National identity
and
cultural diversity

A research project that looks at what Year 12 students say about identity in New Zealand

SUMMARY OF RESULTS 2012

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The aim of the study

The aim of the study was to develop an understanding of how young people think of themselves in terms of national identity. The research sought to identify what national identity looks like in New Zealand, how it is fostered, and how young people experience it in everyday life. This summary provides background information to the research and reports on how national identity is broadly conceptualised and experienced by Year 12 students.

Background

The question of who we are as a people has been a long-standing interest in New Zealand. In 2011 researchers at Massey University, with funding provided by the university, set out to provide an answer to the question from the perspective of young people. Given the bicultural foundations and the multicultural nature of New Zealand the researchers particularly wanted to understand what national identity now looks like, how it is fostered by families, schools, and technological communications, and how it is lived by young people in everyday life.

How the researchers investigated national identity

To carry out the investigation the researchers surveyed Year 12 students across New Zealand schools. Letters of invitation were sent to each of the 486 principals of schools with enrolled Year 12 students. Each school received a follow-up reminder email or phone call in the week before the survey opened on 1st September. SurveyMonkey, an online survey design and administration tool, was chosen to host the survey which was available to students for one month in both English and Te Reo Māori versions. Since the survey addressed issues of cultural identity and biculturalism in New Zealand, the dual language provision acknowledged te reo Māori as an official language of New Zealand and recognised the rights of Māori to express themselves in te reo. The questionnaire was divided into a number of
sections, namely, background and demographic information; migrant identity; ethnic identity; connection-making through technology; Māori identity; Pākehā identity; and national identity. The survey predominantly used Likert-scale questions, and included a small number of open-ended questions to allow students to expand on their responses.

There are both strengths and limitations to the use of questionnaires that must be noted. Pre-determined options for answers constrain what participants can say, but at the same time allow for comparisons across responses and also across surveys where the same questions are used. In this instance we have tried to balance the strengths of limited response questions by the inclusion of a number of open-ended questions to provide more individual responses.

The online nature of the questionnaire also has both strengths and weaknesses. On the one hand, online questionnaires are inexpensive to administer and allow people to participate in their own time and at a distance (hence greatly expanding the pool of potential participants). On the other, they are impersonal and lack the opportunity for face-to-face interaction. This is clearly at odds with the Māori value of kanohi-kitea (a seen face) and may more generally affect participation rates by ethnicity and social class. These challenges are noted by the research team. To address those challenges, further stages of research are planned, including focus group and individual interviews to engage particular groups of participants in more in-depth discussion. Whilst this Summary of Results reports on the questionnaire results, further reports will report on findings using these other methods.

Who completed the survey

Schools
In total, 56 schools located within 13 different regions across New Zealand and of different roll sizes participated in the survey. Most of the schools were located in the North Island, with the highest participation rates from Auckland (n=12, 21.4%), Wellington (n=8, 14.3%), and Waikato (n=7, 12.5%). Of the 56 schools, 28 (50.0%) were Secondary (Year 9-13), 16 (28.6%) were Secondary (Year 7-13), and 12 (21.4%) were Composite (Year 1-13). The
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majority of the schools were State (not integrated) (n=39, 69.6%), and co-educational (n=40, 71.4%). The schools were evenly spread across deciles (typically five or six schools from each decile ranking), with slightly more Decile 10 schools (n=9, 16.1%), and slightly fewer Decile 8 schools (n=3, 5.4%).

Students

Of the 787 Year 12 students who responded to the survey, 64.2% were female and 34.8% were male. Most were 16 years of age (n=489, 62.1%), while some were 17 years (n=274, 34.8%) or older (n=15, 1.9%). Around three-quarters were born in New Zealand (n=602, 76.5%).

The participating students attended schools predominantly located in Waikato (n=206, 26.2%), Auckland (n=177, 22.5%), Wellington (n=116, 14.7%), and Nelson-Marlborough (n=82, 10.4%). Ninety-one (11.6%) of the students attended a Composite (Year 1-13) school, 292 (37.1%) attended a Secondary (Year 7-13) school, and 402 (51.1%) attended a Secondary (Year 9-13) school. Nearly two-thirds of the students were enrolled at a co-educational school (n=511, 64.9%). The remainder were more likely to attend a girls’ school (n=223, 28.3%) than a boys’ school (n=51, 6.5%). Proportionately more students attended a decile 10 (n=225, 28.6%) than schools from other decile ratings. Students from decile 7 (n=111, 14.1%), decile 4 (n=111, 14.1%), and decile 1 (n=107, 13.6%) schools were similarly represented whilst fewer students attended decile 5 (n=11, 1.4%) or decile 9 (n=14, 1.8%) schools.

Representativeness of student participation

The demographic information about the participating schools and students were compared to known Ministry of Education figures for 2011, in relation to region, school type, state or private funding, age, school gender, decile and school size. In each of these categories of interest, except for gender and age, the participating schools proved to be representative of all the New Zealand schools with enrolled Year 12 students in 2011. Responses from more female and fewer male participants were received than would be expected of the total number of Year 12 students in 2011. In addition, fewer 16 year olds and more 17 year olds responded to the on-line survey than would be expected, and fewer New Zealand European
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or Pākehā students and more Māori, Pacific Islands and ‘other’ ethnicity students participated than representativeness would predict.

Findings from the survey

National identity and being a New Zealander

Respondents were asked whether they identified themselves primarily in terms of ethnic or New Zealand national identity or both equally. Around half (50.2%) prioritised their identity as New Zealanders, 21.6% said that both were equally important, while 13.8% prioritised their ethnic identity. In total, then, New Zealand national identity was important to nearly three-quarters (71.8%) of the students. Similarly, when asked ‘How proud do you feel about being a New Zealander?’ slightly over two thirds (68.4%) of the students responded that they were proud or very proud to be a New Zealander.

The researchers wanted to know how important the following were for the students in relation to national identity: birth place, passport, parents’ origin, place of longest residence, place of belonging and ancestral origin. Other than the response It’s what my passport says, the most frequent response for each factor was very important. Thus, for our respondents, national identity is most importantly linked to cultural origins and experience, rather than the political status of citizenship. It’s where I feel I belong was chosen by nearly three quarters of the students as either very important (46%) or important (23.1%).

The researchers also asked participants how important various factors were to ‘being able to call yourself a New Zealander’. Responses to this question were largely in line with those for the previous question, with belonging, residence and birthplace all figuring highly. Over half of the students identified the following factors as the most important (either very important or important):

• To feel like New Zealand is your home (67.2%)

1 For this question it was left unspecified whether they identified as New Zealanders or with some other nationality.
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• To feel like a New Zealander (61.3%)
• To have New Zealand citizenship (57.4%)
• To have lived in New Zealand most of one’s life (56.5%)
• To have been born in New Zealand (54%)

Language, as a means of identifying as a New Zealander, was not considered so crucial. In terms of the importance of any of the nation’s official languages to identity as a New Zealander, only the ability to speak English was seen as important or very important, and even then only by 50% of the students:

• To be able to speak English (50%)
• To be able to speak Te Reo Māori (18.3%)
• To be able to speak New Zealand Sign Language (12.6%)

Ethnic identity

Students participating in the survey were asked a series of questions about their ethnicity and feelings about their ethnic background, their parents’ ethnicity, languages they can speak, participation in activities and traditions based on different cultures, and the primacy of their ethnic or New Zealand identity.

The students were asked to specify their ethnicity in two separate questions: one open-ended, where students could identify in any way they chose; and the other, later in the section, where they were asked to choose from pre-determined ethnic categories. Both questions emphasised that students could select more than one ethnicity if they preferred. Of the 787 students participating in the survey, taking into account the fact that students were able to identify with more than one ethnicity, 467 (59.3%) identified as New Zealand European, 153 (19.4%) identified as Māori, 144 (18.3%) identified as Pākehā, 70 (8.9%) identified as Samoan and 37 (4.7%) identified as Cook Islands Māori. Similarly, 37 students (4.7%) identified as Chinese. Thirty-two (4.1%) students identified as Tongan, 9 (1.1%) identified as Niuean, and 20 (2.5%) identified as Indian. One hundred and thirty-eight students (17.5%) identified with an ‘other’ ethnicity. Overall, 183 students (23.3%) identified with more than one ethnicity.
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Pākehā ethnicity

Most of the students could be classified as New Zealanders of European descent. The researchers wanted to know how the students themselves identified themselves in ethnic terms. In a question that specifically asked about the term ‘Pākehā’, nearly half (46.8%) identified themselves as Pākehā, and of these, 28.3 percent identified as Pākehā sometimes, 12.5 percent often, and 6 percent always. This contrasts with the responses to the ethnicity question in which students were given pre-determined choices including both Pākehā (18.3%, n=144) and New Zealand European (59.3%, n=467). The differences in responses suggests that a significant proportion of those who chose New Zealand European as a preference also identify as Pākehā in some circumstances, i.e., New Zealand European and Pākehā are seen as interchangeable to a degree. This is borne out by the reasons participants gave for describing themselves as Pākehā. Most (67.9%) either disagreed or had no opinion on the statement that Pākehā best described them because the term “New Zealand European” doesn’t fit me, while 54.7% agreed that they chose Pākehā because it best describes a New Zealander who is non-Māori.

Of those who stated that they never describe themselves as Pākehā (n=335), over a third (n=117) said that this was because they were either Māori or a member of a non-European ethnic group. The most frequent reason given for never describing themselves as Pākehā was that they preferred to be called a New Zealander (n=175), while 118 of the students volunteered that ‘Pākehā’ has negative connotations. Finally, 102 students preferred to describe themselves in ways that associate them with their European or British ancestry.

Biculturalism and multiculturalism in New Zealand

The researchers were interested in the ways in which students explained biculturalism and multiculturalism. They found that over a half (54.1%) said that they felt New Zealand was currently bicultural, while two-thirds (66.1%) felt New Zealand was currently multicultural. Students were then asked to respond to a number of descriptions of biculturalism and multiculturalism.

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2 These questions were asked separately and were not offered as alternatives. Students could choose both.
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For many students, biculturalism relates to the place of Māori culture within New Zealand society. Around half (51.7%) agreed that ‘New Zealand has two founding cultures’ and the same proportion of students believed that ‘Māori values and culture are an important part of New Zealand identity’. Slightly fewer students agreed that the meaning of biculturalism lay in the relationship between Māori and the government. Forty-five percent agreed that ‘the government has a responsibility to protect Māori culture’ and 42 percent believed that ‘the Treaty of Waitangi is central to the Māori relationship to government’. In contrast, only one third chose to define biculturalism in terms of relationships between peoples. Thirty-eight percent agreed that ‘the Treaty of Waitangi is central to the Māori relationship with other New Zealanders’.

The students in the survey noted the multicultural demography of New Zealand society. Over two-thirds agreed that ‘New Zealand is a society made up of many cultures’ (69.2%). Around 60 percent (58.5%) agreed that cultural diversity is ‘celebrated’ and ‘important’ in New Zealand, while slightly fewer (52.8%) agreed that multiculturalism refers to New Zealand culture being ‘inclusive, understanding and tolerant of others’.

Māori

A section of this study explored aspects of Māori identity, including the importance of different settings that are known to be a source of positive Māori identity, and any similarities or differences between those students who identified as Māori and those who indicated Māori ancestry (but do not identify as Māori).

Most (80%) of all Māori students (both those who identify as Māori and those with Māori ancestry) knew the names of their hapū or iwi. 35.8% lived in their hapū or iwi region. Of those who identified as Māori, most indicated that being connected to their hapū and/or iwi is important to their identity (70.7%), to learning about their culture and tikanga (80.2%), and to being around whānau (75%). Half of these students (50%), however, indicated that
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they only get to attend an event run by their hapū/iwi yearly or hardly ever, and over half 67.2 percent suggested they would like to attend a hapū/iwi event more often³.

Many also indicated that being connected to their marae is important to their identity (68.1%), to learn about their culture and tikanga (74.2%), and to learn and be around te reo Māori (69%). However, only 36 percent of these students live within an hour’s drive of their marae and, as with hapū and iwi events, less than one quarter (23.3%) indicated that they visited their marae as often as they liked.

Just over half (n=59) of respondents were connected to a ‘kaupapa Māori whānau’, such as a community or school kapa haka, sports team or church group. These students confirmed that kaupapa Māori whānau can be an important source of Māori identity (79.7% agreeing), culture and tikanga (83.9%), te reo Māori (80.7%), as well as an environment where they can engaging in sports or other healthy lifestyle activities (77.4%), as well as being around whānau (83.9%) and friends (77.4%).

Although only around a quarter (n=31) of the Māori students belonged to an urban Māori group⁴, the vast majority of these students felt that being connected to such a group was important to their identity (77.4%), to learning about culture and tikanga (83.9%), to learning and being around te reo Māori (80.7%), engaging in sports or other healthy lifestyle activities (77.4%), as well as being around whānau (83.9%) and friends (71.2%). Two-thirds (64%) of those connected to an urban Māori group were able to attend an event at least every three of four months⁵ and most indicated that this was as often (41.9%) or nearly as often (29%) as they would like to attend.

Of the total number of students with Māori ancestry (n=165), those who identify as Maori (n=116, or 70%) was lower than the national average (of 87%)⁶. One aspect of this study was

³ When asked “Do you attend hapū/iwi events as often as you’d like”? 18.1% of respondents answered nearly, 26.7% responded not really, while 22.4% responded no, I’d like to attend more often.
⁴ a Māori collective based on a city or region as opposed to a whakapapa or iwi based group
⁵ 16.1% were able to attend weekly, 25.8% monthly, and 22.6% every three or four months.
⁶ as recorded in the 2006 Census.
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to explore any differences between these two groups. Students who identified as Māori and those who indicated they had Māori ancestry all agreed that ‘New Zealand has two founding cultures’. Students identifying as Māori, however, were more likely to strongly agree or agree that the government has a responsibility to protect Māori culture, that the Treaty of Waitangi is central to the relationship between Māori and the government, that the Treaty of Waitangi is central to the relationship between Māori and other New Zealanders, and that Māori values and culture are an important part of New Zealand identity. Students with Māori ancestry only were more likely to agree or neither agree nor disagree with those statements.

Whereas students from both groups were likely to either know only a little or not much about the 1835 Declaration of Independence, and only know a bit or a little about why the 1840 Treaty of Waitangi was signed, students identifying as Māori were more likely to know a bit about how the Treaty of Waitangi is applied today. Students who identified as Māori were also more likely to think that watching Waitangi Day events on TV and attending Waitangi Day events was important or somewhat important, whereas students with Māori ancestry only considered those activities as either somewhat important or not very important.

Migrant students

Of the 787 students who responded to the survey, 185 (23.5%) were born in a country other than New Zealand. This is very close to the national percentage (23%) of migrants in New Zealand (New Zealand Census 2006). Fourteen migrant respondents indicated that they were in New Zealand as exchange students, around a half (50.3%) were New Zealand citizens (with New Zealand passports) and slightly over a quarter (28.1%) were permanent residents.

Students had migrated from a wide range of countries, specifically from the Pacific Islands group, from Asia, Europe, Africa and both North and South America. Around a half (48.6%) had visited their country of origin several times, as opposed to 35.7% of the migrant students who have never been back and 15.6% who have been back once. Twenty-eight percent of the students had lived in New Zealand between three and five years. Fifteen
percent were recent arrivals and the time the remaining migrant students had spent in New Zealand varied evenly up to over 15 years.

The researchers investigated the relationship between the length of time a migrant had lived in New Zealand and how they identified. They wanted to know if students identified more closely with their country of birth or their adopted country over time. For the migrant students, an identification as a New Zealander, either in conjunction with identifying with their ethnic group or not, increased as time in New Zealand increased. Those who had been in New Zealand for longer than 10 years, for example, were more likely to see themselves as ‘a New Zealander first, a member of an ethnic group second’, while those who were more likely to see themselves primarily ‘as a member of an ethnic group’ were those who had lived in New Zealand for up to four years.

The longer the migrant student had spent in New Zealand, the less likely they were to feel that their identity was based on their birth country. Students who said they felt most at home in a country other than New Zealand gave either familial, birthplace or cultural reasons for doing so. In particular, those who said they felt more at home in their country of origin commonly responded that they had grandparents and other family members living there, or that they were born there, or that the culture of society in their homeland more closely reflected the culture of their home. Those who felt more at home in New Zealand attributed this to having friends and family in New Zealand, and to the fact that they had lived in New Zealand most of their life.

As students’ length of time in New Zealand increased they were more likely to agree that they were treated just like everyone else. Similarly, the responses revealed that as time in New Zealand lengthened, students were more likely to disagree with the claim that they were treated differently because of the way they spoke or because of the way they looked. At the same time, the migrant students ‘had a clear sense of [their] ethnic identity and what it means for [them]’. They agreed that their traditions were important to them.
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Technology use
Almost all of the Year 12 students who completed the technology questions in the survey (n=782) had access to a computer at home (92.2%) and most of these students had broadband internet access (82.1%). Very few students did not own a cell phone (6.7%). Students used their cell phone or a computer to keep in touch with friends based locally or within other parts of New Zealand. Friends based overseas were in communication via computer or cell phone with 63.3% of the students.

Over three quarters (77.6%) of the students used face to face conversations to keep in touch with friends each day. Two thirds (66.2%) of the students made daily contact with their friends through text messaging and slightly over a half (51.7%) made use of social networking sites such as Facebook to keep in touch with friends daily. A small number made cell phone calls (13.9%) to communicate with friends daily and an even smaller number (9.3%) used a land line. Daily email communication was used by a tenth of the students and a few students (6%) used Skype or other video chat media to keep in touch on a daily basis. Letters and cards were the least preferred method (2.3%) to make daily contact with friends each day. Some students never used a landline (11.3%) or talked on a cell phone (13.5%), and some never used Skype (34.3%) or email (19.3%) to make daily contact with their friends.

Text messaging, social networking sites and face to face conversations were the preferred means for daily interactions with friends. When technologies used by students to communicate with friends daily and on a less regular basis are compared with the findings for less frequent communications (a few times a month), students were more likely to communicate with friends using a landline (27.7%), cell phones (21.6%), emails (20.1%), Skype, and letters and cards (10.8%) than to communicate on a daily basis.

A high percentage of students who were surveyed kept in touch with family members, whether the family members happened to be based locally (82.3%), in other parts of New Zealand (73%), or overseas (63.2%). A comparison of the means of communication with family members revealed that many used face to face conversations (62.1%). Over a third of the students never made contact with family members using Skype (38.5%) or used letters
and cards (34.7%) and over a quarter (27.2%) never used email to make contact with family members.

Students texted family members (37.6%) on a daily basis much less frequently than they texted their friends (cf. 66.2%). When they contacted their family *a few times a week* rather than daily, students preferred to use a landline or talk on a cell phone. In particular, over a third used a landline (34.7%; cf. 12.2%) and around a half (25.2%; cf. 14.5%) talked on a cell phone. When students made contact with family members *a few times a month* their preference was for landline communication (22.5%), followed by talking on a cell phone (18.6%) and by email (17.8%), and, less often, letters and cards (8.6%). They used each of these more frequently than they had used them to communicate daily or a few times a week with family members. A quarter of the students used social networking sites to contact family members daily, whereas a half used these same sites for communicating with friends.

Girls, more often than boys, proportionally, tended to use face to face conversations to communicate with friends. They also used text messaging, social networking sites as well as cards and letters more than boys did to keep in touch. When communicating with family members they opted for landline conversations and text messaging more often than boys did.

Pacific Islanders used face to face conversation with friends and family more than any other group and significantly more often than European respondents. They made use of social networking sites and video chat more than any other group and also used a landline significantly more frequently than students who identified as European to keep in touch with friends. Māori students talked on a cell phone significantly less often than European and Asian respondents and used text messaging less frequently than Asian and Pacific Island students. Whereas Asian students tended to use text messaging, cell phone conversations and social networking sites more often than other groups, they used Skype less often than other groups to keep in touch with family members. Students from all ethnic groups used email messaging and cards and letters with a similar frequency to keep in touch with friends.
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Conclusion

The research findings revealed how young people think of themselves in terms of national identity and suggest that both national and ethnic identities are important to young New Zealanders. In demonstrating how young people experience national identity in everyday life, the study pointed to a range of similarities as well as a number of differences in the way in which national identity is expressed and practised. The converging patterns and the contrasting views elicited within the study provide a picture of a richly textured and vibrant New Zealand society.
Appendix A: Questionnaire used in the project
IDENTITY IN NEW ZEALAND - SURVEY FOR YEAR 12 STUDENTS

We are interested in finding out what issues of ethnicity and nationality mean to you.

This survey will ask questions about:

- National identity, biculturalism and multiculturalism
- Ethnic relationships and identities
- Social networks and communications

At the end of the survey, you can enter your details to go into a prize draw for one of five iPod Touches. Remember, you have to complete the survey to go in the draw, so even if it starts to get a bit boring, keep going! :)

You will also be asked if you are interested in helping us further in 2012. We will choose a small number of students to take part in interviews to explore their ideas about identity in New Zealand.

All your responses will be kept strictly confidential. Your name won’t be used for anything other than to go into the prize draw or to contact you about the interviews.

Please answer the survey in your own words - we don't care about how good your spelling is!

If you have any questions, please contact Margaret Walshaw (project leader) on M.A.Walshaw@massey.ac.nz, or Philippa Butler (PhD student) on P.J.Butler@massey.ac.nz.

THANK YOU!

Nau mai, haere mai

TE TUAKIRI KI AOTEAROA – HE TĀTAURANGA MO NGĀ TAUIRA TAU 12

Kei te hiahia mātou ki te mōhio he aha te ia o ngā take tikanga ā-īwi me te tuakiri ā-motu ki a koe.

Ka uiuitia tēnei tātauranga:

- To tuakiri ā-motu, ngā āhuatanga tikanga rua me ngā tikanga maha ā-īwi
- Ngā momo honohononga me to tuakiri
- Ngā tūhonohono me ngā tau whakawhiti kōrero

A te mutunga o te tātauranga, ka taea e koe ki te tuku o whakaritenga kia uru koe ki te tauwhainga mo tētahi o ngā iPod Pā e rima. Me maumahara koe, kia mutu koe i te tātaurangi nei ki te uru ki rō tauwhainga, heoi ahakoa e maroke haere ana te tātauranga, me haere tonu! :)

Ka patai hoki ki a koe mēnē e pirangi ana koe ki te awhi i a mātou i te tau 2012. Ka whiriwhiri mātou he roopu tokotito o ngā akonga ki te uiuiitia ā-kanohi mo o rātou whakaaro e pā ana ki te tuakiritanga ki Aotearoa.

Ko āu whakautu ka noho tapu / kore ingoa. E kore e whakamahia to ingoa mo tētahi atu kaupapa i tua atu i te kuhu mo te paraihe.

Whakautu tēnei tātauranga ki āu ake kupu - kāre he take ki a mātou te tuhi tika o ō pū!

Mehemea he patai āu mo tēnei tātauranga, īmera ki a Margaret Walshaw (kaiwhakahaere) i runga i M.A.Walshaw@massey.ac.nz, ki a Philippa Butler (taurai Tohu Kairangi) rānei i runga i P.J.Butler@massey.ac.nz.

KIA ORA RA!
1. What language would you prefer to use to answer the survey?

- English
- Te Reo Māori

About Yourself

So that we can be sure we have a good cross section of people in our survey, please answer the following questions about yourself. Remember that all responses remain STRICTLY CONFIDENTIAL.

2. What is your gender?

- Male
- Female

3. What age are you?

- 16 years
- 17 years
- 18 years
- 19 years

4. In which area do you live?

- Northland
- Auckland
- Thames Valley
- Bay of Plenty
- Waikato
- Tongariro
- East Cape
- Hawkes Bay
- Taranaki
- Wanganui
- Manawatu-Rangitikei
- Horowhenua
- Wairarapa
- Wellington
- Nelson Bays
- Marlborough
- Taranaki
- Wanganui
- Manawatu-Rangitikei
- Horowhenua
- Wairarapa
- Wellington
- Nelson Bays
- Marlborough
- West Coast
- Canterbury
- Aorangi
- Clutha-Central Otago
- Coastal-North Otago
- Southland

5. How long have you lived here?

Years: [ ]

6. What secondary school are you attending at the moment?

[ ]

7. What was the last school (primary, intermediate or secondary) that you attended before this school?

School: [ ]
Location: [ ]
11. What is your religion?
- No religion
- Baha’i
- Buddhist
- Other religion (please specify)

12. How often do you attend a religious service?
- Never
- Less than once a year
- Once a year
- Several times a year
- Once a month
- Two or three times a month
- Can't choose/Don't know

13. Was your MOTHER born in New Zealand?
- Yes
- No
- Not sure

14. Was your FATHER born in New Zealand?
- Yes
- No
- Not sure

15. If not, what country/s were they born in?

Mother: 

Father: 

Yes
- Broadband
- Dial up
- No

Yes
- Broadband
- Dial up
- No

Yes
- Broadband
- Dial up
- No

Yes
- Broadband
- Dial up
- No
Identity in New Zealand

16. Were YOU born in New Zealand?
- Yes
- No

Migrant Identity

This section contains questions for people who were not born in New Zealand.

17. What country were you born in?

18. How long ago did you come to live in New Zealand?

Years: __________

19. Are you in New Zealand as an exchange student?
- Yes
- No

20. What is your residence status in New Zealand?
- Student visa
- Permanent resident
- New Zealand citizen (I have a New Zealand passport)
- Not sure

21. What members of your family now live in New Zealand? (*Please tick as many as apply*)

- Mother
- Father
- Brothers and/or sisters
- Aunties and/or uncles
- Cousins
- Grandparent/s
- None
- Other (please specify):

22. How often have you gone back to your birth country?
- Never
- Once
- Several times

23. Which country/s do you feel most at home in?
Identity in New Zealand

24. Why do you feel at home in this country/these countries?

25. How often do you meet with others from your country of origin (other than your family)?
   - Never
   - A few times a year
   - Monthly
   - Weekly
   - Several times a week

26. Please indicate how much you agree or disagree with the following statements about your experiences of living in New Zealand

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly agree</th>
<th>Agree</th>
<th>Neither agree nor disagree</th>
<th>Disagree</th>
<th>Strongly disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am treated just like everyone else</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Some people treat me differently because of my religious or cultural practices</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Some people treat me differently because I look different</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Some people treat me differently because of what I wear</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Some people treat me differently because of the way I speak</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>It is important to my parents/family that I keep my identity based on my birth country</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>It is important to me that I keep my identity based on my birth country</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>It is important to my parents/family that I identify as a New Zealander now that I live here</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>It is important to me that I identify as a New Zealander now that I live here</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Ethnic Identity

This section includes questions about your ethnic identity and your relationships with people of other ethnic groups.

27. Which ethnic group/s do you consider that you belong to?

28. What is it that makes you feel that you belong to this ethnic group?
29. In which language/s could you have a conversation about a lot of everyday things? *(Please tick as many as apply)*

- [ ] English
- [ ] Māori
- [ ] Samoan
- [ ] New Zealand Sign Language
- [ ] Other language/s, for example Gujarati, Cantonese, Greek *(please specify language/s)*

30. What language/s do you speak at home?

31. Please indicate how much you agree or disagree with the following statements about your ethnic background

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly agree</th>
<th>Agree</th>
<th>Neither agree nor disagree</th>
<th>Disagree</th>
<th>Strongly disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. I have spent time trying to find out more about my ethnic group/s, such as history, traditions, and customs</td>
<td></td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>b. I am active in organizations or social groups that include mostly members of my own ethnic group/s</td>
<td></td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>c. I have a clear sense of my ethnic background and what it means for me</td>
<td></td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>d. I think a lot about how my life is affected by my ethnic group membership</td>
<td></td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>e. I am happy that I am a member of the group/s I belong to</td>
<td></td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>f. I have a strong sense of belonging to my own ethnic group/s</td>
<td></td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>g. I understand pretty well what my ethnic group membership means to me</td>
<td></td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>h. In order to learn more about my ethnic background, I have often talked to other people about my ethnic group/s</td>
<td></td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
</tbody>
</table>
32. Please indicate how much you agree or disagree with the following statements about your ethnic background

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly agree</th>
<th>Agree</th>
<th>Neither agree nor disagree</th>
<th>Disagree</th>
<th>Strongly disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. I have a lot of pride in my ethnic group/s</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>j. I take part in the cultural practices of my own group/s, such as special food, music, or customs</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>k. I feel a strong attachment towards my own ethnic group/s</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>l. I feel good about my cultural or ethnic background</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>m. I like meeting and getting to know people from ethnic groups other than my own</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>n. I am involved in activities with people from other ethnic groups</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>o. I hardly think about what ethnicity I am</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>p. People of my ethnicity have a culturally rich heritage</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>q. I have important traditions because of my ethnicity</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>r. People of my ethnicity are very supportive of each other</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

33. Do you attend/take part in any special activities or traditions (such as holiday parties, special meals, religious activities, festivals, trips or visits) that are based on ... (Please tick as many as apply)

- Kiwi or Pākehā culture
- Māori culture
- Pacific cultures
- European cultures
- Asian cultures
- Indian cultures
- African cultures
- Latin American cultures
- Jewish culture
- Muslim culture
- Other culture/s

34. Do you attend or take part in any multicultural activities or events during the year?

- Yes
- No
- Nothing available in my area
35. Some people think of themselves first as New Zealanders. Others may think of themselves first as Māori, Pākehā or some other ethnic group. Which, if any, of the following best describes how you see yourself?

- I think of myself as a New Zealander first, a member of an ethnic group second
- I think of myself as a member of an ethnic group first, a New Zealander second
- I think of myself as both a member of an ethnic group and a New Zealander - they are equally important to me
- I think of myself only as a member of an ethnic group
- I think of myself only as a New Zealander
- Can't choose

36. Which ethnic group/s do you consider that you belong to? (Please tick as many as apply)

- New Zealand European
- Pākehā
- Māori
- Samoan
- Cook Island Maori
- Tongan
- Niuean
- Chinese
- Indian
- Other, such as Dutch, Japanese, Tokelauan (please specify)

37. Which ethnic group/s do your MOTHER and/or FATHER belong to? (Please tick as many as apply)

<table>
<thead>
<tr>
<th></th>
<th>Mother</th>
<th>Father</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Zealand European</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pākehā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Māori</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Samoan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cook Island Maori</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tongan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Niuean</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chinese</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indian</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not sure</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other, such as Dutch, Japanese, Tokelauan (please specify)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
38. When do you spend time with friends, and which friends do you spend that time with? (*Please tick as many as apply*)

<table>
<thead>
<tr>
<th>When</th>
<th>Friends who are the same ethnicity as you</th>
<th>Friends who are a different ethnicity to you</th>
<th>Friends whose ethnicity you are unsure of</th>
</tr>
</thead>
<tbody>
<tr>
<td>At school</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>After school</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>During weekends</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>During school holidays</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Away on holiday</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(please specify)

39. Do you use technology (e.g. phones or computers) to keep in touch with FRIENDS? (*Please tick as many as apply*)

- [ ] Yes - local friends
- [ ] Yes - friends in other parts of New Zealand
- [ ] Yes - overseas friends
- [ ] No

40. How often do you use the following to keep in touch with FRIENDS?

<table>
<thead>
<tr>
<th>Activity</th>
<th>Daily</th>
<th>A few times a week</th>
<th>A few times a month</th>
<th>A few times a year</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>Face-to-face conversations</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Talking on a land-line phone</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Talking on a cell phone</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Text messaging</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social networking (e.g. Facebook)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Video chat (e.g. Skype)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Email</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Writing a letter or card</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
41. Do you use technology (e.g. phones or computers) to keep in touch with FAMILY? *(Please tick as many as apply)*

- Yes - local family members
- Yes - family members in other parts of New Zealand
- Yes - overseas family members
- No

42. How often do you use the following to keep in touch with FAMILY?

<table>
<thead>
<tr>
<th>Method</th>
<th>Daily</th>
<th>A few times a week</th>
<th>A few times a month</th>
<th>A few times a year</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>Face-to-face conversations</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Talking on a land-line phone</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Talking on a cell phone</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Text messaging</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Social networking (e.g. Facebook)</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Video chat (e.g. Skype)</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Email</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Writing a letter or card</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

*43. The word "Pākehā" is used by some people to describe non-Māori New Zealanders, usually of European ancestry. Do you ever describe yourself as a Pākehā?*

- Always
- Often
- Sometimes
- Never

44. How much do you agree or disagree with the following statements?

**I describe myself as a Pākehā ...**

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly agree</th>
<th>Agree</th>
<th>Neither agree nor disagree</th>
<th>Disagree</th>
<th>Strongly disagree</th>
<th>Can't choose</th>
</tr>
</thead>
<tbody>
<tr>
<td>Because it best describes a New Zealander who is non-Māori</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Because the term &quot;New Zealand European&quot; doesn't fit me</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>
**Identity in New Zealand**

**45. How much do you agree or disagree with the following statements?**

*I never describe myself as a Pākehā …*

<table>
<thead>
<tr>
<th></th>
<th>Strongly agree</th>
<th>Agree</th>
<th>Neither agree nor disagree</th>
<th>Disagree</th>
<th>Strongly disagree</th>
<th>Doesn’t apply</th>
</tr>
</thead>
<tbody>
<tr>
<td>Because I am Māori, or a member of another non-European ethnic group</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Because I prefer to be called a New Zealander</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Because it is often used in a negative way to describe non-Māori New Zealanders</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Because I prefer other ways of describing myself that associate me with my European or British ancestry</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**46. Are you of Māori descent (that is, did you have a Māori birth parent, grandparent or great-grandparent, etc.)?**

- Yes
- No
- Don’t know

**Māori Identity**

This section asks questions about being Māori.

**47. Do you know the name/s of your hapū/iwi?**

- Yes
- No

**48. If yes, do you live in your hapū/iwi region?**

- Yes
- No
- Don’t know

**49. Which of these statements is most true about you?**

- I think of myself as a member of my hapū/iwi first, a Māori second
- I think of myself as a Māori first, a member of my hapū/iwi second
- Being a member of my hapū/iwi and a Māori is equally important to me
- I don’t identify as Māori
50. For some people, their connection to their hapū and/or iwi is really important. For others, it’s not so important. How true are the following statements for YOU?

**Being connected to my hapū and/or iwi is important ...**

<table>
<thead>
<tr>
<th>Statement</th>
<th>Really true</th>
<th>True</th>
<th>Sort of true</th>
<th>Not true</th>
</tr>
</thead>
<tbody>
<tr>
<td>... to my identity</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>... to learning about my culture and tikanga</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>... to learning and being around te reo Māori</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>... so I can engage in sports or other healthy lifestyle activities</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>... so I can be around my whānau</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>... so I can be around my friends</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Other *(please specify)*

51. How often do you attend an event run by your hapū/iwi? *(e.g. a hui, cultural festival, wānanga or sports day)*

- Weekly
- Monthly
- Every 3 or 4 months
- Yearly
- Hardly ever
- Never

52. Do you attend hapū/iwi events as often as you’d like?

- Yes
- Nearly
- Not really
- No, I’d like to attend more often

If not, what stops you from attending more often?

53. Do you know the name/s of your marae?

- Yes
- No

54. If yes, how close to you live to your marae?

- Within an hour’s drive
- Within two hours’ drive
- Between three and six hours’ drive
- More than seven hours’ drive
- Don’t know
55. For some people, their connection to their marae is really important. For others, it's not so important. How true are the following statements for YOU?

**Being connected to my marae is important:**

<table>
<thead>
<tr>
<th></th>
<th>Really true</th>
<th>True</th>
<th>Sort of true</th>
<th>Not true</th>
</tr>
</thead>
<tbody>
<tr>
<td>... to my identity</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>... to learning about my culture and tikanga</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>... to learning and being around te reo Māori</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>... so I can engage in sports or other healthy lifestyle activities</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>... so I can be around my whānau</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>... so I can be around my friends</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Other (please specify)

56. How often do you visit your marae? (e.g. a hui, cultural festival, wānanga or sports day)

- Weekly
- Monthly
- Every 3 or 4 months
- Yearly
- Hardly ever
- Never

57. Do you visit your marae as often as you'd like?

- Yes
- Nearly
- Not really
- No, I'd like to visit more often

If not, what stops you from visiting more often?

58. Are you involved in or a member of an urban Māori group - a Māori group based on the city where you live? (e.g. Ngāti Pōneke, Te Whānau o Waipereira)

- Yes
- No
59. For some people, their connection to an urban Māori group is really important. For others, it’s not so important. How true are the following statements for YOU?

**Being connected to an urban Māori group is important ...**

<table>
<thead>
<tr>
<th></th>
<th>Really true</th>
<th>True</th>
<th>Sort of true</th>
<th>Not true</th>
</tr>
</thead>
<tbody>
<tr>
<td>... to my identity</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>... to learning about my culture and tikanga</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>... to learning and being around te reo Māori</td>
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<td></td>
</tr>
<tr>
<td>... so I can engage in sports or other healthy lifestyle activities</td>
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<td></td>
<td></td>
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<tr>
<td>... so I can be around my whānau</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>... so I can be around my friends</td>
<td></td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

Other (please specify)

60. How often do you attend an event run by an urban Māori group? (e.g. a hui, cultural festival, wānanga or sports day)

- Weekly
- Monthly
- Every 3 or 4 months
- Yearly
- Hardly ever
- Never

61. Is this as often as you'd like?

- Yes
- Nearly
- Not really
- No, I'd like to attend more often

If not, what stops you from attending more often?

62. Are you involved in or a member of a kaupapa whānau (a kaupapa-based Māori group), such as school, church, sports team or kapahaka?

- Yes
- No
### Identity in New Zealand

63. For some people, their connection to a kaupapa whānau is really important. For others, it’s not so important. How true are the following statements for YOU?

**Being connected to a kaupapa whānau is important ...**

<table>
<thead>
<tr>
<th></th>
<th>Really true</th>
<th>True</th>
<th>Sort of true</th>
<th>Not true</th>
</tr>
</thead>
<tbody>
<tr>
<td>... to my identity</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>... to learning about my culture and tikanga</td>
<td></td>
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<tr>
<td>... to learning and being around te reo Māori</td>
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<tr>
<td>... so I can engage in sports or other healthy lifestyle activities</td>
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<td></td>
</tr>
<tr>
<td>... so I can be around my whānau</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>... so I can be around my friends</td>
<td></td>
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</tbody>
</table>

Other *(please specify)* ______________

64. How often do you attend an event for a kaupapa whānau? *(e.g. a hui, cultural festival or sports day)*

- Weekly
- Monthly
- Every 3 or 4 months
- Yearly
- Hardly ever
- Never

65. Is this as often as you'd like?

- Yes
- Nearly
- Not really
- No, I’d like to attend more often

If not, what stops you from attending more often?

---

### National Identity

This section includes questions about your own national identity and your views on New Zealand national identity.

66. What do you consider to be your national identity *(or identities if you have more than one)*?
Identity in New Zealand

67. How important are the following in explaining YOUR choice of national identity?

<table>
<thead>
<tr>
<th></th>
<th>Very important</th>
<th>Important</th>
<th>Somewhat important</th>
<th>Not very important</th>
<th>Not at all important</th>
</tr>
</thead>
<tbody>
<tr>
<td>It's where I was born</td>
<td></td>
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</tr>
<tr>
<td>It's what my passport says</td>
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<tr>
<td>It's where my parents come from</td>
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<tr>
<td>It's the country where I have spent most or all of my life</td>
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<tr>
<td>It's where I feel I belong</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>It's where my ancestors come from</td>
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</tr>
<tr>
<td>Other (please specify)</td>
<td></td>
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</tbody>
</table>

68. Thinking more generally about New Zealand identity, some people say that the following things are important to being a New Zealander. Others say they are not important.

How important do YOU think each of the following is to being able to call yourself a New Zealander?

<table>
<thead>
<tr>
<th></th>
<th>Very important</th>
<th>Important</th>
<th>Somewhat important</th>
<th>Not very important</th>
<th>Not at all important</th>
<th>Can't choose</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. To have been born in New Zealand</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>b. To have New Zealand citizenship</td>
<td></td>
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<tr>
<td>c. To have lived in New Zealand for most of one's life</td>
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<tr>
<td>d. To be able to speak English</td>
<td></td>
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<tr>
<td>e. To be able to speak Te Reo Māori</td>
<td></td>
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</tr>
<tr>
<td>f. To be able to speak New Zealand Sign Language</td>
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<tr>
<td>g. To feel like a New Zealander</td>
<td></td>
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<td></td>
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<tr>
<td>h. To have New Zealand ancestry</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i. To feel like New Zealand is your home</td>
<td></td>
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<tr>
<td>j. To know about New Zealand history</td>
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<tr>
<td>k. To know about the Treaty of Waitangi/Te Tiriti o Waitangi</td>
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</tr>
</tbody>
</table>

69. How proud do you feel about being a New Zealander?

- Very proud
- Proud
- Somewhat proud
- Not very proud
- Not proud at all
- I am not a New Zealander
- Can't choose
Identity in New Zealand

70. Some people say that it is better for a country if different ethnic groups maintain their distinct customs and traditions. Others say that it is better if these groups adapt and blend into the larger society. Which of these views comes closest to your own?

- It is better for society if groups are able to maintain their distinct customs and traditions
- It is better if groups adapt and blend into the larger society
- Both maintaining culture and blending into the larger society are important
- Don't know

71. Some people call New Zealand a bicultural society. How much do the following statements describe what BICULTURALISM in New Zealand means to YOU?

- New Zealand has two founding cultures
- The government has a responsibility to protect Māori culture
- The Treaty of Waitangi is central to the Māori relationship to government
- The Treaty of Waitangi is central to Māori relationship with other New Zealanders
- Māori values and culture are an important part of New Zealand identity

72. Do you think New Zealand is currently bicultural?

- Yes
- No
- Partly
- Unsure

Why or why not?

73. Some people call New Zealand a multicultural society. How much do the following statements describe what MULTICULTURALISM in New Zealand means to YOU?

- New Zealand is a society made up of many cultures
- Cultural diversity is celebrated in festivals and food in New Zealand
- Values from all New Zealand cultures are important to the New Zealand way of life
- New Zealand culture is inclusive, understanding and tolerant of others
### 74. Do you think New Zealand is currently multicultural?

- [ ] Yes
- [ ] No
- [ ] Partly
- [ ] Unsure

**Why or why not?**

<table>
<thead>
<tr>
<th>Identity in New Zealand</th>
</tr>
</thead>
<tbody>
<tr>
<td>75. How much do you know about the following?</td>
</tr>
<tr>
<td>Know a lot</td>
</tr>
<tr>
<td>The 1835 Declaration of Independence</td>
</tr>
<tr>
<td>Why the 1840 Treaty of Waitangi was signed</td>
</tr>
<tr>
<td>How the Treaty of Waitangi is applied today</td>
</tr>
<tr>
<td>Why we have Treaty of Waitangi settlements</td>
</tr>
<tr>
<td>Why we have Māori seats in Parliament</td>
</tr>
<tr>
<td>Why we have Māori radio and television</td>
</tr>
</tbody>
</table>

### 76. Some people say the following things are important to link people to the wider nation. How important are each of the following to YOU?

<table>
<thead>
<tr>
<th>Identity in New Zealand</th>
</tr>
</thead>
<tbody>
<tr>
<td>76. Some people say the following things are important to link people to the wider nation. How important are each of the following to YOU?</td>
</tr>
<tr>
<td>Very important</td>
</tr>
<tr>
<td>Watching Waitangi Day events on TV</td>
</tr>
<tr>
<td>Attending Waitangi Day events</td>
</tr>
<tr>
<td>Watching ANZAC Day events on TV</td>
</tr>
<tr>
<td>Attending ANZAC Day events</td>
</tr>
<tr>
<td>Listening to NZ music</td>
</tr>
<tr>
<td>Watching NZ shows on TV</td>
</tr>
<tr>
<td>Watching NZ movies</td>
</tr>
<tr>
<td>Being interested in national news</td>
</tr>
<tr>
<td>Following national sports teams</td>
</tr>
<tr>
<td>Helping out others in times of need</td>
</tr>
</tbody>
</table>

### Tōu Āhua

Kia tīka ai mātou kei a mātou ngā peka katoa mo tēnei tātauranga, whakaututia koa ngā pātai nei mōu ake. Kia mōhio koe ka NOHO TAPU o whakautu.
77. He aha to ira?

- Tane
- Wahine

78. Pēhea nei to pakeke?

- 16 tau
- 17 tau
- 18 tau
- 19 tau

79. Kei tehea takiwā koe e noho ana?

- Te Hiku
- Tamaki-ma kau rau
- Hauraki
- Peiwhairangi
- Waikato
- Tongariro
- Wharekāhika
- Te Matau-ā-Maui
- Taranaki
- Whanganui
- Manawatu-Rangitikei
- Horowhenua
- Wairarapa
- Poneke
- Whakatū
- Wairau
- Hauāuru (Tai Tonga)
- Kautāperi
- Aorangi
- Maniatoto
- Otakou
- Murihiku

80. Pēhea nei te roa o to noho i taua takiwā?

Ngā tau:

- 16 tau
- 17 tau
- 18 tau
- 19 tau

81. Ko tehea to kura tuarua ināiane?

- [Blank]

82. Ko tēhea to kura whakamutunga (kura tuatahi, kura waenga, kura turarua rānei) i kuraina koe?

Kura:

- [Blank]

Takiwā:

- [Blank]

83. He rorohiko tāu kei te kāinga?

- Ae
- Kao

84. Kei a koe te ipurangi wāea ki te kāinga?

- Ae - Paetawhiti
- Ae - Hui nama
- Kao

85. He wāea pūkoro tāu?

- Ae
- Kao
Identity in New Zealand

86. He aha to hāhi?
- Korekau he hāhi
- Te Whakapono o Baha’i
- Te Hāhi o Buddha
- Tetahi atu hāhi (whakahuatia)

87. E hia ngā wā haere ai koe ki te karakia?
- Kāre au e haere
- Iti, kotahi wā i te tau
- Tahi te wā i te tau
- Étahi wā i te tau
- Tahi te wā i te mara
- E rua, toru wā i te mara

88. I whānau to māmā ki Aotearoa?
- Ae
- Kao
- Kāre au e mōhio

89. I whānau mai to pāpā ki Aotearoa?
- Ae
- Kao
- Kāre au e mōhio

90. Mehehua kāore, i whānau rāua ki tēhea whenua?
Māmā: __________________________
Pāpā: __________________________

91. I whānau mai koe ki Aotearoa?
- Ae
- Kao

Te Tuakiri Manene

Ko tēnei wahanga, ko ngā patai mā ēna kāore i whānau ki Aotearoa.

92. He aha te whenua i whānau mai koe?

93. Nonahoe koe i haere mai ai ki Aotearoa?
Ngā tau: __________________________
94. Kei konei koe hei tauira whakawhiti o tawahi?
   - Ae
   - Kao

95. He aha to mana noho ki Aotearoa nei?
   - He tauira pae whakatū
   - Noho
   - He tangata taketake o Aotearoa (No Aotearoa taku puka aruwhenua)
   - Kāre au e mōhio

96. Ko wai o tōu whānau e noho ana ki Aotearoa nei? (Tohua mai ngā mea hāngai ki a koe)
   - Māmā
   - Pāpā
   - Tungāne / tuahine
   - Tētahi atu (whakahuatia)
   - Matua kēkē
   - Kaihana
   - Korou / kuia

97. E hia nei ngā wā e hoki ai koe ki to whenua tipu?
   - Kāre au e hoki ana
   - Kotahi te wā
   - Ētahi taima

98. Ko tēhea te whenua e whakaaro ai koe koia tēnei to kāinga?

99. He aha koe i whakaaro ai koia tēnei to kāinga?

100. E hia ngā wā tūtaki ai koutou mai to whenua tipu (atu i to whānau)?
   - Kāre e tūtaki ai
   - Ētahi wā i te tau
   - Ia marama
   - Ia wiki
   - Ētahi wā i te wiki
101. Tohua mēnā e whakaee ana, e whakahē rānei koe ki ēnei kōrero mo to noho ki Aotearoa

<table>
<thead>
<tr>
<th>Ōrite tonu te titiro a te tangata ki a au ki ētahi atu tangata</th>
<th>Tino whakaee</th>
<th>Whakaee</th>
<th>Kāre e whakaee, kāre e whakahē</th>
<th>Whakahē</th>
<th>Kaha te whakahē</th>
</tr>
</thead>
<tbody>
<tr>
<td>He rerekē te titiro a te tangata ki ahau mo tuku ahurea, āhui rānei</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>He rerekē te whakaaro o ētahi i te mea he rerekē tuku āhua</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>He rerekē ētahi tāngata ki a au na āku kakahu</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>He rerekē ētahi tāngata ki a au na takeu āhua kōrero</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>He mea nui ki aku mātua kia mau au ki tuku tuakiri no tuku whenua tūturu</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>He mea nui ki au kia mau au i tuku tuakiri no tuku whenua tūturu</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>He mea nui ki aku mātua kia hono au ki te tuakiri o Aotearoa whānui i te mea kei te noho au ki konei</td>
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</tr>
<tr>
<td>He mea nui ki au kia hono au ki te tuakiri o Aotearoa whānui i te mea kei te noho au ki konei</td>
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</tbody>
</table>

Ngā Momo Tuakiri

Ko tēnei wāhanga ko ngā patai mo to momo tuakiri me to whanaungatanga ki ētahi atu momo tāngata.

102. Ko tēhea ngā momo iwi e whakaaro ana koe no taua/aua iwi koe?

103. He aha tēnei mea e mōhio ai koe no tēnei/ēnei momo iwi koe?

104. Ko tēhea ngā reo ka taea e koe te kōrero mo ngā momo kaupapa i te ra? (Tohua mai ngā mea hāngai ki a koe)

- Reo Ingarihi
- Reo Māori
- Reo Hāmoa
- Reo Rotarota (Te Reo Tohu a-Ringa)
- Ētahi atu momo reo

105. He aha te reo/ngā reo kōrerotia ki to kāinga?
106. Tēnā koa tohua mai mēnā ka whakaee, whakahē rānei koe ki ēnei rārangī kōrero e whai ake nei e pā ana ki to taha tuakiri:

<table>
<thead>
<tr>
<th></th>
<th>Tino whakaee</th>
<th>Whakaee</th>
<th>Kāre whakaee, kāre whakahē</th>
<th>Whakahē</th>
<th>Kaha whakahē</th>
</tr>
</thead>
<tbody>
<tr>
<td>a.</td>
<td>He nui taku wā e rapu kōrero ana mo taku/aku momo iwi, hitorī, kōrero tuku iho, me ngā tikanga</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>b.</td>
<td>Ka haere au ki ngā momo whakahāere, me ngā roopu ko te nuinga o ngā tangata no taku/aku momo iwi</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>c.</td>
<td>E mōhio pai ana ahau ki taku/aku momo iwi me tōna āhua ki ahau</td>
<td></td>
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<tr>
<td>d.</td>
<td>He nui ngā wā e whakaaaro ana ahau mo tuku ao hāngai ki tuku ahurea</td>
<td></td>
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<tr>
<td>e.</td>
<td>E harikoana ana he mema au no taku momo iwi</td>
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<tr>
<td>f.</td>
<td>E tino mau kaha ana au ki taku/aku momo iwi</td>
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<tr>
<td>g.</td>
<td>E mārama pai ana au ki te whakaritenga o tuku ahurea ki au</td>
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<tr>
<td>h.</td>
<td>Kia mārama ai ahau ki taku/aku ahurea, he nui ngā wa e kōrero ana au ki ētahi atu tāngata mo taku/aku iwi</td>
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</tbody>
</table>

107. Tēnā koa tohua mai mēnā ka whakaee, whakahē rānei koe ki ēnei rārangī kōrero e whai ake nei e pā ana ki to taha tuakiri:

<table>
<thead>
<tr>
<th></th>
<th>Tino whakaee</th>
<th>Whakaee</th>
<th>Kāre whakaee, kāre whakahē</th>
<th>Whakahē</th>
<th>Tino whakahē</th>
</tr>
</thead>
<tbody>
<tr>
<td>i.</td>
<td>He nui taku/aku koa mo aku roopu tuakiri</td>
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<tr>
<td>j.</td>
<td>E whai wāhi ana au ki ngā mahi ahurea o taku/aku iwi, arā ngā momo kai, waiata me ngā tikanga</td>
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<tr>
<td>k.</td>
<td>He tino kaha aku here ki taku/aku momo iwi</td>
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<tr>
<td>l.</td>
<td>E pai ana aku whakaaaro mo taku/aku momo iwi, ahurea hoki</td>
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<tr>
<td>m.</td>
<td>He pai ki au te tūtaki, te mōhio ki ngā tāngata mai i ētahi atu momo iwi</td>
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</tr>
<tr>
<td>n.</td>
<td>Kei roto au i ētahi whakahaere me ētahi tāngata mai i ētahi atu momo iwi</td>
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<td></td>
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</tr>
<tr>
<td>o.</td>
<td>Kāre au e whakaaaro ko tēhea momo iwi au</td>
<td></td>
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</tr>
<tr>
<td>p.</td>
<td>Ngā tāngata o taku/aku momo iwi, he mana nui o mātou ahurea</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>q.</td>
<td>He kōrero tuku iho nui aku, na taku/aku momo iwi</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>r.</td>
<td>Ngā tāngata o taku/aku iwi, kaha mātou ki te tautoko i a mātou anō</td>
<td></td>
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</tr>
</tbody>
</table>
108. Ka tae ā-tinana koe ki ētahi kaupapa, hui rānei (pērā ki te paati, hākari, karakia, ahurei, harenga) e hāngai ana ki ... 

- Ahurea Kiwi, Pākehā rānei
- Ahurea Māori
- Ahurea Pasifika
- Ahurea no Ingarangi
- Ahurea Hainamana
- Ahurea Īniana
- Ahurea Āwhiriaka
- Ahurea Paniora
- Ahurea Jewish
- Ahurea Islam
- Ētahi atu ahurea

109. Ka tae ā-tinana koe ki ētahi whakahaerenga/kaupapa iwi-maha e roto i te tau? 

- Aē
- Kao
- Kāre he whakahaerenga/kaupapa ki tuku rohe

110. Ko ētahi tangata ka whakaaro rātou, tuatahi, he ‘New Zealander’. Ko ētahi, ka whakaaro rātou he Māori i te tuatahi, he Pākehā, he mema o tētahi atu momo iwi rānei. Ko tēhea, mehemea ko ēnei, o ngā rārangi kōrero hāngai ki a koe?

- Ka whakaaro au he ‘New Zealander’ au i te tuatahi, he mema o tuku momo iwi i te tuarua
- Ka whakaaro au he mema au o tuku momo iwi i te tuatahi, he New Zealander i te tuarua
- Ka whakaaro au he mema au o tuku momo iwi, he New Zealander hoki - he taurite te nui o aua mea e rua ki au
- Ka whakaaro au he mema au o tuku momo iwi anake
- Ka whakaaro au he New Zealander anake au
- Kāre au e taea te whakarite

111. Ko tēhea te momo iwi e hono ai koe? *(Tohua ngā wāhanga e hāngai ana ki a koe)*

- Tangata Ingaraho o Aotearoa
- Pākehā
- Māori
- Tangata Ingarihi o Aotearoa
- Hāmoa
- Kuki Airana
- Tonga
- Nūe
- Hainamana
- Īniana
- Inia

- Tētahi atu, pērā ki te Tatimana, Hapanihi, Tokerau *(whakahuitia)*
112. Ko tēhea te/ngā momo iwi o to māmā, to pāpā hoki? *(Tohua ngā wāhanga e hāngai ana ki a koe)*

<table>
<thead>
<tr>
<th></th>
<th>Māmā</th>
<th>Pāpā</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tangata Ingarihi o Aotearoa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pākehā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Māori</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hāmoa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kuki Airana</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tonga</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nūe</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hainamana</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inia</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kāre au e mōhio</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tētahi atu, pērā ki te Tatimana, Hapanihi, Tokerau</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(whakahuatia)

113. He aha ngā wā e noho tahi ai koe me o hoa, ā, tēhea o ou hoa e noho ai koe? *(Tohua ngā wāhanga e hāngai ana ki a koe)*

<table>
<thead>
<tr>
<th></th>
<th>Ko ngā hoa he ōrite o rātou momo iwi ki a koe</th>
<th>Ko ngā hoa he rerekō o rātou momo iwi ki a koe</th>
<th>Ko ngā hoa e kore koe e mōhio o rātou momo iwi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ki te kura</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ki muri o te kura</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ngā rā mutunga o te wiki</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ngā hararei</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>E hararei ana ki wāhi kē</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tētahi/etahi atu wā</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(whakahuatia)

114. Ka whakamahia e koe ngā momo hangarau (wāea, rorohiko rānei) kia tūhono koutou ko o hoa? *(Tohua ngā wāhanga e hāngai ana ki a koe)*

- [ ] Ae - ngā hoa e noho tata nei
- [ ] Ae - ngā hoa kei ētahi atu takiwā o Aotearoa
- [ ] Ae - ngā hoa kei tāwahi
- [ ] Kao
115. E hia nei ngā wā e whakamahia e koe ēnei e whai ake nei kia tūhono koutou ko ou hoa?

<table>
<thead>
<tr>
<th>la ra</th>
<th>Ėtahi taima i te wiki</th>
<th>Ėtahi wā i te marama</th>
<th>Ėtahi wā i te tau</th>
<th>Kore rawa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kōrero kanohi ki te kanohi</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>Kōrero ma runga wāea whenua</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>Kōrero ma runga wāea pūkoro</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>Karere pātutuhi</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>Papa kōrero tūhonohono (pērā ki a KanohiPuka)</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>Whitāhua kōrero (pērā ki a Skype)</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>Ūmera</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>Tuhi reta, kari rānei</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
</tbody>
</table>

116. Ka whakamahia e koe ngā momo hangarau (wāea, rorohiko rānei) kia tūhono koutou ko to whānau? (Tohua ngā wāhanga e hāngai ana ki a koe)

- ✔ Ae - ngā hoa e noho tata nei
- ✔ Ae - ngā hoa kei ētahi atu takīwā o Aotearoa
- ✔ Ae - ngā hoa kei tāwahi
- ✔ Kao

117. E hia nei ngā wā e whakamahi ana e koe i ēnei kōrero e whai ake nei kia tūhono koutou ko to whānau?

<table>
<thead>
<tr>
<th>la ra</th>
<th>Ėtahi taima i te wiki</th>
<th>Ėtahi wā i te marama</th>
<th>Ėtahi wā i te tau</th>
<th>Kore rawa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kōrero kanohi ki te kanohi</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>Kōrero ma runga wāea whenua</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>Kōrero ma runga wāea pūkoro</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>Karere pātutuhi</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>Papa kōrero tūhonohono (pērā ki a KanohiPuka)</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>Whitāhua kōrero (pērā ki a Skype)</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>Ūmera</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>Tuhi reta, kari rānei</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
</tbody>
</table>
Identity in New Zealand

118. Ko te kupu nei "Pākehā" e whakamahia ana e ētahi tāngata hei whakaatu i ngā tangata o Aotearoa ehara i te Māori, he whakapapa no Ingarangi. Ka whakahua koe he Pākehā koe?

- I ngā wā katoa
- I te nuinga o te wā
- I ētahi wā
- Kore rawa

119. Pēhea to whakaae, whakahē rānei i ēnei kōrero e whai ake nei?

E kī ana au he Pākehā au ...

120. Pēhea to whakaae, whakahē rānei i ēnei kōrero e whai ake nei?

Kāre au e kī he Pākehā ...

121. He Māori koe (arā, he Māori to/o mātua, to/o mātua tipuna, to/o tipuna rānei)?

- Ae
- Kao
- Kāre au e mōhio

He Tuakiri Māori

Ko tēnei wāhanga, he pātai mo to āhua Māori.
122. E mōhio ana koe te/ngā ingoa o to/o hapū/iwi rānei?
- Ae
- Kao

123. Mehe mea ae, kei roto koe i te rohe o to/o hapū/iwi?
- Ae
- Kao
- Kāre au e mōhio

124. Ko tēhea o ēnei rārangi kōrero e tika ana mōu?
- E whakaaro ana au he mema o tuku hapū/iwi i te tuatahi, he Māori i te tuarua
- E whakaaro ana au he Māori i te tuatahi, he mema o tuku hapū/iwi i te tuarua
- He mema au o tuku hapū/iwi, he Māori hoki - he taurite te nui o aua mea e rua ki au
- Kāre au e kī he Māori au

125. Mo ētahi tāngata, he mea nui te hononga ki to rātou hapū me to ratou īwi. Mo ētahi atu, ehara i te mea nui. Pēhea nei te tika o ēnei kōrero MŌU?

*126. E hia ngā wā tae atu koe ki tētahi kaupapa e whakahaeretia to hapū/iwi? (Pērā ki te hui, ahurei, wānanga, ra hākinakina rānei?)*

He mea nui te hononga ki tuku hapū/iwi ...

<table>
<thead>
<tr>
<th>Tino tika</th>
<th>Tika</th>
<th>Āhua tika</th>
<th>Kāre e tika</th>
</tr>
</thead>
<tbody>
<tr>
<td>... ki tuku tuakiri</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>... ki te ako tuku ahurei me aku tikanga</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>... ki te ako me tuku rongo i te reo Māori</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>... kia taea e au te mahi hākinakina me ētahi atu mahi hauora</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>... kia noho tata au ki tuku whānau</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>... kia noho tata au ki aku hōa</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

He take atu i tērā *(whakahuatia)*

127. Ka haere koe ki ngā kaupapa hapū/iwi i te maha o ngā wa e hiahia ai koe?
- Ae
- Āhua ae
- Āhua kao
- Kao, pirangi au kia maha ake aku taenga atu

Mehemea kāre, he aha ngā mea e aukati ana i a koe ki te haere?
128. E mōhio ana koe ki ngā ingoa o to/o marae?

- Ae
- Kao

129. Mehemea ae, pēhea nei te tata o to noho ki to/o marae?

- Iti i te kotahi hāora
- Iti i te rua hāora
- Kei waenga i te 3-6 hāora
- Nui atu i te 7 hāora
- Kāre au e mōhio

130. Mo ātahi tangata, he mea nui te hononga ki to/o rātou marae. Mo ātahi atu, ehara i te mea nui. Pēhea nei te tika o ēnei kōrero MŌU?

He mea nui te hononga ki taku/aku marae ...

<table>
<thead>
<tr>
<th>... ki taku tuakiri</th>
<th>Tino tika</th>
<th>Tika</th>
<th>Āhua tika</th>
<th>Kāre e tika</th>
</tr>
</thead>
<tbody>
<tr>
<td>He take atu i tera (whakahuatia)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>... ki te ako taku ahurei me aku tikanga</th>
<th>Tino tika</th>
<th>Tika</th>
<th>Āhua tika</th>
<th>Kāre e tika</th>
</tr>
</thead>
<tbody>
<tr>
<td>... ki te ako me taku rongo i te reo Māori</td>
<td>Tino tika</td>
<td>Tika</td>
<td>Āhua tika</td>
<td>Kāre e tika</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>... kia taea e au te mahi hākinakina me ētahi atu mahi hauora</th>
<th>Tino tika</th>
<th>Tika</th>
<th>Āhua tika</th>
<th>Kāre e tika</th>
</tr>
</thead>
<tbody>
<tr>
<td>... kia noho tata au ki tuku whānau</td>
<td>Tino tika</td>
<td>Tika</td>
<td>Āhua tika</td>
<td>Kāre e tika</td>
</tr>
<tr>
<td>... kia noho tata au ki aku hoa</td>
<td>Tino tika</td>
<td>Tika</td>
<td>Āhua tika</td>
<td>Kāre e tika</td>
</tr>
</tbody>
</table>

131. E hia ngā wā e tae atu koe ki tētahi kaupapa e whakahaeretia to/o marae? (Pērā ki te hui, ahurei, wānanga, rā hākinakina rānei)

- Ia wiki
- Ia marama
- Ia 3-4 marama
- Ia tau
- He iti ngā wā
- Kāre au e haere

132. Ka tae atu koe ki to/o marae i te maha o ngā wa e hiahia ana koe?

- Ae
- Āhua ae
- Āhua kao
- Kao, pirangi au kia maha ake aku taenga atu

Mehemea kāre, he aha ngā mea e aukati ana i a koe ki te haere?
133. Kei roto koe, he mema rānei koe o tētahi roopu tāone Māori – he roopu Māori mo te tāone e noho nei koe? (Pērā ki a Ngāti Poneke, Te Whānau o Waipereira)

- 134. Mo ētahi tāngata, he mea nui te hononga ki tētahi roopu tāone Māori. Mo ētahi atu, ēhara i te mea nui. Pēhea nei te tika o ēnei kōrero MŌU?

**He mea nui te hononga ki tētahi roopu tāone Māori ...**

<table>
<thead>
<tr>
<th>... ki tuku tuakiri</th>
<th>Tino tika</th>
<th>Tika</th>
<th>Ahua tika</th>
<th>Kāre e tika</th>
</tr>
</thead>
<tbody>
<tr>
<td>... ki te ako aku tikanga</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>... ki te ako me tuku rongo i te reo Māori</td>
<td></td>
<td></td>
<td></td>
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<tr>
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</tr>
<tr>
<td>... kia noho tata au ki aku hoa</td>
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</tbody>
</table>

He take atu i tērā (whakahuatia)

135. E hia ngā wā e tae atu koe ki tētahi kaupapa e whakahaeretia tētahi roopu tāone Māori? (Pērā ki te hui, ahurei, wānanga, rā hākinakina rānei)

- 136. Ka tae atu koe ki ngā kaupapa roopu tāone Māori i te maha o ngā wa e hiahia ana koe?

- 137. Kei roto koe, he mema rānei koe o tētahi whānau-kaupapa (he roopu kaupapa), pērā ki te whānau-kura, whānau-hāhi, roopu hākinakina, kapa haka rānei?

Mehemea kāre, he aha ngā mea e aukati ana i a koe ki te haere?
138. Mo ētahi tangata, he mea nui te hononga ki tētahi whānau-kaupapa. Mo ētahi atu, ēhara i te mea nui. Pēhea nei te tika o ēnei kōrero MŌU?

He mea nui te hononga ki tētahi whānau-kaupapa ...

<table>
<thead>
<tr>
<th>Tino tika</th>
<th>Tika</th>
<th>Āhua tika</th>
<th>Kāre e tika</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
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<td>... ki tuku tuakiri</td>
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<tr>
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<td></td>
<td></td>
</tr>
<tr>
<td>... ki te ako me tuku rongo i te reo Māori</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>... kia taea e au te mahi hākinakina me ētahi atu mahi hauora</td>
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<td></td>
<td></td>
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<tr>
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<td></td>
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<td></td>
</tr>
<tr>
<td>... kia noho tata au ki aku hoa</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

He take atu i tērā (whakahuatia)

139. E hia ngā wā e tae atu koe ki tētahi kaupapa e whakahaeretia tētahi whānau-kaupapa? (Pērā ki te hui, ahurei, wānanga, rā hākinakina rānei)

- Ia wiki
- Ia marama
- Ia 3-4 marama
- Ia tau
- He iti ngā wā
- Kāre au e haere

140. Ka tae atu koe ki ngā kaupapa whānau-kaupapa i te maha o ngā wa e hiahia ai koe?

- Ae
- Āhua ae
- Āhua kao
- Kao, piringi au kia maha ake aku taenga atu

Mehemea kāre, he aha ngā mea e aukati ana i a koe ki te haere?

Te Tuakiri ā Motu

Kei roto i tēnei wāhanga ētahi patai mo to tuakiri ā-motu me ou whakaaro mo te tuakiri whānui o Aotearoa.

141. He aha to tuakiri ā-motu (o tuakiri ā-motu, mehemea he maha atu i te kotahi)?
Identity in New Zealand

142. Pēhea te nui o ēnei mea e whai ake nei ki te whakamārama i TŌ tuakiri ā-motu?

<table>
<thead>
<tr>
<th></th>
<th>Tīno nui</th>
<th>He nui</th>
<th>Āhua nui</th>
<th>Ēhara i te nui</th>
<th>Ēhara rawa i te nui</th>
</tr>
</thead>
<tbody>
<tr>
<td>Koia te wahī i whānau mai au</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Koia te kōrero ki ro taku puka uruwhenua</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Koia te wahī no reira aku matua</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Koia te whenua i pakeke mai au</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Koia te wahī e whakaaro ai au no konei au</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Koia te wahī no reira aku tipuna</td>
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</tbody>
</table>

He mea atu i tērā (whakahuatia)

143. E whakaaro noa ana mo te tuakiri o Aotearoa, ko ētahi tāngata e ki ana ko ēnei āhuatanga e whai ake nei he mea nui mehemea no Aotearoa koe. Ko ētahi atu, kei te ki ēhara aua mea i te nui.

E pēhea ana ki a KOE ngā mea e whai ake nei ki te kia koe no Aotearoa koe?

<table>
<thead>
<tr>
<th></th>
<th>Tīno nui</th>
<th>He nui</th>
<th>Āhua nui</th>
<th>Ēhara i te nui</th>
<th>Ēhara rawa i te nui</th>
<th>Kāre e taea te whirihirihiri</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Te whānau mai ki Aotearoa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b. Te tohu tangata no Aotearoa</td>
<td></td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>c. Te noho ki Aotearoa mo te nuinga o te wā e ora ai koe</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>d. Te ā hei ki te kōrero Pākehā</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e. Te ā hei ki te kōrero Māori</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>f. Te ā hei ki te kōrero reo Rotarota (reo tohu ā-ringa) o Aotearoa</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g. Te tau o te wairua he tangata no Aotearoa koe</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>h. No Aotearoa ngā kāwai whakapapa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i. Te tau o te whakaaro he kālinga a Aotearoa ki a koe</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>j. Te mōhio ki ngā kōrero hitorī o Aotearoa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>k. Te mōhio ki ngā kōrero o Te Tiriti o Waitangi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

144. E pēhea nei to ihi ki to tūnga he tangata no Aotearoa koe?

<table>
<thead>
<tr>
<th></th>
<th>Nui te ihi</th>
<th>He ihi</th>
<th>Āhua ihi nei te ihi</th>
<th>Kāre he ihi</th>
<th>Ēhara au i te tangata no Aotearoa</th>
<th>Kāre au e taea te whirihirihiri</th>
</tr>
</thead>
</table>

### Identity in New Zealand

#### 145. Ko ētahi tangata e kī ana he pai ake mo te motu mehemea e mau tonu ana ngā momo iwi ki a rātou ake tikanga, ake ahurei. Ko ētahi atu kei te ki he pai ake ta rātou hono ki te hapori whānui. Ko tēhea o ēnei e rite ana ki a koe?

- [ ] He pai ake mo te hapori whānui mehemea ka mau tonu ngā momo iwi ki a rātou ake tikanga
- [ ] He pai ake mehemea ka huri, ka hono ngā momo iwi ki ngā tikanga o te hapori whānui
- [ ] Rite tonu te pai o te mau tonu i ngā tikanga me te hono ki te hapori whānui
- [ ] Kāre au e mōhio

#### 146. Ko ētahi tangata e kī ana he whenua tikanga rua/ahurea rua (Māori me te Pākehā) a Aotearoa. Ko wēhea o ngā rārangī kōrero e whai ake nei e whakamārama ana he whenua TIKANGA RUA/AHUREA RUA a Aotearoa ki TOU whakaaro?

<table>
<thead>
<tr>
<th>Tino whakaaro</th>
<th>Whakaaro, kāre whakahē</th>
<th>Whakahē</th>
<th>Tino whakahē</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kei Aotearoa e rua ngā ahurea matua</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>E tika ana me te kāwana e tiaki te ahurea Māori</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ko Te Tiriti o Waitangi he mea nui ki te hono o te Māori me te kāwanatanga</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ko te Tiriti o Waitangi he mea nui ki te hono o te Māori ki ētahi atu o Aotearoa</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ko ngā tikanga me te ahurea Māori he mea nui o te tuakiri ā-motu o Aotearoa</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### 147. Ki tōu whakaaro, he whenua tikanga rua/ahurea rua a Aotearoa?

- [ ] Ae
- [ ] Kao
- [ ] Āhua
- [ ] Kāre au e mōhio

He aha ai?
148. Ko ētahi tangata e ākana he whenua tikanga maha/ahurea maha a Aotearoa. Ko wēhea o ngā rārangi kōrero e whai ake nei e whakamārama ana he whenua TIKANGA MAHA/AHUREA MAHA a Aotearoa ki TOU whakaaro?

<table>
<thead>
<tr>
<th></th>
<th>Tino whakaae</th>
<th>Whakaee</th>
<th>Kāre whakaee, kāre whakahē</th>
<th>Whakahē</th>
<th>Tino whakahē</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ko Aotearoa, he maha ōna hapori, ōna ahurea</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>Whakanuia ai ngā momo ahurea i roto i ngā ahurei me ngā momo kai o Aotearoa</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>●</td>
<td>○</td>
</tr>
<tr>
<td>Ko ngā tikanga mai i ngā ahurea katoa he mea nui ki te āhuia o te oranga o Aotearoa</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>Ko te ahurea o Aotearoa whānui he hononga o ngā iwi, ahakoa ko wai, he mauri tau</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
</tbody>
</table>

149. Ki ētahi whakaaro, he whenua tikanga maha/ahurea maha a Aotearoa?

○ Ae  ○ Kao  ○ Āhua  ○ Kāre au e mōhio

He aha ai?

150. Pēhea nei to mōhio ki ēnei kaupapa e whai ake nei:

<table>
<thead>
<tr>
<th></th>
<th>Nui taku mōhio</th>
<th>Paku nei taku mōhio</th>
<th>Iti nei taku mōhio</th>
<th>Kāre e tino mōhio</th>
<th>Kāre e mōhio tētahi mea</th>
</tr>
</thead>
<tbody>
<tr>
<td>Te Whakaputanga o Te Rangatiratanga o Nu Tirenī i 1835</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>Te take i hainatia ai te Tiriti o Waitangi i 1840</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>Te whakatinanatanga o te Tiriti o Waitangi i ēnei ra</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>Te take ka utua ā-moni tātou mo ngā nawe Tiriti o Waitangi</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>Te take he turu Māori to tātou ki rō whare Parematā</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
<tr>
<td>Te take he reo irirangi, pouaka whakaata Māori to tātou</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
<td>○</td>
</tr>
</tbody>
</table>
Identity in New Zealand

151. E kī ana ētahi tangata ko ēnei rārangi kōrero he mea nui hei hono i te tangata ki te motu whānui. Pēhea te nui o ēnei rārangi kōrero ki a KOE?

<table>
<thead>
<tr>
<th>Āhuā nui</th>
<th>Rā Tiriti o Waitangi</th>
<th>Me te a-tinana ki ngā kaupapa whakanui i te Rā Tiriti o Waitangi</th>
<th>Te mātaki Rā Whakamaumahara mo ANZAC</th>
<th>Pouaka Whakaata</th>
<th>Whakarongo ki ngā momo waiata no Aotearoa</th>
<th>Mātaki i ngā pikitia o Aotearoa ki runga Pouaka Whakaata</th>
<th>Mātaki i ngā whitihwakaahua o Aotearoa</th>
<th>Te aro ati ki ngā kōrero whānui o te motu</th>
<th>Te whai ati i ngā tākaro hākinakina o te motu</th>
<th>Te āwhina ētahi ati i ngā wa e hiahiatia ana rātou</th>
</tr>
</thead>
<tbody>
<tr>
<td>He mea tino nui</td>
<td>He mea tino nui</td>
<td>He mea tino nui</td>
<td>He mea tino nui</td>
<td>He mea tino nui</td>
<td>He mea tino nui</td>
<td>He mea tino nui</td>
<td>He mea tino nui</td>
<td>He mea tino nui</td>
<td>He mea tino nui</td>
<td>He mea tino nui</td>
</tr>
</tbody>
</table>

Thank You

Thank you for taking the time to tell us about your ethnic and national identity. If you have any questions about this survey, please email Margaret Walshaw (project leader) on M.A.Walshaw@massey.ac.nz, or Philippa Butler (PhD student) on P.J.Butler@massey.ac.nz

To show our appreciation for answering our questions, we are offering five 8GB iPod Touches as prizes.

If you would like to go in the prize draw, please enter your name and contact details below.

During 2012, we are hoping to conduct some interviews to find out more about what you think about your ethnic and national identity. If you are interested in being part of these interviews, please enter your name and contact details in the space provided below.

We will remove your name from your survey responses, so your answers to the questions will remain completely confidential.

THANK YOU!
**Identity in New Zealand**

**Tēnā koe**

Kia ora koe mo te whakaae ki te kōrero ki a mātou mo tōu momo ahurea, tuakiri whānui. Mehe mea he pātai āu mo tēnei tātauranga, īmera ki a Margaret Walshaw (kaiwhakahaere) i runga i M.A.Walshaw@massey.ac.nz, ki a Philippa Butler (Tauira Tohu Kairangi) i runga i P.J.Butler@massey.ac.nz.

Mo ta mātou hiahia ki te mihi atu ki a koe mo te whakautu i a mātou pātai e pirangi ana mātou ki te hoatu e rima ngā 8GB iPod Pā hei paraíhe.

Ki te hiahia koe kia uru atu mo te whakaritenga, tuhia mai to ingoa me ngā whakaritenga ki raro nei.

Hei te tau 2012, e tū manako ana mātou ki te uiui-ā-kanohi ētahi o koutou kia mōhio ai mātou o koutou whakaaro e pā ana ki to ahurea me te tuakiri ā-motu whānui. Mehe mea e pirangi ano koe kia whai whakaaro mai ki ēnei uiuinga, tuhia mai to ingoa me ngā whakaritenga ki raro nei.

Ka whakakorea e mātou to ingoa mai i ngā whakautu o ngā tātauranga, kia noho tapu o whakautu.

**Kia ora!**

152. Please enter your contact details if you wish to enter the **PRIZE DRAW**:

**Tuhia mai o whakaritenga mehe mea e pirangi ana koe ki te uru ki ro TAUWHĀINGA PARAIHE:**

<table>
<thead>
<tr>
<th>Name/Ingoa:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Phone/Wāea:</td>
<td></td>
</tr>
<tr>
<td>Email/Īmera:</td>
<td></td>
</tr>
</tbody>
</table>

153. Please enter your contact details if you are interested in being **INTERVIEWED** during 2012:

**Tuhia mai o whakaritenga mehe mea e pirangi ana koe kia UIUI Ā-KANOHI mātou ki a koe a te 2012:**

<table>
<thead>
<tr>
<th>Name/Ingoa:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Phone/Wāea:</td>
<td></td>
</tr>
<tr>
<td>Email/Īmera:</td>
<td></td>
</tr>
</tbody>
</table>
Appendix B: Technical note on questionnaire development

A number of questions we used in the questionnaire were taken from other sources with or without modification, or were broadly based on questions from other sources. This process allowed us to choose questions that had already been tested and found robust by other researchers. It also allows for some cross-survey comparisons with some of our data.

We include information of our sources and how they were used for the use of other future researchers.

**Ethnicity questions**

Q31 and Q32 on ethnic identity drew on several pieces of survey research. Items a-n were adapted from the Multigroup Ethnic Identity Measure developed by Phinney (1992) and revised by Roberts et al. (1999). The wording of each item was maintained, but ‘group’ was changed to ‘group/s’ to emphasise to participants that they could refer to more than one ethnicity. Item o was taken from Helms and Carter (1990), but ‘race’ was changed to ‘ethnicity’. Items p-q were adapted from the Maryland Adolescent Development in Context Study (Eccles, Wong, & Peck, 2006; MADICS, n.d.), but ‘race/ethnicity’ was changed to ‘ethnicity’. Responses to all items in Q31 and Q32 were measured on a 5-point Likert scale, from strongly agree to strongly disagree.

Q35 on the importance of national and ethnic identity was based on Q17 of the ISSP\(^7\) (2003), but not identical. We included a neutral option in the choice of answers ‘I think of myself as both a member of an ethnic group and a New Zealander – they are equally important to me’, whereas the ISSP options forced a prioritization or ‘Can’t choose’ as the only other option.

Q36 on ethnicity was taken from the 2006 census.

**Pakeha identity questions**

Q43 on identifying as Pakeha was taken from the ISSP (1995 – Q19; 2003 – Q18).

Q44 on reasons for identifying as Pakeha was taken from the ISSP (2003), Q19.

Q45 on reasons for NOT identifying as Pakeha was taken from the ISSP (1995 – Q22; 2003 - Q20).

**National identity questions**

Q67 & Q68 on the importance of a range of factors in explaining national identity were developed from related questions in the ISSP (1995 – Q4; 2003 – Q3). Our Q67 gave a slightly different focus, asking about factors influencing the individual participants’ national identity (in answering this, the students didn’t need to identify as a New Zealander, but could be

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\(^7\) The ISSP (International Social Survey Programme) is undertaken annually in a number of participating countries. Each annual cycle has a particular theme and national identity was a theme in 1995 and 2003 (see [www.issp.org](http://www.issp.org)). Also see Gendall (1996) and Gendall & Wood (2004) on these two cycles of the ISSP.
National identity and cultural diversity

thinking about any national identity). Q68 followed the ISSP in asking more broadly for participants’ views on what they saw as important factors in making a claim to a New Zealand national identity. We used slightly different wording and changed some of the factors being investigated – adding factors related to ancestry (‘It’s where my parents come from’ and ‘It’s where my ancestors come from’), added ability to speak te reo Maori or NZ sign language in addition to ability to speak English, religious affiliation (being Christian) and replaced ‘respecting NZ’s political institutions and laws’ with knowing about NZ history and knowing about the Treaty of Waitangi. We also added ‘to feel like New Zealand is your home’. Overall, our emphases in these two questions were also influenced by the work of David McCrone and his colleagues on national identity in Scotland (see, for example, McCrone et al., 1998; Kiely et al., 2001).

Q69 asking how proud people felt about being a New Zealander was taken from the ISSP (2003) – Q15.

Q70, which explored ideas in relation to cultural diversity versus assimilation of migrants, was based on the ISSP (1995 – Q9; 2003 – Q9). We added a neutral option to the choices, ‘Both maintaining culture and blending into the larger society are important’.
National identity and cultural diversity

References


National identity and cultural diversity: A research project that looks at what Year 12 students say about identity in New Zealand: Summary of results

Andrews, R

2012