whakaata ana i te tūranga o te reo Māori me ngā tikanga Māori ki tā rātou titiro. He rerekē te korahi o ia wāhanga:

- Ngā Kūpapa (e 49%)
- Ngā Aro Kore (e 39%)
- Ngā Ingarihi Anake (e 12%)

1.22.1 Ngā Kūpapa

I kitea i te rangahau nei, e 49% ngā Tauwiwi i tēnei wāhanga. Ko ngā tāngata o tēnei wāhanga he Tauwiwi e ngākau nui ana kia rahi ake te whakamahia o te reo Māori; ki tā rātou titiro he hononga tēnei ki tō rātou ake whanaketanga me tō rātou mārama ki ngā rerekētanga o ngā tikanga i waenganui i ngā iwi. I *tautoko*, i *tautoko kaha* rānei rātou i ngā kōrero mō te hua i roto i te ako i ngā tikanga o iwi kē (e 99%), me te tūranga nui a ngā tikanga Māori i roto i ngā tikanga o Aotearoa whānui tonu (e 89%).

E kīia nei ēnei ko *Ngā Kūpapa* i te mea kāore rātou i te ‘nanao’ ki te reo me ngā tikanga Māori i roto i ā rātou mahi me ā rātou nekeneke, ahakoa tā rātou tautoko mai i ngā mea nei.

1.22.2 Ngā Aro Kore

I kitea i te rangahau nei, e 39% ngā Tauwiwi i tēnei wāhanga. Kāore rātou i te paku ngākau nui ki ngā tikanga atu i ō rātou ake. Me kī, kei te pai ki a rātou te reo me ngā tikanga Māori, engari me kaua e pātata atu ki a rātou.

Kāore i te rite te tautoko a tēnei i rohenga ki tō te rohenga *Ngā Kūpapa*, pēneki i te *tautoko*, te *tautoko kaha* rānei mō te taha ki ngā tikanga ā ētahi atu iwi (e 85%), tāpae atu ko te wāhi nui o te reo me ngā tikanga Māori i Aotearoa nei (e 34%). Ahakoa tērā kāore tonu i kitea ake te ngākau kikino ki ngā take Māori.

1.22.3 Ingarihi Anake

I kitea i te rangahau nei, e 12% ngā Tauwiwi i tēnei wāhanga. E whakapono ana ngā Tauwiwi o tēneki rohenga, me noho ko te reo Ingarihi anake te reo o roto i ngā mahi tūmatanui i Aotearoa nei. Kei te āwangawanga rātau, kei horo mai te reo me ngā tikanga Māori, ka taupokina ō rātou ake tikanga, reo hoki, ka noho ko te tikanga Māori kei runga. Ko ngā *Ingarihi Anake* te rohenga tauwiwi i kore rawa pea i *tautoko*, *tautoko kaha* rānei i ngā kōrero mō te ako i ētahi atu tikanga a iwi kē (e 67%). Hāngai ana te kikino o tā rātou titiro ki ngā tikanga Māori, ki ngā tāngata Māori hoki. Hei tauira atu mō tēnei āhuatanga, kāore rātou i kite he paku hua i te tikanga Māori mō Aotearoa tae noa ki tōna taupori ā ngā rā kei te tū (e 3%).

1.23 Ngā Waiaro, Ngā Whakapono a Tauwiwi

E whakaata mai ana i roto i ngā waiaro o ia rohenga ki te Māori te wāhi nui, iti rānei o te reo Māori ki a rātou. Ko te waiaro e tino whakaata ana i tēnei ko tērā e kī ana, kei te whakaae rātou kia kōrero Māori ngā Māori i ngā wāhi Māori, engari kaua ki waho ake o aua wāhi Māori.

Ripanga 2: Ngā Rerenga Kōrero Waiaro mō te Reo Māori, mā ia Wāhanga o te Taupori Tauwiwi.

% Tautoko/Tautoko Kaha	Tauwiwi katoa %	Ngā Kūpapa %	Ngā Aro Kore %	Ingarihi Anake %
He mea pai kei te kōrero Māori ngā Māori i te marae me te kāinga.	90	92	88	82
He mea reka te whakarongo ki te reo Māori e tika ana te kōrerohia.	78	85	71	66
He nui tōku aro ki ngā tāngata matatau ki te kōrero Māori.	74	83	68	55
Kāore i te tika, ki te kōrero Māori te tangata i mua i te aroaro o ētahi e kūare ana he aha ngā kōrero.	54	43	61	73
Me ngana ngā Māori katoa ki te kōrero Māori.	51	55	49	45
He pai ake te ako i te reo Māori i ngā tūpono kōrerorotanga, i ngā huihui, me te kāinga, ki te ako i te taiwhanga ako.	51	50	49	60
Kei te pai te mihi a ngā Māori ki a rātou anō, engari he āhua rahi rawa hei ētahi wā.	51	51	68	83
He mea pai te kōrero Māori a ngā Māori i ngā wāhi tūmatanui, i te mahi rānei.	40	54	30	21
Me noho te reo Māori hei kaupapa ako mā te katoa o ngā tamaiki Māori i ngā kura.	21	25	19	15

Ahakoia te tawhiti o ngā waiaro i waenganui i ngā rohenga, i ōrite ētahi o ā rātou rerenga kōrero mō te tūranga i tēnei wā o te reo Māori. I takoto he whakaaetanga whānui mō ngā rerenga kōrero e rua e whai nei arā, āhua 10% o ngā tāngata katoa o Aotearoa kei te mōhio ki te kōrerorero Māori (e 75%), ā, kua piki te tokomaha nei i roto i ngā tau e rima kua pahure. I whakapono anō a Tauwiwi ko ngā whare mātauranga i te ārahi i te kaupapa nei (e 84%). I roto i a Tauwiwi, ko te rohenga *Ngā Kūpapa* i whakaae he wāhi tō te kāwanatanga ki te tautoko i te ako me te whakamahi o te reo Māori, mā roto o te mātauranga, te pāpāho me te whakamahia o te reo Māori i ngā hui tūmatanui. Hāunga, i horo te taka o ngā tautoko o *Ngā Aro Kore* rātou ko ngā *Ingarihi Anake* mo tēnei āhuatanga. Me kī, tino kore nei a Tauwiwi i 'nanao' ki te reo me ngā tikanga Māori. I tohu ētahi o *Ngā Kūpapa* hei ētahi wā kua whakarongo rātou ki ngā rangona kōrero Māori (e 17%), i tae rānei ki ngā whakaaturanga taonga Māori (e 16%). Atu i ēnei, iti iho i te 5% o ngā rohenga *Aro Kore* rātou ko *Ingarihi Anake* i tautoko i ngā kaupapa he reo me ngā tikanga Māori kei roto.

1.24 Ngā Take Kaupapa Here

He rerekē ngā uara, ngā waiaro me ngā whakapono a te Māori me Tauwiwi mō te reo Māori. Arā atu anō ōna rōpū rerekē, ā-uara reo Māori nei, ki waenga i te Māori, ki waenga anō hoki i a Tauwiwi.

Mārama ana te kitea, me whakarato he kōrero kē, he tautoko kē ki ngā rōpū rerekē nei i waenganui i te Māori me Tauwiwi, e tutuki ai whāinga o te Mahere Reo Māori e pā ana ki te whakatairanga i ngā waiaro, ngā whakapono me ngā uara kia tau te reoruatanga, Māori-Ingarihi, hei taonga mā tātou.

I tohu te Māori, ko ngā kura kē kei te kōkiri i ngā mahi hei whakaora i te reo Māori. Kāore e kore, he pēnei te āhua i tēnei wā. Heoi, me āta whakaaro tēnei āhuatanga. E kī ana te hunga e tohunga ana ki ngā mahi whakaora reo, tēra anō ngā mōrearea o te waiho mā ngā kura tētahi reo e whakaora. Ākuanei pea, ko te mahi kē hei whakaaro, ko te whakapakari i te mōhio a te iwi ki ngā rautaki me ngā mahi whānui mō te whakaora reo.

He nui tonu ngā tāngata o Tauwiwi e kī ana, kei te rata mai rātou, ā-uara nei, ki te reo Māori. Kāore ngā kūpapa nei i te hiahia ki te ako i te reo, ki te kōrero rānei i te reo, engari e rata ana rātou ki te Māori e kōrero Māori ana. Me kimi mai he huarahi e whai tinana ai te tautoko o ngā tāngata o tēnei rōpū, engari kia kua rātou e whakamahia ki te kōrero Māori.

2. INTRODUCTION AND OBJECTIVES

2.1 The Māori Language and the Māori Language Strategy.

Māori is the indigenous language of New Zealand, and the heritage language of the Māori people. Before 1900, nearly all Māori spoke Māori as their first and preferred language for all activities (Waitangi Tribunal 1986:15, Benton 1991:14). Through the course of the twentieth century, however, Māori gradually abandoned the use of the Māori language in favour of English, due to a wide range of social and economic pressures. This process was accelerated in the aftermath of World War Two as Māori people migrated into urban areas in large numbers and were relocated into predominantly non-Māori suburbs. In this environment, the natural transmission of Māori from generation to generation ceased (Benton 1987:66). Moreover, it became clear through the 1950s and 1960s that there was popular resistance among mainstream New Zealand to the notion that the Māori language was a valuable and legitimate part of New Zealand society (Benton 1987:66).

In the early 1970s, Māori began to express concern about the rapid decline in the knowledge and use of the Māori language. These concerns were exacerbated by research undertaken by the New Zealand Council for Educational Research between 1973-1978 that indicated that knowledge and use of Māori among the Māori population had fallen to critical levels, and that Māori had become an endangered language, in risk of 'dying' within one or two generations (Benton 1991). Driven by these concerns, Māori groups and communities developed a range of community-level initiatives to revitalise the Māori language. Government has responded to the momentum generated by Māori revitalisation efforts in a number of ways since that time, with the aim of assisting Māori in their efforts to revitalise their language and ensuring that various public sector agencies play their part in the process (Te Puni Kōkiri 1999).

In the mid 1990s, Government sought to improve the co-ordination and delivery of Māori language services by developing an overarching Māori Language Strategy. As a first step in this process, Cabinet agreed in September 1997 that "the Crown and Māori are under a duty derived from the Treaty of Waitangi to take all reasonable steps to actively enable the survival of Māori as a living language". Subsequently, Cabinet agreed to five overarching Māori language policy objectives that provide the focus and direction of the Māori Language Strategy:

1. to increase the number of people who know the Māori language by increasing their opportunities to learn Māori;
2. to improve the proficiency levels of people in speaking Māori, listening to Māori, reading Māori and writing Māori;
3. to increase the opportunities to use Māori by increasing the number of situations where Māori can be used;
4. to increase the rate at which the Māori language develops so that it can be used for the full range of modern activities; and
5. to foster among Māori and non-Māori positive attitudes towards, and accurate beliefs and positive values about, the Māori language so that Māori-English bilingualism becomes a valued part of New Zealand society (Te Puni Kōkiri 1999:11).

A Māori Language Strategy Monitoring & Evaluation Unit was established within Te Puni Kōkiri in 1999 to measure the health of the Māori language over time, and to document and evaluate the effectiveness of government's contribution to the health of the Māori language. Several pieces of research were developed and commissioned, including the *Survey of Attitudes, Beliefs and Values about the Māori language* (see Appendix 1 for further information about the work programme of the Māori Language Strategy Monitoring and Evaluation Unit).

This survey provides national level data about the environment for Māori language revitalisation. The results of the survey will be used:

- to establish a benchmark, for future monitoring purposes, of the attitudes, values and beliefs of New Zealanders about the Māori language;
- to identify target areas for policy initiatives aimed at fostering New Zealander's attitudes, values and beliefs about the Māori language; and,
- to inform the development and prioritisation of policies and programmes aimed at promoting and fostering support for Māori language revitalisation.

The survey was undertaken by *BRC Marketing and Social Research Ltd (BRC)*, under contract to Te Puni Kōkiri. This report presents the key findings of the survey for both Māori and non-Māori respondents. In **Section 2**, research about attitudes, values and beliefs about Māori and other endangered languages is reviewed. The methodological approach is then discussed, in **Section 3**. This discussion includes information about the pre-research and the pilot survey undertaken to inform the development of the survey.

Sections 4 - 6 contain the results for both Māori and non-Māori, as well as a review of key findings. The results for Māori are reported in **Section 4**. This section sets out the values that Māori hold towards the Māori language, in the first instance, and then uses this information as the key analytical variable in the discussion of Māori attitudes, beliefs and behaviours about the Māori language. The results for non-Māori are then reported in **Section 5** using an identical format. In **Section 6**, some of the key findings are reviewed and their implications are considered. Finally, a number of important documents used in the development and implementation of the survey are included in the appendices.

2.2 Attitudes, Values and Beliefs about Endangered Languages

It is widely acknowledged that positive attitudes towards, and accurate beliefs and positive values about, an endangered language contribute to the vitality and use of that language (Grin & Vaillancourt 1998).

Attitudes, values and beliefs impact on efforts to revitalise endangered languages in two ways. Firstly, the attitudes, values and beliefs of actual and potential speakers of an endangered language towards that language influence their motivation to learn and use that language. Secondly the attitudes, values and beliefs of the general population towards the endangered language impact on the overall linguistic environment in which that language exists. If the general population holds generally positive feelings and views towards the endangered language, this will create a positive environment for learning and using that language among the target population of actual and potential speakers.

Attitudes, values and beliefs are often treated as one phenomenon in sociolinguistic literature, but as the three need not be congruent in any one individual they should be treated as discrete phenomena. For the purposes of the National Survey of Attitudes, Values and Beliefs about the Māori Language, the three phenomena have been defined as follows:

Values: relate to the underlying orientation of an individual towards a language, and ultimately towards the speakers of that language.

Beliefs: relate to knowledge of an individual about a language and the people that speak that language. Beliefs can usually be referred to as true or false, or accurate or inaccurate.

Attitudes: relate to the opinions of an individual towards various aspects of language use in society, e.g. the use of a language in broadcasting, the use of a language in education. They can usually be referred to as positive, negative or neutral.

The importance of fostering positive attitudes and values towards, and accurate beliefs about, endangered languages has been recognized internationally for a number of decades (Fishman 1991, Fishman 2000). Some of the promotional campaigns and activities that have been undertaken overseas to promote the status of endangered languages include:

- provision of bilingual road signs;
- provision of retail services in the endangered language;
- language and Culture Festivals;
- language-oriented community competitions; and,
- direct marketing media campaigns.

In New Zealand, promotional campaigns and activities of similar nature have been used to promote the Māori language over the last thirty years. Initially, activities were undertaken primarily by Māori communities themselves, with some support from the Departments of Education and Māori Affairs. These activities included events like the annual celebration of Māori Language Week, kapa haka festivals, speech competitions and local level wānanga reo.

In 1987, Te Taura Whiri i te Reo Māori (Te Taura Whiri) was established by the Māori Language Act, and charged with “promoting the Māori language ... as a living language and as an ordinary means of communication”. Te Taura Whiri commissioned and undertook a number of one-off activities, including the publication of publicity booklets for targeted sectors, radio and print media advertising, competitions and promotional posters. It also worked in conjunction with Māori and Government organisations to promote the Māori language to Māori and non-Māori New Zealanders.

The New Zealand Government, at the suggestion of Te Taura Whiri, designated 1995 as Māori Language Year. Te Taura Whiri used the theme year concept to facilitate a concerted promotional programme aimed at both Māori people and the general New Zealand population. Three basic goals were established for the theme year:

- encouraging Māori people to learn and use the language;
- celebrating the place of Māori in New Zealand history and modern society; and
- generating and harnessing goodwill among the general population towards the Māori language.

From an initial budget of \$500,000, Te Taura Whiri was able to generate over \$6 million of commercial sponsorship and support from the private and public sectors. This funding was used to organise and undertake a wide range of events in or about the Māori language, including television and radio advertising, arts and cultural festivals, concerts, lecture series and conferences, and wānanga reo (Te Taura Whiri i te Reo Māori 1996).

Recently, Te Taura Whiri has refocused and repackaged its promotional activities with the ‘brand’ of *Into Te Reo*. They are promoting this brand through television and radio advertising, posters and print media interviews.

2.3 Previous Surveys of Attitudes, Values and Beliefs about the Māori language

During the last decade, various surveys have been undertaken to collect data about the attitudes of Māori and non-Māori New Zealanders towards the Māori language. The aims, methodologies and results of the most significant surveys are summarised below.

Rangi Nicholson and Ron Garland undertook a postal survey of attitudes towards the revitalisation of the Māori language in 1991 that collected data primarily about attitudes towards various aspects of Māori language use in society. They received responses from 225 respondents (31 Māori and 194 non-Māori), and analysed the data that was collected by ethnicity, age and gender although it seems that these variables were not cross-tabulated. In general, it was found that:

While two thirds of respondents felt the language had a place in New Zealand society, only one quarter of the sample indicated that the language should be used to a greater extent than now. Bilingualism in Government agencies, bilingual signs and bilingual product labelling received minimal support. However, Maori respondents, younger people and women favoured bilingualism more than their European, older and male counterparts (Nicholson & Garland 1991:393)

In 1992, AGB McNair were commissioned by the Ministry of Education to undertake a *Survey of the Demand for Bilingual and Immersion Education in Māori*. They collected data from 500 Māori and 500 non-Māori respondents in face-to-face interviews about respondents’ values and beliefs about the Māori language, and their attitudes towards Māori language use in educational settings. This data was analysed primarily by ethnicity. Respondents were, in all cases, the people mainly responsible for educational decisions for the child or children resident in the household. It was found that:

The Māori sample (at 62%) is twice as likely as non-Māori to recognise that the Māori language has suffered a major decline in the number of fluent speakers of the language during the last 20 years.

Those in the Māori sample tend to hold largely similar views about the Māori language. In summary these are that Māori should survive as a spoken language (89%), that both Māori people and New Zealand as a whole need the Māori language (94%) and would find it useful that the language should not be confined to the marae (94%). The Māori sample are less united in their beliefs about the scope of the language and its instrumental value.

While non-Māori tend to mirror Māori beliefs about the importance of the Māori language to Māori people, they are more divided on issues related to the means and benefits of retaining the language. Within the non-

Māori sample a group of about 33% (+/- 8%) tend to hold the same opinions as the majority of the Māori sample on these issues. Another third have opposing views and the rest express no opinion (AGB McNair 1992).

In 1995, a National Māori Language Survey was undertaken by Te Taura Whiri, Te Puni Kōkiri and Statistics New Zealand. This survey collected data from 2,441 Māori adults about their knowledge and use of, and their attitudes towards, the Māori language in face-to-face interviews. The reported findings of the survey focus on the beliefs of respondents about the Māori language and about people that can speak Māori and English, and on the attitudes of respondents towards the use of Māori in society. The results were analysed by age, and by the ability of respondents to speak Māori. It was found that, in general:

Respondents tended to agree with statements that associated positive attributes with [Māori-English] bilingualism and tended to disagree with those statements that made negative associations.

This pattern was consistent across all age groups and between speakers and non-speakers of Māori. Among respondents, there was also:

Substantial support for statements favouring [Māori-English] bilingual policies or initiatives. Eighty-eight percent agreed that government and official forms should be available in both Māori and English, 83 percent that a lot more Māori language should be used on television, 82 percent that Māori immersion education is a good thing, and 77 percent that public signs should appear in Māori and English (Te Puni Kōkiri 1998:56-58).

Differences in the sample population, the methodological approach and the survey instrument used in these three surveys mean that the findings of one cannot be directly compared with the findings of another to provide longitudinal analysis of trends in attitudes, values and beliefs towards the Māori language among Māori and non-Māori New Zealanders. However, the key results of these surveys do provide some indications about Māori and non-Māori dispositions towards the Māori language that can cast light on the data collected in the *Survey of Attitudes, Values and Beliefs about the Māori language*.



3 METHODOLOGY

3.1 Literature Review

In the developmental stages of the *Survey of Attitudes, Values and Beliefs about the Māori language*, an extensive literature search and review was undertaken to identify and investigate theoretical approaches to general attitudes research and previous language attitudes research in New Zealand and overseas (see Appendix 2 for complete details).

This review identified and discussed two competing theories about attitudes and attitude research; *mentalist* and *behaviourist*. The mentalist view maintains that attitudes are an internal state of readiness, where someone's attitudes prepare them to respond to a stimulus in a particular way. Being an internal state, attitudes are not directly observable and data about attitudes must be collected through self-report. The behaviourist view of attitudes maintains that attitudes can be deduced from the observable, overt responses that people make to different stimuli or social situations (Fasold 1995).

There are distinct advantages and disadvantages associated with both approaches. For example, the mentalist approach can be criticised for lacking validity (ie it does not necessarily accurately measure what it purports to measure). The behaviourist view allows for the detailed study of respondents, but is very labour and cost intensive. As a result, it is often not possible to achieve a sufficiently large sample to enable researchers to make generalisations about larger populations.

The review identified the range of the research instruments that are available to measure attitudes in general, and language attitudes in particular, and discussed the relative merits of the various instruments. It was clear that the research instrument selected should reflect the nature of the topic being investigated, and the theoretical approach adopted for the collection and analysis of data. It was noted, however, that most research instruments were based on linear models where respondents are placed on a continuum from positive through neutral to negative (Oppenheim 1992).

The review also highlighted the importance of developing an underlying conceptual framework for research of this nature (Nelde, Strubell & Williams 1996), and discussed the variables that are typically considered in language attitude research. These variables include; age, gender, ethnicity and ability in the target language (Baker 1988, Gardner Lalonde & Pierson 1983).

3.2 Pre-Research

Following the literature review, BRC were commissioned to develop the Survey of Attitudes, Values and Beliefs about the Māori Language. They began with intensive pre-research with a small number of selected respondents in order to identify the range of attitudes, values and beliefs towards the Māori language among Māori and non-Māori, and to understand the context within which these were expressed. This was a critical component within the development of the overall survey, and is discussed here in some detail.

3.2.1 The Aims of the Pre-research

In particular, the pre-research was designed to:

- identify the *range* of attitudes, values and beliefs about the Māori language among respondents. This included investigating the breadth of attitudes, values and beliefs towards the Māori language (what the extremes were) as well as the depth (the complexities within the range);
- identify and understand the *context* in which attitudes to, and values and beliefs about the Māori language are expressed;
- understand *how* attitudes to, and values and beliefs about the Māori language are expressed (i.e. what vocabulary and what actions people use to express themselves on this issue); and,
- to understand people's *tolerance to change in the future* in terms of the use of the Māori language (i.e. how they would feel if it were lost totally, or if its use was fostered and increased).

3.2.2 *The Methodology of the Pre-research*

The pre-research was carried out as *one-on-one, face-to-face* interviews. This method was used because, for pre-research about potentially sensitive topics, one-on-one interviews are generally recognised as being more appropriate than group interviews (such as focus groups or group discussions).

Personal interviewing in this way also allows for the use of projective techniques, rather than simple elicitation interviewing (i.e. direct questions and answers). Projection, in this context, involves the use of photographs of people as a vehicle for respondents to 'project' their thoughts onto. Respondents were asked to choose, for example, a picture of a person who would think, act, or feel in a certain way.

The photos were used so that respondents could more easily communicate on a deeper level to reveal their "true" feelings about the Māori language. This approach is used to avoid, as far as possible, socially acceptable answers. It is commonly used in attitudes research to enable researchers to quickly address sensitive issues surrounding the subject in question.

3.2.3 *Pre-research Respondents*

Twenty respondents were selected to participate in the pre-research on the basis that they represented a relevant cross-section of New Zealanders, who might express the range of attitudes to, and values and beliefs about the Māori language. The twenty respondents were split between Māori (n=10) and non-Māori (n=10).

The respondents were selected to represent the extremes of a continuum reflecting their involvement with the Māori language and culture. The people at one end of the continuum were characterised as *low involvement* individuals. They were people who claimed to have no contact with the Māori language and culture in daily life, did not use the Māori language in any way, and who indicated that the Māori culture and the Māori language had little relevance to their lives.

The people at the other end of the continuum were characterised as *high involvement* individuals. They were people who indicated that they had regular and meaningful involvement with Māori culture through life experiences, whānau and friends, or education or occupation. These people participated in Māori organisations in some way, and were frequently Māori speakers (although not necessarily fluent speakers).

At a secondary level, participants were selected to be representative in terms of their age, gender and socio-economic status.

3.2.4 *Findings from the Pre-research*

The key results of the pre-research are as follows. Detailed results may be found in Appendix 3 of this report.

- Perceptions about the Māori language were generally described by participants as based upon personal experience or observations during their lifetime.
- Respondents' attitudes, values and beliefs towards the Māori language varied considerably. This led to the development of the four discrete values based groups (see below).
- Researchers noted strong, emotional reactions to the topics covered during the interviews. While some respondents found it very difficult to express their thoughts and feelings in words, other respondents chose strongly expressive phrases to present their opinions.
- Some respondents, both Māori and non-Māori, expressed the desire to be more involved in the Māori culture and language, even when they currently had limited knowledge or involvement.
- Some non-Māori respondents in particular portrayed a very strong link to the Māori culture; they described a sense of belonging to "things Māori" and indicated that this was an integral part of their own identity as New Zealanders.
- Some respondents (particularly "low involvement" Māori and non-Māori) reacted to the presence of Māori researcher(s) in the interview. These respondents clearly felt extremely uneasy discussing the topics covered in the interview when the person interviewing them was Māori, or even when a note-taker with a limited role in the interaction was Māori.

3.3 Measuring Values about the Māori Language

The findings from the pre-research provided the basis for the establishment of a theoretical framework to describe the main social groupings among Māori and non-Māori in regard to values about the Māori language in New Zealand society.

Māori and non-Māori live in diverse realities; to reflect this situation, four distinct values segments were initially formulated to represent the main values groupings within the Māori and non-Māori populations. The grouping of respondents into segments within this framework was seen as the most appropriate mechanism for measuring New Zealanders' values relating to the Māori language. These four population segments were applied to both Māori and non-Māori in the pilot survey, and subsequently refined and differentiated in the national survey. They are summarized below.

Self Developers. People in this segment of the population were thought to value self-growth through integration with the Māori culture. In general, they were thought to be receptive to greater use of Māori as a link to their own self-development.

Cultural peacemakers. This segment believed that cultural harmony is the ideal. They were thought to embrace the ideal of egalitarianism, based on the belief that this will lead to cultural harmony in New Zealand. In general, they were seen as receptive to greater use of the Māori language because this is seen to promote equality.

Isolates. The people in this segment were seen to have no real interest in cultures other than their own. In general, they were thought to be tolerant of the Māori language as long as it doesn't impinge on their lives.

Intolerants. This segment is described as intolerants because they feared cultural assimilation and domination of their own culture. Non-Māori in this segment feared that they would lose their own culture if Māori culture or language became more prominent in society. Māori people in this segment feared that sharing their culture with other New Zealanders will dilute Māori culture.

Based on information collected in the pre-research, ten value statements were developed and included in the questionnaire used in the pilot survey. The answers provided by respondents were used to place them into a value segment, so that the approximate size of each segment could be determined (i.e. the proportion of the population in each segment). On the following page, the ten statements are presented together with the key to the segmentation. The key responses used to allocate respondents to the segment are in bold type in the table.

	<i>Strongly agree</i>	<i>Agree</i>	<i>Neither</i>	<i>Disagree</i>	<i>Strongly disagree</i>
a. No matter if you are Māori or Pākehā, Māori culture is a part of <u>everyone's</u> heritage	Developer	Developer		Intolerants	Intolerants
b. The <u>biggest</u> advantage of more people speaking Māori is less racial tension	Peacemakers	Peacemakers	Isolates		
c. I personally feel I can learn a lot from <u>all</u> races in New Zealand	Developer	Developer	Isolates	Intolerants	Intolerants
d. New Zealand would be a better place if there weren't so many races of people	Intolerants	Intolerants		Developers Peacemakers	Developers Peacemakers
e. I really <u>want</u> to be involved in things to do with the Māori culture	Developer Intolerants – Māori	Developer		Isolates	Isolates Intolerants – non-Māori
f. I believe Māori <u>should</u> have special rights	Peacemakers	Peacemakers			
g. The more New Zealanders that understand the Māori culture the less racial tension we would have	Peacemakers	Peacemakers	Isolates		
h. Learning Māori is a <u>very</u> high priority for me	Peacemakers Intolerants – Māori	Peacemakers		Isolates	Isolates Intolerants - non-Māori
i. Talk about Māori rights gets me <u>really</u> fired up	Intolerants	Intolerants	Isolates		
j. Making an effort to share the Māori culture so we <u>all</u> understand it will ease racial tension		Peacemakers	Isolates		

The pre-research also indicated that an individual's level of involvement in the Māori culture was related to the value that person placed upon the Māori language and Māori culture. Therefore, information was collected from each respondent about their involvement in Māori language activities (e.g. Māori immersion education, kapa haka, marae activities) to provide an internal check for the segmentation.

3.4 Measuring Beliefs about the Māori Language

To measure respondents' beliefs about the Māori language (that is, their knowledge and perceptions about the language), a number of questions were developed in four broad categories based on key aspects of the Māori Language Strategy (see 2.1 above,

The Māori Language and the Māori Language Strategy).

Beliefs about the acquisition of the Māori language:

- perceptions of whether there has been an increase, a decrease or no change in the number of people learning Māori;
- knowledge of what types of people are learning Māori; and
- knowledge of how these people learn Māori (formal or informal situations).

Beliefs about use of the Māori language:

- knowledge about how many people speak the Māori language;
- knowledge about what types of people speak Māori; and
- knowledge about what situations Māori is spoken in.

Beliefs about the proficiency in Māori language:

- knowledge about how many people speak the Māori language in terms of being *able to hold a conversation about a lot of everyday things*, and in terms of *more than a few words and phrases*.

Beliefs about visibility of the Māori language:

- perceptions of how important the Māori culture and Māori people are for the future good of New Zealand and New Zealanders and reasons for this opinion;
- perceptions of whether there has been an increase, a decrease or no change in the use of Māori language in the public domain (such as on signage, in books and magazines, on the radio etc.); and
- knowledge of where this change (increase/decrease) has been most obvious.

And a related point,

- knowledge of who is encouraging the use of the Māori language, including whether Government organisations are involved (and what these Government organisations are doing).

3.5 Measuring Attitudes towards the Māori Language

To measure respondents' attitudes towards the Māori language, a number of statements were developed and respondents were asked, for each statement, to describe their support for the proposition in the statement. The respondents were able to describe their support for the statement on the five-point scale that was used in conjunction with the values statements:

1	2	3	4	5
Strongly Agree	Agree	Neither Agree or Disagree	Disagree	Strongly Disagree

The attitudes statements used at this point broadly reflected the four categories used in the measurement of respondents' beliefs about the Māori language (i.e. acquisition, use, proficiency and visibility).

3.6 The Pilot Survey

A pilot survey was undertaken to test the feasibility of the design, methodology, questionnaire processes and procedures that would be used in the national survey. In particular, it was designed to provide reasoned recommendations, based on field trials with a representative sample of respondents, about the:

- development of survey questions that reflect Te Puni Kōkiri's information requirements;
- design of the questionnaire to ensure optimal flow and ordering of questions;
- development of the sampling frame and size, and sample selection methods;
- selection of an appropriate interviewing approach;
- selection and training of interviewers;
- preparation of background documentation for interviewers and respondents; and
- analysis and reporting of the data following the completion of interviewing.

The sample population for the pilot survey was set at 200 respondents. It was initially stratified by:

- age (15-24, 25-34, 35-44, 45-54, 55-64 and 65+);
- gender (male, female);
- ethnicity (Māori, non-Māori); and
- urban/rural location (major urban, secondary urban and minor urban/rural).

Respondent quotas were set for each level of stratification. The sample for the pilot survey was drawn from two sources:

- a complete listing of all eligible electors, 18 years plus, who identified as Māori and were registered on the Māori or General Rolls, was purchased from the Electoral Enrolment Centre. Māori were then selected at random from these rolls on an equal basis, given that approximately 50% of Māori are registered on either roll. Before these Māori could be contacted, a tele-matching procedure had to be followed in order to match those selected with a telephone number. Although the success rate for this procedure is around 40%, this approach is still recognised as the most cost-effective for the selection of Māori households for surveying purposes. Once contact was established, a Māori respondent was selected from all those eligible using the “next birthday” technique; and
- non-Māori were also randomly selected using the Telecom Telephone Directories. These directories provide up to 95% coverage. Once a telephone number had been selected at random and contact established with the household, a respondent was selected at random from all those 18 years of age or more (using the “next birthday” technique). It should be noted that a certain proportion of Māori respondents was also selected in this way given the random nature of this procedure.

During the course of the pilot survey, it was found that receipt of an introductory letter increased the response rate. The overall response rate was 35%, and this was the same for both Māori and non-Māori. However, among those respondents that received the introductory letter, the response rate rose to 38%.

All interviews with respondents in the pilot survey were undertaken by telephone. This approach was based on a key finding from the initial pre-research that participants were extremely sensitive to the ethnicity of the interviewer, and, that the presence of a Māori interviewer caused considerable bias in the responses given during the interview. This finding also led to the decision to utilise telephone interviewers with bland New Zealand accents that could not easily be identified as Māori or non-Māori.

There were some checks, however, to investigate the demand for face-to-face interviewing. In particular, respondents were asked if they would prefer this option. However, less than one-third of respondents indicated that this was their preferred option and no respondent who stated a preference for face-to-face interviewing refused to take part in the interview by telephone. Respondents were also asked if they would prefer Māori or non-Māori interviewers; almost all respondents indicated that they wanted to stay with the interviewer they were already being interviewed by, regardless of ethnicity.

The interviewing process followed standard professional practice and a selected number of all interviews were monitored and/or subsequently verified by research supervisors. The most significant issue that arose was that, more so than for most other surveys, carrying out interviews for the pilot survey required interviewers to have a considerable grasp of basic Māori language, to ensure that they could accurately record responses.

Following the completion of fieldwork, the information requirements initially identified were reviewed and reported, and a series of recommendations were prepared about the development and implementation of the national survey (see Appendix 4).

3.7 The National Survey

The findings of the pilot survey were reviewed, and the questionnaire and methodological approach were revised in line with the key recommendations from the pilot survey. In particular, the questionnaire was reduced in length and key questions were focused more tightly (see Appendix 5 for the final questionnaire). As part of this process, the number of values segments was decreased from four to three, because of the large degree of overlap between the Peacemakers and Cultural Developers segments. The segments were also renamed, to better reflect the people in each grouping within the Māori and non-Māori populations. The number of values statements used to assign

respondents to the segments was also reduced from ten to seven to reduce the length of the questionnaire. Under this regime, respondents were assigned to a segment if they concurred with three or more of the key answers to the value statements that were identified as typical of that segment (see Appendix 6).

3.8 Interviewing and Sampling Methods

BRC employed 46 interviewers to collect data from respondents in the national survey; there were twelve Māori and 34 non-Māori interviewers. All interviewers were experienced in telephone interviewing, and most had worked previously on the pilot survey. Prior to commencing interviewing, all interviewers were briefed verbally about the project, the information objectives, potential problem areas and prompts that may have been useful. Written notes were also provided to interviewers.

In line with the recommendations of the pilot survey, interviewing was undertaken entirely by telephone. Introductory letters had been sent to potential respondents to briefly explain that they “may be called to participate in a survey about their opinions on issues that are important to New Zealand”. It was not possible to provide any further details about the survey topic, because prior knowledge may have biased respondents’ answers to questions. In the letter, Māori respondents were informed that Māori interviewers would be made available to them on request.

The interviewing was conducted between 13 November and 11 December 2000, at the national BRC call centre in Wellington. Interviews were undertaken between the hours of 9am and 8.30pm on weekdays and during the weekend. A minimum of five calls (an initial call plus four call backs where necessary) were made to households identified in the sample at different times of the day to contact a person qualified to participate. The average length of each interview was 25 minutes. Field supervisors listened to a small proportion of each interviewer’s calls to monitor them for quality.

In total, 1340 respondents were interviewed during the national survey; there were 615 Māori respondents and 725 non-Māori respondents. These respondents were drawn at random from across New Zealand, using the sampling technique described in section 3.6. This represents a response rate of 35% from total telephone contacts with 3776 potential respondents. Interviewers recorded all refusals, including the type of refusal that occurred. There were three refusal categories.

- Household Refusal. Call refused at introduction, before interviewer requests to speak to a particular person (39% of all calls)
- Individual Refusal. Call refused after contacting the individual living in the household who was 15 years or older and who had the next birthday (25%)
- Topic Refusal. Call refused at question 6 in the questionnaire, when the respondent was informed of the topic of the rest of the interview. 30 potential respondents refused the interview at this point; this accounts for less than 0.1% of potential respondents.

The sample population for the national survey was stratified by:

- age (15-24, 25-34, 35-44, 45-59, and 60+);
- gender (male, female);
- ethnicity (Māori, non-Māori); and
- urban/rural location (major urban, secondary urban and minor urban/rural).

Respondent quotas were set for each level of stratification, and interviewers were instructed to continue contacting respondents until all quotas had been filled.

3.9 Data Entry, Analysis and Organisation

Data editing and entry was undertaken following the completion of the interviews with respondents, and then the data was weighted to reflect the overall Māori and non-Māori populations (see Appendix 7). Subsequently, a large number of tables were generated based on predetermined specifications and analytical variables. A full list of tables is available at Appendix 8. These tables can be viewed in full at the Te Puni Kōkiri website: www.tpk.govt.nz. The data regarding the attitudes, values and beliefs of New Zealanders towards the Māori language is reported in the remainder of this report. In the first instance, the data about *values* towards the Māori language among Māori

and non-Māori is analysed and discussed. The *values* data is discussed first because it subsequently forms the principal analytical variable in the consideration of the data about beliefs and attitudes towards the Māori language. However, the data has also been tabulated by age, gender, and degree of urbanisation, and these tables are available from the Te Puni Kōkiri website. Subsequently, the data about beliefs and attitudes towards the Māori language is analysed by the values segments. Supplementary information about respondents' behaviour towards the Māori language is also included, to provide some contextual information.

4 RESULTS FOR MĀORI

4.1 Summary

The results that are reported here are based on the assumption that, in terms of Māori language revitalisation in the immediate future, for Māori people the objective is to learn and use Māori. For non-Māori people, the objective is different: it is to create a positive disposition towards Māori people learning and using Māori. These assumptions are based on theoretical and practical considerations. Māori is the heritage language of the Māori people, and has been recognised by Government as a taonga that was guaranteed to Māori. For Māori to survive, Māori must regularly and systematically choose to speak Māori in everyday interactions and conversations.

The overall results for Māori represent a positive platform for policy development. It is clear that Māori people value the language as an integral part of Māori society, and that they are committed to the notion of learning and using Māori. Many Māori have some Māori language skills, and are engaged in increasing those skills. Furthermore, Māori are optimistic in their outlook on the language, believing that significant gains have been made over the last five years in the numbers of people learning and using Māori:

- almost one third of Māori (31%) claimed they could already speak conversational Māori, while another third (34%) claimed they were currently learning;
- almost two thirds of Māori (63%) agreed that “all Māori should make an effort to learn to speak Māori themselves”;
- over half (56%) of all Māori claimed that “learning Māori (was) a very high priority” for them; and,
- over two thirds (67%) believed there has been a medium-large increase in the last five years in the number of people learning to speak Māori, and 88% believed more Māori being spoken was a “good thing”.

These results concur with the findings of earlier surveys (see 2.3 above), and although these results are not directly comparable, they do indicate a long-standing positive disposition among Māori people towards the Māori language.

However, the survey results show that learning and using Māori tended to be associated with kaumātua and children involved in Māori medium education. Māori also tended to attribute the increases in Māori language learning and use to formal education initiatives. This reflects the dominance of the education sector within the Māori language revitalisation movement to date. The implications of this finding should be carefully considered because sociolinguistic literature suggests there are significant risks in over-reliance on formal education as the principal mechanism for language revitalisation. In particular, it is argued that ‘school’ is an artificial and closed environment, and that students do not transfer the skills learnt at school to the ‘real world’.

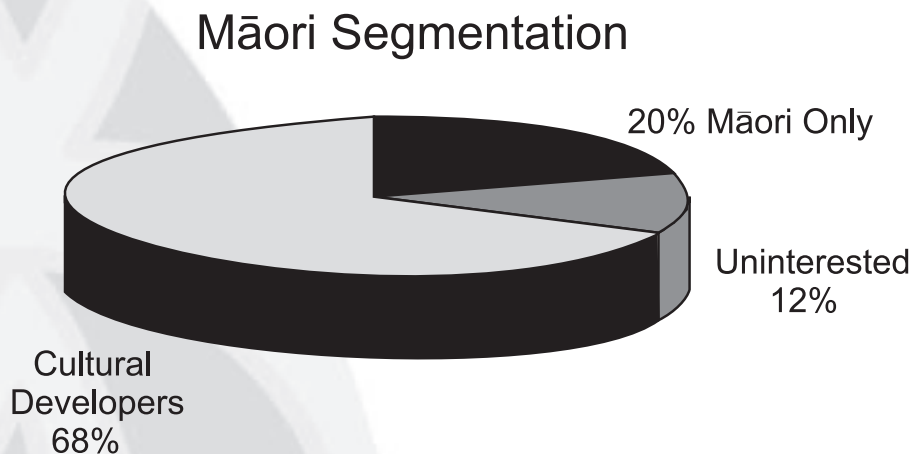
Against this background, it is important to note that Māori differ in terms of their values towards the Māori language. In fact, reflecting this, Māori can be segmented into three groups.

4.2 Māori Segmentation by Values about the Māori Language

The segmentation of the Māori population reflects the qualitative segmentation developed in the pre-research, and refined in the pilot survey. The Māori population can be segmented into at least three discrete groups, based on the answers provided to question 7 (a-h) in the survey questionnaire. This result shows that Māori differ in terms of the importance they place on the Māori language. The three segments vary in size:

- Cultural Developers (68%);
- Māori only (20%); and
- Uninterested (Māori) (12%).

Figure 1:



In the following sections of this report, each of these groups are described in detail.

4.3 Cultural Developers.

Cultural Developers account for two thirds (68%) of the Māori population. Over three quarters (79%) of the group *agreed* or *strongly agreed* that they “really want to be involved in things to do with the Māori culture” and a further 58% *agreed* or *strongly agreed* that “learning to speak Māori is a very high priority” for them.

Compared to the two other groups, Cultural Developers are willing to share and progress their knowledge of the Māori language and culture with all New Zealanders. They value the concept of equality for everyone, regardless of ethnicity, and they are interested in learning about other cultures. With this in mind, it is not surprising that 75% *agreed* or *strongly agreed* with the statement that “no matter if you are Māori or Pākehā, Māori culture is a part of everyone’s heritage”. Additionally, almost everyone in this group (96%) *agreed* or *strongly agreed* with the statement, “I personally feel I can learn a lot from all races in New Zealand”. Reflecting their inclusiveness, Cultural Developers were the least likely of the three groups to *agree* or *strongly agree* that “New Zealand would be a better place if there weren’t so many races of people” (13%).

The demographic profile of people in this group reflects that of all Māori in general. This is not surprising, given that they account for the majority of the Māori population:

- cultural Developers are equally likely to be male (49%) or female (51%);
- most (59%) are 15 to 44 years of age;
- fifty percent (50%) have pre-school or school-aged children;
- while 52% have either no formal educational qualifications or have New Zealand School Certificate at best, 20% have some form of tertiary qualification;
- reflecting this, while 56% have a personal income of less than \$30,000, 23% claim their income is \$40,000 or more; and,
- fifty two percent (52%) are either full-time wage or salary earners or self-employed, and another 11% have part-time employment.

4.4 Māori Only

The Māori Only group accounts for 20% of the overall Māori population. Of the three groups, the Māori Only group is by far the most exclusive, that is people in this group embrace all things Māori, but believe that Māori language and culture is exclusive to Māori people. This group believes strongly that Māori language and Māori identity are inherently linked.

It comes as no surprise, therefore, that more than three quarters of this group *agreed* or *strongly agreed* that they “really want to be involved in things to do with Māori culture” (86%) and that “learning Māori is a high priority” for them (79%). These are the highest levels of agreement for any of the three groups.

In contrast, a relatively lower proportion than, for example, Cultural Developers, claimed to *agree* or *strongly agree*

that “no matter if you are Māori or Pākehā, Māori culture is a part of everyone’s heritage” (35%). Similarly, although 75% *agreed* or *strongly agreed* that “I personally feel I can learn a lot from all races in New Zealand”, this is the lowest level of agreement for any of the three groups. In contrast, they were the most likely to *agree* or *strongly agree* that “New Zealand would be a better place if there weren’t so many races of people” (72%).

Compared to the other two groups, the Māori Only group is demographically different in some important respects, in addition to being different in terms of the importance they place on the Māori language:

- they are slightly more likely to be female (53%) than male (47%);
- most (62%) are 15 to 44 years of age, but they have the highest proportion of 15 to 24 year olds (23%);
- fifty one percent (51%) have pre-school/school aged children;
- while one half (50%) have either no formal educational qualifications or have New Zealand School Certificate at best, 18% have some form of tertiary qualification. They are most likely of the three segments to have post-graduate qualifications (11%);
- while most (72%) have a personal income of less than \$30,000, another 13% state their income is \$40,000 or more; and,
- less than half (41%) are either full-time wage or salary earners or self-employed, and another 11% have part-time employment. They have the largest number of teachers, nurses, police and other types of trained service workers (33%).

4.5 Uninterested (Māori)

The Uninterested (Māori) group accounts for about 12% of the overall Māori population. They do not have any real interest in learning about Māori culture. They are tolerant of the Māori language, as long as it does not impinge on their lives.

This is evident from a number of the results. For example, only 12% *agreed* or *strongly agreed* that they “really want to be involved in things to do with Māori culture” and not surprisingly given this, only 4% *agreed* or *strongly agreed* that “learning Māori is a very high priority” for them. These results were the lowest for any of the three groups of Māori.

Furthermore, they were the least likely to agree with statements about the benefits of other people learning or being involved with the Māori culture. For example, only 25% *agreed* or *strongly agreed* that “no matter if you are Māori or Pākehā, Māori culture is a part of everyone’s heritage” and only 35% *agreed* or *strongly agreed* that “the more New Zealanders that understand the Māori culture, the less racial tension we would have”. The demographic profile of the Uninterested (Māori) group can be described as follows:

- uninterested Māori are significantly more likely to be female (61%) than male (39%);
- they have a much older age profile, with 32% aged 60 years of age or more;
- while 40% have pre-school/school aged children, this is the smallest proportion of any of the three groups of Maori;
- almost three quarters (74%) have either no formal educational qualifications or have New Zealand School Certificate at best. This is a significantly larger proportion than any of the other two segments;
- two thirds (66%) have a personal income of less than \$30,000, and 25% stated their income is \$40,000 or more;
- one third (33%) are either full-time wage or salary earners or self-employed and this is the smallest proportion of any of the three groups of Māori. The Uninterested (Māori) group has the largest proportion of retired people (28%); and,
- considering those who are employed, the Uninterested (Māori) group has the largest proportion of labourers (27%), technical or skilled workers (22%) and semi-skilled (21%) of any of the three groups of Māori.

Table 3 Māori Agreement with Values Statements, by Segments

<i>% Agree/Strongly agree</i>	All Māori %	Cultural Developers %	Māori Only %	Uninterested (Māori) %
I personally feel I can learn a lot from all races in New Zealand	90	96	75	80
The more New Zealanders that understand the Māori culture, the less racial tension we would have	76	83	80	35
I really want to be involved in things to do with the Māori culture	73	79	86	12
No matter if you are Māori or Pākehā, Māori culture is a part of everyone's heritage	61	75	35	25
Learning Māori is a very high priority	56	58	79	4
Talk about Māori rights gets me really fired up	52	53	56	40
New Zealand would be a better place if there weren't so many races of people	27	13	72	31
I believe Māori should have special rights	25	27	26	6
<i>% claiming</i>				
Māori culture & Māori people are "the most important thing" or "one of the most important things" for the future good of New Zealand and New Zealanders	61	63	70	32

Data regarding values towards the Māori language was collected in question 16 (a-h) of the survey questionnaire.

4.6 Māori Attitudes about the Māori Language

Language attitudes relate to an individual's opinions towards various aspects of language use in society. Māori attitudes towards the Māori language reflect, by and large, the values that they hold towards the language. In general, Māori tended to hold positive attitudes towards the use of the Māori language. There was widespread support for the use of Māori in Māori situations and in wider New Zealand society. Most Māori supported the idea that Māori language use should not be inhibited by the presence of non-speakers. Proficiency in Māori was widely admired as an important skill. People recognised the importance of Māori language transmission in domestic situations and among family. Māori did not, however, agree overall that Māori language should be a compulsory subject for Māori children at school.

Table 4: Attitudinal statements about Māori language, by segment, for the Māori population.

<i>% Agree/Strongly agree</i>	All Māori %	Cultural Developers %	Māori Only %	Uninterested (Māori) %
Well spoken Māori is a beautiful thing to listen to	97	98	97	87
It is a good thing that Māori people speak Māori on the marae and at home	94	96	98	77
I have a lot of respect for people who can speak Māori fluently	89	89	91	80
It is a good thing that Māori people speak Māori in public places or at work	68	71	69	45
All Māori should make an effort to learn to speak Māori themselves	63	65	75	40
Learning Māori through casual conversations and at gatherings or at home is better than in a classroom	58	59	55	54
It is okay for Māori to greet others in Māori, but they can take it too far	45	45	41	56
Māori should be a compulsory school subject for Māori children	41	38	58	25
It is not right that Māori speak Māori in front of people who might not understand what they are saying	36	36	28	45

Data regarding attitudes towards the Māori language was collected in question 38.

4.6.1 Attitudes among Cultural Developers about the Māori Language.

Bearing in mind the fundamental values that Cultural Developers have towards the Māori language, it is not surprising that almost two thirds (65%) thought that “Māori should make an effort to learn to speak Māori themselves”.

Additionally, almost all Māori in this group (98%) *agreed* or *strongly agreed* that “well spoken Māori is a beautiful thing to listen to” and 89% of Cultural Developers *agreed* or *strongly agreed* they “have a lot of respect for people who can speak Māori fluently”.

Although Cultural developers value learning and sharing the Māori language, they realise that this is not the case for everyone. Forty five percent (45%) believed “it is okay for Māori to greet others in Māori, but they can take it too far” and 36% *agreed* or *strongly agreed* that “it is not right that Māori speak Māori in front of people who might not understand what they are saying”.

This line of thought may also be behind the result for the proportion who believed that “Māori should be a compulsory school subject for Māori children”, with just over a third (38%) *agreeing* or *strongly agreeing* with this statement.

4.6.2 Attitudes among the Māori Only group about the Māori Language.

The exclusive values within the Māori Only group towards the Māori language are strongly reflected in their attitudes about learning and using Māori.

For example, compared to the other two groups, they were the most likely to *agree* or *strongly agree* (75%) that “all

Māori should make an effort to learn to speak Māori themselves". Furthermore, they were more likely to *agree* or *strongly agree* that "Māori should be a compulsory school subject for Māori children" (58%).

Almost all Māori in this group (97%) believed that "well-spoken Māori is a beautiful thing to listen to", and 91% claimed they "have a lot of respect for people who could speak Māori fluently".

Significantly, this group was the least likely of the three groups to *agree* or *strongly agree* that "it is not right that Māori speak Māori in front of people who might not understand what they are saying" (28%).

4.6.3 Attitudes among the Uninterested (Māori) group about the Māori Language.

As mentioned earlier, the Uninterested (Māori) group are tolerant of the Māori language, providing it does not impinge on their lives. This disposition can be seen in their responses to attitudinal statements about the language.

For example, although 87% of this group *agreed* or *strongly agreed* that "well-spoken Māori is beautiful to listen to", this was the lowest of any of the three Māori groups. Furthermore, less than half (40%) of this group *agreed* or *strongly agreed* that "all Māori should make an effort to learn to speak Māori themselves". Again, this was the lowest recorded for any of the three groups.

In general, the Uninterested (Māori) group were also the least likely of any of the three groups to agree with statements about where the Māori language should be spoken. For example, lower proportions *agreed* or *strongly agreed* that "it is a good thing that Māori people speak Māori on the marae and at home" (77%) and that "it is a good thing that Māori people speak Māori in public places or work" (45%).

From another perspective, the Uninterested (Māori) group were far more likely than the other two groups to *agree* or *strongly agree* that "it is okay for Māori to greet others in Māori, but they can take it too far" (45%) and that "it was not right that Māori speak Māori in front of people who might not understand what they are saying" (45%). Finally, only a quarter (25%) of this group believed that "Māori language should be a compulsory school subject for Māori children". This too was the lowest level of agreement for any of the three groups.

4.7 Māori Beliefs about the Māori Language

Beliefs about the Māori language reflect the knowledge of the population about the language and the people that speak that language. Beliefs can typically be referred to as true or false, or accurate or inaccurate.

Most Māori believe that up to 20% of all New Zealanders can already speak conversational Māori. This figure can be compared with census results from 1996 which shows that some 4.8% of all New Zealanders can converse in Māori about lots of everyday things. The census data shows that some 125,000 Māori (25% of all Māori) and 22,000 non-Māori (0.8% of all non-Māori) claimed to be able to converse in Māori in 1996 (Te Puni Kōkiri 2001). Conversely, 29% of all Māori believe that over 70% of all New Zealanders know a few words and phrases in Māori.

Māori generally believed that the people who could speak Māori were kaumātua or infants and children involved in Māori medium education. Census data confirms that Māori aged 65+ had the highest percentage rates of Māori language ability, i.e. about 55% of all kaumātua indicated that they could speak Māori. The census data also shows that Māori speakers were concentrated numerically among the 0-4, 5-9 and 10-14 age cohorts (Te Puni Kōkiri 2001).

Many Māori also believed that, in general, there has been an increase in the number of people learning to speak Māori. They tended to attribute the increase in Māori language learning to formal education initiatives. This belief is interesting, in light of the opinion held by some Māori that "Learning Māori through casual conversations and at gatherings or at home is better than in a classroom". Statistics collected by the Ministry of Education confirm that enrolments in Māori medium education programmes have been growing annually since their establishment. Furthermore, it is clear that Māori participation in tertiary education is also increasing per annum (Ministry of Education 2001). Presently, there is no information available about informal tuition.

When asked where people speak Māori, Māori respondents indicated that the main venues for Māori language use were marae, hui, Māori homes, and Māori immersion schools. These beliefs reflect closely the data about Māori language use collected in the National Māori Language Survey in 1995 (Te Puni Kōkiri 1998). Most Māori

also believed that there had been significant increases in the use of the Māori language in these settings over the last five years. In a related attitudinal question, Māori *agreed* or *strongly agreed* in overwhelming numbers that this was a good thing.

Table 5: Beliefs about Māori language revitalisation, by segment, for the Māori population.

% Agree/Strongly agree	All Māori %	Cultural Developers %	Māori Only %	Uninterested (Māori) %
Up to 20% of New Zealanders can speak conversational Māori	62	65	40	73
More than 70% of New Zealanders know a few words and phrases in Māori	29	28	36	28
Which types of people can speak conversational Māori?				
• Kaumātua	60	60	63	52
• Māori children at kōhanga and immersion schools	55	56	64	32
There have been increases in the last five years in the number of people learning Māori	84	84	85	78
Tamariki and rangatahi were most frequently identified as learning to speak Māori now	36	36	35	46
“Schools” most readily identified as places for learning Māori ¹ .	77	78	72	81
Venues for Māori language use				
• Marae	71	74	63	67
• Māori homes	43	45	42	36
• Māori immersion schools	32	30	38	28
• Hui	30	27	36	37
• Kōhanga Reo	27	27	30	22
There have been increases in the use of Māori in various settings over the last five years				
• Kōhanga Reo and Māori immersion schools	93	93	92	90
• Marae	84	84	83	80
• In the Media	78	78	81	75
• In the Māori community	76	77	70	76
• Māori homes	60	60	61	56
More Māori being spoken is a good thing	88	90	88	70

Data regarding beliefs about the Māori language was collected in questions 18-37 of the survey questionnaire.

4.7.1 What do Cultural Developers believe about Māori language revitalisation?

Among Cultural Developers, almost two thirds (62%) believed that up to 20% of New Zealanders could hold a conversation in Māori about lots of everyday things. Over three-quarters (84%) of this group believed there has been an increase in the last five years in the number of people learning to speak Māori. Additionally, some 28% of Cultural Developers believed that more than 70% of all New Zealanders knew a few words and phrases of Māori. Most Cultural Developers believed that Māori language ability was strongest among elderly and young people.

¹ “Schools”, in this context, include Kōhanga Reo, Māori immersion education, and Māori as a subject programmes at secondary schools and tertiary institutions.

Tamariki and rangatahi were most frequently identified as learning to speak Māori now (36%). Following on from this, just over three-quarters (78%) of Cultural Developers readily identified “schools” as the places where Māori is being taught.

Cultural Developers believed that marae (74%) and Māori homes (45%) were the main venues for Māori language use. They also believed that there had been increases in the use of Māori in these settings over the last five years. The majority (90%) of Cultural Developers were of the opinion that the increases in the amount of Māori being spoken and the places Māori is seen or heard was a “good thing”.

4.7.2 *What does the Māori Only group believe about Māori language revitalisation?*

Some 40% of people in the Māori Only group believed that up to 20% of New Zealanders could speak Māori (i.e. can hold a conversation about lots of everyday things in Māori). This is the lowest of any of the three groups. However, there was a strong belief (85%) among these people that there had been a medium to large increase in the number of people learning to speak Māori in the last five years. Additionally, 36% of people in this group believed that more than 70% of New Zealanders knew a few words or phrases of Māori.

Tamariki and rangatahi (35% combined) were most frequently identified as learning Māori. In light of this belief, it is logical that “schools” were most readily identified as the places of learning (72%).

People in the Māori Only group were less likely, at 63%, than people in the other two groups to identify marae as venues for Māori language use. They did, however, believe that there had been increases in Māori language use at marae in the last five years. On the other hand, people in this group were significantly more likely than the other two groups to identify Māori immersion schools and hui as venues for Māori language use. Some 88% were of the opinion that “more Māori being spoken was a good thing”.

4.7.3 *What does the Uninterested (Māori) group believe about Māori language revitalisation?*

Of the three groups, the Uninterested (Māori) group were more likely to believe that up to 20% of New Zealanders can speak Māori to the extent they can hold a conversation about lots of everyday things (73%). Just over three quarters (78%) believed that in the last five years there has been a medium to large increase in the number of people who are learning to speak Māori. Furthermore, some 28% of people in this group believed that more than 70% of New Zealanders knew a few words or phrases in Māori.

People in the Uninterested (Māori) group were more likely than the other two groups to identify tamariki and rangatahi as being the types of people who are learning Māori now (46%) and to identify “schools” as the main place of learning (81%).

People in the Uninterested (Māori) group believed that marae (67%) and hui (37%) were the main venues for Māori language use. In a reflection of their own situations, perhaps, they were less likely than people in the other two groups to believe that Māori homes were venues for Māori language use. Despite their professed lack of interest in Māori language, people in this group believed that there had been increases in Māori language use in various settings over the last five years.

Compared to other groups, they were less likely to feel that “more Māori being spoken is a good thing” (70%).

4.8 Māori Attitudes about the Role of Government in Māori Language Revitalisation

The Government has a duty derived from the Treaty of Waitangi to actively enable the survival of Māori as a living language. It has addressed this duty in various ways since the emergence of Māori revitalisation efforts in the early 1970s. This section of the survey was designed to identify Māori attitudes and priorities regarding the role of Government in Māori language revitalisation.

Māori agree overwhelmingly that the Government has a role to play in the revitalisation of the Māori language. Māori support for Governmental involvement was strongest in those areas where Government has a long-standing presence, e.g. official functions and welcomes, education and broadcasting. However, there was general agreement that Government should be involved in other Māori language revitalisation activities, including the provision of bi-lingual services and signage in Government agencies and support for Māori language transmission among Māori homes and communities.

However, only a small number of Māori (15%) identified the Government as a key supporter that was currently encouraging the use of the Māori language. Even fewer respondents identified individual Government agencies as key supporters:

- Ministry of Education 6%
- Te Puni Kōkiri 6%
- Te Taura Whiri i te Reo Māori 4%

Instead, Māori respondents identified educational establishments and marae-based groups as key Māori language supporters:

- Schools (including Kura Kaupapa Māori) 49%
- Kōhanga Reo 44%
- Marae-based groups 21%
- Tertiary Institutions 17%

This trend reflects the dominance of education and educators within the Māori language revitalisation movement that has grown up over the last thirty years.

Table 6: Māori Attitudes about the Role of Government in the Revitalisation of Māori

<i>% Agree/Strongly agree</i>	All Māori %	Cultural Developers %	Māori only %	Uninterested (Māori) %
The Government should encourage the use of Māori on ceremonial occasions such as public welcomes and use by dignitaries	87	91	87	66
The Government should encourage the teaching of Māori in school	82	86	86	54
It is important that the Government takes a role in recording how well the Māori language is doing	77	81	78	52
The Government has a role to play to encourage more Māori to be spoken on radio and TV	76	78	81	43
It would be good if Government departments could conduct business in Māori if requested	74	77	74	60
The Government has a role to play in helping Māori learn the Māori language	74	77	80	45
It is only right that signage is in both Māori and English	71	71	75	53
The Government should encourage the use of Māori at public events such as sports events, arts and music festivals	62	63	71	45
The Government should encourage the use of Māori in everyday locations such as homes and the community	58	60	66	27
The Government should encourage the use of Māori in workplaces	45	46	55	19
<i>% mentioned</i>				
Which groups or organisations if any, are encouraging the use of the Māori language – “the Government”	15	16	17	10

Data regarding Māori attitudes towards the role of government in Māori language revitalisation was collected in question 41 of the survey questionnaire.

4.8.1 Attitudes among Cultural Developers about the Role of Government in Māori Language Revitalisation.

Just over three-quarters (77%) of Cultural Developers *agreed* or *strongly agreed* that “the Government has a role to play in helping Māori learn the Māori language”. The majority of people in this group also *agreed* or *strongly agreed* that the Government should encourage the “teaching of Māori in schools” (86%) and the “use of Māori on ceremonial occasions” (91%). People in the group also felt that the Government should encourage the use of Māori “at public events such as sports events, arts and music festivals” (63%) and “in everyday situations such as homes and communities” (60%). Some 81% *agreed* or *strongly agreed* that “it is important that the Government takes a role in recording how well the Māori language is doing”.

When asked who or what organisations were encouraging the revitalisation of the Māori language in particular, Cultural Developers most frequently identified Māori educational organisations in this regard. For example, 36% specifically mentioned *kōhanga reo*. In comparison, only 16% mentioned “the Government” as “encouraging the use of the Māori language”. It should be noted that this is distinct from Governmental departments, ministries and agencies; all of which were mentioned by less than 10% of Māori in this group. For example, only 7% mentioned the Ministry of Education and 3% Te Puni Kōkiri.

4.8.2 Attitudes among the Māori Only group about the Role of Government in Māori Language Revitalisation.

Most Māori in this group (80%) *agreed* or *strongly agreed* that “the Government has a role to play in helping Māori learn the Māori language”. The majority of people in this group also *agreed* or *strongly agreed* that the Government should encourage the “teaching of Māori in school” (86%) and the “use of Māori on ceremonial occasions”. (87%). People in this group also felt that the Government should encourage the “use of Māori at public events” (71%) and “in everyday situations such as homes and in the community” (66%). Furthermore, just over three-quarters of this group (78%) *agreed* or *strongly agreed* that “it is important that the Government takes a role in recording how well the Māori language is doing”.

As was the case for Cultural Developers, when people in the Māori Only group were asked who or what organisation was encouraging the revitalisation of the Māori language in particular, only 17% mentioned “the Government”. Specific Government departments, ministries and agencies were mentioned by less than 10% of this group. In comparison, Māori educational organisations were most frequently identified as “encouraging the use of the Māori language”, and particularly *kōhanga reo* (39%).

4.8.3 Attitudes among the Uninterested (Māori) group about the Role of Government in Māori Language Revitalisation.

People in the Uninterested (Māori) group were significantly less likely than other Māori to *agree* or *strongly agree* (45%) that the Government has a role to play in Māori language revitalisation. Just over half (54%) of the Uninterested (Māori) group *agreed* or *strongly agreed* that “the Government should encourage the teaching of Māori in school”, while some 66% thought that the Government “should encourage the use of Māori on ceremonial occasions”. People in this group generally showed limited agreement with the suggestions that “Government should encourage the use of Māori at public events” (45%), or that “Government should encourage the use of Māori in everyday situations such at homes and the community” (27%).

Like the other two groups of Māori, the Uninterested (Māori) group most frequently identified *kōhanga reo* as the type of organisation encouraging the revitalisation of the Māori language. In fact, at 44% they were more likely to identify *kōhanga reo* than either the Māori Only group (39%) or Cultural Developers (36%). Also, like the other two groups, there was little unprompted recall of support for Māori language revitalisation from “the Government”; only 10% mentioned “the Government” specifically and much smaller proportions mentioned particular government departments, ministries or agencies.

4.9 Māori Behaviour towards Māori Language and Culture

Some information was collected in the survey about Māori behaviours towards the Māori language, based on their participation in Māori oriented activities. This data can be used to complement the primary focus on values, attitudes and beliefs towards the Māori language. There is an intricate and complex relationship between language attitudes and language behaviours. Language attitudes can be predictors of language behaviour, but this is not always the case because people do not always act as they feel. The following results demonstrate this phenomenon in some ways.

In the earlier discussions about values and attitudes, it was clear that the great majority of the Māori population had a very positive disposition towards the Māori language and its place in New Zealand society. However, on average only about 50% of all Māori indicated that they participated in Māori oriented activities *often* or *very often*. This figure varied according to the activity in question; for example, 59% of all Māori attended marae based events (including tangi) *often* or *very often*, while only 38% listened to iwi radio *often* or *very often*. This suggests that mechanisms are required to convert the positive orientation towards the Māori language into positive action in support of the language.

Table 7: Māori Behaviour towards Māori Language and Culture

<i>% Agree/Strongly agree</i>	All Māori %	Cultural Developers %	Māori only %	Uninterested (Māori) %
Go to a tangi or funeral on a marae	59	60	68	37
Go to a marae	59	60	69	33
Watch or listen to Māori News	48	49	57	35
Attend ceremonies or events with Māori welcomes and speeches	48	49	60	27
Read or browse Māori magazines	41	41	50	19
Go to a kapa haka or Māori culture group concerts	40	39	55	15
Listen to iwi radio	38	37	54	17
Visit Māori art, culture or historical exhibits	30	31	35	14
<i>% claiming</i>				
I can speak conversational Māori	31	33	50	15
I am currently learning to speak Māori (based on those unable to speak conversational Māori now)	29	30	34	15

Data regarding Māori behaviours towards the Māori language was collected in question 52 of the questionnaire.

4.9.1 Behaviour of Cultural Developers towards Māori Language and Culture

It is also possible to see some links between the values placed on the Māori language and some of the activities that Cultural Developers claim to engage in. Over half of this group participate in marae based activity frequently. For example, almost two thirds (60%) claimed they went to “tangi or funerals on a marae” or “to a marae” *often* or *very often*. Cultural Developers also claimed some interest in Māori media, with 49% claiming they “watched or listened to the Māori news”, 41% claiming they “read or browsed through Māori magazines” and 37% claiming they “listened to iwi radio”.

One third (33%) of Cultural Developers claimed they could already speak conversational Māori, i.e. they were able to speak in Māori about lots of everyday things. Many of those who couldn’t speak conversational Māori (30%) claimed they were learning. Most of these respondents claimed they were learning informally; this accords with their attitudes towards Māori language learning, but appears to be at odds with the finding that “schools” were most readily identified as places for learning Māori.

4.9.2 Behaviour of the Māori Only group towards Māori Language and Culture

Bearing in mind that people in the Māori Only group see learning and participating in Māori culture as essential for Māori people, it is not surprising that this group regularly takes part in activities that relate to the Māori language and culture. In fact, compared to the other two groups, the Māori Only group were the most likely to claim they *often* or *very often* participated in a range of eight specific activities. For example, 55% claimed to “go to kapa haka or Māori culture group concerts” *often* or *very often*, whereas this was the case for only 37% of Cultural Developers and 17% of the Uninterested (Māori) group. Additionally, it is not surprising that the Māori Only group were more likely than the other two groups to claim that they could already speak conversational Māori (50%). One third of those not able to speak conversational Māori (34%) claimed they were learning; this was the largest proportion of any of the groups.

4.9.3 Behaviour of the Uninterested (Māori) group towards Māori Language and Culture

Compared to the other two groups of Māori, the Uninterested (Māori) group are the least likely to participate in or attend activities that are conducted in Māori. Less than 50% of this group claimed they *often* or *very often* went to or were involved in the eight activities that the questioning was based on. For example, less than one third claimed they “attended ceremonies or events with Māori welcomes and speeches” (27%), “read or browsed Māori magazines” (19%), “listened to iwi radio” (17%), “went to a Kapa Haka or Māori culture group concerts” (15%), or “visited Māori art, culture or historical exhibits” (14%). Reflecting their lack of interest in Māori language and culture, only 15% of the Uninterested (Māori) group claimed they could already speak conversational Māori, the lowest of all three groups of Māori. Considering those who could not speak conversational Māori, only 15% claimed they were currently learning the language. This is by far the lowest proportion for any of the three groups.

5 RESULTS FOR NON-MĀORI

5.1 Summary

The analysis of the results for non-Māori is based on the assumption that, in terms of Māori language revitalisation in the immediate future, the objective is to create a positive disposition towards Māori people learning and using Māori. This assumption is based on theoretical and practical considerations. Māori is the heritage language of the Māori people, and has been recognised by Government as a taonga that was guaranteed to Māori. For Māori to survive as a living language, Māori must regularly and systematically choose to speak Māori in their everyday interactions and conversations. For non-Māori, the role is different. It is unlikely, in the immediate future, that non-Māori will contribute greatly to the actual use of Māori. Currently, less than 1% of non-Māori speak Māori, and as subsequent results show, some 90% of non-Māori are not interested in learning it. However, the disposition of non-Māori towards Māori does impact on Māori language use by Māori because of its powerful influence on the overall linguistic environment. If the majority of non-Māori have generally positive attitudes towards the Māori language, it is likely that this will reinforce positive attitudes among Māori and encourage greater use of Māori.

The overall results for non-Māori suggest that they recognise the value of the Māori language for Māori people. Furthermore, they believe that there has been positive growth in the numbers of people learning and using Māori over the last five years. However, the results for non-Māori also show that, generally speaking, non-Māori have little knowledge of the Māori language and culture, and that learning Māori is not a priority for them. Furthermore, there are widely divergent views among non-Māori about the use of Māori in public situations:

- 90% of all non-Māori agreed or strongly agreed that “it is a good thing that Māori people speak Māori on the marae and at home”;
- in terms of the revitalisation of the Māori language, just over three quarters (76%) believed there had been an increase in the number of people learning to speak Māori, in the last five years. Just under two thirds (63%) believed that more Māori being spoken was a “good thing”;
- only 11% of non-Māori indicated that ‘learning Māori is a high priority’ for them;
- one quarter (25%) claimed they “really wanted to be involved in things to do with the Māori culture”; and,
- 59% claimed that “no matter if you are Māori or Pākehā, Māori culture is a part of everyone’s heritage”. Furthermore, 57% claimed that “the more New Zealanders that understand the Māori culture, the less racial tension we would have”.

5.2 Non-Māori Segmentation by Values towards the Māori Language

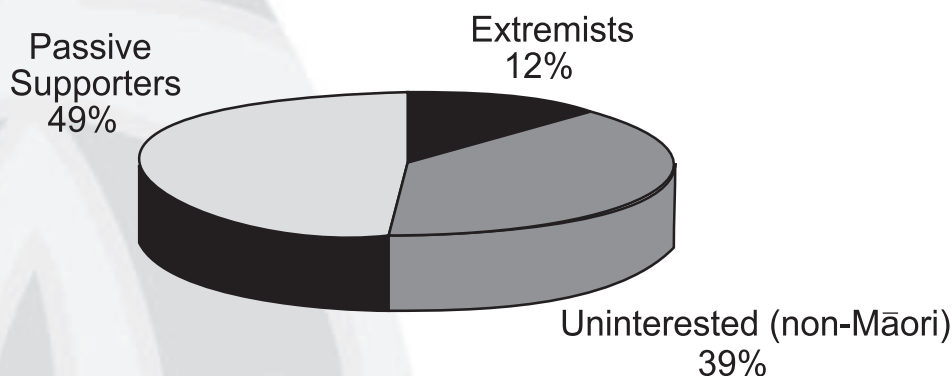
The segmentation solution for non-Māori reflects the qualitative segmentation developed in the pre-research, and refined in the pilot survey. Non-Māori can be segmented into at least three groups, showing that they differ in terms of the importance they place on the Māori language. The three segments vary in size:

- Passive Supporters (49%);
- Uninterested (non-Māori) (39%); and
- English Only (12%).

Figure 2:

In the following sections of this report, each of these groups is described.

Segmentation for non-Māori



5.3 Passive Supporters

Passive Supporters account for 49% of the non-Māori population. These are non-Māori who are receptive to greater use of the Māori language as they see this as a link to their own self-development. They also believe that knowledge of the Māori culture and language among New Zealanders will lead to a greater understanding between cultures. The people in this group are called Passive Supporters primarily because they are not greatly engaged in a behavioural sense with the Māori culture or language, despite their values and attitudes. Passive Supporters embrace the principles of egalitarianism and cultural harmony. When asked what importance they would place on the Māori culture and Māori people for the future good of New Zealand and New Zealanders, they were the most likely of all three groups to claim it was *the most important thing* or *one of the most important things* (28%).

Therefore, it is not surprising that three quarters (75%) of this group *agreed* or *strongly agreed* that “the more New Zealanders that understand the Māori culture, the less racial tension we would have”. Similarly, almost all (99%) *agreed* or *strongly agreed* that they “can personally learn a lot from all races in New Zealand”. Additionally, most Passive Supporters *agreed* or *strongly agreed* that “no matter if you are Māori or Pākehā, Māori culture is a part of everyone’s heritage” (89%). Confirming the value they placed on the Māori culture and language, just under half (48%) *agreed* or *strongly agree* that they “wanted to be involved in things to do with the Māori culture” and 21% *agreed* or *strongly agreed* that “learning Māori is a very high priority” for them. These results were the highest for any of the three non-Māori groups.

The demographic profile of the Passive Supporters group can be described as follows:

- they are slightly more likely to be female (53%) than male (47%);
- they have the youngest age profile (52% are aged under 15 to 44 years old);
- on a proportional basis, they are more likely to have pre-school or school aged children (50%);
- while 31% have no formal educational qualifications or have New Zealand School Certificate at best, they are distinct in that 40% have some form of tertiary qualification;
- consequently, they have the largest proportion with an income of \$40,000 or more (30%), although another 47% state they have a personal income of less than \$30,000; and,
- forty nine percent (49%) are either full-time wage or salary earners or self-employed, and another 15% have part-time employment.

5.4 Uninterested (non-Māori)

These are non-Māori who have no real interest in other cultures, i.e. cultures that are not personally relevant to them. They are tolerant of the Māori culture and language as long as it doesn't impinge on their lives. Reflecting these values, only 2% of the Uninterested (non-Māori) group *agreed* or *strongly agreed* that they "really wanted to be involved in things to do with the Māori culture" and no one in this group *agreed* or *strongly agreed* that "learning Māori is a very high priority" for them. However, 34% *agreed* or *strongly agreed* that "no matter if you are Māori or Pākehā, Māori culture is a part of everyone's heritage". These levels of agreement are significantly lower than Passive Supporters, and relatively similar to those of the English Only group.

The demographic profile of the Uninterested (non-Māori) group can be described as follows:

- they are equally likely to be male (50%) or female (50%);
- they have the oldest age profile of all three groups, with almost one-third (31%) 60 years of age or more;
- they are the least likely to have children (34% have preschool or school aged children);
- although 23% have some form of tertiary qualification, almost one half (42%) have either no formal educational qualifications or have New Zealand School Certificate at best. As such, they are the least educationally qualified group behind English Only;
- in turn, their income reflects this, with 54% having a personal income of less than \$30,000; and,
- forty four percent (44%) are either full-time wage or salary earners or self-employed, with most describing themselves as having a clerical or sales occupation (27%) or being a technical or skilled worker (22%).

5.5 English only

These people are non-Māori who expressed concern about losing their own culture, and the prospect of cultural domination by Māori. As a result, 40% of English Only *agreed* or *strongly agreed* that "New Zealand would be a better place if there weren't so many races of people". This was the highest proportion of any of the three non-Māori groups. Reflecting their underlying orientation, they were the least likely of the three segments to agree with the statement, "I personally feel I can learn a lot from all races in New Zealand" (67%). They were also the least likely to agree with statements relating to Māori. For example, only 35% *agreed* that "the more New Zealanders that understand the Māori culture, the less racial tension we would have" and only 21% *agreed* that "no matter if you are Māori or Pākehā, Māori culture is a part of everyone's heritage". Only 4% claimed that they "really want to be involved in things to do with the Māori culture" and no one in this group claimed that "learning Māori is a very high priority" for them. Reflecting this, only 3% of English Only claimed that the Māori culture and people were the *most important thing* or *one of the most important things* for the future good of New Zealand and New Zealanders. They were more likely to claim, however, that, "talk about Māori rights gets me really fired up" (71%).

The demographic profile of the English Only group can be described as follows:

- they are more likely to be male (54%) than female (46%);
- they have a similar age profile to the Uninterested (non-Māori) group with 56% aged 45 years or more;
- similar to the Uninterested (non-Māori) group, only about one third (37%) have school-aged children;
- in an educational sense, they are the most likely of any of the three segments to have people who have no formal educational qualifications (25%) or have New Zealand School Certificate at best (28%). At the other end, English Only are the least likely to have some form of tertiary qualification (18%);
- reflecting this, 64% have a personal income of less than \$30,000; the highest proportion of any of the three groups; and,
- forty seven percent (47%) are either full-time wage or salary earners or self-employed, and they are the most likely to be in clerical or sales occupations (32%) or be a labourer or manual / domestic workers of some kind (24%).

Table 8: Non-Māori Agreement with Values Statements, by Segments

<i>% Agree/Strongly agree</i>	All non-Māori %	Passive Supporters %	Uninterested (non-Māori) %	English Only %
I personally feel I can learn a lot from all races in New Zealand	90	99	85	67
No matter if you are Māori or Pākehā, Māori culture is a part of everyone's heritage	59	89	34	21
The more New Zealanders that understand the Māori culture, the less racial tension we would have	57	75	42	35
Talk about Māori rights gets me really fired up	44	39	40	71
I believe Māori should have special rights	25	27	26	6
I really want to be involved in things to do with the Māori culture	25	48	2	4
New Zealand would be a better place if there weren't so many races of people	17	8	20	40
Learning Māori is a very high priority	11	21	0	0
<i>% claiming</i>				
Māori culture & Māori people are "the most important thing" or "one of the most important things" for the future good of New Zealand and New Zealanders	19	28	14	3

Data regarding values towards the Māori language was collected in question 16 (a-h) of the survey questionnaire.

5.6 Non-Māori Attitudes towards the Māori Language

Language attitudes relate to an individual's opinions towards various aspects of language use in society. Non-Māori attitudes towards the Māori language reflect, by and large, the values that they hold towards the language. In general, non-Māori *agreed* or *strongly agreed* with statements regarding the importance of Māori language proficiency for Māori, and the use of the Māori language among Māori in Māori settings. However, non-Māori were significantly less likely, across the board, to agree with statements about the use of Māori in general New Zealand society. There was some support for the acquisition of the Māori language by Māori, but most non-Māori did not think that Māori language should be a compulsory subject at school for Māori children.

Table 9: Attitudinal Statements about Māori Language, by Segment, for the non-Māori Population.

<i>% Agree/Strongly agree</i>	All non-Māori %	Passive Supporters %	Uninterested (non-Māori) %	English Only %
It is a good thing that Māori people speak Māori on the marae and at home	90	92	88	82
Well spoken Māori is a beautiful thing to listen to	78	85	71	66
I have a lot of respect for people who can speak Māori fluently	74	83	68	55
It is not right that Māori speak Māori in front of people who might not understand what they are saying	54	43	61	73
All Māori should make an effort to learn to speak Māori themselves	51	55	49	45
Learning Māori through casual conversations and at gatherings or at home is better than in a classroom	51	50	49	60
It is okay for Māori to greet others in Māori, but they can take it too far	51	51	68	83
It is a good thing that Māori people speak Māori in public places or at work	40	54	30	21
Māori should be a compulsory school subject for Māori children	21	25	19	15

Data regarding attitudes towards the Māori language was collected in question 38.

5.6.1 *Attitudes among Passive Supporters towards the Māori Language*

Reflecting Passive Supporters fundamental values towards the Māori language, very high levels of agreement were recorded for positive attitudinal statements about the use of Māori by Māori. For example, 85% *agreed* or *strongly agreed* that “well spoken Māori is beautiful to listen to” and 83% claimed that they “have a lot of respect for people who can speak Māori fluently”. These were the highest levels of agreement for any of the three groups. People in this group were also less likely than other non-Māori to agree with negative statements about the use of Māori in public, such as:

- “it is okay for Māori to greet others in Māori, but they can take it too far” (51%); and,
- “it is not right that Māori speak Māori in front of people who might not understand what they are saying” (43%).

Additionally, 92% of Passive Supporters claimed “it is a good thing that Māori people speak Māori on the marae and at home”, and just over a half (54%) *agreed* or *strongly agreed* that “it is a good thing that Māori people speak Māori in public places or at work”. Furthermore, while small, the one-quarter (25%) who claimed that “Māori language should be a compulsory school subject for Māori children”, represents the highest level of agreement for any of the non-Māori groups.

5.6.2 *Attitudes among the Uninterested (non-Māori) group towards the Māori Language*

People in the Uninterested (non-Māori) group expressed relatively positive attitudes about the acquisition and use of Māori by Māori people. For example, almost three quarters (71%) of the Uninterested (non-Māori) group *agreed* or *strongly agreed* that “well spoken Māori is beautiful to listen to” and 68% *agreed* or *strongly agreed* they “have a lot of respect for people who can speak Māori fluently”. Additionally, 88% claimed “it is a good thing that Māori people speak Māori on the marae and at home”.

Reflecting their personal lack of interest, however, less than one third (30%) *agreed* or *strongly agreed* that “it is a good thing that Māori people speak Māori in public places or at work”. Furthermore, approximately two thirds of people in the Uninterested (non-Māori) group held the attitudes that:

- “it is not right that Māori speak Māori in front of people who might not understand what they are saying” (61%); and,
- “it is okay for Māori to greet others in Māori, but they can take it too far” (68%).

5.6.3 *Attitudes among the English Only group towards the Māori Language*

Although people in this group have quite extreme values about the Māori language, reasonably large proportions *agreed* or *strongly agreed* that “well spoken Māori is beautiful to listen to” (66%) and over half (55%) claimed they “have a lot of respect for people who can speak Māori fluently”. However, although 82% also claimed “it is a good thing that Māori people speak Māori on the marae and at home”, agreement with these statements might reflect the view that the Māori language is for the Māori people and should not be imposed on non-Māori.

English Only tended to *agree* or *strongly agree* that “it is not right that Māori speak Māori in front of people who might not understand what they are saying” (73%) and that “it is okay for Māori to greet others in Māori, but they can take it too far” (83%). Conversely, they were the least likely of all of the non-Māori groups to *agree* or *strongly agree* that “it is a good thing that Māori people speak Māori in public places or at work” (21%). Finally, only 15% *agreed* or *strongly agreed* that “Māori should be a compulsory school subject for Māori children”.

5.7 **Non-Māori Beliefs about the Māori Language**

Beliefs about the Māori language reflect the knowledge of the population about a language and the people that speak that language. We have seen earlier that beliefs can be described true or false, accurate or inaccurate.

Non-Māori beliefs about the Māori language were significantly different from Māori beliefs. Most non-Māori believe that up to 10% of all New Zealanders could already speak conversational Māori. Māori believe, in general, that up to 20% of all New Zealanders can speak conversational Māori. These beliefs can be compared with census results from 1996 that show that some 4.8% of all New Zealanders can converse in Māori about lots of everyday things. The census data show that some 125,000 Māori (25% of all Māori) and 22,000 non-Māori (0.8% of all non-Māori) claimed to be able to converse in Māori in 1996 (Te Puni Kōkiri 2001). Māori and non-Māori also differ significantly in their beliefs about the number of New Zealanders who know a few words or phrases; some 29% of Māori believe that 70% of people are in this category, whereas only 10% of non-Māori believe that 70% of people are in this category.

Non-Māori generally believe that the people who could speak Māori were kaumātua (39%) or infants and children involved in Māori medium education (20%). While these beliefs may be described as generally accurate, according to census data, these figures were again significantly lower than equivalent results for Māori.

Most non-Māori believe that there has been an increase in the number of people learning to speak Māori, and they tended to attribute this increase to formal education initiatives. Non-Māori believe that the main venues for Māori language use were marae and Māori homes. They also believed, by and large, that there has been significant increases in the use of Māori in these settings over the last five years. However, it is noteworthy that all figures reported for non-Māori beliefs were significantly lower than equivalent figures for Māori. Furthermore, given the limited contact with Māori reported by non-Māori respondents (see 5.9 below) it is difficult to conceive the basis for such beliefs, i.e. what grounds non-Māori have for forming these beliefs about the Māori language.

Table 10: Beliefs about Māori Language Revitalisation, by Segment, for the non-Māori Population.

<i>% Agree/Strongly agree</i> %	All non-Māori %	Passive Supporters %	Uninterested (non-Māori) %	English Only
Up to 10% of New Zealanders can speak conversational Māori	75	78	74	75
More than 70% of New Zealanders know a few words and phrases in Māori	10	11	9	7
Which types of people can speak conversational Māori?				
• Kaumātua	39	41	38	36
• Māori children at kōhanga and immersion schools	20	28	15	11
There have been increases in the last five years in the number of people learning Māori	77	79	73	69
Young people were most frequently identified as learning to speak Māori now	41	46	37	39
“Schools” most readily identified as places for learning Māori.	84	86	85	78
Venues for Māori language use				
• Marae	75	74	76	79
• Māori homes	40	41	40	33
• Māori immersion schools	15	18	14	7
• Hui	15	16	12	16
• Kōhanga Reo	14	16	11	11
There have been increases in the use of Māori in various settings over the last five years				
• Kōhanga Reo and Māori immersion schools	86	89	84	86
• Marae	78	78	79	77
• In the Media	75	78	74	64
• In the Māori community	66	56	64	69
• Māori homes	51	55	47	47
More Māori being spoken is a good thing	63	79	54	30

Data regarding beliefs about the Maori language was collected in questions 18-37 of the Survey questionnaire.

5.7.1 What do Passive Supporters believe about Māori Language Revitalisation?

Most Passive Supporters (78%) believed, in general, that up to 10% of New Zealanders could speak conversational Māori. Just over three-quarters (79%) of people in this group claimed there had been an increase in the number of people who were learning to speak Māori in the last five years. Only 10% of Passive Supporters believed that more than 70% of all New Zealanders knew a few words and phrases of Māori.

Passive Supporters believed that Māori language ability was strongest among Māori elderly and young people. Young people were most frequently identified by Passive Supporters as the type of people learning to speak Māori now (41%), and “schools” were most frequently identified as the places of learning (84%).

Passive Supporters believed that marae (74%) and Māori homes (41%) were the main venues for Māori language

use. They also believed that there had generally been increases in the use of Māori in these and other settings over the last five years.

They were generally of the opinion that the increase in the amount of Māori being spoken was “a good thing” (79%). These are the highest levels of agreement recorded by any of the three groups.

5.7.2 *What do People in the Uninterested (non-Māori) group believe about Māori Language Revitalisation?*

Most people in the Uninterested (non-Māori) group believed that up to 10% of New Zealanders can speak conversational Māori (74%). A similar number of people in this group (73%) believe that there has been an increase in the last five years of the number of people learning Māori. Some 9% of people in this group believed that more than 70% of New Zealanders knew a few words or phrases of Māori.

Most people in this group believed that Māori language ability was strongest among elderly and young people. Young people were most frequently identified as the type of people learning to speak Māori now (37%), and “schools” were most frequently identified as the places of learning (85%).

People in the Uninterested (non-Māori) group believed that marae (76%) and Māori homes (41%) were the main venues for Māori language use. They also believed that there had generally been increases in the use of Māori in these and other settings over the last five years.

However, only about half (54%) of the people in this group were of the opinion that the increase in the amount of Māori being spoken was “a good thing”.

5.7.3 *What do people in the English Only group believe about Māori Language Revitalisation?*

People in the English Only group believed that up to 10% of New Zealanders could speak conversational Māori. Just over two-thirds of this group (69%) believe that there has been an increase in the number of people that can speak Māori over the last five years. Only 7% of people in this group believed that more than 70% of all New Zealanders knew a few words and phrases of Māori.

Most people in this group believed that Māori language ability was strongest among elderly people. However, young people were most frequently identified as the type of people learning to speak Māori now (39%), and “schools” were most frequently identified as the places of learning (78%).

People in the English Only group believed that marae (79%) were the main venues for Māori language use. They also believed that there had generally been increases in the use of Māori in these and other settings over the last five years.

Reflecting their underlying values, however, more than half of the people in this group were of the view that more Māori being spoken “is not a good thing”. Only 30% of the people in this group thought that more Māori being spoken was “a good thing”.

5.8 *Non-Māori Attitudes about the Role of Government in Māori Language Revitalisation*

The Government has a duty derived from the Treaty of Waitangi to actively enable the survival of Māori as a living language. It has addressed this duty in various ways since the emergence of Māori revitalisation efforts in the early 1970s. This section of the survey was designed to identify non-Māori attitudes regarding the role of Government in Māori language revitalisation.

Non-Māori agreed that the Government has a role to play, in some areas, in the revitalisation of the Māori language. Non-Māori support for Governmental involvement was strongest in those areas where Government has a long-standing presence, e.g. official functions and welcomes and education. However, there was resistance to the idea that Government should be involved in other Māori language revitalisation activities, including the provision of bi-lingual services and signage in government agencies and support for Māori language transmission among Māori homes and communities.

A small number of non-Māori (23%) identified the Government, or government agencies, as key supporters that were encouraging the use of the Māori language. This is, however, greater recognition than among the Māori population (15%). Even fewer non-Māori respondents identified individual Government agencies as key supporters:

- Ministry of Education 9%
- Te Puni Kōkiri 1%
- Te Taura Whiri i te Reo Māori 0%

Instead, non-Māori respondents identified educational establishments and marae-based groups as key Māori language supporters:

- Schools (including Kura Kaupapa Māori) 44%
- Kōhanga Reo 24%
- Marae-based groups 14%
- Tertiary Institutions 11%

Again, this may reflect the dominance of education and educators within the Māori language revitalisation movement that has grown up over the last thirty years.

Table 11: Non-Māori Attitudes about the Role of Government in the Revitalisation of the Māori Language

<i>% Agree/Strongly agree</i>	All non-Māori %	Passive Supporters %	Uninterested (non-Māori) %	English Only %
The Government should encourage the use of Māori on ceremonial occasions such as public welcomes to dignitaries	69	82	62	45
It is important that the Government takes a role in recording how well the Māori language is doing	63	67	40	40
The Government has a role to play in helping Māori learn the Māori language	56	69	45	35
The Government should encourage teaching of Māori in school	54	72	40	25
It would be good if government departments could conduct business in Māori if requested	48	57	42	27
It is only right that signage is in both Māori and English	46	55	39	31
The Government has a role to play to encourage more Māori to be spoken on radio and TV	41	56	28	22
The Government should encourage the use of Māori at public events such as sports events, arts and music festivals	37	52	23	17
The Government should encourage the use of Māori in everyday situations such as homes and the community	25	37	14	8
The Government should encourage the use of Māori in workplaces	16	26	7	5
<i>% mentioned</i>				
Which groups or organisations if any, are encouraging the use of the Māori language – “the Government”	23	27	20	20

Data regarding non-Māori attitudes towards the role of government in Māori language revitalisation was collected in question 41 of the survey questionnaire.

5.8.1 *Attitudes among Passive Supporters about the Role of Government in Māori Language Revitalisation.*

When prompted about the role of Government in Māori language revitalisation, over two-thirds of Passive Supporters (69%) *agreed* or *strongly agreed* that “the Government has a role to play in helping Māori learn the Māori language”. In fact, as a general observation, this group was most likely to claim the Government had a role in encouraging the use of Māori in a number of specific situations. This was the case in relation to “the use of Māori on ceremonial occasions” (82%), in terms of the use of Māori by “government departments” (57%), in terms of the “radio and TV” (56%), in terms of the use of Māori in “signage” (55%) and at “public events” (52%).

Furthermore, of all non-Māori, Passive Supporters were most likely to agree that “the Government should encourage the use of Māori in everyday situations such as homes and the community” (37%) and in “workplaces” (26%). Importantly, 72% *agreed* or *strongly agreed* that “the Government should encourage the teaching of Māori in schools” and that it had a role in recording the health of the language (67%).

When asked which groups or organisations, if any, were encouraging the use of the Māori language, Passive Supporters most frequently identified “schools” in general (44%), although Māori-oriented educational organisations such as *kōhanga reo* were also mentioned. In comparison, 27% of Passive Supporters mentioned “the Government”. Specific departments, ministries and agencies were mentioned less frequently, although 10% of people in this group did mention the Ministry of Education.

5.8.2 *Attitudes among People in the Uninterested (non-Māori) group about the Role of Government in Māori Language Revitalisation.*

Among people in this group, less than half *agreed* or *strongly agreed* that “the Government has a role to play in helping Māori learn the Māori language” (45%) or that “the Government should encourage the teaching of Māori in school” (40%). The proportions agreeing that the Māori language should be used in particular situations were even smaller. For example, few (14%) *agreed* or *strongly agreed* that “the Government should encourage the use of Māori in everyday situations such as homes and the community” and only 7% believed that “the Government should encourage the use of Māori in workplaces”.

Schools in general (32%) and especially *kōhanga reo* (14%) were identified by the Uninterested (non-Māori) group as the types of organisations which were encouraging the use of the Māori language. In this regard, they were no different from the other two groups of non-Māori. Some 20% of people in this group identified “the Government” in general as supporting the revitalisation of the Māori language, while specific departments, ministries and agencies were hardly mentioned. At best, 9% of people mentioned the Ministry of Education.

5.8.3 *Attitudes among People in the English Only group about the Role of Government in Māori Language Revitalisation.*

English Only were the least supportive of all non-Māori groups towards the role of Government in Māori language revitalisation. Only 35% *agreed* or *strongly agreed* that “the Government has a role to play in helping Māori learn the Māori language”, while only 25% *agreed* or *strongly agreed* that “the Government should encourage teaching of Māori in school”. Still fewer people *agreed* or *strongly agreed* that “the Government should encourage the use of Māori in everyday situations such as homes and the community” (8%) or that “the Government should encourage the use of Māori in workplaces” (5%).

When English Only were asked whether there were particular groups or organisations that were encouraging the use of the Māori language, many claimed they “didn’t know” (23%), or, like the other two non-Māori groups, gave a general response such as “schools” (33%). Many also specifically mentioned “marae-based groups” (19%), *kōhanga reo* (14%), and Māori language schools (10%). Twenty percent (20%) also mentioned “the Government” in general, but like the other groups, few mentioned particular departments, ministries and agencies.

5.9 Non-Māori Behaviour towards the Māori Language and Culture

Some information was collected in the survey about behaviours towards the Māori language, based on participation by respondents in Māori oriented activities. This data can be used to complement the primary focus on values, attitudes and beliefs towards the Māori language. There is an intricate and complex relationship between language attitudes and language behaviours. Language attitudes can be predictors of language behaviour, but this is not always the case because people do not always act as they feel. The following results demonstrate this phenomenon in some ways.

In the earlier discussions about values and attitudes, it was apparent that about half of all non-Māori had a positive disposition towards the Māori language. However, it is clear from the following table that these people did not participate in any Māori oriented activity in any meaningful way. This data suggests that non-Māori contact and interaction with Māori people on Māori terms was almost nil.

Table 12: Non-Māori Behaviour towards Māori Language and Culture

<i>% Often/Very Often (Never)</i>	All non-Māori %	Passive Supporters %	Uninterested (non-Māori) %	English Only %
Go to a tangi or funeral on a Marae	4(48)	6(40)	3(52)	3(63)
Watch or listen to Māori News	12(45)	17(33)	8(53)	3(68)
Go to a marae	5(29)	7(21)	4(30)	3(53)
Attend ceremonies or events with Māori welcomes and speeches	11(24)	14(14)	7(29)	7(45)
Visit Māori art, culture or historical exhibits	11(19)	16(11)	8(24)	8(39)
Go to kapa haka or Māori culture group concerts	6(39)	8(29)	7(43)	0(65)
Listen to iwi radio	4(67)	6(58)	2(75)	0(80)
Read or browse Māori magazines	3(70)	4(63)	1(75)	0(82)

Data regarding Māori behaviours towards the Māori language was collected in question 52 of the questionnaire.

5.9.1 Behaviour of Passive Supporters towards Māori Language and Culture

Significant proportions of non-Māori overall claimed they had *never* participated in activities or taken an interest in events where Māori was spoken or used. However, of the three groups, Passive Supporters were the least likely to claim they had *never* participated or taken an interest in these types of activities and events. In fact, compared to the other two groups, they were the most likely to claim that they *often* or *very often* “watched or listened to Māori news” (17%), “visited Māori art, culture or historical exhibits” (16%) and “attended ceremonies or events with Māori welcomes and speeches” (14%). Although these proportions are relatively greater than for the other two non-Māori groups, in an absolute sense, they are very small and it is primarily for this reason that this group have been called Passive Supporters. They may be supportive in relation to their fundamental values towards Māori, but as yet this support has not been translated into their behaviour.

5.9.2 Behaviour of People in the Uninterested (non-Māori) group about Māori Language and Culture

The extent to which respondents were engaged with the Māori culture and language was measured in relation to eight types of activities and events. Reflecting their disinterest, more than 50% of the Uninterested (non-Māori) group claimed they *never* took an interest in or attended four of these types of activities and events. For example, this was the case in relation to “reading or browsing through Māori magazines” (75%), “listening to iwi radio” (75%), “watching or listening to Māori news” (53%) and “going to a tangi or funeral on a marae” (52%). In fact, at best, only 24% claimed they never “visited Māori art, culture or historical exhibits”, 8% claiming they visited these types of exhibits *often* or *very often*. This compares with 11% of Passive Supporters claiming to never visit these types of exhibits and 16% claiming to visit them *often* or *very often*.

5.9.3 *Behaviour of People in the English Only group towards Māori Language and Culture*

English Only are similar to the Uninterested (non-Māori) group in that they *never* or *very rarely* participated in or took an interest in various types of activities or events in which the Māori culture or language featured. In fact, as a general observation, this was more likely the case with English Only than the Uninterested (non-Māori) group. In fact, of the eight specific activities or events that engagement was measured in relation to, more than one half of English Only claimed they *never* participated in or took an interest in six of them. For example, most English Only claimed this was the case for “reading or browsing Māori magazines” (82%), “listening to iwi radio” (80%), “watching or listening to Māori news” (68%), and “going to kapa haka or Māori culture group concerts” (65%).

6. CONCLUSION

6.1 Key Findings and Issues

The fifth objective of the Māori Language Strategy is:

To foster among Māori and non-Māori positive attitudes towards, and accurate beliefs and positive values about, the Māori language so that Māori-English bilingualism becomes a valued part of New Zealand society.

Māori and non-Māori have different values, attitudes and beliefs about the Māori language. Furthermore, there are distinct groups within each population that hold fundamentally different values towards the Māori language.

Table 13: Māori and non-Māori by values

Māori	% of all Māori	Non-Māori	% of all non-Māori
Cultural Developers	68%	Passive Supporters	49%
Māori Only	20%	Uninterested (non-Māori)	39%
Uninterested (Māori)	12%	English Only	12%

Based on the data that has been collected, it is clear that **different groups within the two populations require different sets of information and support** to achieve the policy objective. It is also likely, because of the different demographic profiles of the groups, that **different media should be used to deliver information and support to each group**. Policy decisions are required about prioritisation among the groups (i.e. which groups to target first), and the level of investment in providing information and support to the Uninterested and English Only groups. The survey results show that a pool of Māori language ability exists among the Māori population. Māori hold, generally speaking, positive values and attitudes towards the Māori language. They are also optimistic about the future of the Māori language, and believe that there have been increases in the learning and use of Māori over the last five years. However, it seems that these positive values and attitudes are sometimes not translated into tangible action. This suggests that **mechanisms are required to convert the positive orientation of Māori towards the Māori language into positive action** in support of the language. Such mechanisms should build on the current socio-economic and linguistic situations of Māori communities.

Māori identified education as the driving force in Māori language revitalisation. This undoubtedly reflects the reality of the current situation. However, the implications of this finding need to be carefully considered. Sociolinguistic literature suggests there are significant risks in over-reliance on formal education as the principal mechanism for language revitalisation. In particular, it is argued that 'school' is an artificial and closed environment, and that students do not transfer the skills learnt at school to the 'real world'. This suggests that **it is necessary to raise the levels of critical awareness among Māori about language revitalisation strategies and activities**.

It is clear that non-Māori, in general, have very limited interaction with Māori language and culture. This suggests that their beliefs about the Māori language and culture do not have solid foundations. It would be useful to **disseminate to the non-Māori population accurate basic information about Māori language and culture**. The *Taha Māori* programme in primary schools represents one avenue for the dissemination of this sort of information, but others may need to be developed to meet the specific needs of different groups.

The non-Māori population, overall, expressed support for Māori people learning and using Māori in Māori settings. However, there was significant ambivalence about the place of Māori in general New Zealand society. There has been little public discussion and debate about the role of Māori language and culture in New Zealand society and national identity. In policy development, **consideration should perhaps be given to the question of whether the Māori language is a symbol of Māori identity, or of the New Zealand nation as a whole**.

Among the non-Māori population, there is a large group of people that profess positive values towards the Māori language. These passive supporters do not have a strong desire to learn and use Māori themselves, but they are receptive to greater Māori language use by Māori. This suggests that **mechanisms are required to enable people in this group to express their support more actively, but without necessarily learning or using Māori**.

6.2 The Way Forward

This report has presented the key findings of the *Survey of Attitudes, Values and Beliefs about the Māori language*. The survey data was collected in order to:

- inform policies and programmes aimed at promoting and fostering support for Māori language revitalisation; and
- identify target areas for initiatives.

Some of the issues that arise from the key findings have been identified. However, it is intended that this descriptive report will be accompanied by an analytical volume. This volume will include essays by government agencies, sociolinguists, Māori language advocates and other commentators about these findings. Their analyses will translate the data into information and provide the basis for developing and enhancing policies and programmes to foster support for Māori language revitalisation.

Te Puni Kōkiri also intend to repeat the *Survey of Attitudes, Values and Beliefs about the Māori language* in future, at intervals between 3-5 years. This longitudinal approach will allow for the direct comparison of equivalent data, and will reveal changes in values, attitudes, and beliefs towards Māori language among Māori and non-Māori. Over time, this will reveal patterns and trends that will further inform policy decisions about the promotion of goodwill towards the Māori language.

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Survey of Attitudes, Values and Beliefs about the Māori Language

APPENDICES



Appendix 1

Monitoring and Evaluating the Māori Language Strategy

There are three monitoring and evaluation objectives within the Government Māori Language Strategy (GMLS):

1. to monitor over time the health of the Māori language in order to measure progress in the achievement of the five policy objectives within the GMLS;
2. to evaluate over time the effectiveness of the mix of policy interventions by Government in order to measure progress in the achievement of the policy objectives in the GMLS; and,
3. to document over time Government's contribution, across sectors, to changes in the health of the Māori language.

In 1999, the Government agreed to strengthen the ability of Te Puni Kōkiri to monitor and evaluate the effectiveness of the Māori Language Strategy. A monitoring and evaluation unit was subsequently established, and the following work programme was determined:

- Year 1 (1999-2000) Establishment of unit and development of work plans
- Year 2 (2000-2001) Collection of baseline data
- Year 3 (2001-2002) Data analysis and publication of findings
- Out Years Refinement of data collection and analysis techniques, and longitudinal monitoring and evaluation of Māori Language Strategy.

The following work has been completed as part of the research framework

- (a) **Assessment of Māori Language Proficiency Assessment Instruments (1999)**. The aim of this study was to ensure, as far as possible, that the proficiency assessment instruments used in the Survey of the Health of the Māori Language [see below] were valid, reliable, appropriate and effective, and can be reused in subsequent surveys. GMLS Monitoring & Evaluation Objective 1.
- (b) **Inventory of Māori Language Services (2000)**. This inventory includes details of direct and indirect expenditure on the Māori language across the public sector. GMLS Monitoring & Evaluation Objective 3.
- (c) **Visibility of the Māori Language (2000)**. This small study took stock of the aural and visual visibility of the Māori language in English medium print and electronic media. GMLS Monitoring & Evaluation Objective 2.
[This work was prepared as an internal working paper, although copies are available on request].
- (d) **Participation in Mainstream Māori Language Programmes (2001)**. This project investigated the issues associated with participation and retention of students in Māori language programmes in mainstream secondary schools. GMLS Monitoring & Evaluation Objective 2.
- (e) **Statistical Profile of the Māori Speaking Population, based on data from the 1996 Census (2001)**. Data from the language question in the 1996 Census was analysed in light of a number of important social and economic variables in order to develop a general picture of the Māori speaking population at that time. GMLS Monitoring & Evaluation Objective 1.
[This work was prepared as an internal working paper, although copies are available on request].
- (f) **Survey of Attitudes, Values and Beliefs about Māori language (2001)**. Data was collected from 1350 New Zealanders about their attitudes, values and beliefs towards the Māori language. GMLS Monitoring & Evaluation Objective 1.
- (g) **Structural Profile of Te Ātaarangi (2001)**. This report describes the operations, administration and relationships of Te Ātaarangi at the national and regional levels. The research was undertaken at the request of Te Ātaarangi, and the findings have been provided to them. GMLS Monitoring & Evaluation Objective 1.
- (h) **The use of Māori in the Home: research about props and barriers in the intergenerational transmission of Māori (2001)**. This project identifies the factors that hinder or assist the intergenerational transmission of the Māori language in Māori households. GMLS Monitoring & Evaluation Objective 1.

- (i) **Survey of the Health of the Māori Language.** Basic data about the knowledge and use of the Māori language among 5,000 Māori adults was collected in May-June 2001. Preliminary results were released by the Government Statistician on 7 December 2001, and a full report will be completed by June 2002.

In the current financial year (2001-2002), the following work will be completed:

- (j) **Māori Language Education Analysis.** This project will analyse and report data about participation in Māori immersion education at all levels. GMLS Monitoring & Evaluation Objective 1, 3.
- (k) **Stocktake of the Māori Language Plans and Services of Government Agencies.** This project will collate and report data about the Māori language capacity and services of various government agencies, in order to update the 'Inventory' published in 2000 (see (b) above). GMLS Monitoring & Evaluation Objective 3.
- (l) **Evaluation of Bi-lingual Publications.** This evaluation will collect information about the quantity and quality of bi-lingual publications produced by government agencies, and evaluate the effectiveness of these publications in achieving their stated functions. GMLS Monitoring & Evaluation Objective 2.
- (m) **Evaluation of the Māori Language Institute Pilot Programme.** Te Taura Whiri i te Reo Māori intend to pilot the concept of a Māori Language Institute throughout the course of the current financial year. This evaluation will provide direct feedback and recommendations about measures to improve and enhance the pilot programme. GMLS Monitoring & Evaluation Objective 2.
- (n) **Statistical Profile of the Māori Speaking Population, based on data from the 2001 Census.** Data from the language question in the 2001 Census will be analysed in light of a number of important social and economic variables in order to develop a general picture of the Māori speaking population at that time. This data will also be compared with equivalent data from the 1996 Census (see (e) above). GMLS Monitoring & Evaluation Objective 1.

Two related Effectiveness Audits were undertaken by related units within Te Puni Kōkiri in 2000-2001, based on data from the 'Inventory' (see (b) above); **Māori Language Resourcing** and **Quality of Teacher Training**. These audits examined the effectiveness and efficiency of these services.

Appendix 2 Literature Review

ATTITUDES LITERATURE REVIEW RE: ATTITUDES

May 2000

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INTRODUCTION

Attitudes have been much researched by social psychologists because of their importance in so many different aspects of our lives like education, prejudice, fashion, social interaction, religion, politics, communication etc. Attitudes to languages are important as a barometer to measure the health of a particular language – its present state and future prospects. The aim of this literature review is to set out a clear view of the different concepts and data relevant to the topic of attitudes in general, and language attitudes in particular, as well as the measurement thereof. The rationale for the review is to provide background information on general attitude research and to explore relevant areas of language attitude research. The main points to be covered in the literature review are as follows:

- that language attitude research needs to be informed by general attitude research;
- that there is a relationship between beliefs, attitudes and behaviour;
- that there are several influential determinants of language attitudes e.g. motivation, age, gender, teacher/school attitudes, language ability, language and cultural background and youth culture;
- that attitudes are difficult to measure but a variety of methods (both direct and indirect) are available e.g. questionnaires, interviews, attitude scales, matched-guise technique, observation, ratings, checklists, grids, ranking and diaries;
- that there may be a mis-match between public support and personal commitment;
- that people's attitudes have implications for policy-makers; and,
- that minority language use is critical to revitalisation

The scope of this review is such that it does not discuss issues in theory and research related to attitude change, although this would seem to be a very worthwhile topic for a follow up review – in terms of its relevance to language policy and language planning. Although social psychologists have studied attitude change, research is needed on attitude change in respect of languages.

BACKGROUND

One of the Māori language policy indicators within the Government's Māori Language Strategy focuses on "attitudes toward, and beliefs and values about, the Māori language." (Te Tūāoma, 1999:12). To this end, Te Puni Kōkiri's Māori Language Monitoring and Evaluation team is conducting a survey, in 2001, which will attempt to gauge the beliefs and preferences of New Zealanders in respect of the Māori language. Specifically, the survey has three main objectives:

- to assist policy makers in determining the extent to which attitudes, beliefs and values affect language revitalisation;
- to determine the receptivity for using the Māori language in different environments; and,
- to measure attitudes, beliefs and values (and changes in them) over time.

Thus far, research commissioned by Te Puni Kōkiri has identified that positive attitudes are critical for language revitalisation (Grin & Vaillancourt, 1997:17) and that it is often difficult to separate attitudes towards a language from attitudes towards speakers of that language (Skutnabb-Kangas, 181:201). The information from this review will support and complement the aforementioned survey.

At this early stage of the review it would seem appropriate to heed the criticism cited in the Euromosaic report – that too few language surveys have been designed within a theoretical framework.

Rather, they have often consisted of little more than a check list of language use contexts sprinkled with questions concerning attitudes which are not theoretically contextualised. In this respect the investigators appear either to be working intuitively, or to be deploying some form of inductive method." (Nelde, Strubell & Williams, 1996).

THE NATURE OF ATTITUDES

Attitudes are dispositions which cause people to respond favourably or unfavourably to something. They are generally linked to deeper levels of our value systems. Although the term 'attitude' is commonly used, and is within people's everyday experience, researchers have had problems specifying what an attitude is, how attitudes are formed and the role (if any) that attitude plays in behaviour (Eiser 1982).

Fasold (1995) discusses two competing theories of attitude – the mentalist view and the behaviourist view. The former is more common. In this view, attitude is seen as an internal state of readiness – where someone's attitude prepares them to respond to a stimulus in a particular way. Being an internal state, and not observable, makes it difficult experimentally in that researchers have to depend on people's own reporting of what their attitudes are. Such self-report data can often be criticised for its lack of validity (ie. measuring what it purports to measure). The behaviourist theory involves no self-reporting or drawing of inferences. Quite simply, attitudes are found in the observable, overt responses people make to different stimuli or social situations.

Generally, mentalists like Allport (1954), Cooper & Fishman (1974) and Ajzen (1988) break attitude down into three sub-components:-

- (1) **Cognitive** (i.e. knowledge, thoughts, beliefs)
- (2) **Affective** (i.e. feelings)
- (3) **Conative** (i.e. actions or readiness for action)

Indeed, most social psychology texts agree with these three divisions. Moreover, there seems to be general agreement among researchers that the most important part of attitude is affect (i.e. a person's feelings about an object, a person, an issue or an event), but because all three aspects interact, it is difficult to separate them out. Furthermore, research findings show there is not necessarily a strong relationship between attitudes and behaviour (Triandis, 1971). This would appear to be the Achilles heel of attitude research – that people don't necessarily do what they think or feel (Lewis 1975).

The foundation for the conceptual framework of Fishbein and Ajzen (1975) is the distinction between beliefs (the information a person has about something), attitudes (a person's favourable or unfavourable feelings about something, based on beliefs), intentions (to act) and behaviour. That is, a person's attitude is a function of his/her beliefs. This view had earlier been promoted by Rosenberg (1956, 1960) and Zajonc (1954), whose studies demonstrated the relationship between beliefs and attitudes. Following on from this, Fishbein's and Ajzen's theory was that, for a change in attitude, there needs to be a change in beliefs – by exposing a person to new information e.g. from books, through observing events, by interacting with people, through watching TV. This theory is based on the assumption that humans are rational beings who make use of available information before they act. The inter-relationship between these different aspects is illustrated in Figure 1.

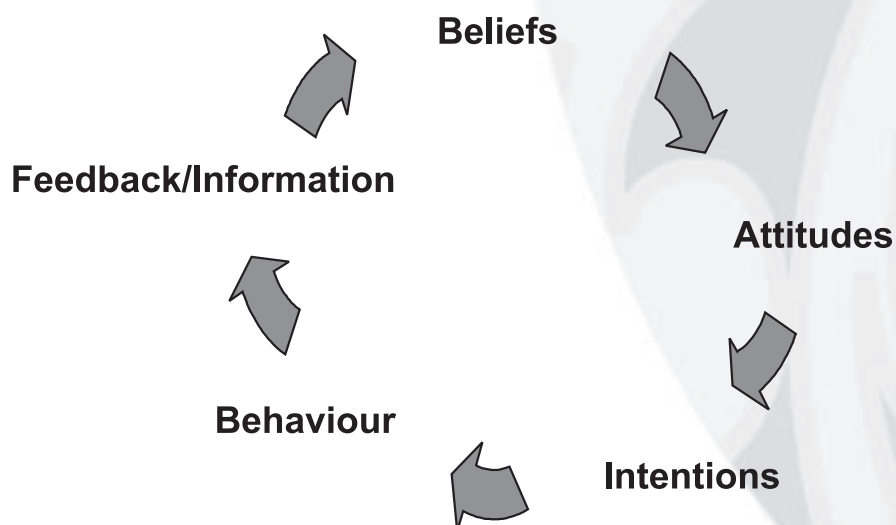


Figure 1: The Inter-relationship between beliefs, attitudes, intentions and behaviour.

Because Fishbein (1967) strongly believed that behaviour was affected by a number of variables – namely attitudes, beliefs and behavioural intentions – he felt that each should be studied separately. His theory was that beliefs and behavioural intentions were related to attitude – but were not necessarily pre-determinants of attitude. In the 1970s, social scientists expressed increased interest in studying the relationship between attitudes and action. Amongst the researchers (Brannon 1976, Calder & Ross 1973, Liska 1975, Schneider 1976 and Schuman & Johnson 1976), there was general agreement that attitude is only one predeterminant of behaviour. In his classic definition, Allport (1935) defined attitude as “.....a mental or neural state of readiness, exerting a directive or dynamic influence upon the individual’s response to all objects and situations”. Fishbein (1967) defined attitude as a “learned predisposition to respond to any object in a consistently favourable or unfavourable way”. Similarly, Ajzen (1988) described attitude as “....a disposition to respond favourably or unfavourably to an object, person, institution or events” (Baker 1992:11). From these three definitions, and from the aforementioned studies, there would seem to be a tenuous relationship between attitudes and everyday actions in that attitudes may help to explain or predict behaviour.

LANGUAGE ATTITUDE RESEARCH

There has been much research done in the area of language attitudes e.g. attitudes to language variations or dialects, attitudes to second language learning, attitudes towards specific minority group languages (like Irish, Gaelic, Welsh, French, Frisian), attitudes towards language communities, attitudes towards use of specific languages, attitudes of parents to second language (L2) learning, and attitudes to classroom practices in language lessons. Surprisingly, the research done by sociolinguists has been conducted in relative isolation, with little reference to the work of attitude theorists. This is unfortunate because of the potential for mutual benefit (Cooper & Fishman 1973). Baker (1992) believes there is a deficiency in the area of language attitude research in that it is rarely informed by research on general attitude theory. His view is that insights gained from the general study of attitudes within the field of social psychology should be applied to the specific study of language attitudes.

Attitudes towards language are important for our understanding of human behaviour. The study thereof is important – as a barometer of wider social relationships. Language attitudes can often reflect dispositions towards speakers of a particular language. Although linguistically all languages are capable of expressing any range of thought – and none is inherently inferior – some languages are deemed to be prestigious, while others are stigmatised, usually because of the social class and status of the speakers.

Attitudes have been highlighted as important in successful bilingual education programmes (Sharp et al 1973) and in bilingual language acquisition (Saunders 1982). In the pursuit of bilingualism, the two critical factors would seem to be attitude towards the other culture and motivation to learn (Baetens-Beardsmore 1982). National identity often plays a part in that some people view bilingualism as being divisive for the nation – a threat to national unity and national identity. Their perception is that, as one language grows, the other will be adversely affected. With this subtractive view, it is assumed that two languages cannot co-exist in a positive, beneficial and mutually enriching relationship.

Conversely, the additive view of bilingualism has as its emphasis the partnership between two languages. Grin (1990) asserts that the first task of language policy-makers should be to improve the image of the minority language.

Any language policy that provides money, but avoids sincere commitment to boosting the image of the language, is therefore likely to fail (1990 : 171).

E.G. Lewis (1975), in his investigations of attitudes to language among bilingual children and adults in Wales, makes a conceptual distinction between six attitude dimensions, summarised below:

1. general approval e.g. “I like speaking Māori”;
2. commitment to practice e.g. “I want to keep the Māori language alive”;
3. national ethnic tradition e.g. “I owe it to my tipuna to maintain our language”;
4. economic and social importance e.g. “There are some advantages to knowing Māori when it comes to looking for a job”;

5. family and land considerations e.g. “Te Reo Māori is important for our whānau life”; and,
6. personal/Ideological considerations e.g. “Through te reo, I am able to appreciate the wealth and beauty of traditional waiata.”

(Adapted from E.G. Lewis, 1975).

W.R. Jones (1966) distinguishes between four types of language attitudes. The first of these (and, according to Jones, the most important) is that which reflects a genuine interest in the language. The second is the utilitarian perspective which becomes increasingly important as students look to leave school and find jobs. The third language attitude type in Jones’s taxonomy is that associated with national character and the fourth centres around people’s attitude to language proficiency. Attitudes with the most influence are those associated with power – as in the case of the dominant language used within the media and educational authorities. There is a correlation between high status languages and their use in important domains. The converse is true; low status languages become subordinate, undervalued and unused. Societal attitudes are such that they are perceived to be irrelevant or inappropriate for modern life.

This is especially true in colonised countries where there is often a negative attitude towards bilingualism, due to the political forces (and power relationships) at work. As a result, minority groups are oppressed and their linguistic human rights (e.g. their right to learn their mother tongue) are trampled on (Skutnabb-Kangas & Cummins 1988). Attitudes towards bilingualism are much dependent on the political and social status of the minority culture. It is hard for such groups to participate fully – economically, socially and politically – while at the same time trying to retain their linguistic identity. The fact is that a minority group is less likely to be interested in pursuing bilingualism if their basic needs, as per Maslow’s hierarchy theory (Maslow 1954), are not met first.

INFLUENTIAL DETERMINANTS OF LANGUAGE ATTITUDES

Despite the struggle, attitudes towards bilingualism are changing. Worldwide, indigenous populations are rising and demanding their linguistic rights - as well as their economic, cultural and political rights. As to their success in achieving bilingualism, much will depend on education decisions. There needs to be stronger recruitment of minority group teachers and also an integration of the minority group language and culture in the school-wide programme. As for the parents, strategies need to be put in place to facilitate their meaningful participation in the school community e.g. learning how they might help their children with reading, writing and maths, or inviting them to meetings to raise their particular concerns (Skutnabb-Kangas & Phillipson 1994).

Motivation

A Canadian psychologist, Wallace Lambert, studied the role of motivation and attitude in second language learning (Lambert et al 1970). In looking at why people chose to learn a particular language, the investigators drew a distinction between two types of motivation – instrumental (with its emphasis on the usefulness of the second language e.g. finding a job, social recognition, passing exams, furthering career prospects) and integrative (where the focus was on affiliation – a desire to know the target group, or become a member of it). The conclusion of their seminal work was that the latter type of motivation, with its social and interpersonal orientation, had more long-lasting effects and success than the former, which was more self-oriented and individualistic. In subsequent research, Gardner & Lambert (1972) discovered that those students doing well in second language acquisition had parents with positive attitudes towards the target group.

Similarly, in a follow up study, Gardner & Lambert (1981) found that those second language (L2) students who really applied themselves were the ones who had favourable attitudes towards the target language and wanted to get to know the target group better. That is, they were integratively motivated. Moreover, those L2 learners who had positive attitudes towards the second language were less likely to lose their competence (Gardner, Lalonde & MacPherson 1985 and Gardner, Moorcroft & Metford 1989). Lalonde (1982) asserted that motivation was an indirect cause of achievement and also affected self-confidence. Gardner (1985a) designed a socio-educational model where attitude was placed alongside intelligence, aptitude and anxiety as determinants of bilingual proficiency.

The limitation of the important work done by Gardner, Lambert & others in the area of motivation and attitude is that it focussed on L2 acquisition. Little research has been done to determine how attitudes can explain continued use of a language – or the erosion thereof. However, Edwards (1983) suggests that, historically, changes in language use are principally determined by socioeconomic and political necessities. Nevertheless, motivation is probably an important aspect in the pursuit of bilingualism to the extent that the motivation and attitudes of a speech community (or of second language learners) will partially dictate the language choices they make. A study of parental attitudes towards the Welsh language (Lyon 1991) revealed that, although there was overwhelming support for the Welsh language (for reasons of cultural identity), the language was still in decline. That is, a positive attitude was not sufficient on its own to translate into use.

Age

In his intensive study in Wales, with approximately 800 children from three different types of secondary schools, looking at language attitudes in relation to different variables, Baker (1988) utilised two different attitude to language scales. The first tool was a traditional questionnaire where respondents were asked to rate (on a 5 point scale) their level of agreement in respect of 20 different abstract ideas about the Welsh language, e.g.

“It’s a waste of time to keep the Welsh language”.

“Welsh is essential to take part fully in Welsh life”.

Following that was another questionnaire, with 20 more concrete statements focussing on attitudes to Welsh in terms of use, value and status, e.g. *How important or unimportant do you think the Welsh language is for people to do the following?:-*

- *To earn plenty of money*
- *Be accepted in the community.*

The questions were designed to accommodate two dimensions – specifically the integrative aspect (e.g. socialising, playing sport, being accepted) and the instrumental aspect (e.g. passing exams, securing employment) – the two not being mutually exclusive. Baker discovered an intense relationship between age and attitude in that attitudes to the Welsh language started to become less favourable around adolescence. Prior studies had claimed the same – that as age goes up, favourable attitudes go down (W.R. Jones 1949, 1950; Sharp et al, 1973; E.P. Jones 1982). This may be attributable to the socialisation process in adolescence, or to other influences that accompany maturation – like heterosexual relationships, the effect of the media, pop music, the Internet and the influence of peers. In Baker’s study, the critical age for attitudinal “drop-off” was fourteen.

Apart from age, Baker discovered other influential determinants of language attitude to Welsh – namely gender, attitudes within the school, language ability / achievement, language background, cultural background and youth / ‘pop’ culture.

Gender

Girls were found to be more favourable in their attitudes to Welsh than boys. This was especially so in adolescence.

Teachers

There were obvious differences in attitude if the school was one where there were negative underlying attitudes towards the target group – as opposed to a school where the survival and maintenance of the target language and culture was paramount. The strength of the ‘hidden curriculum’ highlights the importance of teacher attitudes and how they can influence students. A study by Seligman, Tucker & Lambert (1972) illustrates that teachers’ behaviour towards their pupils can be affected by the teachers’ language attitudes. Prestigious majority languages and standard accents tend to be associated with higher student motivation and ability. Teachers can perceive the first language of a minority child as being an impediment. Moreover, teachers’ low expectations of minority group children can affect their behaviour, leading to low achievement, as described by Rosenthal (1968) with his ‘self-fulfilling prophecy’. Furthermore, minority group children may develop low self-esteem as a consequence of seeing their language and culture not being valued.

Ability in a language

In terms of ability in a language being a determinant of language attitude, it is possible that they may be both the cause and effect of each other – one contributing to the other in a spiral fashion, upwards or downwards. Gardner, Lalonde & Pierson (1983) suggest that favourable attitudes towards a language lead to enhanced achievement in that language. It was found that those with higher ability in L2 were more likely to have had positive attitudes to begin with (Gardner 1985a). This was backed up by earlier research (Jones 1949, 1950). However, the converse was claimed by Macnamara (1973) who asserted that attitudes were of little importance in language learning as compared with necessity, and Burstal et al (1974) whose findings showed that it was achievement in a language which led to positive attitudes. The Committee on Irish Language Attitudes Research (1975), in their large-scale survey, revealed that usage of the Irish language was more related to ability than attitudes.

Language and Cultural Background

In regards to language background being an influential determinant of language attitude, Sharp et al (1973) found that where there was a greater proportion of Welsh speakers in the neighbourhood, the more favourable the attitudes were towards Welsh. This highlights the potential influence of the use of the target language by parents, family members, communities, media, peer groups and ‘pop’ culture. Complementary to language background was the influence of cultural background. E.P. Jones (1981) found that there were certain things associated with attitude were decline (especially ages 10 – 13) which were linked to cultural activities e.g. declining numbers attending Welsh religious services, less reading in Welsh, watching English programmes on T.V. It would seem that regular involvement in a cultural activity is important if attitudes are to remain favourable during adolescence (Baker 1985).

Youth Culture

In Baker’s study, those youths who were involved in ‘pop’ culture (via discos, CD’s and their peers) were less likely to be positive about bilingualism and the Welsh language/culture. Conversely, the young people who came from the heartland of Wales (where over 70% of the population spoke Welsh) were very positive. Moreover, they participated in Welsh cultural and literary events which helped to perpetuate their favourable attitudes. Interestingly the heartland teenagers exhibited less strong instrumental attitudes towards Welsh, being more appreciative of its intrinsic value than its potential usefulness.

Baker (1988) concluded that language and cultural background as well as youth culture (especially peer group values around the age of fourteen) were the key variables in terms of language attitudes to Welsh – more so than age, gender or ability. That is, environmental factors had more influence than personal variables. This would seem to be a clear sign to language planners and policy makers – that they need to facilitate cultural activities which appeal to the youth, to support the promulgation of the language. Although the Welsh situation cannot be generalised, it does represent examples of the problems facing minority languages. More research is needed in regard to why there is susceptibility towards attitude change around the age of fourteen. Answers to such questions could lead to the establishment of successful strategies for language maintenance and intergenerational transmission.

Figure 2 attempts to show the relationship between the aforementioned variables in Baker's study - that attitudes are affected by age, gender, language and cultural background, attitudes within school, ability, and 'pop' /youth culture. (Adapted from Baker 1988: 45, with the thicker lines indicating the strength of the relationship)

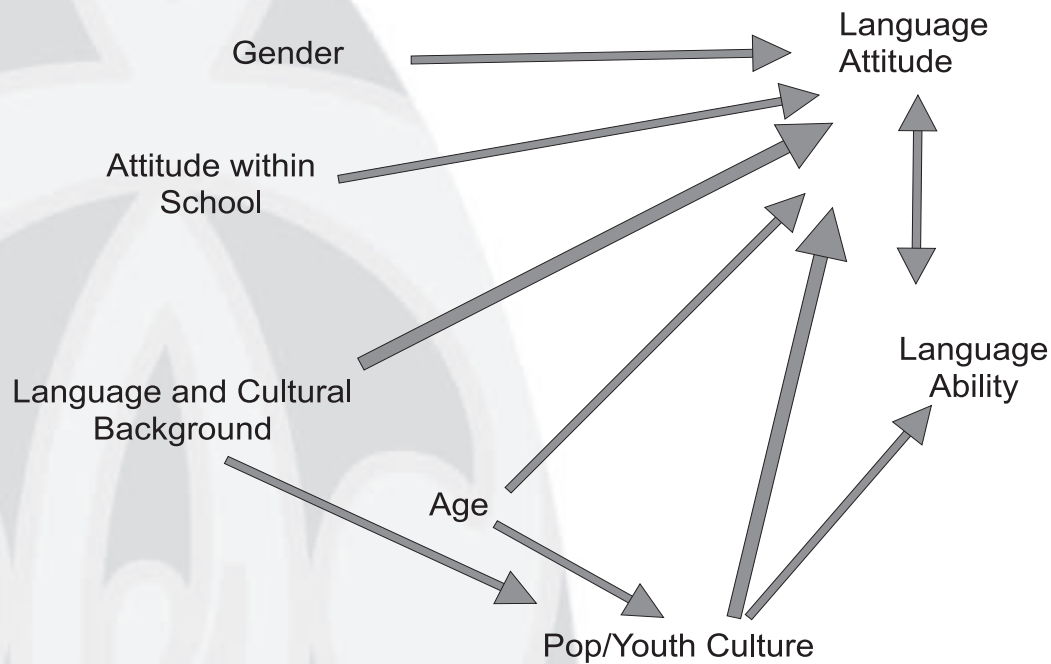


Figure 2: Relationship between language attitudes and other variables

ATTITUDE STUDIES

In the attitude survey research from Scotland (MacKinnon 1981) and Ireland (CILAR 1975; O Riagain & O Gliasain 1984) a pattern emerges that while public attitudes would appear to be positive towards Gaelic and Irish, there is private scepticism. Similarly, while there is an interest in the maintenance of the minority language, there is not the commitment to become involved in the process of revitalisation. Both languages are valued as symbols of national culture but they are less valued in terms of their being a medium of education or communication. It would seem from the surveys that when attitudes are associated with the need for personal action, the result may be apathy and even pessimism. That is, attitude to the minority language is more positive than actual use. The problem then is how to turn favourable attitudes into committed action. A positive attitude would seem to be insufficient on its own.

In New Zealand, Richard Benton conducted a feasibility study for the teaching of Māori at a particular marae-based school in Ōtaki, in 1981. He canvassed community views about parents' attitudes towards Māori language. The majority of parents (of various ethnicities) favoured the teaching of Māori and the notion of bilingual education. The main opposition came from a small, but articulate, group whose children were described as Pākehā. Benton's view was that this group needed to be convinced there was nothing to fear; otherwise there was the potential for sabotage and disruption. Encouragingly, the rest of the Pākehā group were favourable. Likewise, the parents of Māori children were strongly supportive. However, even at that time, Benton cautioned that "the persistence of generally favourable attitudes towards the more intensive and extensive use of the language – socially and academically – cannot be taken for granted indefinitely." (1981:17).

One of the findings in a New Zealand survey (1988) by sociolinguistic students at Auckland University, on the place of Māori language, was the positive attitude of Pākehā informants to Māori language education – especially in light of the poor regard New Zealanders have for second language learning in general. However in terms of the relative importance of Pākehā and Māori, the dominant view was that the Māori language was less useful than English for people's economic welfare (Leek 1990).

Surveys of attitudes to Māori conducted in Dunedin and Gisborne (Campbell 1988 and 1990 respectively) revealed similar findings – that although Māori respondents were (predictably) more favourably disposed than Pākehā, the latter were not totally negative. Campbell found three main influences affecting attitude – race, politics and culture. Moreover, he believed that general positivity towards Māori language maintenance was insufficient on its own; there needed to be government support and a demonstrated commitment from the people involved.

Another New Zealand study was undertaken by Nicholson & Garland (1991) – in the form of a nationwide mail survey of 225 New Zealand adults' attitudes towards the role of the Māori language in contemporary society and the extent to which New Zealanders would commit themselves to fostering the language. Two-thirds of the sample believed that te reo had a place in our society but only one-quarter wanted the language used more than it currently was. Moreover, there was only minimal support for dual signage, bilingual product labelling and bilingualism within Government agencies. Interestingly, the notion of bilingualism was favoured more strongly by women, young people and Māori. The positive attitude of young people was encouraging, in terms of the future. As suggested by Spolsky (1989), this is the basis for the revitalisation of the Māori language. At the conclusion of their study, Nicholson & Garland recommended that more research was needed to explore the reasons why New Zealanders held particular views on te reo Māori.

The survey findings summarised here highlight the inadequacy of positive attitudes on their own to maintain endangered languages.

In 1992, the market research company AGB McNair conducted a survey of the demand for bilingual and immersion education in Māori. Part of this survey pertained to the attitudes of New Zealanders to Māori language and Māori language education. There were 1000 respondents. The findings showed that twice as many Māori as non-Māori recognised the decline in the number of fluent speakers over the past 20 years. In response to a set of fourteen attitude statements, the Māori sample shared a common view that the language needed to survive as a spoken language, that Māori people and New Zealand needed the language, that Māori was useful, and that it should not be confined to the marae. The non-Māori sample shared the views of their Māori counterparts in respect of the importance of te reo to Māori people but they were less united in their opinions about the benefits of Māori language survival to all New Zealanders. Almost unanimously, the Māori respondents wanted their children to speak Māori – 92% as compared with 29% of the non-Māori sample.

Boyce (1992) surveyed the reported Māori language proficiency, patterns of use and attitudes of 56 Māori respondents living in Porirua. She was particularly interested in collating their responses and bringing together a collective picture of community attitudes towards Māori in that area of Wellington – to determine the potential for reversing Māori language shift (RMLS). Her data was compared with NZCER data collected 15 years prior (as part of a nationwide survey of Māori language use by Māori). The findings of that NZCER study indicated that, in the 1970s, attitudes to Māori language were positive, especially among the old people (Benton et al 1982:3). Fifteen years later, Boyce's study showed that support for te reo was no longer concentrated on the elderly but was spread across the different age groups. Moreover, her informants emphasised the value of Māori community initiatives to maintain the language – a crucial aspect in terms of Fishman's theory on RLS, where "in group" activities are seen as vital. While Pākehā support was welcomed, Boyce's study revealed a degree of mistrust – that Pākehā may take over the Māori language, as they did with the land. Boyce therefore emphasises the need for Māori themselves to drive RLS efforts – with support from committed Pākehā, but in such a way that Māori people are not disempowered (Boyce 1992).

The National Māori Language Survey (1995) explored 2,441 Māori adults' attitudes towards the Māori language. The respondents were asked to give their opinions on a range of statements about bilingualism and the use of te reo Māori. They were also requested to state their intentions in respect of enrolling in Māori language courses. In addition, the survey sought information on whether or not respondents spoke to their children in Māori. The findings showed that Māori (both speakers and non-speakers) regarded bilingualism positively and believed that the language should be more widely used. About one-third of respondents intended to enrol in a Māori language course within the coming year. The data indicated that those parents who were more fluent in te reo were more likely to use it with their children.

MEASUREMENT OF ATTITUDES

Because of their abstract nature, in that they cannot be directly observed, it is difficult to perfectly measure attitudes. This leads to problems of validation. As a result, there may be technical shortcomings in the measurement and statistical analysis of attitudes. Potter and Wetheral (1987) claim that attitude measurement can never be totally perfect, for three reasons. Firstly, there is the factor of social desirability – where respondents may put themselves in the best light. For example, in terms of attitudes to Māori language, political correctness may prevail which can disguise true attitudes. Secondly, respondents may be affected by the researcher/interviewer – or by whatever they perceive to be the purpose of the research. Thirdly, the items used may not have been tried out on a representative sample of the population – in order to select the most reliable ones that measure the same thing consistently.

Attitudes are measured in a variety of ways – using scales, single statements of feelings/opinions, observations of behaviour or even physiological measures (e.g. galvanic skin response, heart rate). Attempts at measuring attitudes have generally been based on a linear model – trying to place someone on a continuum from positive through neutral to negative.

Both direct and indirect methods can be used to determine people's attitudes to languages. In the former, such things as a questionnaire or an interview would be used to directly ask people their opinions about a language. Conversely, the indirect method is designed in such a way that the respondents would not overtly know that their language attitudes were being explored. Such examples would be word association, discussion about an imaginary scenario or classification of different things.

These techniques allow the researcher to view respondents' inner world and then to interpret their responses. However, it should be noted that the deeper s/he goes, the less objective the data. This has implications for reliability (in terms of the consistency between different raters' interpretations) and validity (due to the subjectivity of the interpretations).

Questionnaires

Questionnaires can use open or closed questions. Each question is a measure of a particular variable. Closed question formats would involve YES-NO answers, multiple choice, or ranking. The advantage of closed questions is their ease – for respondents to deal with and for researchers to score. However, they limit respondents to answering in the researcher's words, instead of their own.

Open questions allow respondents to put forward their own views but they are difficult to score and respondents may stray from the topic. An ideal compromise would be to pilot several open questions then design a closed-question questionnaire based on the responses to the open questions. The wording of each question should be such that it is not too long (e.g. 20 words), avoids jargon/technical terms, and uses simple language. Double-barrelled questions and double negatives should be avoided – as should proverbs, colloquialisms, acronyms and slogans. A DON'T KNOW option should be included (Oppenheim, 1992).

To get reliability within a questionnaire, the designer needs to ask a similar thing in a few different ways (as an internal check to ascertain the consistency of the measure). This is because attitudes are complex – so one single question will probably not reflect the attitude adequately. The more items used to gauge the same attitude, the greater the reliability (although no more than about 24 is recommended by Oppenheim).

To get validity within a questionnaire (that is, to ensure that the measurement tool is actually measuring what it sets out to measure), there needs to be some form of external check through a second independent source of information – like judgements by others, records, statistics, self-ratings, case studies, interviews or group membership.

Interviews

The purpose of interviews is heuristic; it is not to gather facts but to develop ideas and percepts – to see what ordinary people think about an issue. Personal interviews are time-consuming and costly. In the time taken for one interview, a questionnaire could have been administered to a large group of 50 – 100 respondents (Fasold 1995: 152). However, like the open-ended questionnaire, the interview provides the opportunity to elicit personal

responses. There are no fixed questions but a list of general topics. It is considered better to get rich material on a few topics rather than try to cover everything specifically (Oppenheim 1992: 70). The interviewer needs to create a non-threatening, non-judgemental environment so that respondents feel free to open up. S/he also needs to “switch off” her/his own views and remain impartial, unobtrusively facilitating the interview process whilst maintaining spontaneity.

Attitude Scales

An attitude scale is one of the most popular methods of measuring attitude. The scale reflects people’s evaluation of (or feelings toward) an object or concept. The chief purpose of an attitude scale is to divide people roughly into broad groups on a continuum, in relation to each other. Attitude scales are commonly used in the context of surveys. There are four well-known methods of attitude scaling. Their differences lie in the fact that each concentrates on one particular aspect.

(1) Bogardus Scale

This social distance scale has been revised since its creation in 1925 and has been widely used in America. It is particularly useful for measuring **ethnic attitudes** (individual or group) and the degree of understanding and feeling towards a particular group of people. Despite being criticised for its unequal intervals, the reliability of the scale (.90+) is considered to be good.

(Reliability is expressed by way of a correlation coefficient. It is uncommon to find a correlation coefficient above .90 in social and behavioural science. If the coefficient is below .80 then the measure is open to criticism.)

Figure 3 is an example of a Bogardus scale, measuring respondents’ preferred social distance towards different ethnic groups.

<i>Directions:</i> According to my first feeling-reactions, I would willingly admit members of each race (as a class, and not the best I have known, nor the worst members), to one of the classifications which I have circled.							
	To close kinship by marriage	To my club as personal chums	To my street as neighbours	To employment in my occupation	To citizenship in my country	As visitors only to my country	Would exclude from my
Canadians	1	2	3	4	5	6	7
Chinese	1	2	3	4	5	6	7
English	1	2	3	4	4	6	7
French	1	2	3	4	5	6	7
Germans	1	2	3	4	5	6	7
Hindus etc.	1	2	3	4	5	6	7

Figure 3: Example of Bogardus social-distance scale (Oppenheim 1992:189)

(2) Thurstone Scale

The strength of the Thurstone scale is its effectiveness in measuring **group differences**. Within the scale there is a variety of belief/opinion statements at equal-appearing intervals (from the least favourable to the most favourable), which respondents have to rate. Reliability of the Thurstone scale is adequate (Oppenheim, 1992: 194) and can be tested by giving out two parallel forms of the scale to respondents, to see if they correlate (Fishbein 1967: 88). Figure 4 is an example of a set of statements used in a Thurstone scale describing specific attitudes that people might have towards people with AIDS. Raters would be asked to agree or disagree (the order of the statements has been deliberately scrambled, with respect to their scale values, so that they don’t influence the raters).

- People with AIDS are like my parents
- Because AIDS is preventable, we should focus our resources on prevention instead of curing
- People with AIDS deserve what they got
- AIDS affects us all
- People with AIDS should be treated just like everybody else
- AIDS will never happen to me.
- It's easy to get AIDS
- AIDS doesn't have a preference, anyone can get it
- AIDS is a disease that anyone can get if they are not careful
- If you have AIDS, you can still lead a normal life
- AIDS is good because it helps control the population
- I can't get AIDS if I'm in a monogamous relationship

Figure 4: Example of statements used in a Thurstone Scale (Trochim 1999)

(3) Likert Scale

This type of scale is useful for effectively **separating people within the same group** in respect of a particular attitude. Like the Thurstone, it also uses opinion statements and is the most popular scaling procedure used today – because it is easier to construct (than the Thurstone) and gives more precise information about the degree of dis/agreement. Likert's focus was on uni-dimensionality – ensuring that all items were measuring the same thing. The Likert scale correlates well with the Thurstone scale (Oppenheim 1992: 194) even though the scales are constructed differently. According to Fishbein (1967: 255), the reliability of the Likert scale is good (.85) – often higher than that of similar Thurstone scales, partly due to the greater range of answers offered to respondents. Figure 5 shows an example of a Likert scale measuring people's attitudes to children.

	Strongly Agree 5	Agree 4	Uncertain 3	Disagree 2	Strongly Disagree 1
(1) Children bring a husband and wife closer to each other					
(2) It is fun showing children how to do things					
(3) Children need some of their natural meanness taken out of them					
(4) A mother with young children badly misses adult company and conversation					
(5) On balance, children are more of a blessing than a burden					
(6) It is often difficult to keep one's temper with a child					
(7) Looking after children really demands too much of me					
(8) If we could afford to do so, we would prefer to send our children to a boarding school					
(9) When things are difficult, children are often a great source of inspiration					
(10) If I had my life to live over again, I should again want to have children					

Figure 5: Example of a Likert Scale (Oppenheim 1992:196)

(4) Guttman Scale

In this type of scale, the items are ranked cumulatively; that is, by degrees or gradations – so we are able to know where the respondents have “crossed over” to a less favourable attitude. However, the intervals on the scale are not equal nor equal-appearing. Nevertheless, the Guttman scale is said to be highly reliable (Oppenheim 1992: 200) and particularly effective for determining **attitude change**. Figure 6 shows how a Guttman scale might look to determine American citizens’ attitudes to immigration.

INSTRUCTIONS: Place a check next to each statement you agree with.	
_____	I would permit a child of mine to marry an immigrant.
_____	I believe that this country should allow more immigrants in.
_____	I would be comfortable if a new immigrant moved next door to me.
_____	I would be comfortable with new immigrants moving into my community.
_____	It would be fine with me if new immigrants moved onto my block.
_____	I would be comfortable if my child dated a new immigrant.

Figure 6: Example of a Guttman scale (Trochim 1999)

Matched-Guise Technique and Semantic Differential Scales

The matched-guise technique is used to discern differences in the status of, and preference for, different languages and accents. Designed by Lambert et al (1960), it is a combination of direct and indirect methodologies and is particularly useful for measuring group biases and for revealing attitudes of which people frequently are unaware (Giles, Hewstone & Ball 1983).

Several fluent bilingual speakers are tape-recorded reading two translated versions of the same passage (thus controlling for content) – once in one language and again in the other. Their voices are interspersed on a tape in such a way that the respondents think each passage is being read by a totally different speaker. Respondents are required to evaluate the speakers on different characteristics like perceived social status, social preference, personal integrity, competence and intelligence. Their judgements are regarded as stereotypical attitudes to a particular language or accent. Where the same speaker is evaluated differently, the difference is attributed to language since other variables like voice quality (the same people having provided both speech samples) and content (same passage translated) have been controlled.

The social stereotypes evoked have coloured the behaviour of the listener towards the speaker. Using the matched-guise technique, Bourhis et al (1973) found that both Welsh and non-Welsh speakers positively evaluated bilingual speakers in Wales.

Interestingly, an investigation of language attitudes in New Zealand by Huygens and Vaughan asked subjects to rate different speakers. The results were that English and upper-status Pākehā speakers were rated highest on scales reflecting prestige, whereas Māori speakers were rated poorly (Edwards 1983).

The matched-guise technique is direct in that respondents are asked to give their opinions of the speakers’ characteristics. It is indirect in that respondents are being asked to rate speakers, not languages; they are unaware that each speaker has two guises. One limitation of the matched-guise technique is its artificiality – getting people to judge others by their voices is not a typical real-life situation.

Semantic differential rating scales are often used with the matched-guise technique for listener responses – whereby respondents have to mark on a 7- point bipolar scale where they believe a speaker falls in relation to a particular characteristic. The scales are only designated at each end with an adjective describing the positive and

negative extremes; there are blank spaces in between (See figure 7). Through statistical analysis, the mean evaluation for each speaker is derived.

1. kind :____:____:____:____:____:____:____: cruel
2. untrustworthy :____:____:____:____:____:____:____: trustworthy
3. high status :____:____:____:____:____:____:____: low status
4. poor :____:____:____:____:____:____:____: rich
5. illiterate :____:____:____:____:____:____:____: literate

Figure 7: An exemplar of a 7-point semantic differential scale.

Observation

Literally, this method involves the researcher watching people and recording their activities. Such an approach would be favoured by behaviourists – where attitudes are assumed to be synonymous with behaviour. Mentalists could also choose to use observation techniques but they would instead be drawing inferences about the attitudes, based on the overt behaviour. Agheyisi and Fishman (1970: 50) criticised observation for its “excessive subjectivity”.

In addition to attitude scales and questionnaires, there are other measurement techniques used in surveys – namely ratings, checklists, grids, ranking and diaries.

Ratings

Using the rating system, respondents are asked to attach a value to their judgement. One disadvantage of this method is that raters come to the task with different frames of reference, which affects their perceptions and evaluations. This has implications for the validity of the measurement tool. Therefore, it is advisable to define each step on the rating scale – so that everyone has a shared understanding of what’s being rated. Reliability could be tested by administering the same rating scale to the same respondents on two separate occasions. Figure 8 is an example of a rating system used to discern the problems faced by overseas students living in Britain.

Here are some reasons European students give for dissatisfaction with their conditions in this country. Please indicate how important each has been for <i>you</i> .				
	Of very great importance	Of great importance	Of some importance	Of no importance
Absence of parents, family				
Absence of close friends				
Separation from wife, husband, children				
Missing your own language, books, magazines etc.				
Missing the festivals, celebrations, social functions etc.				
Food difficulties				
Discomforts of working in a household				
Long period of absence from home				
Boredom and monotony of present life				
General sense of psychological (emotional) depression				
Other reasons (please specify)				

Figure 8: An example of a rating system (Oppenheim 1992:235)

Checklists

A checklist is basically a list where respondents are asked to put a tick in accordance with their views. Figure 9 illustrates the use of a checklist to gauge the attributes of a good citizen.

Imagine that you had to explain what a good citizen is or what a good citizen ought to do. Please read each sentence, then put a tick (✓) under the heading 'Good Citizen' if that is what *you* mean by a good citizen. If the sentence does NOT help to explain what you mean by a good citizen, put a tick under 'Other'. If you are not sure, put a tick under the question-mark ('?').

A GOOD CITIZEN:	Good Citizen	?	Other
1. Obeys the law			
2. Is always polite			
3. Loves his/her parents			
4. Votes in every election			
5. Is loyal to his/her family			
6. Goes to church regularly			
7. Is loyal to his/her country			
8. Cares about other people's troubles			
9. Is good at sports			
10. Takes an interest in the way the country is run			
11. Works hard			
12. Joins a political party			
13. Knows a good deal about how our tax money is spent			
14. Has good table manners			
15. Studies hard to pass an examination			
16. Pays his/her taxes regularly			
17. Minds his/her own business			
18. Keeps up with what is happening in the world			
19. Tries to change things in the government			
20. Gets other people to vote in elections			
21. Is liked by most people			
22. Knows his/her rights			
23. Is willing to serve on a jury			

Figure 9: Example of a checklist (Oppenheim 1992:245)

Grids

A grid is an extension of a checklist – where information can be collected quickly without having to ask lots of questions. The example in Figure 10 examines people’s attitudes to different remedies.

Here are some well-known remedies that can be used to give relief with different types of complaints and illnesses. For each of these illnesses or complaints, please tick those remedies that you think are best.

	Nose drops	Chest rub	Gargle	Inhalants	Throat sprays	Syrup	Throat pastilles	Throat tablets	Cough medicine
Chest cough									
Dry cough									
Smoker’s cough									
Severe cough									
Sinus pains									
Common cold									
Sore throat									
Infected tonsils									
Dry throat									
Catarrh									
For a lost voice									
Bad taste in mouth									
Help to sleep									
Indigestion									
Bronchitis									
Asthma									

Figure 10: Example of a Grid (Oppenheim 1992)

Ranking

As the name suggests, ranking involves arranging in order. However, while indicating the sequence, this method does not indicate the size of the intervals between each ranking. In the example, Figure 11, respondents are asked to rank three or four preferred responses in relation to the topic of poor living conditions in under-developed countries.

What are, in your views <i>the most important</i> causes of poor living conditions in under-developed countries? (Please tick not more than three, and number them, 1,2,3 in order of importance)	
	The results of colonialism
	The people not trying hard enough
	Freak weather patterns
	Lack of government planning and foresight
	Lack of natural resources
	Exploitation by the developed countries
	Corrupt local politicians
	Wars and civil wars
	The West buying too much of their food
	The West putting tariff barriers in the way of products from such countries
	Excessive population growth
	Unwillingness to adapt to modern conditions
	Lack of medical facilities
	Racial prejudice against non-whites
	Other causes (please explain):

Figure 11: An example of ranking (Oppenheim 1992:251)

Diaries

Diaries consist of a daily record kept by respondents in response to parameters set down by the researcher and covering a given time span. The diary technique is useful if you need information on the timing of people's activities through the day – especially if the information is likely to be forgotten. However, it is expensive and hard to analyse – so should be used only when information cannot be obtained any other way. Another limitation of this method is that respondents may alter their behaviour because of the diary writing – to make a good impression.

TE REO MAORI POLICY AND PLANNING IMPLICATIONS

The ultimate policy objective is an increase in language use. The process of reversing language shift (RLS) takes time; it is an evolutionary process. Ideally, long-term RLS will be grounded in communities. Language planning is important for developing te reo to suit the modern context. For this to happen, there needs to be a shift in attitudes to “normalise” the language, so that Māori can become a vehicle for everyday normal communication in a range of situations. There are implications for policy in that direct language promotion is needed in order to change attitudes, which will in turn enhance use. The language needs a dynamic, contemporary image. This could be facilitated through the media in a direct publicity campaign actively encouraging people to use te reo within such contexts as the home, the neighbourhood, the community, sporting arenas, the business world, the ‘pop’ culture and in the sphere of adult education. This was done in Singapore with its “SPEAK MANDARIN” campaign.

The authors of a Treasury working paper on language revitalisation policy believe that language attitudes constitute “one of the many links between language policy and language behaviour: changing attitudes in favour of the minority language is the chief goal of direct minority language promotion” (Grin & Vaillancourt 1998:41). They believe that there are certain conditions for successful language revitalisation and that the focus of language policy should be to ensure that these conditions are met. One of the conditions relates to attitude. The other six are as follows:-

1. The *avant-garde condition* i.e. ground-breaking activity by innovators and pioneers who exert pressure in favour of revitalisation.
2. The *redistribution condition* i.e. willingness of authorities to redistribute resources towards the minority language community.
3. The *normalcy condition* i.e. acceptance by the public and active promotion by authorities.
4. The *technical effectiveness condition* i.e. availability and professionalism of relevant specialists like broadcasters, language teachers, school administrators, experts in the culture, film-makers, media and marketing experts.
5. The *shadow price condition* i.e. the notion of having to calculate the price of carrying out activities in Māori for which there is no market price.
6. The *individual language maintenance condition* i.e. the provision of schemes to expose the minority language as much as possible (beyond school and adult education courses).

The final condition relates to attitudes and preferences; it is called the *strict preference condition* and relates to preferred use of the minority language. Grin & Vaillancourt believe this is “the single most important condition for success in language revitalisation” (1998:177). They go as far as to say that, first and foremost, speakers of the language need to have favourable attitudes. They need to demonstrate a preference for conducting some of their activities in the minority language. If this is not happening, Grin et al recommend that influencing their attitudes should be the top priority of any revitalisation policy.

In respect of the degree to which Māori themselves are committed to ensuring that their language survives. Grin & Vaillancourt (1998) suggest that commitment, in principle, is increasing – “although commitment in practice is not always clear.” That is, there is a clear desire among Māori for their language to be used more often but this desire does not necessarily correlate with corresponding use. This highlights the need to promote the idea of language revitalisation as “a worthwhile social goal.” (Grin & Vaillancourt 1998:201). Much work still needs to be done to persuade bilinguals, and potential bilinguals, to commit themselves to using te reo whenever possible. One of the outcomes from Grin & Vaillancourt’s work for Treasury was the recommendation that regular surveys (population and individual or household) be conducted to cover a range of sociolinguistic topics (eg language use contexts, language learning and language attitudes) together with socio-economic aspects (eg education, labour market status, earnings). They also emphasise the need to gather more specific data on New Zealanders’ opinions about Māori – data which goes further than superficial statements about their general attitudes but rather seeks to gauge the extent of their willingness to allocate resources to language revitalisation. The final thrust of the analytical survey by Grin & Vaillancourt is that the environment for Māori language

revitalisation is more favourable now than in the past – but that certain conditions still need to be met for policy measures to be effective, the top priority being the condition related to attitude shift. In regard to the effectiveness of language policies to reverse language shift, Grin (1993) is critical of policies which over-estimate (or solely concentrate on) the increasing percentage of speakers. He asserts that this indicator should be evaluated in relation to language attitudes – which will, in turn, determine language use. He sees language vitality as a more helpful indicator than that of increased percentages in the number of speakers.

The fact that attitudes may be covert can affect policy implementation, causing it to fail. Alternatively, the law of unintended consequences may prevail – where outcomes were not anticipated. As a consequence, there may be a wastage of resources and no resultant changes. Strategies for attitude change need to take into account the fact that people who feel anxious or embarrassed or insecure about the change will not embrace it (Katz 1960).

Attempts at RLS through language planning, language policy-making and the provision of resources may all come to nought if people are not open to changing their attitudes. Grin (1993) suggests “mere protection is never sufficient...” for the survival of endangered languages. In his study of bilingualism and bilingual education, E.G. Lewis comments on the need for any language policy – particularly within the education system – “to take account of the attitude of those likely to be affected.” He goes on to say that, long term, “no policy will succeed which does not do one of three things: conform to the expressed attitudes of those involved; persuade those who express negative attitudes about the rightness of the policy; or seek to remove the causes of the disagreement.” Lewis concludes that “knowledge about attitudes is fundamental to the formulation of a policy as well as to success in its implementation.” He claims that often “...language policy is...largely, if not principally, concerned with inculcating attitudes either to the languages or to the speakers of those languages” (Lewis 1981: 262).

Minority language policy measures need to influence people’s expectations about the fate of a language – especially seeing pessimistic expectations are reinforced by habit (Grin 1993). Reversing people’s unfavourable expectations about language use is critical. This requires the fostering of commitment to the minority language – demonstrated through people’s preference to use the language in everyday, real-life situations.

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Appendix 3 Pre-Research Findings

Following background reading on the subject, and a briefing by Te Puni Kōkiri, the team at BRC developed a number of relatively simple hypotheses around the whole issue of measuring New Zealanders' attitudes to, and beliefs and values about, the Māori language. These hypotheses were as follows:

- that attitudes to, and beliefs and values about the Māori language are linked;
- that New Zealanders' attitudes to, and beliefs and values about, the Māori language should not be considered in isolation, but in a wider cultural and socio-political context;
- that there is a wide range of attitudes to, and beliefs and values about, the Māori language within the New Zealand population;
- that attitudes to Māori language are linked to attitudes toward the people who use the Māori language (here it is important to recognise the variety of settings in which people use the Māori language);
- that the issue of the Māori language and the possibility of fostering or increasing its usage, might be a controversial, highly provocative, concept for some New Zealanders;
- that New Zealanders will have diverse opinions as to what is acceptable to them, in terms of fostering or increasing the usage of the Māori language in New Zealand;
- that New Zealanders will tend to use certain phrases and words to express their attitudes to, and beliefs and values about, the Māori language; and,
- that many people will not speak openly (or truthfully) about their real attitudes to, and beliefs and values about, the Māori language, especially if they feel that they can be judged by others for their comments.

The pre-research was used to test these hypotheses. Twenty respondents were selected to participate in the pre-research on the basis that they represented a relevant cross-section of New Zealanders, who might express the range of attitudes to, and values and beliefs about, the Māori language. The twenty respondents were split between Māori (n=10) and non-Māori (n=10). The respondents were selected to represent the extremes of a continuum reflecting their involvement with the Māori language and culture. The people at one end of the continuum were characterised as *low involvement* individuals. They were people who claimed to have no contact with the Māori language and culture in daily life, did not use the Māori language in any way, and who indicated that the Māori culture and the Māori language had little relevance to their lives.

The people at the other end of the continuum were characterised as *high involvement* individuals. They were people who indicated that they had regular and meaningful involvement with Māori culture through life experiences, whānau and friends, or education or occupation. These people participated in Māori organisations in some way, and were frequently Māori speakers (although not necessarily fluent speakers). At a secondary level, participants were selected to be representative in terms of their age, gender and socio-economic status.

Three main outputs were derived from the pre-research:

- identification of the breadth and depth of related attitudes and beliefs towards the Māori language;
- identification of how these were expressed and therefore how best to construct questions to measure the attitudes to, and beliefs and values about, the Māori language; and
- development of a theoretical framework to describe the main 'stereotypes' in regard to individuals' values about the Māori language in New Zealand society.

Other observations and findings of the pre-research included the following:

- the subject of the research was a very personal issue, as predicted; and,
- participants' perceptions and values about the Māori language (and culture) were generally described by participants as based upon personal experience or observations during their lifetime.

This indicates the link between attitudes to, and beliefs and values about, the Māori language, and individuals' own cultural and socio-political context, as predicted.

This also indicates that attitudes to, and beliefs and values about, the Māori language were all linked. Participants overtly described some of these links. When describing what they valued about the Māori language and culture, many shared stories of events or experiences that had formed the basis of their knowledge (i.e. beliefs) and

had impacted on how they valued the culture. Often participants described single events that they felt had dramatically changed their beliefs and their values.

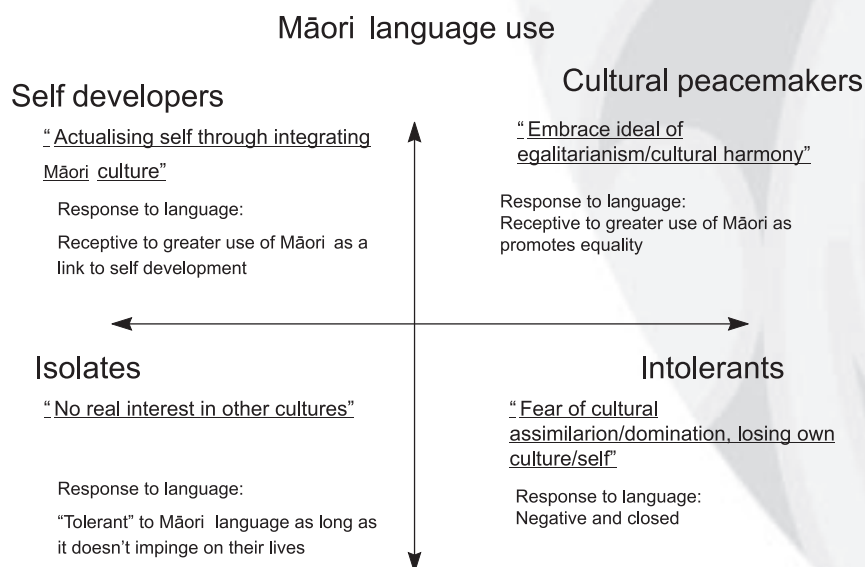
- as predicted, the responses of different individuals were extremely varied. This led to the formulation of the four distinct value segments (see below);
- interviewers noted strong, emotional reactions to the topics covered during the interviews. While some participants found it very difficult to express their thoughts and feelings in words (reflecting the discomfort they felt with some topics), other participants chose strongly expressive phrases to present their opinions;
- some participants, both Māori and non-Māori, expressed the desire to be more involved even when they currently had very **limited** knowledge or involvement with the Māori culture and language;
- perhaps contrary to popular belief, some **non-Māori** participants portrayed a sense of a very strong link to the Māori culture; describing a sense of belonging to “things Māori” and that this was an integral part of their own identity as New Zealanders; and,
- **a final, yet extremely important**, observation made during the pre-research was made about the reaction some participants (particularly “low involvement” Māori and non-Māori) had to a Māori researcher being in the room during the interview, or doing the interviewing. Those less involved in the Māori culture (i.e. those who had limited exposure to cultural events, who did not speak any (or much) Māori, whose children did not go to Kōhanga Reo or Kura Kaupapa Māori etc.) clearly felt **extremely uneasy** discussing the topics covered in the interview when the person interviewing them was Māori, or even when a note-taker, who had a very limited part in the interaction, was Māori. Some participants made assumptions about the researchers and clearly felt that their own opinions would be at odds with the interviewers’ opinions. This led to socially acceptable answering, where the participant at times said what they thought the researchers ‘wanted to hear’. This was evident when they later made contradictory comments; such as during the photo sort when they projected their true opinions onto the photos.

The segments identified

The pre-research resulted in four clear segments being identified to represent the main stereotypes within the New Zealand population. These segments are based upon individuals’ values surrounding the issue of the revitalisation of the Māori language. For example:

- that they valued the concept of the Māori language being revitalised as it would be an opportunity for their own personal growth;
- or, in **contrast**, that they would reject any move to revitalise the Māori language as such activities “would impinge” on the high status they placed on their own culture.

The four segments can be summarised in the following diagram. The values, and the likely reaction to moves to revitalise the Māori language of people in each segment are described in greater detail in the following subsections.



Self Developers

This segment of the New Zealand population has been described as Self Developers because they value self growth and self actualisation through integration with the Māori culture.

Their general beliefs and values (what they hold 'dear' to them) are as follows:

- they value diversity and difference. This includes valuing the multi-cultural nature of New Zealand;
- they believe that individuals and society will benefit through adopting the best of the different New Zealand cultures (i.e. by becoming stronger and more cohesive);
- they value personal growth and development and therefore they seek out challenges and opportunities to be extended;
- they value education and knowledge because this gives them personal power;
- they value teaching others and sharing their knowledge and learning. This also gives them an opportunity to learn from others, as they believe in the concept that the best way to learn is to teach someone else; and,
- they feel a connection to their Māori heritage and the Māori culture, regardless of whether they identify as Māori, have Māori ancestry or neither of these. Relatedly, they believe in "self" and are confident about their own personal and cultural identity.

This segment's feelings and attitudes about the Māori language and its place in New Zealand are as follows:

- regardless of whether they are Māori or non-Māori, they feel that developing a greater knowledge of Māori language will be an opportunity to becoming "more of a New Zealander".

They feel that Māori cultural inheritance and/or the Māori language is an integral part of **their self-identity**, it is **their culture**.

"It's a link to everything. The language is a necessity - you can't really have a culture without a language..." (Female, Māori).

"With no Māori language we would lose our identity, part of me would be missing" (Male, non-Māori).

- They feel that **all experiences** with the Māori language, and situations where the Māori language is used, develops their understanding, and is therefore an opportunity for learning, sharing, and growing.
- Māori people, in particular, in this segment, have a strong need to teach and share their knowledge and understanding about the Māori culture and Māori language so that this is passed on to others.

People in this segment are fundamentally motivated to increase their knowledge of things related to the Māori culture and their language skills. They see revitalisation of the Māori language as an opportunity to increase their own language skills and therefore as an opportunity to:

- grow and develop themselves,
- to expand the Māori culture / Māori language; and
- to share the Māori culture / Māori language with others.

As their value and belief systems all point to them supporting any move to revitalise the Māori language, only pragmatic issues would get in the way. These include issues such as:

- lack of time; and
- lack of opportunity, etc.

"I think you would have to learn a certain bit of Māori to feel you are a New Zealander" (Male, non-Māori).

"These women would definitely keep their culture with them all the time, it is very much a part of who they are" (Female, non-Māori).

"I remember things when I was a kid and my grandmother used to speak to me in Māori - it is a comfort zone, fond memories. It's just having those links to your past, to your family and to your roots" (Female, Māori).

Cultural Peacemakers

This segment is described as Cultural Peacemakers, as they believe that cultural harmony is the ideal. They embrace the ideal of egalitarianism which will lead to cultural harmony in New Zealand.

The general beliefs and values (what they hold 'dear' to them) are as follows:

- they see that achieving harmony and peace at a personal level and a social level is a priority;
- they believe Māori have special rights as the Tangata Whenua of New Zealand;
- they believe that everyone in any social situation, and in society as a whole, is of equal value, i.e., the people in this segment embrace the principles of egalitarianism.

"It would be nice to have equal opportunities for both races. We are all as equal as each other" (Female, non-Māori).

"I think everyone should have the same opportunities. Pākehā should value Māori input, and Māori should value Pākehā, and work together rather than against" (Female, non-Māori); and,

- they are sensitive to the needs of others and therefore tend to be politically correct in anything they say and do.

This segment's feelings and attitudes about the Māori language and its place in New Zealand are as follows:

- they see that knowledge of the Māori language is a window to greater understanding of each other (i.e. between Māori and non-Māori) and therefore will lead to greater social harmony.

"It brings you closer. You can communicate and learn more about the culture" (Female, Māori).

"With more Māori influence I think Māori would have a greater understanding of what's going on today. I think it will bring them in, they will become more involved...greater integration. They would come out into the community and we would go into theirs" (Male, non-Māori); and,

- they would agree that it is appropriate for Māori people to use the Māori language in all situations because it is a right.

"If you can relate to somebody who is Māori and can speak Māori, that would be good. You have some form of communication...you have broken down a barrier" (Male, non-Māori).

People in this segment see that increasing knowledge of Māori culture and Māori language will result in greater understanding of each other and therefore greater racial harmony. Such sharing is seen as a means to the end that they seek (i.e. social harmony). Some non-Māori in this segment may have an underlying guilt about historical (or recent) events that devalue Māori, which may drive them, at least in part, to these actions.

As with Developers, this segment would support any moves to revitalise the Māori language, and mostly, only pragmatic issues would get in the way. However, some non-Māori in this segment may be hesitant about the response of (some) Māori to their desire to learn the Māori language and as such to participate in the Māori culture.

Isolates

This segment have been called Isolates because they have no real interest in cultures other than the dominant culture in society (i.e. the European-New Zealand culture).

The general beliefs and values (what they hold 'dear' to them) are as follows:

- these people tend to be oblivious, and have little interest in, cultures other than the dominant non-Māori culture of New Zealand. Therefore, they primarily identify with the dominant culture of New Zealand.

"Lack of understanding, does not interest him. He knows Māori culture is out there but he does not take any notice" (Male, non-Māori).

"She doesn't find any value in it - to her it doesn't affect her life, and it doesn't make any difference" (Female, non-Māori).

"I think she'd know her stuff, about things Māori. Feels that it's a hindrance to her, having to know about it. If she has Māori, it would be for professional reasons only" (Female, Māori);

- they believe that they (and the social group that they identify with) are better (i.e. superior) to other people;
- they value prestige and image, and are conscious of how they project themselves. Therefore, they would be

unlikely to verbalise their prejudices about others (if they are indeed conscious of these prejudices), unless such views were the norm for their social group; and,

- they tend to be more concerned about their individual needs as opposed to the greater community (e.g. New Zealand in general, Māori people etc.).

This segment's feelings and attitudes about the Māori language and its place in New Zealand are as follows:

- they are uninterested and untouched by the Māori language and culture. They are not interested in learning the Māori language as it has no relevance to their lives; and,
- they would claim to tolerate people using or speaking Māori, but only as long as it did not impact on their lives.

Māori language and culture are seen as **irrelevant** to their lives, so they would see "no point" in being involved or learning anything about them.

If learning Māori language or being more aware of Māori culture were to become valuable within their social circle they would become interested in it. Considering that they are trend conscious, appropriate role models (i.e. people they seek to be like) could encourage their participation in activities to revitalise the Māori language.

Intolerants

This segment is described as Intolerants because they fear cultural assimilation and domination of their own culture. They see a revitalisation of the Māori culture as a threat to their own culture, and therefore their self identity.

The general beliefs and values (what they hold 'dear' to them) are as follows:

- they value sameness, and people like themselves; and,
- they fear cultural assimilation. They would be likely to claim that it's not possible for two cultures (or more) to live together in harmony, because one will always be subordinate to the other.

"I am happy about learning another language, but don't take away mine" (Female, non-Māori).

"Māori should have the language first. It shouldn't be appropriated by educated white liberals" (Female, Māori).

(If Māori was spoken as much as English) "I wouldn't like that at all. I would just feel that Māori felt more important than us Europeans, and it would be awful. You would lose yourself and your heritage" (Female, non-Māori).

People in this segment may express racist attitudes and behaviours:

- they have no tolerance for difference such as for people of other cultures; and,
- they believe that they have a right to affirm their own position at the expense of others (possibly overtly through behaviour or speech that puts others down). They are likely to believe that New Zealand would be a better place to live if there was only one race of people.

This segment's feelings and attitudes about the Māori language and its place in New Zealand are as follows:

- non-Māori in this segment fear that they would lose their own culture if Māori culture or Māori language became more prominent; and,
- Māori in this segment fear that sharing their culture with other New Zealanders will dilute the Māori culture.

These fears are expressed through strong statements, such as those heard in domains such as Talkback Radio.

There are a lot of inhibitors to people in this segment wanting to be part of a move to revitalise the Māori language in New Zealand. To even consider being involved, they would need reassurances to compensate for the fear of loss or dilution of their own culture.

The hooks to involve this segment are different for Māori and non-Māori:

- there will be few hooks for non-Māori as there is no implicit motivation (in fact there are motivations to the contrary); and,
- Māori, in contrast, may be highly motivated for their own involvement, but not favour non-Māori involvement. The key hook for this group may be the promotion of cultural survival, i.e. the continued existence of Māori as a separate, authentic culture.

Appendix 4 Principal Recommendations from the Pilot Survey

The following recommendations are based on the findings of the pilot survey (and the pre-research).

1. Sample frame, sample size and sample selection

- (A) Use a random sample, stratified by age, gender, ethnicity and urban/rural location of people aged 15 years and over. Given significant differences between ethnic groups in terms of socio-economic status, the sample may also need to be stratified by income and other similar indicators. It must however be noted that the more variables that are used to stratify the sample, the greater the costs and potential impact on the time frame.
- (B) The sample size and the way the sample is stratified is partly a function of the level of accuracy that is required for the smallest analysis cell, and partly a function of where the emphasis needs to be placed for policy reasons (i.e. on Māori or non-Māori).
- (C) Source the sample from the Electoral Rolls (both Māori and General) for the Māori sample and from the Telephone Directory for the non-Māori sample.
- (D) Select respondents at random from each household using the “birthday next” selection technique.

2. Maximising response rate

- (E) To ensure a high response rate the method used should include introductory letters to respondents briefly explaining the survey.
- (F) Addition to the letter: explain that Māori and non-Māori interviewers will be available for the interviewing, and inform respondents that they can request an interviewer of either ethnic group if they wish. This will have the effect of informing respondents of this offer, without informing each respondent of the ethnic identity of the interviewer, thus limiting the bias related to this.
- (G) Increase the number of call-backs to attempt to get a contact from three call-backs to five call-backs

3. Survey methodology

- (H) Conduct the survey by telephone, to eliminate some of the bias that exists when respondents are aware of the ethnicity of the interviewer.
- (I) Do **not** offer a face-to-face option.
- (J) Do **not** offer a Māori or non-Māori interviewer during the interview. This can be offered in the introductory letter.
- (K) Do **not** carry out a ‘top-up’ of face-to-face interviews with households that are without a telephone. (Given that there is so much bias attached to carrying out the interview face-to-face we recommend that households without telephones be left out of the sample altogether).

4. Interviewer selection issues

- (L) Interviewers should be fully trained using telephone questionnaires and be experienced in dealing with the demand of a survey covering sensitive issues.
- (M) So that respondents have the opportunity to be interviewed by interviewers of their own ethnic identity, whether requested or not, employ both Māori and non-Māori interviewers.
- (N) Ideally, interviewers with ‘bland’ accents that cannot be easily identified as Māori or Non-Māori should be selected to work on this project.
- (O) If possible (given the above recommendations) select interviewers with knowledge of te reo Māori.

5. The interview process

- (P) If possible, carry out the interviewing process as per the IQS standards.
- (Q) Brief all interviewers and their supervisors in person, providing an opportunity for questions and clarification of instructions. Ensure (through additional training if necessary) that all interviewers and their supervisors are able to pronounce and spell the Māori words that they are likely to hear, and that they have a basic understanding of their meaning.
- (R) Provide thorough written briefing documents for interviewers to keep as a record of the instructions for carrying out the interviews.

- (S) Ensure all interviewing is supervised to ensure that the quality of interviewing is maintained, and any poor quality interviews can be discarded.
- (T) Ensure respondents are selected at random in each household, using the “next birthday” technique.
- (U) Ensure call-backs (five are recommended) are made on separate days at different times of day.
- (V) Carry out quality checks on interviews by intercepting calls, do verification calls to respondents and edit completed questionnaires for completeness.
- (W) Inform respondents of interview length, their rights to refuse, the confidentiality of their responses, information about the survey subject and who the client is (some of this should be provided in the introductory letter. Other information should be provided at the beginning or the end of the interview).
- (X) Provide contact so that respondents may contact the researchers and the client organisation after they have been interviewed.
- (Y) Record response rate, refusals (including type of refusal and where in survey) and non-contacts.

6. Analysis

- (Z) Complete a segmentation analysis based on respondents’ values towards the Māori language. Complete a segmentation analysis based on the total sample, as well as separate segmentations for the Māori and non- Māori sub-samples.
- (AA) Describe the segments found using demographic information and behavioural descriptors. Note that, further descriptors of the segments such as media consumption could be purchased after the survey from a media omnibus survey mapped back to the demographic information collected. This may be useful to inform policy development (and certainly any implementation phase).
- (BB) In addition to basic forms of analysis (e.g. by demographic variables), analyse the survey data using segments of respondents based on their values.
- (CC) After carrying out the national survey, carry out a factor analysis to identify the key indicators of the public’s attitudes to, and beliefs and values about, the Māori language. In this way it should be possible to decrease the length of interviews required for any subsequent monitoring surveys.
- (DD) Note that research with other attitudinal issues suggest that it is likely to take three to five years to detect **any** attitudinal change. Furthermore, it should be noted that any changes are most likely to occur among those people most positive about revitalisation of the Māori language.

7. The questionnaire and review of the information objectives

- (EE) Consider cutting any questions from the questionnaire that are not crucial. This is because although length of the interview **may** not impact on response rate, the quality of information collected will nonetheless be poorer in a longer interview. Aim to have an interview length of no more than a range from 15 to 20 minutes.
- (FF) To alleviate the problems apparent with the long sections of attitude statements, consider deleting some statements based on the factor analysis.
- (GG) To further alleviate the possible effect of respondent fatigue on the way the attitude statements are rated, randomise the order of each set of statements, so that each set of statements is asked first some of the time (i.e. statements about attitudes to proficiency in Māori language are not always asked last).
- (HH) Make the changes to specific questions (i.e. the question asking respondents to indicate how many people can speak more than a few words and phrases of Māori, and the interviewer aids for the question seeking respondents’ iwi affiliations).
- (II) Depending on the importance of the occupation data to the policy development process, collect this information using broad codes (as per the pilot questionnaire). Alternatively, collect it using the same approach as in Census 2001. This latter option will be expensive as it will be time consuming (approximately \$4,000 additional budget will be required for a sample of 1,500, as occupation would be recorded uncoded and would require coding against a Statistics New Zealand reference listing).

Appendix 5 Survey Questionnaire

ID_NUMBER: _____

After interview,
please circle
one category in
EACH COLUMN

QUOTA A	QUOTA B	TRACK
Q2	Q3	Gender
Māori 1	Major 1	Male 1
Non-Māori 2	Sec. Urban 2	Female 2
	Minor 3	
	Rural 4	
	Unknown 5	

ATTITUDES, BELIEFS AND VALUES TOWARDS MĀORI LANGUAGE

BRC Marketing & Social Research PN 2154

October 2000

Introduction

Good morning/afternoon/evening, could I please talk to [NAME].

Introduction for Random Sample:

Letter: Good morning/afternoon/evening, I am from BRC Research. I am calling in regard to a letter sent to your home about research we are conducting into your opinion about issues important to New Zealanders. Could I please speak with the person 15 years or older living in your home who has the next birthday?

Introduction for Māori Sample:

Letter: Good morning/afternoon/evening, I am from BRC Research. I am calling in regard to a letter sent to your home about research we are conducting into your opinion about issues important to (Māori and other) New Zealanders. Could I please speak with the person 15 years or older living in your home who has the next birthday?

RH REFUSAL (HOUSEHOLD)

RI REFUSAL (INDIVIDUAL)

REINTRODUCE AS NECESSARY

I'm calling to arrange a time to do a 20 minute interview. When would suit, or is now a good time?

IF PERSON NOT AVAILABLE, ASK:

When would be a good time for me to call back to speak to him/her?

RECORD CALLBACK DETAILS, REINTRODUCE YOURSELF AS NECESSARY.

IF NO: When would be a more convenient time? TAKE NAME AND BEST TIME TO CONTACT; WRITE THAT IN **CRS**.

START TIME: _____

Background information only if needed:

- This is genuine market research. I'm not selling anything.
- Information provided is confidential. We report summary results about groups; we do not identify which individuals have said what.
- At the end of the survey we will be able to tell you who our client is and what the information is being used for.

To assess the quality of my interviewing, my Supervisor may listen to this call.

A. Quota questions

There are different groups of people we would like to interview for this survey, so initially I would like to ask some questions that will help us work out if you are in one of these groups.

8. Which of the following age groups do you come into?

- 15–24 1
- 25–34 2
- 35–44 3
- 45–59 4
- 60+ 5
- Refused 6

9. Which ethnic group do you belong to? You may be more than one.

- Māori 1 → **Māori quota**
- New Zealand European 2
- Samoaan 3
- Cook Island Māori 4
- Tongan 5
- Niuean 6 → **Other quota**
- Chinese 7
- Indian 8
- Other (Please specify below) 9

10. Code off CRS (Get them to spell the name if you are unsure)

Editors Only

- Major 1
- Secondary 2
- Minor 3
- Rural 4
- Unknown 5

IF FROM MĀORI SAMPLE BUT DO NOT IDENTIFY AS MĀORI, → NQ

PLEASE CHECK ETHNICITY AND URBAN QUOTAS → TERMINATE IF NECESSARY

IF TERMINATED, SAY: Thank you for your time. We've interviewed enough people in these groups. But thank you for taking the time to talk to me.

B. Important things for New Zealand and New Zealanders

11. In your opinion, what things are important for the future good of New Zealand and New Zealanders? **DO NOT READ PROMPT:** What other things? Any more?

CODE FIRST MENTIONED IN COLUMN A. CODE ALL OTHERS MENTIONED IN COLUMN B.

	A First mentioned code one	B All mentioned code many
a. Māori Culture and heritage - general	1	1
b. The Māori Language - general	2	2
c. People learning Māori <u>Language</u> /culture/learning to understand issues	3	3
d. Government support for the Māori <u>Language</u>	4	4
e. Revival of Māori <u>Language</u>	5	5
f. Other <u>things</u> Māori	6	6
g. Other - general	7	7
h. None	8 → Q5	8
i. Refused	9 → Q5	9
j. Don't know	10 → Q5	10

12. What emphasis would you personally place on Māori culture and Māori people for the future good of New Zealand and New Zealanders? Would you say it is... **READ. PROMPT IF NECESSARY.** What emphasis would you place on Māori culture and Māori people?

- The most important thing 1
- One of the most important things 2
- Somewhat important 3
- Unimportant 4 → **Q5B**
- Not at all important 5 → **Q5B**
- Don't know 6 → **Q6**
- Refused 7 → **Q6**

B. Value statements

15. The rest of this interview is about your awareness and opinions on the use of the Māori Language in New Zealand. Your answers will feed into planning and policy development, so it is important that everyone has their say. **RT REFUSE TOPIC**
16. Now I would like to read you a number of statements that other people have made about the Māori Language in general. **START AT *. READ.**

Could you tell me if you personally agree or disagree with each statement. **PROBE** Is that strongly agree/ disagree or just agree/ disagree? **READ.**

IF NECESSARY: I understand that you have that opinion - we need to collect information from people with all types of opinions.

	Str. Dis.	Dis.	...	Agr.	Str. Agr.	DK	D/P	Ref
a. No matter if you are Māori or Pākehā, Māori culture is a part of <u>everyone's</u> heritage	1	2	3	4	5	6	7	8
b. I personally feel I can learn a lot from <u>all</u> races in New Zealand	1	2	3	4	5	6	7	8
c. New Zealand would be a better place if there weren't so many races of people	1	2	3	4	5	6	7	8
d. I really <u>want</u> to be involved in things to do with the Māori culture	1	2	3	4	5	6	7	8
e. I believe Māori <u>should</u> have special rights	1	2	3	4	5	6	7	8
f. The more New Zealanders that understand the Māori culture the less racial tension we would have	1	2	3	4	5	6	7	8
g. Learning Māori is a <u>very</u> high priority for me	1	2	3	4	5	6	7	8
h. Talk about Māori rights gets me <u>really</u> fired up	1	2	3	4	5	6	7	8

D. Knowledge of current use of **Māori Language/ presence of “things **Māori**” in New Zealand society**

18. Now, I would like to ask you what you know about how Māori Language is used in New Zealand at the moment.

In your opinion, out of 100 New Zealanders about how many can speak Māori? By speak Māori, I mean someone who can hold a conversation about lots of everyday things? **CODE IN COLUMN A. IF NECESSARY** Would that be 10 people? More than this? Less than this?

19. And as a comparison, in your opinion, out of 100 New Zealanders about how many can speak more than a few words and phrases of Māori? **CODE IN COLUMN B**

IF NECESSARY: This means that they use Māori words other than place names in English sentences and they say ‘Kia Ora’ and other simple phrases like ‘Kei te pēhea koe?’(How are you?) and ‘Kei te pai’ (I’m well).

IF NECESSARY Would that be 10 people? More than this? Less than this?

	A Conversations <u>CODE ONE</u>	B words/phrases <u>CODE ONE</u>
None	0	0
Less than one	1	1
1 or 2	2	2
3 to 5	3	3
6 to 10	4	4
11 to 15	5	5
16 to 20	6	6
21 to 30	7	7
31 to 40	8	8
41 to 50	9	9
51 to 60	10	10
61 to 70	11	11
71 to 80	12	12
91 to 100	13	13
<i>Refused</i>	97	97
<i>Don't know</i>	/// See Prompt	/// See Prompt
PROMPT		
More than 50	14	14
More than 80	15	15
Less than 30	16	16
Less than 10	17	17
IF GIVE DETAILED ANSWER CODE IN TOP OF TABLE		
<i>Still don't know</i>	98	98
<i>Other (specify below)</i>	96	96

Col A Other: _____

Col B Other: _____

21. Which types of people do you think can speak Māori to the level that they can hold a conversation about lots of everyday things? **CODE FIRST MENTIONED IN COLUMN A. DO NOT READ.**
22. Are there any other people? (IF UNCLEAR WHETHER REFERRING TO MĀORI OR NOT ASK) What types of people / schools/children? **CODE ALL OTHERS MENTIONED IN COLUMN B. DO NOT READ.**

	A First mentioned <u>CODE ONE</u>	B All mentioned <u>CODE MANY</u>
Māori domain		
a. Māori people	1	1
b. People who grew up speaking Māori/ in Māori speaking families	2	2
c. Māori children	3	3
d. Tamariki	4	4
e. Māori teenagers/Young adults	5	5
f. Rangatahi	6	6
g. People who go to Māori pre-school	7	7
h. Kohanga reo	8	8
i. People who went to total immersion schools	9	9
i. Kura Kaupapa	10	10
j. People who have taken Māori lessons	11	11
k. Māori students (school/university etc.)	12	12
l. Older Māori adults/elders	13	13
m. Kaumātua, Kuia	14	14
Non Māori domain		
n. Students (school/university etc.)	15	15
o. Academics/teachers/pre-school teachers	16	16
p. Non-Maori - in general	17	17
q. People working in government departments/Parliament	18	18
r. The Media	19	19
s. Other 1 (SPECIFY) _____	20	20
t. Other 2 (SPECIFY) _____	21	21
u. None	22	22
v. Refused	23	23
w. Don't know	24	24

→Q10

24. Where do you think these people speak Māori, and again I mean whole conversations not just Māori greetings? **PROMPT** In what places and situations? **DO NOT READ** **CODE** FIRST MENTIONED IN **COLUMN A**.
25. Anywhere else? (IF UNCLEAR WHETHER REFERRING TO MĀORI OR NOT)
PROBE: What types of schools/places? **IF GIVE REGION OR CITY, PROMPT:** Where, in what situations in that city/region? **PROBE TO No.** **CODE** ALL MENTIONED IN **COLUMN B**. **DO NOT READ.**

	A First mentioned <u>CODE ONE</u>	B All mentioned <u>CODE MANY</u>
Māori domain		
a. Homes (Māori Families)	1	1
b. Māori Language Schools	2	2
c. Kura Kaupapa	3	3
d. Pre-schools - Māori	4	4
e. Kōhanga Reo	5	5
f. Marae	6	6
g. Hui	7	7
h. TV programme (Māori ones)	8	8
i. Iwi Radio/Māori radio stations	9	9
j. Māori funerals	10	10
k. Tangi	11	11
Non Māori domain		
l. Other schools	12	12
m. Homes - in general	13	13
n. At work, in workplaces	14	14
o. Church	15	15
p. Civic occasions/national occasions/national sports fixtures	16	16
q. Government departments/Parliament	17	17
r. Other TV programmes	18	18
s. Other 1 (SPECIFY) _____	19	19
t. Other 2 (SPECIFY) _____	20	20
u. None	21	21
v. Refused	22 → Q11	22
w. Don't know	23	23

26. In your opinion, in the last 5 years, has there been an increase or a decrease in the number of people learning to speak Māori?

PROBE: Is that a large increase/decrease or a small increase/decrease?

- Large increase 1
- Medium increase 2
- Small increase 3
- No change 4
- Small decrease 5
- Medium decrease 6
- Large decrease 7
- Don't know* 8
- No answer* 9

28. Which types of people, in particular, do you think are learning to speak Māori now?
PROMPT: Do you mean Māori people or all people? **CODE FIRST MENTIONED IN COLUMN A. DO NOT READ.**
29. Are there any other groups? **CODE ALL OTHERS MENTIONED IN COLUMN B.**
(IF UNCLEAR WHETHER REFERRING TO MĀORI OR NOT) PROBE: What types of people/schools/children?
PROBE TO NO. DO NOT READ.

	A First mentioned <u>CODE ONE</u>	B All mentioned <u>CODE MANY</u>
Māori domain		
a. Māori people	1	1
b. People who grew up speaking Māori/ in Māori speaking families	2	2
c. Māori children	3	3
d. Tamariki	4	4
e. Māori teenagers/young adults	5	5
f. Rangatahi	6	6
g. People who go to Māori pre-school	7	7
h. Kōhanga reo	8	8
i. People who went to total immersion schools	9	9
j. Kura Kaupapa	10	10
k. People who have taken Māori lessons	11	11
l. Māori students (school/ university etc.)	12	12
m. Older Māori adults/elders	13	13
n. Kaumātua, Kuia	14	14
o. Māori – academics/teachers/preschool teachers	15	15
p. Older Māori adults/elders	16	16
Non Māori domain		
q. Students (school/ university etc.)	17	17
r. Academics/teachers/pre-school teachers	18	18
s. Non-Māori - in general	19	19
t. People working in government departments/Parliament	20	20
u. The Media	21	21
v. Other 1 (SPECIFY) _____	22	22
w. Other 2 (SPECIFY) _____	23	23
x. <i>None</i>	24	24
y. <i>Refused</i>	25	25
z. <i>Don't know</i>	26	26

31. In your opinion, how are they learning to speak Māori? **PROMPT** Where do they learn?

CODE FIRST MENTIONED IN COLUMN A.

32. Any other places? **CODE OTHERS MENTIONED IN COLUMN B. PROBE TO NO**

	A First mentioned <u>CODE ONE</u>	B Others mentioned <u>CODE MANY</u>
a. Māori Pre-school/Language nests	1	1
b. Kōhanga Reo	2	2
c. Schools/Universities/Polytechs	3	3
d. Māori schools/Total immersion schools	4	4
e. Kura Kaupapa	5	5
f. Marae-based courses/immersion courses/on Marae	6	6
g. In private homes with their family	7	7
h. Everyday conversations with friends/family etc.	8	8
i. Other 1 (SPECIFY) _____	9	9
j. Other 2 (SPECIFY) _____	10	10
k. <i>None</i>	11	11
l. <i>Refused</i>	12	12
m. <i>Don't know</i>	13	13

→Q13

34. In which of the following areas do you believe there has been an increase in the use of the Māori language in the last five years? **READ (A – J) AND CODE FOR EACH IN COLUMN A.**
35. Can you think of any other areas in which there has been an increase? **DO NOT READ. CODE FIRST MENTIONED IN COLUMN B. Any others? CODE ALL OTHERS MENTIONED IN COLUMN C.**

	A Prompted CODE MANY	B First mentioned CODE ONE	C All mentioned CODE MANY
Māori domain			
a. Māori pre-schools and schools	1	//	//
b. Māori homes	2	//	//
c. Marae	3	//	//
d. Among the Māori community in general	4	//	//
e. Māori TV/radio programmes and newspapers	5	//	//
Non-Māori domain			
f. Other pre-schools and schools	6	//	//
g. TV/radio programmes and newspapers -general	7	//	//
h. Workplaces	8	//	//
i. Hospitals	9	//	//
j. Government departments	10	//	//
k. In the community - in general	//	11	11
l. Books/magazines	//	12	12
m. Advertising (any media)	//	13	13
n. The tourism industry	//	14	14
o. Street signs	//	15	15
p. Place names/rivers/mountains/lakes	//	16	16
q. Māori greetings on the telephone	//	17	17
r. <i>Other 1 (SPECIFY)</i> _____	//	18	18
s. <i>Other 2 (SPECIFY)</i> _____	//	19	19
t. <i>Refused</i>	//	20	20
u. <i>Don't know/can't say</i>	21	21	21

36. Thinking about this current situation, with both the amount of Māori language spoken and the places you see and hear Māori, do you personally think this is a good thing or not?

- Yes, is a good thing 1
 - No, is not a good thing 2
 - Not really sure/Don't know 3
 - No answer 4
- } → Q16

37. What makes you say that? **PROBE FULLY.**

- Don't know* 1
- No answer* 2

Editor Only

Yes

- It's valuable / don't want it to be lost / be forgotten 1
- Brings cultures together / could communicate better / more understanding 2
- It is an official language of NZ / part of NZ 3
- Our identity / culture 4
- Important for younger generation / know their roots / more respect 5
- Gives mana 6

No

- There will be more Māori radicals 7
- Good to a point, but shouldn't be compulsory 8
- Not a great need for it / not global 9
- Not fair to other minorities in NZ 10
- Other 11

E. General attitudes to use of the Māori language

38. Now I would like to read you a number of statements that other people have made about the Māori Language in general.

Could you tell me if you agree or disagree with each statement. **PROBE** Is that strongly agree / disagree or just agree / disagree? **START AT ***. **READ.**

IF NECESSARY: I understand that you have that opinion, it is really important that we hear from people with all types of opinions.

	Str. Dis.	Dis.	...	Agr.	Str. Agr.	DK	D/P	Ref
a. It is a good thing that Māori people speak Māori on the Marae and at home	1	2	3	4	5	6	7	8
b. It is a good thing that Māori people speak Māori in public places or at work	1	2	3	4	5	6	7	8
c. It is OK that people greet others in Māori, but they can take it too far CLARIFY ANSWER: <u>Do you dis/agree it can be taken too far</u>	1	2	3	4	5	6	7	8
d. It is <u>not</u> right that Māori speak Māori in front of people who might not understand what they are saying CLARIFY ANSWER: <u>Do you dis/agree it is not right</u>	1	2	3	4	5	6	7	8
e. Well spoken Māori is a beautiful thing to listen to	1	2	3	4	5	6	7	8
f. All Māori <u>should</u> make an effort to learn to speak Māori themselves	1	2	3	4	5	6	7	8
g. I have a lot of respect for people who can speak Māori fluently	1	2	3	4	5	6	7	8
h. Learning Māori through casual conversations and at gatherings or at home, is better than in a classroom	1	2	3	4	5	6	7	8
i. Māori Language <u>should</u> be a compulsory school subject for <u>Māori</u> children	1	2	3	4	5	6	7	8

39. To the best of your knowledge, which groups or organisations, if any, are encouraging the use of the Māori language? **CODE FIRST MENTIONED IN COLUMN A. DO NOT READ.**
40. Any others? **PROBE TO NO. CODE ALL MENTIONED IN COLUMN B. DO NOT READ.**

	A First mentioned <u>CODE ONE</u>	B All mentioned <u>CODE MANY</u>
<i>Māori</i>		
a. Māori Language Nests/pre-schools	1	1
b. Kōhanga Reo	2	2
c. Māori Language Schools	3	3
d. Specific iwi groups	4	4
e. Marae-based groups	5	5
f. Kura Kaupapa	6	6
<i>Non Māori</i>		
g. Māori Language Commission	7	7
h. Te Taura Whiri i te Reo Māori	8	8
i. Ministry of Māori Development/Māori Affairs	9	9
j. Te Puni Kōkiri	10	10
k. Ministry of Education	11	11
l. WINZ/Dept. Work and Income/Dept. Social Welfare	12	12
m. The Government - general	13	13
n. Schools - general	14	14
o. Tertiary institutions	15	15
p. Other 1 (SPECIFY) _____	16	16
q. Other 2 (SPECIFY) _____	17	17
r. None	18	//
s. Refused	19	19
t. Don't know/can't say	20	20

→Q13

E. Government's support of Māori language

41. Now I would like to read you a number of statements that other people have made about the Government's involvement with the Māori Language.

Could you tell me if you agree or disagree with each statement. **PROBE** Is that strongly agree / disagree or just agree / disagree? **START AT ***. **READ**.

IF NECESSARY: I understand that you have that opinion, it is really important that we hear from people with all types of opinions.

	Str. Dis.	Dis.	...	Agr.	Str. Agr.	DK	D/P	Ref
a. The Government should encourage the use of Māori in <u>everyday situations</u> such as homes & the community	1	2	3	4	5	6	7	8
b. The Government should encourage the use of Māori in <u>workplaces</u>	1	2	3	4	5	6	7	8
c. The Government should encourage the use of Māori at <u>public events</u> such as sports events, arts and music festivals.	1	2	3	4	5	6	7	8
d. The Government should encourage the use of Māori on <u>ceremonial occasions</u> such as public welcomes for dignitaries.	1	2	3	4	5	6	7	8
e. It is only right that signage is in both Māori and English. CLARIFY: This is <u>public signage</u>	1	2	3	4	5	6	7	8
f. It would be good if government departments could conduct business in Māori if requested	1	2	3	4	5	6	7	8
g. The Government has a role to play to encourage more Māori to be spoken on Radio and T.V.	1	2	3	4	5	6	7	8
h. The Government should <u>encourage</u> teaching of Māori in schools	1	2	3	4	5	6	7	8
i. The Government has a role to play in helping <u>Māori</u> learn the Māori language	1	2	3	4	5	6	7	8
j. It is important that the Government takes a role in recording how well the Māori language is doing	1	2	3	4	5	6	7	8

E. Demographics and other descriptors

42. To finish, I have a section of questions about you and your household and some of the things you spend your time doing. We need to understand the different types of people who have helped us with this research to make sure we have a cross-section of people in the survey.

43. Firstly, which of the following situations best describes your household type? **READ.**

44. Parent/guardian, with pre-school children 1 ☺
- Parent/guardian with school aged children (under 18) 2 📖
- Parent/guardian with adult children, living at home 3
- Couple, no children in the household 4
- Group flatting together (NOT relatives) 5
- Single living with parents 6
- Single living alone 7
- Extended family -
- Aunt/uncle/niece/nephew/cousin/grandparent/grandchildren 8 ☺
- Other (please specify) 9
- Refused 10

Please check Q19a if ☺ or 📖 ask Q20, else → Q21

45. Do any of these children living in the household currently, or in the past, attend Māori pre-schools or primary schools?

- Yes, children did/do now 1
- Yes, some children did/do now 2
- None attended 3
- Don't know 4
- Refused 5
- No answer 6

46. In which languages other than English can you personally have a conversation about a lot of everyday things? **PROMPT IF NECESSARY** What about other Languages?

- Māori 1 → **Q22**
- Samoan 2
- Other (Please specify below) 3
- None (English only) 4

47. Have you ever learnt, or are you currently learning, the Māori Language, yourself?

This could include making efforts to learn from friends, family and colleagues. **PROBE TO CLARIFY ANSWER.**

- Yes, currently learn formally (school, course etc.) 1
- Yes, have learnt in past formally (school, course etc.) 2
- Yes, currently learn informally (friends, family, colleagues etc.) 3
- Yes, have learnt in past informally (friends, family, colleagues etc.) 4
- No, not ever 5
- Refused 6
- No answer 7

48. CHECK BACK TO Q2 SKIP T2. IF Q2=1 THEN → SKIP TO Q22A

49. Are you descended from a Māori (that is, did you have a Māori birth parent, grandparent or great-grandparent, etc.)?

- Yes 1
 - No 2
 - Don't know* 3
- } → Q23

50. Do you know the name(s) of your iwi (tribe or tribes)? **RECORD RESPONSE BELOW, IF GIVEN**

- Yes 1
- No 2

51. Are your children, if you have any, descended from a Māori (that is, did they have a Māori birth parent, grandparent or great-grandparent, etc.)?

- No children 1
- Yes, Māori 2
- No, not Māori 3
- Don't know* 4
- Refused* 5

52. Can you tell me how often or rarely you do the following activities. **START AT *. READ.**

PROBE Is that very often/rarely or just often rarely?

	Very rarely		...	Very often.		Never	DK	Ref-
a. Read/browse Māori magazines (e.g. Tū Mai, Mana)	1	2	3	4	5	6	7	8
b. Listen to Iwi Radio (Māori Radio)	1	2	3	4	5	6	7	8
c. Watch or listen to Māori news	1	2	3	4	5	6	7	8
d. Go to a tangi or funeral on a marae	1	2	3	4	5	6	7	8
e. Attend ceremonies or events with Māori welcomes and speeches	1	2	3	4	5	6	7	8
f. Visit Māori art, culture or historical exhibits	1	2	3	4	5	6	7	8
g. Go to kapa haka or Māori culture group concerts	1	2	3	4	5	6	7	8
h. Go to a marae	1	2	3	4	5	6	7	8

53. What is your highest educational qualification?

SECONDARY SCHOOL QUALIFICATIONS

No school examinations 1
NZ School Certificate in one or more subjects or National
Certificate Level 1 2
NZ Sixth Form Certificate in one or more subjects or National
Certificate Level 2 3
NZ University Entrance before 1986 in one or more subjects 4
NZ Higher School certificate, or Higher Leaving Certificate 5
University Entrance qualification from NZ University Bursary 6
NZ A or B Bursary, Scholarship, or National Certificate Level 3 7
Other NZ secondary school qualification - PLEASE SPECIFY 8
Overseas secondary school qualification - PLEASE SPECIFY 9

POST SECONDARY SCHOOL QUALIFICATIONS (only count completed qualifications, and those that take three months or more of full time study)

New Zealand Certificate, Trade Certificate 10
Polytechnic/University Course below Bachelors Degree 11
Bachelors Degree 12
Degree Higher than a Bachelors Degree
(*Bachelors with Honours, Masters, PhD*) 13
Other Tertiary qualification **PLEASE SPECIFY** 14

54. At present, are you ...? **READ.**

Self-employed 1 → **Q28**
Full-time salary or wage earner 2
Part-time salary or wage earner
(less than 30 hrs/week) 3
Retired 4
Full-time home-maker 5
Student 6
Unemployed 7
Other beneficiary 8

→ **Q28**

55. And what is your current occupation? **PROBE CLEAR ANSWER—IF RETIRED ASK FOR PREVIOUS OCCUPATION.**

- Clerical or sales employee 1
- Semi-skilled worker 2
- Technical or skilled worker 3
- Business manager or executive 4
- Business owner or self-employed 5
- Teacher, nurse, police, other trained service worker 6
- Professional or senior government official 7
- Labourer, manual, agricultural or domestic worker 8
- Farmer owner or manager 9
- Other (SPECIFY) 10
- Refused* 11

56. And which of these best describes your personal income before tax? Please include any child support, benefits or other income support you may receive. **READ.**

- Under \$20,000 1
- \$20,000 but less than \$30,000 2
- \$30,000 but less than \$40,000 3 → Q30
- \$40,000 but less than \$60,000 4
- \$60,000 or more 5
- Refused* 6
- Don't know* 7 → Q30

57. IF REFUSED income question: **Do you have a community services card?**

- Yes 1
- No 2
- Don't know* 3
- Refused* 4

58. Code respondent's sex

- Male 1
- Female 2

59. Those are all the questions I have. Do you have any other comments you'd like to make about the subject of this interview?

- Thanks for the opportunity 1
- No 2
- Don't know* 3

60. May I please have your first name in case my supervisor needs to check on the quality of this interview?

RESPONDENT FIRST NAME: _____

Thank you very much for your help. If you have enquiries about this survey, please ring the project manager, Marty Fryer, on our toll-free number: 0800 500 168. (Wellington respondents 499-3088).

This research is being commissioned by Te Puni Kōkiri, the Ministry of Māori Development, to help understand what people think about how the Māori language should be used and in what way its usage might be promoted. If you would like to speak with someone at the Ministry you can call Steven Chrisp on 04 922 6114.

STOP TIME: _____

DURATION: _____ minutes USE "STOP TIME" ABOVE & "START TIME" ON FRONT PAGE

DATE: / /2000

INTERVIEWER INITIALS: _____ PRINT NEATLY SO THAT DATA ENTRY CAN READ EASILY.

INTERVIEWER NUMBER: _____ PRINT NEATLY SO THAT DATA ENTRY CAN READ EASILY.

PHONE NUMBER:(0 ___) _____

ID NUMBER: _____ Yes ID number matches front Page _____

(CHECK BOX IF ID NUMBER ABOVE IS IDENTICAL TO ID NUMBER ON FRONT PAGE)

HAVE YOU REMEMBERED TO CODE CATEGORIES ON FRONT PAGE?

Yes _____

"I certify that this is a true and accurate record of the interview conducted by me in full accordance with the Market Research Code of Practice."

INTERVIEWER SIGNATURE: _____

SUPERVISOR CHECK INITIALS: _____ PRINT NEATLY SO THAT DATA ENTRY CAN READ EASILY

Appendix 6 Segmentation Guidelines

The Pilot Study informed the ‘value’ statements for the segmentation question (Question 7) of the National Survey questionnaire. The selection of statements was made to ensure the four ‘value’ based segments or groups identified by the pre-research were capable of being clearly identified.

The following chart provides detail relating to this.

	<i>Strongly agree</i>	<i>Agree</i>	<i>Neither</i>	<i>Disagree</i>	<i>Strongly disagree</i>
a. No matter if you are Māori or Pākehā, Māori culture is a part of <u>everyone’s</u> heritage	Developer	Developer		Intolerants	Intolerants
b. The <u>biggest</u> advantage of more people speaking Māori is less racial tension	Peacemakers	Peacemakers	Isolates		
c. I personally feel I can learn a lot from <u>all</u> races in New Zealand	Developer	Developer	Isolates	Intolerants	Intolerants
d. New Zealand would be a better place if there weren’t so many races of people	Intolerants	Intolerants		Developers Peacemakers	Developers Peacemakers
e. I really <u>want</u> to be involved in things to do with the Māori culture	Developer Intolerants - Māori	Developer		Isolates	Isolates Intolerants - non-Māori
f. I believe Māori <u>should</u> have special rights	Peacemakers	Peacemakers			
g. The more New Zealanders that understand the Māori culture the less racial tension we would have	Peacemakers	Peacemakers	Isolates		
h. Learning Māori is a <u>very</u> high priority for me	Peacemakers Intolerants - Māori	Peacemakers	Isolates	Isolates	Intolerants - non-Māori
i. Talk about Māori rights gets me <u>really</u> fired up	Intolerants	Intolerants	Isolates		
j. Making an effort to share the Māori culture so we <u>all</u> understand it will ease racial tension		Peacemakers	Isolates		

The analytic technique that underpins a segmentation study is cluster analysis. In the general context of sample surveys, it is a technique used to group respondents who are similar in beliefs, attitudes, behaviour, demographic or geographic characteristics, etc.

Given a set of variables of interest, cluster analysis divides the respondents into a number of groups (either pre-specified or optimally selected through the modeling process), such that within any one group, respondents are similar to one another in their responses to the variables of interest. The technique then “flags” each respondent’s record with the resulting group membership, which can subsequently be used for further analysis and description, for example cross-tabulations of other variables by group (alternatively, “cluster”).

To predict the most appropriate, or optimal, group to assign a given respondent, a cluster analysis needs to assess how close or distant two respondents are (in terms of the variables of interest). Cluster analysis makes available a variety of measures for assessing this proximity or distance between respondents, however the most common measure is Euclidean distance, which is the one we used to segment respondents on the basis of their attitudes to Māori language use.

The Euclidian distance between two observations, or respondents, is readily described using a simple two variable (bivariate) example for two respondents. For example, assume respondent A scored a rating of 5 (out of 7) on attribute one, a rating of 3 on attribute two, while respondent B scored a rating of 4 on attribute one, and a rating of 6 on attribute two. Under this scenario, for attribute one, the “distance” between respondents A and B is defined as the *absolute value of the difference between respondent’s A and B’s ratings on attribute one*, i.e. $|5-4|=1$. Now, let’s call the *axis* on which attribute one is measured, X. Turning to attribute two, the distance between respondents A and B is then $|3-6|=3$. Let’s call the axis on which attribute two is measured, Y.

Then, the Euclidian distance between the two respondents is the *square root of the sum of the squared distances on each of axis X and Y*. Mathematically, this expression reduces to:

$$\sqrt{[(5-4)^2 + (6-3)^2]} = \sqrt{(1 + 9)} = 3.16.$$

This forms the basis of cluster analysis. How the procedure is generalised to many variables and many respondents, is broadly as follows:

1. An initial cluster centre is arbitrarily set by selecting an individual respondent (case) at random, up to the specified number of clusters.
2. Each case is assigned the nearest cluster centre using a Euclidian distance measure, and the mean of each cluster calculated to obtain new cluster centres.
3. The maximum change between the new cluster centres and initial cluster centres is computed. The process repeats iteratively, updating cluster centres until either the minimum change criterion or maximum iterations criterion is met. Resulting cluster centres are used as classification centres in the last step.
4. In the last step, all cases are assigned to the nearest classification centre. The final cluster centres are updated and the distance for each case computed.

For the *Survey of Attitudes, Values and Beliefs about the Māori Language*, guided by the pre-research we initially specified four segments – Peacemakers, Cultural Developers, Isolates and Intolerants. After testing three, five and seven segment models, we finally determined the best segmentation (i.e. that which most differentiated segments on the basis of attitudes to Māori language use) was a three segment model. In effect, this merged the Peacemakers and Cultural Developers who in all models were found to be insufficiently distinguishable from one another in terms of their attitudes to Māori language use.

Appendix 7 Population Weighting Calculations

The sample was stratified by ethnicity and urban-rural location in order to ensure sufficient numbers of particular groups of respondents (viz. Māori and rural Māori) were interviewed to allow for their results to be analysed with confidence.

Had the sample been selected on a purely random basis, the numbers of interviews completed with these groups would have been too small (as the following table shows).

Population distribution:

	Total		Māori			Non-Māori		
	No.	%	No.	% of Māori	% of total	No.	% of Non-Māori	% of total
Main urban	1954401	51.6	204924	62.7	5.4	1749477	50.6	46.2
Secondary & minor urban	1443262	38.1	67200	20.6	1.8	1376062	39.8	36.3
Rural	388551	10.3	54852	16.8	1.4	333699	9.6	8.8
Total	3786214	100.0	326976	100.0	8.6	3459238	100.0	91.4

1996 Census of Population & Dwellings

A number of different stratifications were considered, including stratifications based on proportionate and equal stratum allocation, before a customised stratification was chosen. The final result, based on this customised approach, is shown in the following table:

Customised stratification allocation/final result:

	Total		Sole Māori		Non-Māori	
	No.	%	No.	%	No.	%
Main urban	841	62.8	383	62.3	458	63.2
Secondary & minor urban	266	19.9	113	18.4	153	21.1
Rural	233	17.4	119	19.3	114	15.7
Total	1340	100.0	615	100.0	725	100.0

At the processing and analysis stage, the sample was weighted in order to ensure it was representative of the true population for Māori and non-Māori. Provided below is a table showing the six strata used to control sample selection. The first column shows the sample achieved in each stratum, the second shows the population count for each stratum, and the third column shows the stratum-specific weight calculated/used. The weight is simply defined as the population count divided by the sample achieved.

Weighting parameters:

	Sample No.	Population No.	Weight
<u>Māori:</u>			
Main urban	383	204924	528
Secondary & minor urban	113	67200	595
Rural	119	54852	461
<u>Non-Māori:</u>			
Main urban	458	1749477	3853
Secondary & minor urban	153	376062	2458
Rural	114	333699	2927

Appendix 8 Data Tables

Tables by Segment	(Māori and non-Māori)
Tables by Urban-Rural Location	(Māori and non-Māori)
Tables by Age	(Māori and non-Māori)
Tables by Gender	(Māori and non-Māori)

Table 1	Age
Table 2	Important things for New Zealand (first mentioned)
Table 3	Important things for New Zealand (all mentioned)
Table 4	Emphasis on Māori culture
Table 5	Importance of Māori culture
Table 6	Why Māori culture is unimportant
Table 7	Value Statements (omnibus)
Table 8	Number of New Zealanders that can speak Māori
Table 9	Number of New Zealanders that can speak a few words in Māori
Table 10	Types of people that speak Māori (first mentioned)
Table 11	Types of people that speak Māori (all mentioned)
Table 12	Where do people speak Māori (first mentioned)
Table 13	Where do people speak Māori (all mentioned)
Table 14	Change of number of people speaking Māori
Table 15	Which types of people are learning Māori (first mentioned)
Table 16	Which types of people are learning Māori (all mentioned)
Table 17	Method of learning Māori (first mentioned)
Table 18	Method of learning Māori (all mentioned)
Table 19	Where has there been an increase in the use of Māori (prompted)
Table 20	Where has there been an increase in the use of Māori (unprompted others, first mentioned)
Table 21	Where has there been an increase in the use of Māori (unprompted others, all mentioned)
Table 22	Māori language being spoken is a good thing
Table 23	Why Māori language being spoken is a good thing
Table 24	General attitudes to use of Māori language (omnibus)
Table 25	Encouragement of the Māori language (first mentioned)
Table 26	Encouragement of the Māori language (all mentioned)
Table 27	Government's support of Māori language (omnibus)
Table 28	Household type
Table 29	Attendance at Māori schools
Table 30	Different languages spoken
Table 31	Māori language being learnt
Table 32	Māori descendant (respondent)
Table 33	Knowledge of iwi
Table 34	Māori descendant (respondents child/ren)
Table 35	Participation in Māori activities (omnibus)
Table 36	Educational achievement
Table 37	Employment status
Table 38	Current occupation
Table 39	Personal Income
Table 40	Community Services Card
Table 41	Gender