



Asia New Zealand
Foundation

Te Whītau Tūhono

**Perceptions of Asia and Asian Peoples
from a Te Ao Māori Perspective**

2018 Survey

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Introduction

He mihi nā Ihi Rangahau

Tuia i runga, tuia i raro, tuia i rotō, tuia i waho
Tuia te here tangata ka rongo te pō, ka rongo te ao
Tuia te muka tangata i takea mai i Hawaiki nui i
Hawaiki roa i Hawaiki pāmamao
Te hono i wairua ki te whāi ao, ki te ao mārama
Thei mauriora!!

Tēnā koutou i roto i te kōrero rā, ko te tupuna o te ao,
ko ia te rā wharau nei e tauwhi nei i ngā āhuatanga
katoa o tō tātou ao tae noa mai ki a tātou ki te hunga
tangata. Ae rā, i whānau mai tātou me te tohu tonu o
te mate e mau tonu ana ki runga i a tātou. No reira ko
o tātou mate tuatini e tīraha ana, kua herea ki te here
taura, ka whakanūnumi ki tua o te pae o maumahara,
ki a mate ki te pirau kia ngaro ki te pō. Hē arōaro kua
anga ki te wā kāinga he murimuri aroha tā tātou ki a
rātou. E te iwi kua riro, a te wā e tūtaki anō ai tātou.
Okioki mai rā.

Ki a tātou te hunga ora, tēnā tātou katoa. Koia nei
te mihi ki te Rūnanga o Asia New Zealand, nō rātou
te hiahia ki te ruku ki te hōhonutanga o tēnei mahi
rangahau, mā reira ka kitea mai i tētahi huarahi hei
whāinga mā rātou, mā Aotearoa tonu ā haere ake nei.

Ka huri ake ki te hunga i rongō nei i te tonu, i whai
wāhi ki te taūtoko i te mahi nei, ā tuhi rānei, ā waha
rānei. Kāore e āriki ika ko ngā mihi ki tēnā, ki tēnā.

Ka waihotia ēnei korero hei kai mā te hinengaro,
hei mea wānanga mei kore he hua ka puta.

Tēnā koutou katoa.

Greetings, within the statement that the ancestor
of the world is sheltering and covering all the
components of our world, including ourselves,
the living people. Indeed, we were born with the
symbols of death upon us. Therefore, for our many
deceased lying in state, the connecting chain has
been formed, although they have disappeared as
they have become decomposed and are lost to the
underworld. Our focus turns to our homelands, as
we think fondly of them. To the people who have
departed, there will come a time when we will meet
again. Rest in peace.

To those of us living, greetings. We wish to
acknowledge the Asia New Zealand Foundation
who have had the desire to instigate this research
which might contribute to strategy for their
organisation and indeed for New Zealand in time to
come.

We acknowledge those who responded to the call
and found time to support this project either in
writing or verbally. We thank you all immensely for
your contributions.

We leave this work as food for thought and
discussion with the hope that it will bear some fruit.

Greetings to you all.



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Background to this survey

This report presents the results of an online survey by Ihi Research of more than 1400 Māori aged 15 years and over, conducted during March 2018.

Its aim is to support an informed public conversation about Māori engagement with the countries and peoples of Asia. It will also be an important reference point for the Asia New Zealand Foundation's work programmes.

The Foundation's mission is to equip New Zealanders to thrive in Asia. As part of that mission, the Foundation looks at ways it can grow the understanding of New Zealanders' perceptions of a large and dynamic part of the world. The Foundation has been surveying New Zealanders' perceptions of Asia and Asian peoples for over two decades.¹

This is the first time the Perceptions of Asia and Asian Peoples survey has been carried out from a Te Ao Māori perspective. Consequently, it is a baseline survey, designed to gain a broad understanding of Māori perceptions across a wide range of items. We wanted to get a representative spread of views across the country based on region and age. Several items are closely aligned to questions that have been included in the general population perceptions survey previously undertaken by the Foundation. The most recent survey was undertaken in 2017.

A major point of difference with this survey is its exploration of perceptions of connection and similarity between Asian cultures and Māori culture.

This evolved from discussions between Foundation staff, Te Kāhui Māori (a grouping within the Asia New Zealand Leadership Network) and the research team. There was a strong sense of a story to tell, but we wanted data to underpin it. Items were also added to deepen the Foundation's understandings about how Māori participants perceived opportunities for Māori business and whether enough was being done to equip Māori businesses to thrive in Asia.

In addition to providing quantitative information, participants were given the opportunity to expand qualitatively on the reasons for their responses. Over 900 participants provided qualitative responses that were coded to identify themes and trends. Themes from the survey were discussed in five focus group interviews to triangulate the data. A full description of the methodology used to conduct this research is included in the final section of this report.

¹<http://www.asianz.org.nz/bulletin/perceptions-asia-survey-new-zealanders-know-little-about-asia>

What we have learned

Cultural connection as a ‘cut through’

- There was a very strong sense of cultural connection with parts of Asia and Asian peoples.
- Shared cultural values identified included valuing elders/kaumātua; performing arts; food customs/mahinga kai; hosting guests/manaakitanga; and valuing relationships/whanaungatanga.
- As a next step, we need to understand what might be driving this strong sense of connection.

More work to be done

- 60 percent of Māori recognised the benefits of New Zealand engaging economically and culturally with Asia;
- But less perceived that Māori benefit from this relationship;
- Importance was placed on the future workforce knowing how to engage confidently with Asia and its peoples;
- Half thought that not enough was being done to prepare young New Zealanders in this space; only eight percent thought that enough was being done to equip Māori business to succeed in Asia.

But still more positive than negative

- Despite this, Māori were more likely to view the impact of Asian peoples and cultures **positively**.
- Views on the impact of tourism, immigration and investment from Asia were more positive than negative, although there was a large number of ‘don’t know/neutral’ responses (from 17-31 percent, depending on the issue).

On the fence?

- A significant number of Māori surveyed – usually around one-third – were consistently in the ‘don’t know’ or ‘neutral’ category when asked a full range of questions, testing confidence and knowledge about Asia.
- Less than 20 percent said they had at least a fair amount of knowledge about Asia.
- A third said that they had ‘a lot or a fair amount’ to do with people who identify as Asian and Asian cultures.

A recurring tendency in the focus groups was to talk about China as representative of all of Asia.



How knowledgeable are Māori about Asia?

Key Findings

A third of Māori participants noted they had 'a lot' to 'a fair amount' to do with Asian peoples and cultures. Two thirds reported having very little interaction with people who identify as Asian.

Māori from Auckland reported as having the most contact with people who identify as Asian (48 percent); Māori who live in Northland and Taranaki had the least (20 percent).

The findings in this survey are consistent with the findings of the 2017 general population survey as Māori have **low levels of self-assessed and actual knowledge** about Asia. Less than 20 percent of participants reported that they had at least a fair amount of knowledge about Asia.

Despite knowing very little about Asian peoples and countries, Māori are interested in a diverse range of Asia-related activities. Seventy-eight percent of those surveyed indicated they have an interest in Asian food and cuisine. Travel, people and culture also featured as areas of interest for Māori.

Māori have low self-perceived knowledge of Asian peoples and cultures. A third of the sample consistently indicated they 'didn't know' or 'were neutral'.

In this section we explore the knowledge Māori have of Asian peoples and countries. The most recent Asia

New Zealand Foundation general population survey indicated New Zealanders continue to have relatively low levels of self-assessed knowledge and actual knowledge about Asia.

The results from this survey confirm these findings - there are low levels of knowledge about Asian peoples and countries in Te Ao Māori.

Figure 1: I know a lot about Asian cultures and countries.

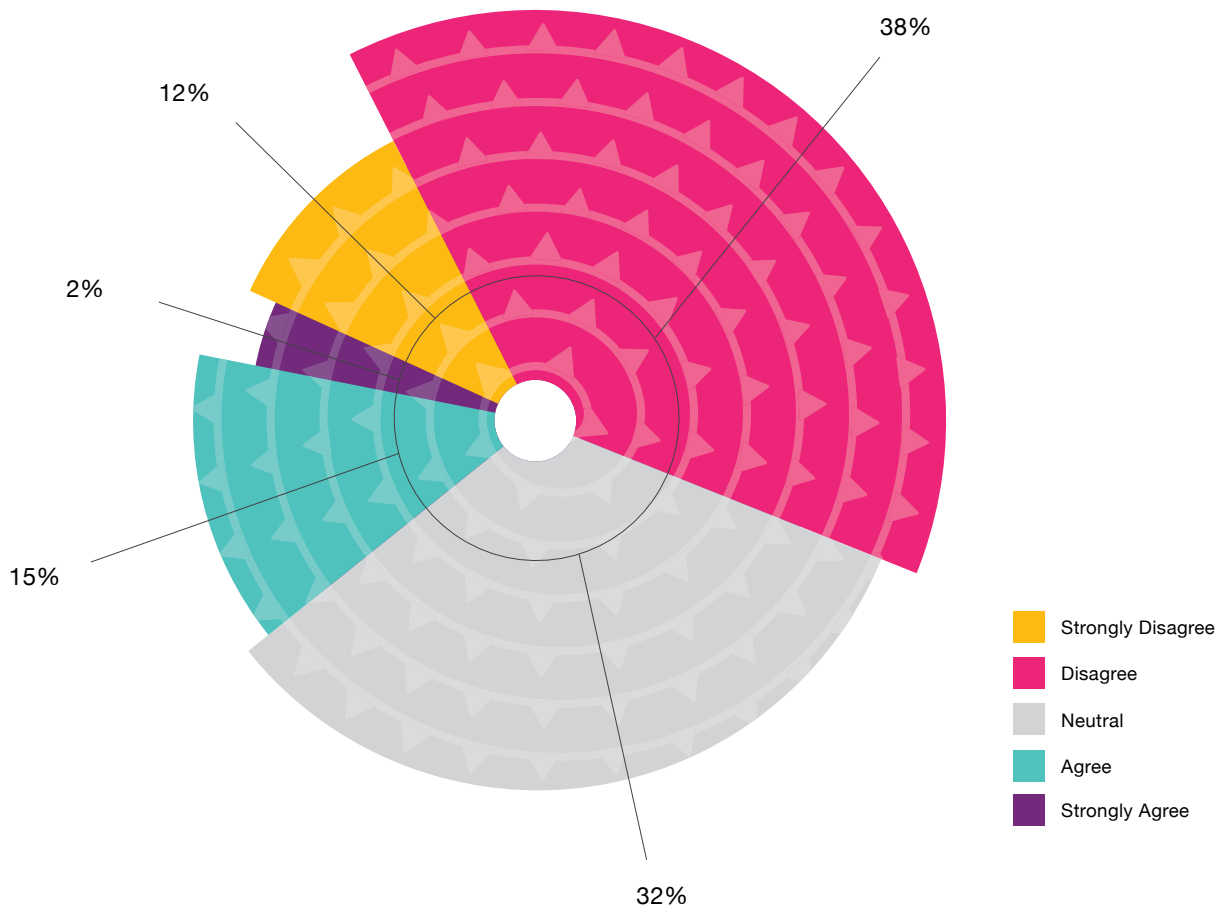
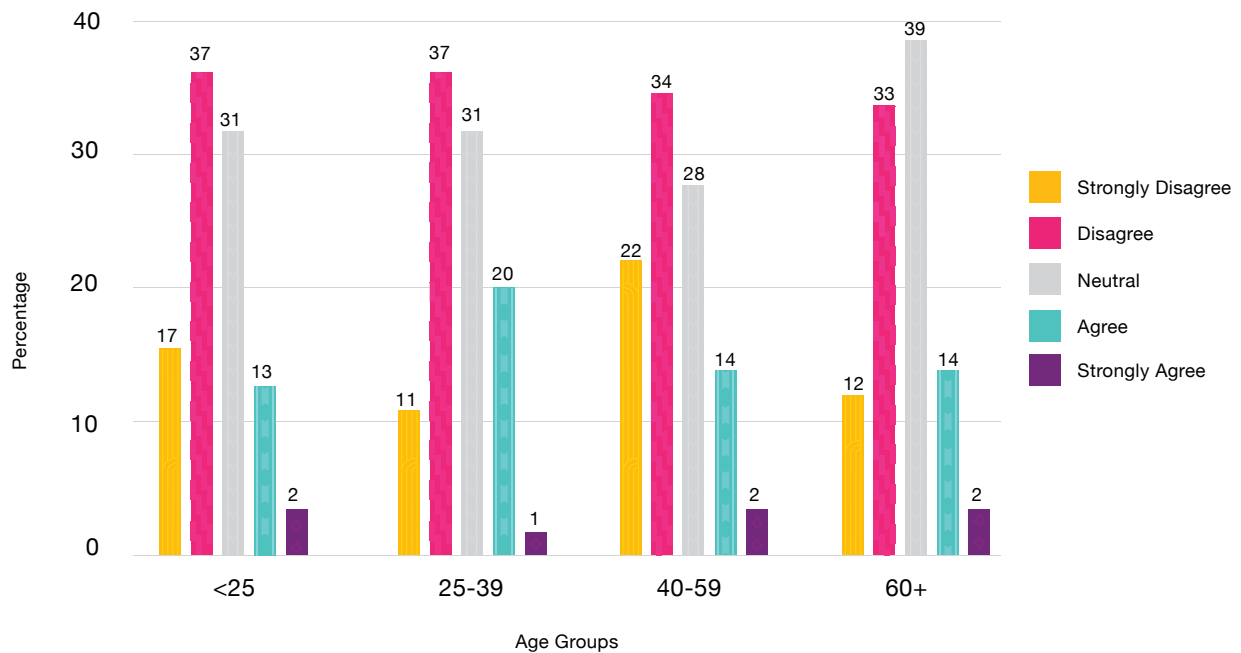


Figure 2: I know a lot about Asian countries - by age.



Māori reported they had low knowledge about Asian cultures and countries.

We asked participants how much they thought they knew about Asian cultures and countries.

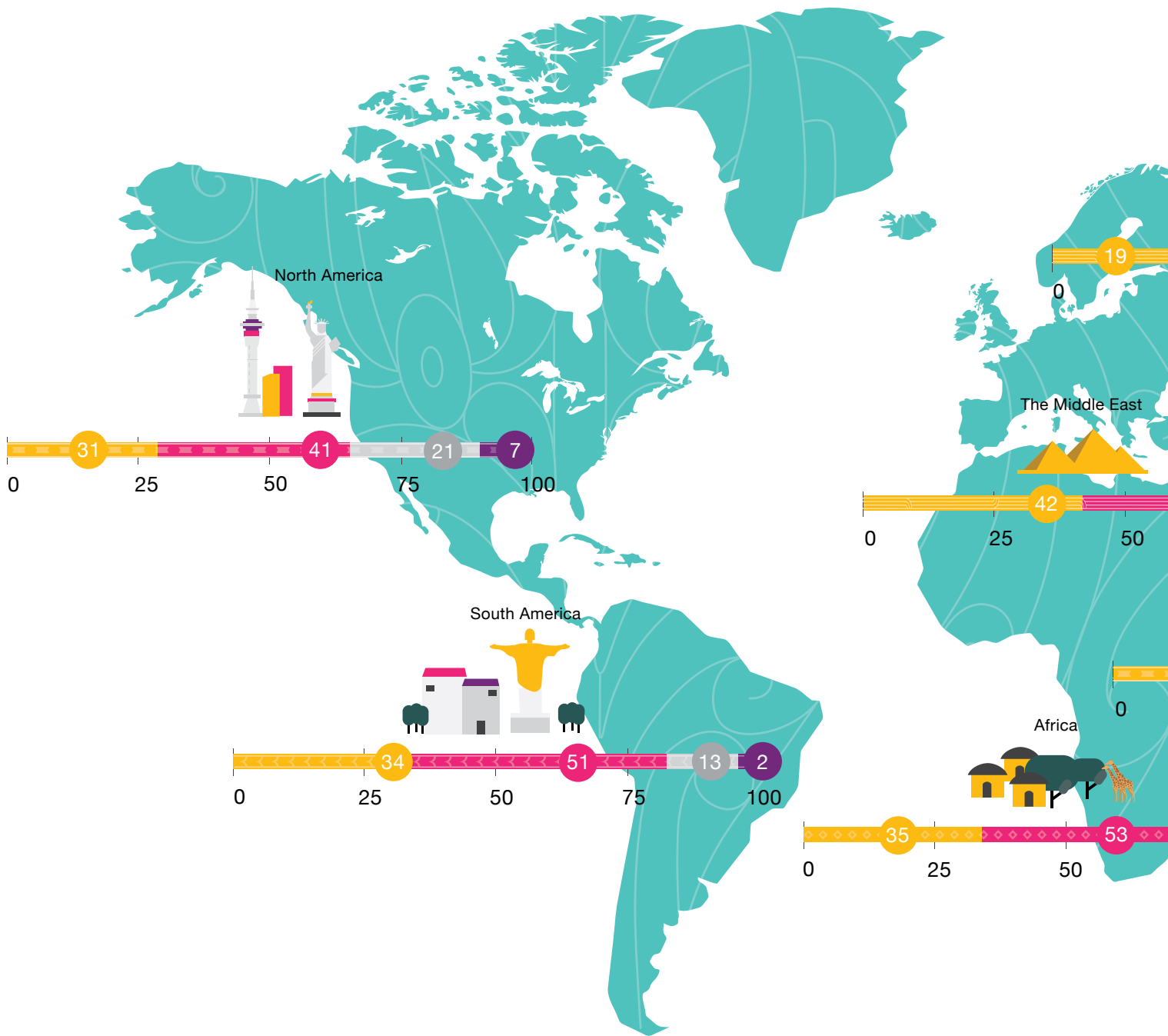
Less than 20 percent of Māori surveyed reported they had at least a fair amount of knowledge about Asia.

Māori self-reported knowledge of Asian culture was low, with half the participants disagreeing, or strongly disagreeing, with the statement ‘I know a lot about

Asian cultures’. Interestingly a third of those surveyed indicated they ‘neither agreed nor disagreed’ with the statement.

There was very little variation in Māori self-reported knowledge of Asian culture across the age groups. Twenty-five to 39-year-olds had the highest perceived knowledge at 21 percent, while those participants aged over 60 were largely unsure of their level of knowledge. Under 25s and 40 to 59-year-olds were most likely to report a low level of self-perceived knowledge.

Figure 3: How much do you feel you know about the following regions?

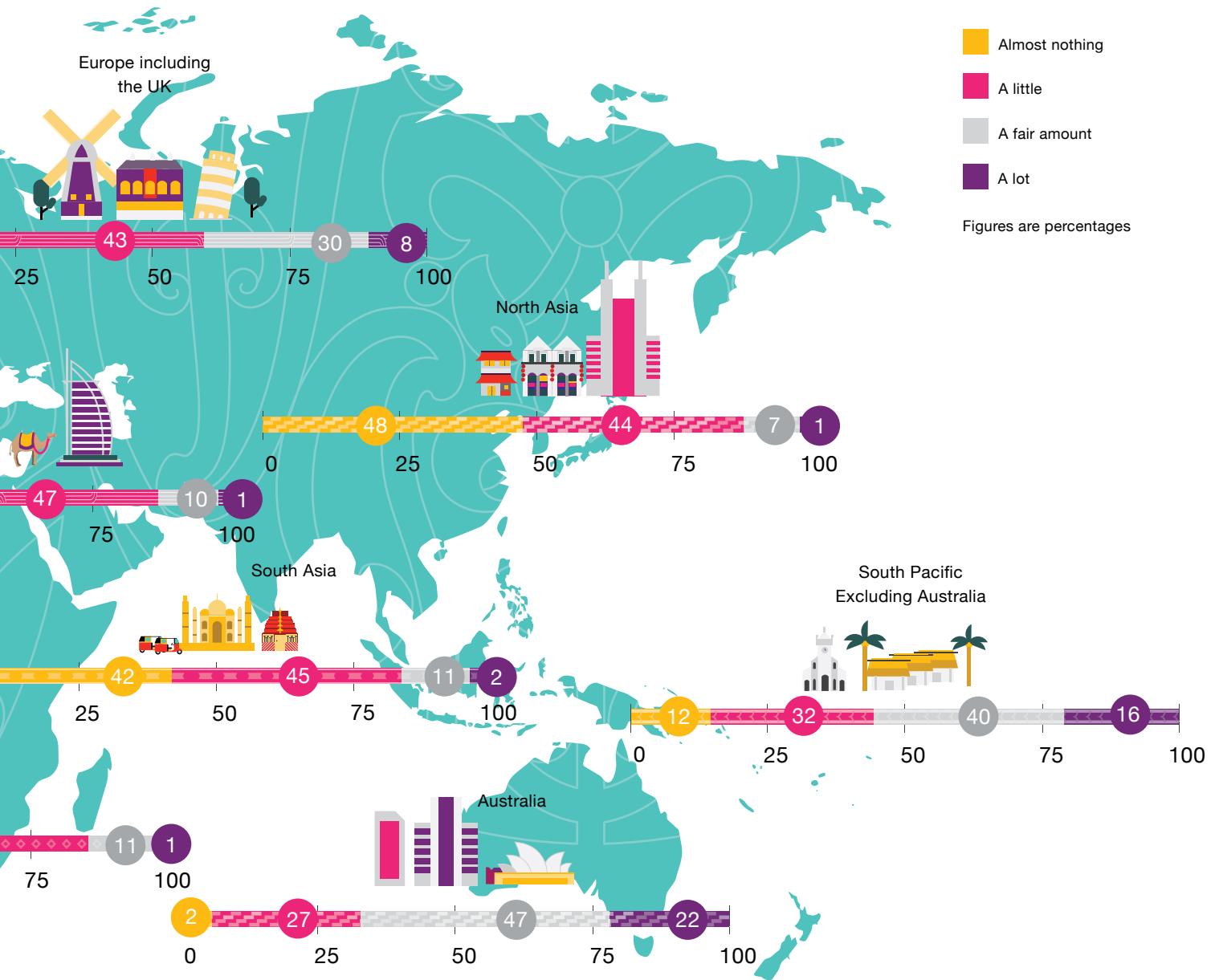


We asked participants how much they thought they knew about various regions of the world.

Māori reported knowing more about Australia, the South Pacific and Europe than Asia. Sixty-nine percent of Māori surveyed said they knew a lot or a fair amount about Australia, followed by 56 percent

about the South Pacific. Knowledge of Europe was still significant with 38 percent of Māori saying they knew a lot or a fair amount about Europe.

To understand the difference between perceived and actual knowledge of Asia, we asked three multiple choice questions regarding trade, foreign investment and religion. Of those that answered the knowledge questions, approximately a third consistently answered 'don't know' on all three questions.²



When asked which Asian country had the largest population of Muslims, 28 percent of those that took the survey correctly identified Indonesia, 41 percent answered incorrectly, and 32 percent responded that they did not know.

When asked which Asian country did the most trade in goods and services with New Zealand, 65 percent correctly identified China, nine percent answered

incorrectly, and 26 percent responded they did not know.

When asked from which region New Zealand received the most foreign investment (to June 2017), only six percent correctly identified Australia/Oceania, 60 percent answered incorrectly, and 34 percent answered they did not know. It is noteworthy that the biggest misconception across the three knowledge

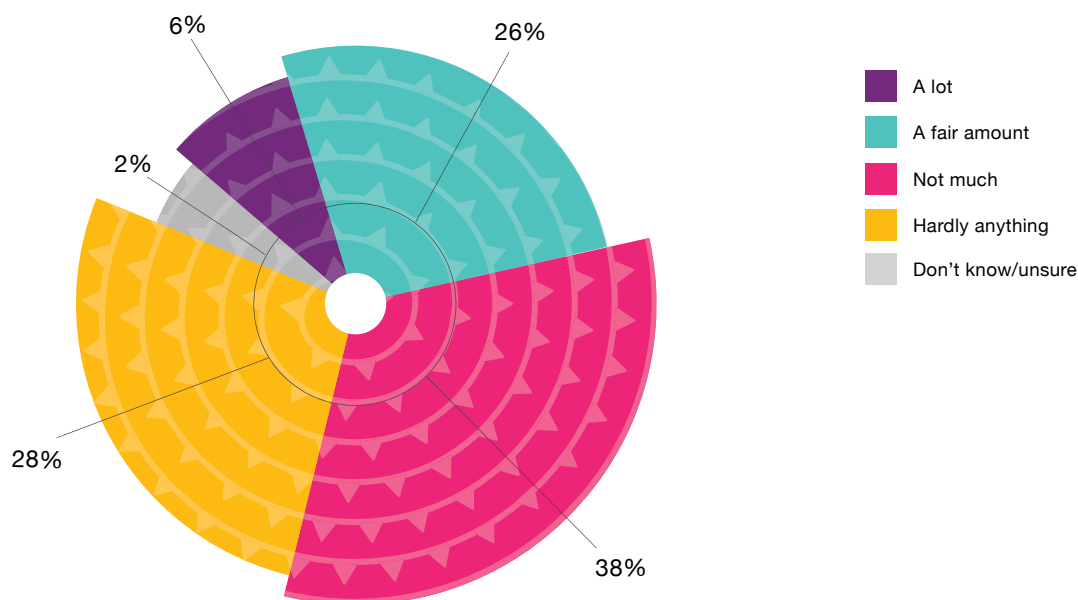
² Knowledge questions were as follows:

1. To June 2017, which one of the following countries did the most trade in goods and services with New Zealand?

2. Which Asian country has the largest population of Muslims?

3. From which region did New Zealand receive the most foreign investment to June 2017?

Figure 4: How much do you personally have to do with Asian peoples or cultures?



questions was concerned with the level of investment into New Zealand. Most participants believed most foreign investment into New Zealand came from Asia (53 percent), whereas only five percent correctly identified Australia/Oceania as the largest investor.³

This is particularly relevant when considering Fig. 20 which presents how Māori view the impact of Asian investment in New Zealand over the next 10-20 years.

Māori are most likely to interact with Asian people at work, eating out and in educational settings.

In the general population survey, there was a distinct correlation between how much contact a person has with people who identify as Asian and their reported level of knowledge. A third of Māori participants in this survey noted they had ‘a lot’ to ‘a fair amount’ to do with Asian peoples and cultures. Two thirds reported having very little interaction. This is similar to the general population survey in which 59 percent

of respondents indicated they had ‘hardly anything’ or ‘not much’ to do with Asian cultures/people who identify as Asian.

We analysed how much contact those surveyed had with people who identified as Asian in the city centres (Auckland, Wellington, Christchurch) or regions. It was apparent that Māori who responded from Auckland have the most contact with Asian people (48 percent), while Māori who live in Northland and Taranaki had the least (20 percent).⁴

³ This result is consistent with the general population survey, where 58 percent of participants incorrectly identified Asia as the largest investor in New Zealand and only seven percent correctly identified Australia/Oceania as the largest investor.

⁴ Across the survey there was no notable difference in the responses from those who lived in Auckland, Wellington or Christchurch with those who lived in the regions.

Figure 5: How much do you personally have to do with Asian peoples or cultures? (Cities)

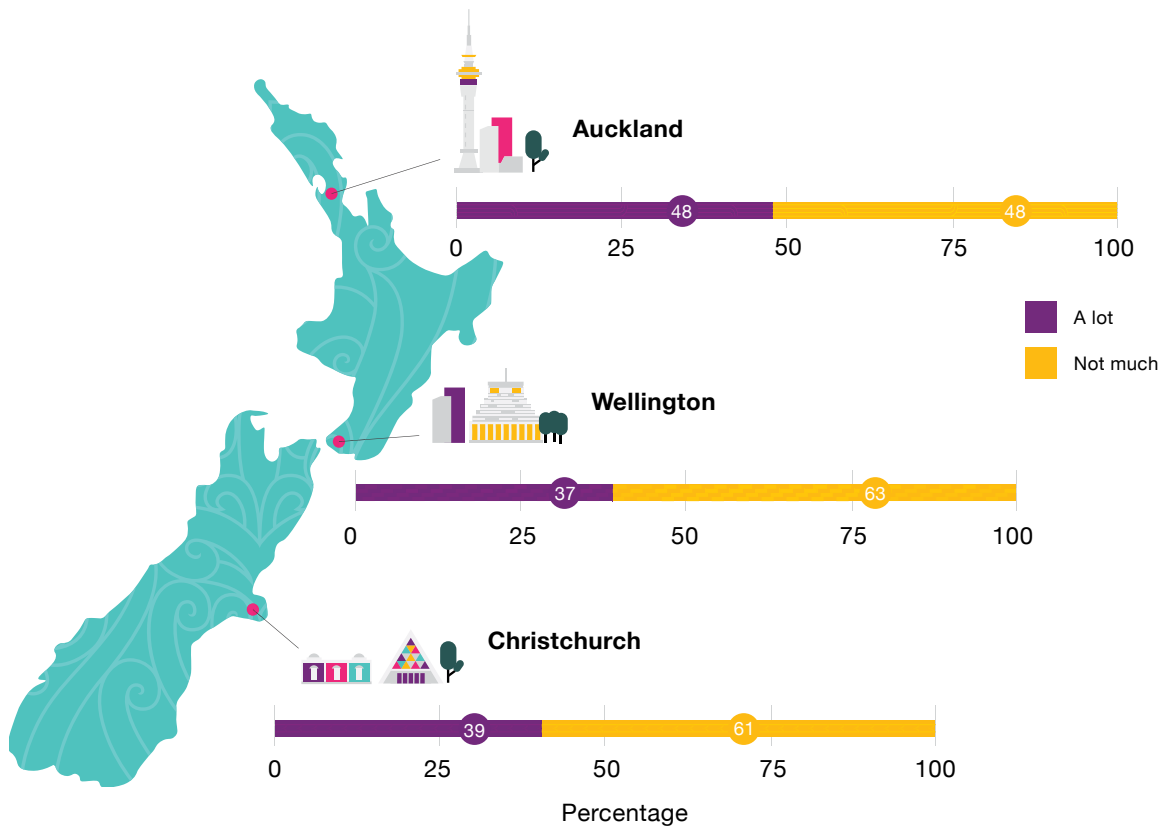


Figure 6: How much do you personally have to do with Asian peoples or cultures? (Regions)

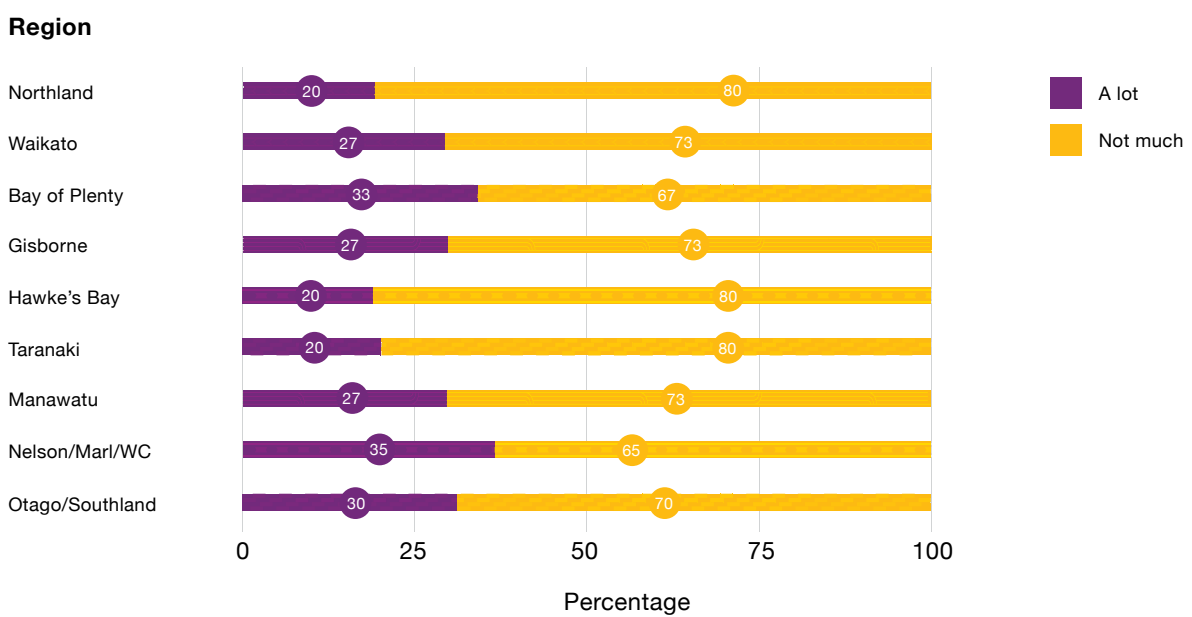
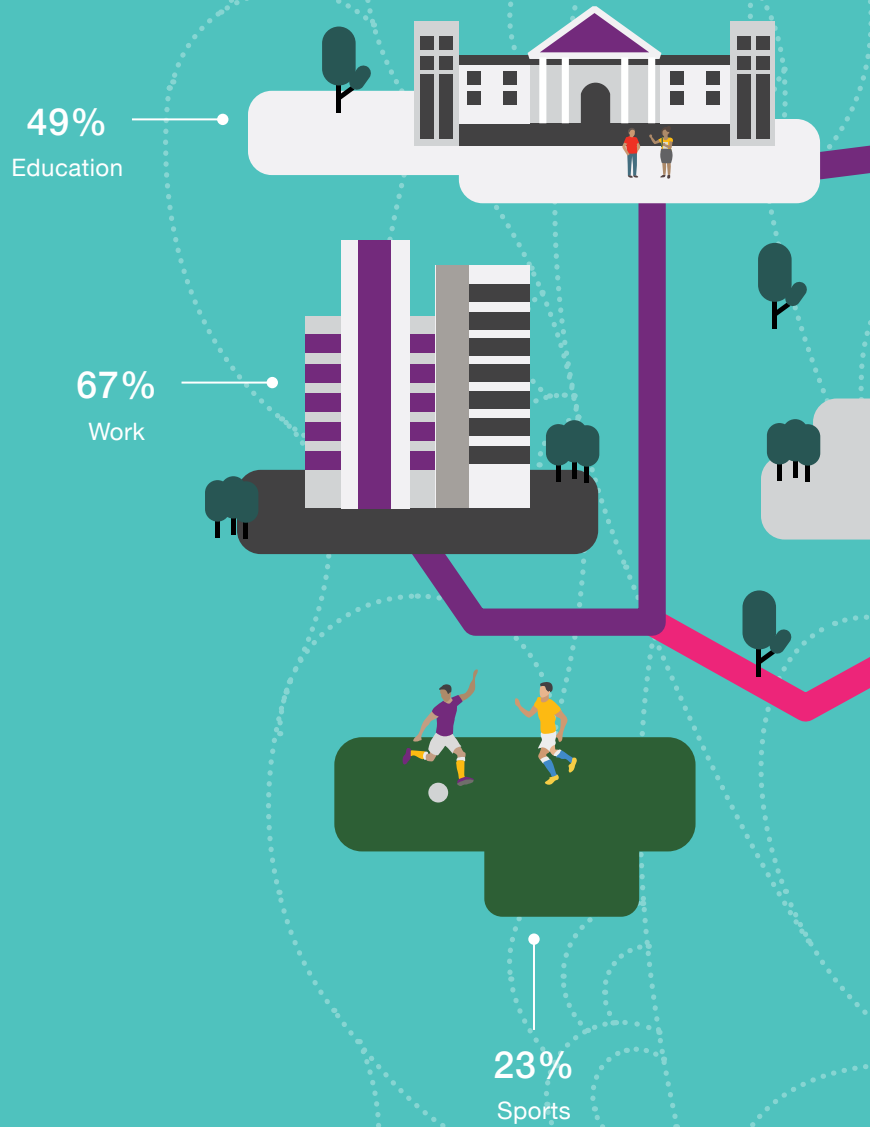


Figure 7: Where do you interact with Asian peoples or cultures?



The most common place Māori and Asian people were likely to interact was at work, with two thirds of respondents interacting with Asian peoples or cultures in the workplace.

This is followed by eating out. More than half those surveyed reported interacting in public settings such as restaurants and cafes. Education, festivals and shopping also featured as opportunities to interact with Asian people.

“Seeing and interacting directly with more and more Asians (as they migrate to NZ) has helped shape my more favourable perception of Asians.”
(Focus group participant)

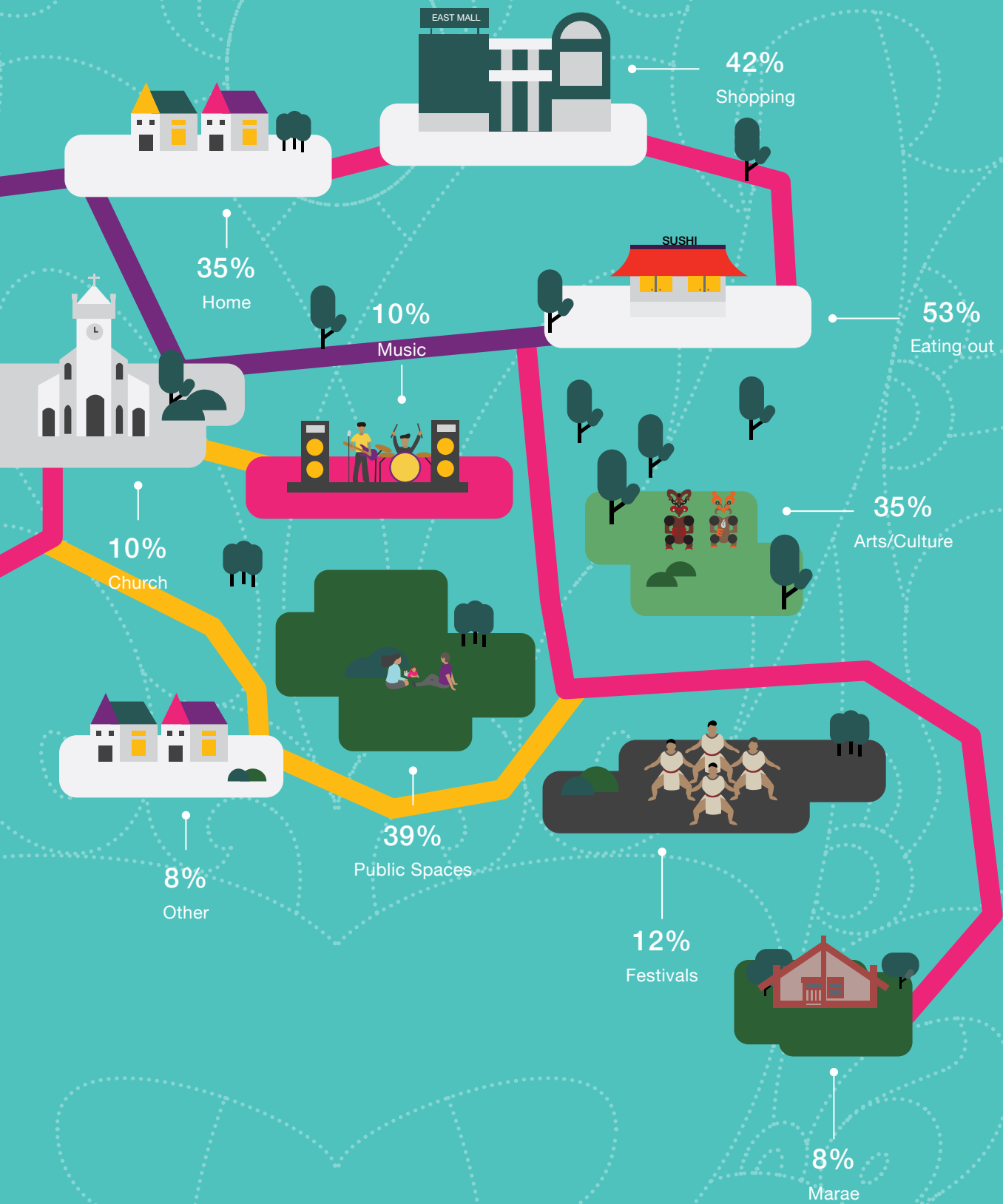
“The café manager next to work is from Tianjin and we have conversations with him often....”
(Focus group participant)

“One of our new employees at work is from Singapore and I am enjoying talking with him about his country and the culture.”
(Focus group participant)

“I like going to the Asian festivals like the Chinese New Year lantern festival and the Japan Day events. They have a great selection of food, live performances and celebrations.”
(Focus group participant)

“Kua mahi tata au ki te nui o ngā tauira nō Haina. He tāngata kaha kimi mātauranga.”⁵
(Survey response)

⁵ “I work alongside many Chinese students. They are people with a strong desire to learn.”



Thirty-eight percent of Māori surveyed had travelled to an Asian country.

Thirty-eight percent of those who participated in this survey had travelled to an Asian country. The majority of those who had travelled to Asia indicated their most recent trip was for short holiday breaks of less than three weeks. The survey sample indicated higher levels of education than national averages, therefore participants may have been more likely to have a disposable income for overseas holidays. It is likely this result may be higher than for the general Māori population.

Figure 8: Have you ever travelled to an Asian Country?

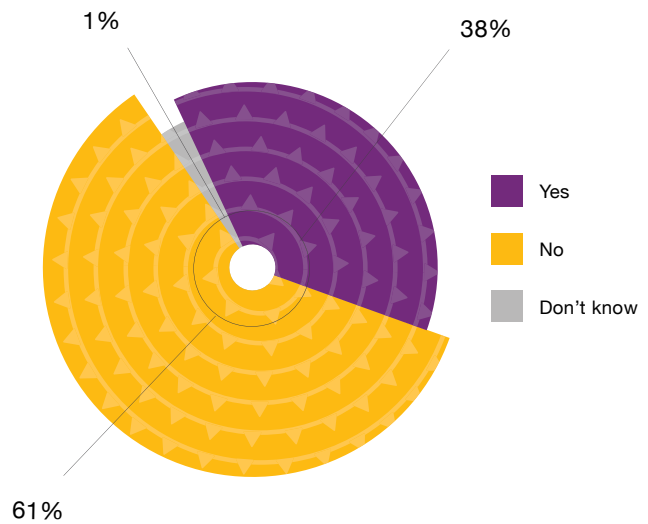


Figure 9: Please think about your most recent trip to Asia... what was the main reason you travelled?

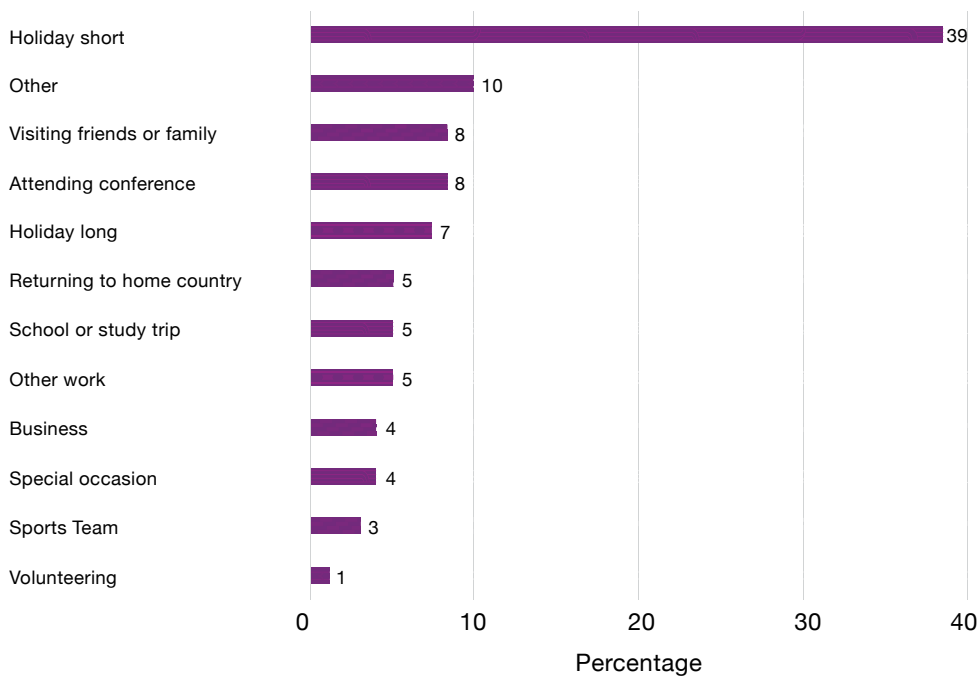
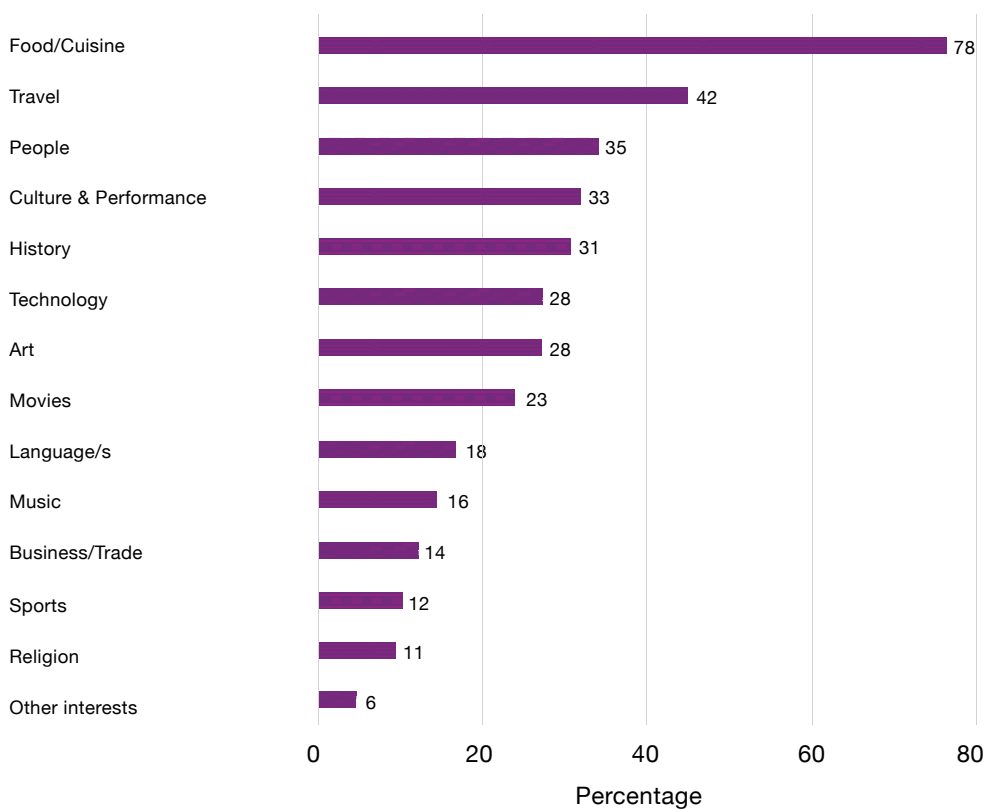


Figure 10: Do you have any of the following Asia-related interests?



Despite low knowledge about Asia and its peoples, those Māori surveyed reported having a diverse range of Asia-related interests.

Seventy-eight percent indicated they have an interest in Asian food and cuisine. This correlates with Māori indicating they share common values associated with Asian food customs. The survey did not establish whether this interest is in the tikanga associated with food, the social interactions and customs surrounding food and cooking, or the quality of the cuisine. Travel, people and culture/performance also featured as areas of greater interest for Māori.

Given that a third of all responses across the survey were either 'don't know' or 'neutral' in nature, we were interested to know where focus group participants sourced their information about Asia or where they were exposed to Asian-related topics.

It appears these participants predominantly accessed information through social media posts – particularly Facebook, online articles and YouTube – as well as television news reports. Several of the focus group participants indicated an interest in anime, gaming, or Asian sports, which meant they actively sought out information for themselves.

"I became a big sumo fan and I actually learned how to read Japanese because you have to learn all the characters of the wrestlers, I followed sumo religiously, I still keep up with the tournaments, they have like six tournaments a year."

(Focus group participant)

"I think it goes down to the media to be honest. Like that will probably be the largest thing that has influenced me because all the media that I'm consuming about Japanese is just real positive about self-improvement, empowerment and all these real cool things."

(Focus group participant)

Several focus group participants talked about their mistrust of media reporting and stated they often sought to qualify mainstream media representations with views and perceptions from associates, friends and family members.

"I think when you talk about media they control very tightly what gets out so our perception by what's in media is distorted by what's in it."

(Focus group participant)

"My cousin lives in South Korea, he's Māori and his wife is Korean, his perspective on what Korea looks like is completely different to what we see. He loves the place and always posts stuff on social media, that's how I get to see the other side of what's coming through. He says never believe what you see, especially on New Zealand media, because he watches New Zealand media because he's from here. And he goes it's not what they're getting, so it's just those different views."

(Focus group participant)





Is there a cultural connection between Māori and Asian cultures?

Key Findings

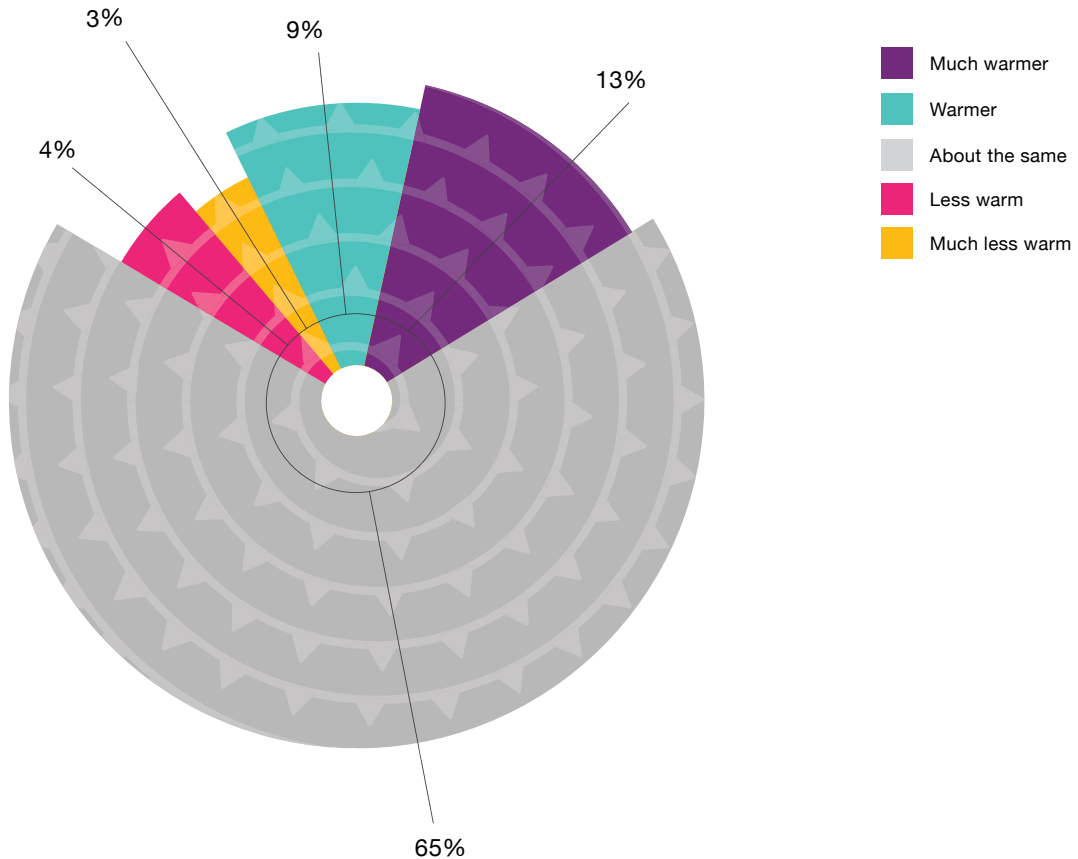
Māori generally have positive views of people who identify as Asian.

Māori recognise, by a significant margin, that they have shared cultural views and values with many Asian cultures. This is a trend regardless of the level of knowledge of Asia or contact with people who identify as Asian.

This is most notable in regard to whānau values. Māori recognise valuing elders/kaumātua, intergenerational living arrangements, food customs, hosting guests/manaakitangi and relationships/whanaungatanga as shared values present in Māori culture and many Asian cultures.

Māori tended to identify greater cultural connection with Asian countries. Japan, China, the Philippines and Indonesia were the countries where Māori saw the greatest cultural similarities.

Figure 11: Compared to 12 months ago, how do you personally feel towards people who identify as Asian?



Māori are more likely to view the impact of Asian peoples and cultures positively.

We asked Māori participants how warm they felt toward people who identify as Asian, compared with how they might have felt the same time last year.

Sixty-five percent of Māori said their personal feeling towards people who identify as Asian had not changed. Twenty-two percent said they felt warmer, and seven percent less warm.

We wanted to understand more about how participants felt, so we asked them to comment on their feelings toward people who identify as Asian. There were 970 coded comments. Eight out of 10

participants who commented reported positive feelings toward Asian people.

One third of the participants who commented indicated they did not judge people based on their race or ethnicity.

“I have no prejudice towards Asian people. A person’s ethnicity doesn’t define how I interact with them.”
(Survey comment)

“I don’t feel any different about them they’re just people like me, they have a culture that they live by like me, being Māori is very important.”
(Survey comment)

“I appreciate cultural diversity.”

(Survey comment)

“I am Māori first and foremost, but I have a ton of Asian friends. We are all the same, all people have blood and hearts, that’s all I care for. Me and my friends are an awesome bunch and I love them like they are me, WE ARE ONE WHĀNAU.”

(Survey comment)

“The majority of people I work with are from the Asia Pacific region. Their values are family and are very similar to Māori. We have had the same struggles for independence and understand each other as a people.”

(Survey comment)

“Kāore taku whakapae, taku whakaaro i te whakaaro rerekē ki a rātou. Ko te mea nui o te ao he tangata. Mehemea he tangata ngākau nui he tangata.”⁶

(Survey comment)

It appears this theme is consistent in the data because the statements were supported in the focus groups:

“We face similar prejudice and racism, so I think that’s why Māori might be a little bit more lenient towards Asians because we’re kind of in the same boat like that. When I answered that question, I thought of that, well actually I don’t mind them, that was in my head as well, why I don’t mind? Because we’re more similar, we have those commonalities and we’re both kind of struggling with that.”

(Focus group participant)

Within the positive survey and focus group comments there were a series of sub-themes identified-including a shared focus on relationship, cultural similarities and shared traditions and cultures:

“Culture is something that I can affiliate with, so I am happy to connect where I can.”

(Survey comment)

“...their customs and traditions are very similar to that of the Māori people.”

(Survey comment)

“I am mesmerised by their chanting which is really eerie and similar to Māori mōteatea.”

(Focus group participant)

“The Japanese language is easy to pick up as their vowel sounds and pronunciations are very close to Te Reo Māori, so it makes it easier to identify with and relate to the Japanese.”

(Focus group participant)

“The whole warrior spirit is very traditional and aligned with Māori. Martial arts are similar to our art of mau rākau. Even the concept of mana and wairua is similar to Asian qi.”

(Focus group participant)

“We place similar values on building relationships, getting to know each other and then getting down to business. Because we grow up with an appreciation for larger extended families I think we value getting to know people more.”

(Focus group participant)

“Although we are shaped from various factors, we share an almost mutual sense of community and inclusiveness, this could either be a genetic minority trait, or influenced by non-western traditions.”

(Survey comment)

“In the area that I live, they are friendly, welcoming and I feel that their customs and values are very similar to that of Māori people.”

(Survey comment)

Twenty percent of the comments were negative responses.⁷ These responses tended to express concern around perceived levels of investment, the impact of immigration and the housing crisis:

“Asian immigration has contributed to the housing crisis and housing unaffordability.”

(Survey comment)

“They keep within themselves and never integrate with others.”

(Survey comment)

⁶ “I’m not going to cast people aside just because they might think differently to me. The most important thing in this world is people. It doesn’t matter where they are from; if they are good people that’s the most important thing.”

⁷ Negative responses were not attributable to any particular demographic group.

“They always want something for nothing and have a hidden agenda.”

(Survey comment)

“It is the policies of both ours, and their governments, that create problems.”

(Survey comment)

“I feel threatened that they will dilute what it means to be a ‘Kiwi’.”

(Survey comment)

“Just concerns about foreign investment.”

(Survey comment)

“Many migrants do not integrate with the general population. This creates an ‘us and them’ paradigm that makes it difficult to build trusting relationships.”

(Survey comment)

Māori tended to identify Asian countries as sharing similar cultural values with Māori.

We asked participants which places shared similar cultural views and values to Māori. Figure 12 demonstrates the trend toward Asia. There was a definite tendency for those surveyed to identify eastern cultures as more similar to Māori than western cultures. Twenty percent of participants indicated they felt Māori were unique and unlike any other culture.

Japan was most often identified as the country that shared culturally similar views and values to Māori culture. A focus group participant who had lived in Japan for more than a year recounted the similarities he saw:

“The Shinto religion had a lot of similarities to how Māori view (the world), like having god of the winds, Tangaroa, Tāwhirimātea and all that, the Japanese actually have their own type of gods for each of those. So, there was an immediate connection. I remember going to a temple once and hearing their chants, I was like, that sounds like a mōteatea, so my curiosity about the place grew from that, that was about 20 years ago now.”

(Focus group participant)

Even focus group participants who had low self-perceived knowledge and low experience with Asian peoples and cultures identified cultural similarities:

“Both high schools that I went to have had very good relationships with Japan, it’s like brother and sister schools, there were always opportunities for the majority of people I know through high school to travel to Japan. I guess like the vowels are very similar as well. That’s something that makes it easier to learn the language because the pronunciation’s okay. I think that probably does make it a little bit easier to identify with them, the relationship is already established.”

(Focus group participant)

“It’s not uncommon to see up to four generations living in the same house in Japan, so they look after their elders. I don’t think there are any retirement villages in Japan at all. It is similar to how we value our kaumātua.”

(Focus group participant)

“Asians and Māori are more traditional, so we have those similarities.”

(Focus group participant)

“Whakapapa holds the mana that comes with family names and being able to trace names back. This strengthens the family connection and connects you to your ancestors.”

(Focus group participant)

“Shared basics of being respectful and acknowledging those that have been before you”.

(Focus group participant)

“Respect values, especially for kaumātua and the elderly – you don’t get put in a home.”

(Focus group participant)

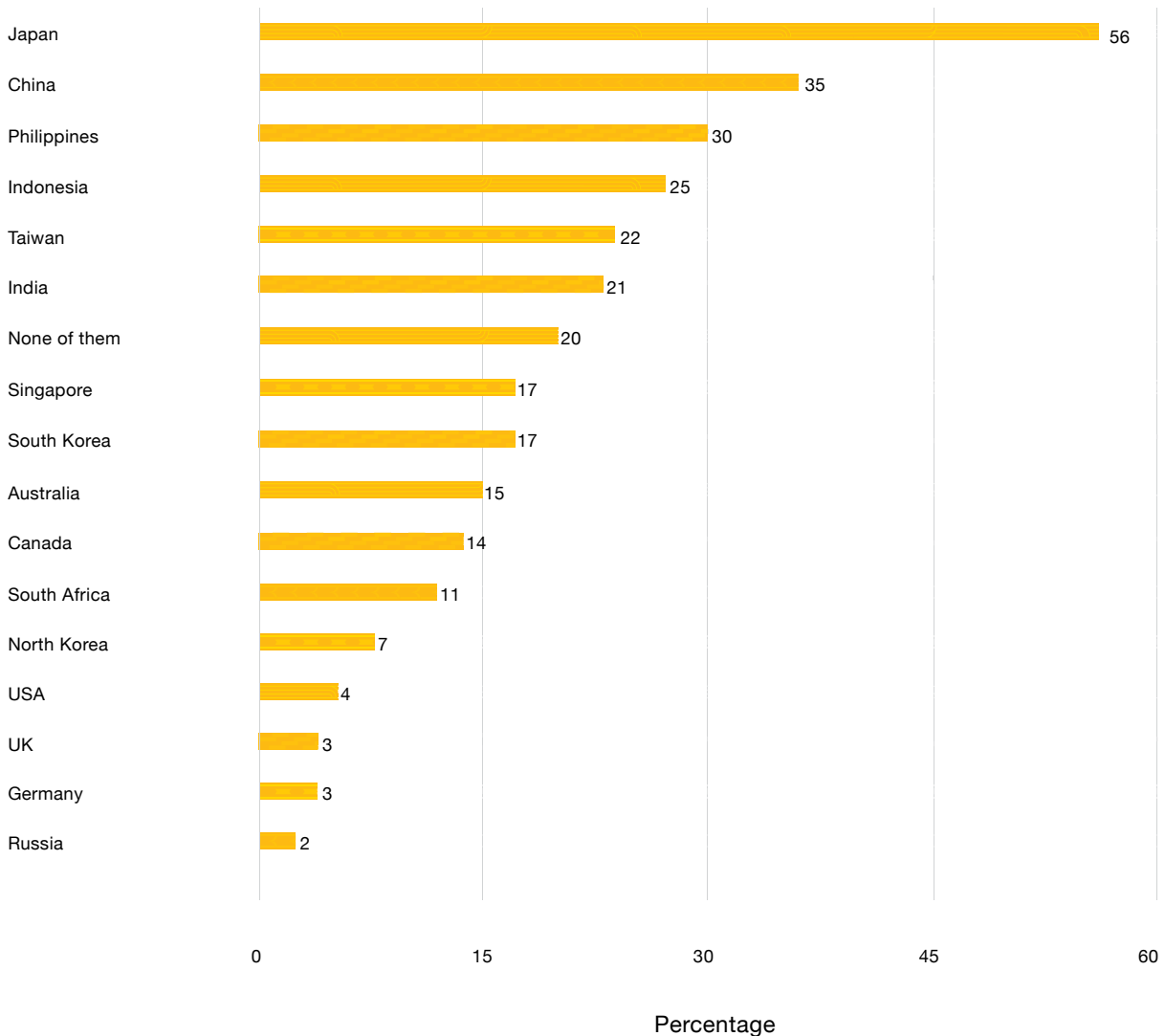
“Polynesian, Māori and Asian cultures love bringing people together to have mean feeds. We share rituals and traditions associated with bringing people around to share food.”

(Focus group participant)

“Performing arts, that love for celebration is more there with Māori and Asian cultures.”

(Focus group participant)

Figure 12: Which places do you think share similar cultural views/values with Māori cultural views/values?

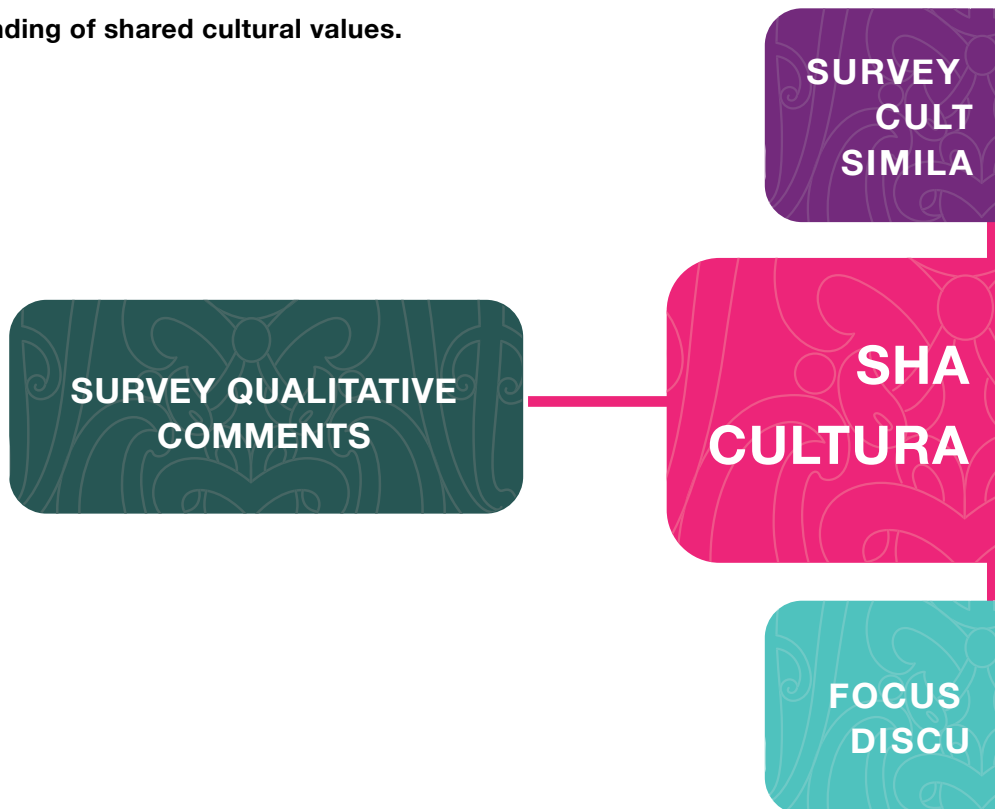


In contrast, those surveyed indicated they had the least cultural similarities with Russia (two percent), Germany (three percent), the UK (three percent) and the USA (four percent). There were very few comments in the focus group of why so few Māori who were surveyed identified these countries as having shared similar values.

“Colonisation is becoming more widely understood and so we have a greater similarity with Asian cultures, as opposed to our British colonisers.”

(Focus group participant)

Figure 13: Contributors to the finding of shared cultural values.



Because this is the first survey examining Te Ao Māori perceptions of Asia and Asian peoples, we wanted to investigate if Māori identified a cultural connection with Asian peoples and cultures. We identified a series of cultural values that have been recognised as important to Māori and asked participants to identify those they viewed as being similar to Asian cultures⁸

Regardless of the level of knowledge and contact that participants have with Asian peoples, Māori respondents were likely to indicate cultural connections.⁹ This was consistent in the survey data, the qualitative comments in the survey, and in the focus groups. Figure 13 (above) demonstrates how these items contribute to a key finding that Māori

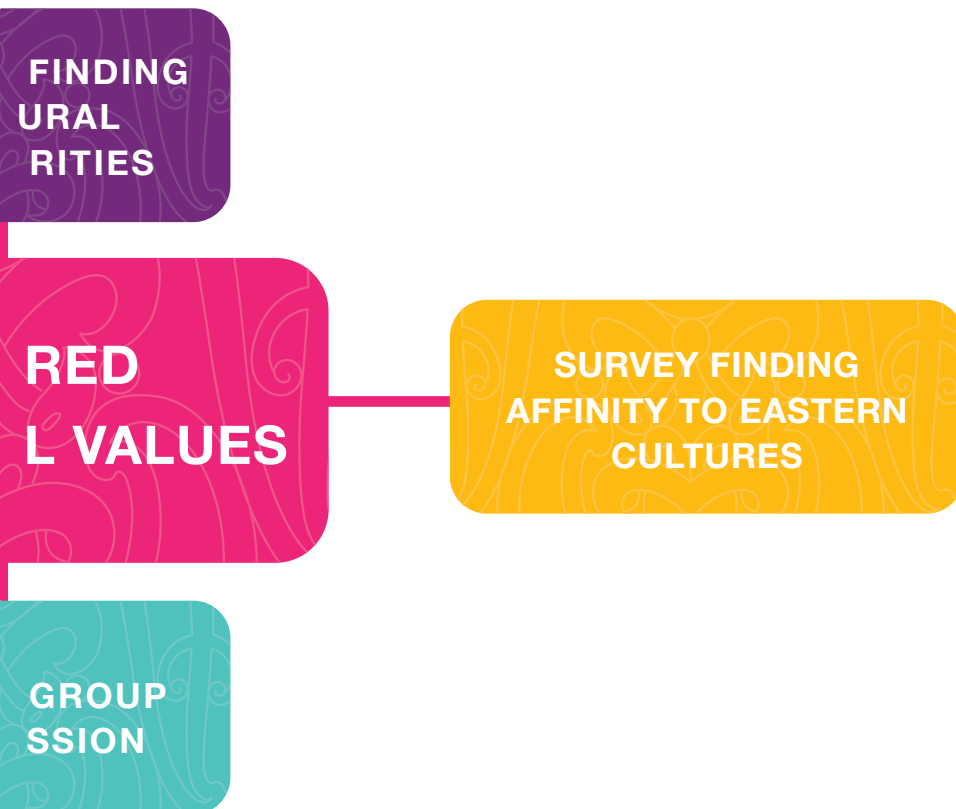
perceive there to be shared cultural values with Asian cultures. Overall, the findings presented in this section suggest there are shared cultural connections with which to forge and maintain strong ties between Māori and Asian people.

Values are culturally instilled and affirmed preferences for ways of thinking and being that are shared across groups of people. We found several cultural values that were consistently identified as being common to Asian and Māori culture (over 70 percent). The strongest of these shared cultural connections was valuing elders and kaumātua (83 percent). Māori also saw similarities in performing arts (79 percent), food customs (77 percent), hosting guests/manaakitanga (74 percent), and valuing relationships/whanaungatanga (72 percent). The survey indicates Māori perceived less similarity

⁸ This question only asked which Māori cultural values were like or not like cultural values from Asian countries. We did not seek comparative data from other countries or cultures. This could be interrogated further in any future research.

⁹ More females than males completed the survey. We wanted to know if males and females answered these items differently. There were slight differences between males and females on three of the items; whakapapa (genealogy), kaitiakitanga (environmental issues) and

maintaining mana. However, these differences were quite small and suggested that in general males and females had similar views.



in terms of language revitalisation, environmental issues/kaitiakitanga, indigenous rights and indigenous cultural revitalisation. Nevertheless, it is noteworthy that over 40 percent of the 1000 Māori who answered this question had indicated they perceived similarities in these areas.

Many of the common values are centred around the importance of family, and that appears to be the foundation of a shared understanding of the importance of whakapapa and the centrality of the extended family unit. It has been established that Māori tend to be collective in orientation, emphasising the high importance of obligations towards embeddedness in and interconnectedness with the whānau (extended family) and the iwi (tribe).¹⁰

“I believe they are whānau orientated, work hard and love their culture. Most Asians know their mother tongue.”

(Survey comment)

“Their values, especially around family, are very similar to Māori.”

(Survey comment)

In the focus groups we explored the concept of cultural connection in detail and asked participants to identify cultural similarities and differences. Interestingly, regardless of their experience and self-perceived knowledge of Asia and Asian cultures, the majority of those surveyed indicated they felt there are shared cultural values between Māori and Asian cultures.¹¹

¹⁰ See M. Durie, “A Māori perspective of health”, *Journal of Social Science and Medicine*, 20, 1985, pp. 483-486; L. Harrington and J.H. Liu, “Self enhancement and attitudes toward high achievers: A bicultural view of the independent and interdependent self”, *Journal of Cross-Cultural Psychology*, 33, 2002, pp. 37-55.

¹¹ In 2011, Podsiadlowski and Fox investigated individualism and collectivism across four ethnic groups; New Zealand European, Māori, Chinese and Pacific Islanders. They found that similarities between Māori and Chinese were greater than expected, and the two cultures did

not differ significantly in any of the studied contexts, neither for values nor behaviours. The findings from this survey support the findings of Podsiadlowski and Fox, indicating there is an awareness by Māori that they do share similar cultural values with Asian cultures, particularly those who are orientated toward family. It is important to note that their study focussed only on Chinese as an ethnic group, not other Asian ethnicities/cultures. See A. Podsiadlowski and S. Fox, “Collectivist value orientations among four ethnic groups: Collectivism in the New Zealand context”, *New Zealand Journal of Psychology*, 40(1), 2011, pp. 5-18.

Figure 14: Do you see similarities between Māori culture and some Asian cultures for each of the following?

Valuing kaumātua

Yes:

83%

No: 7%

Don't know: 10%

Performing arts

Yes:

79%

No: 12%

Don't know: 9%

Food customs

Yes:

77%

No: 9%

Don't know: 14%

Manaakitanga

Yes:

74%

No: 9%

Don't know: 17%



MAORI AND AS



Tuakana Relationship

Yes: 69%

No: 10%

Don't know: 21%



Intergenerational living

Yes: 63%

No: 15%

Don't know: 22%



Ancestral links to land

Yes: 63%

No: 15%

Don't know: 22%



Protocols

Yes: 62%

No: 14%

Don't know: 24%

Whanaungatanga

Yes: **73%**
 No: 11%
 Don't know: 16%

Maintaining mana

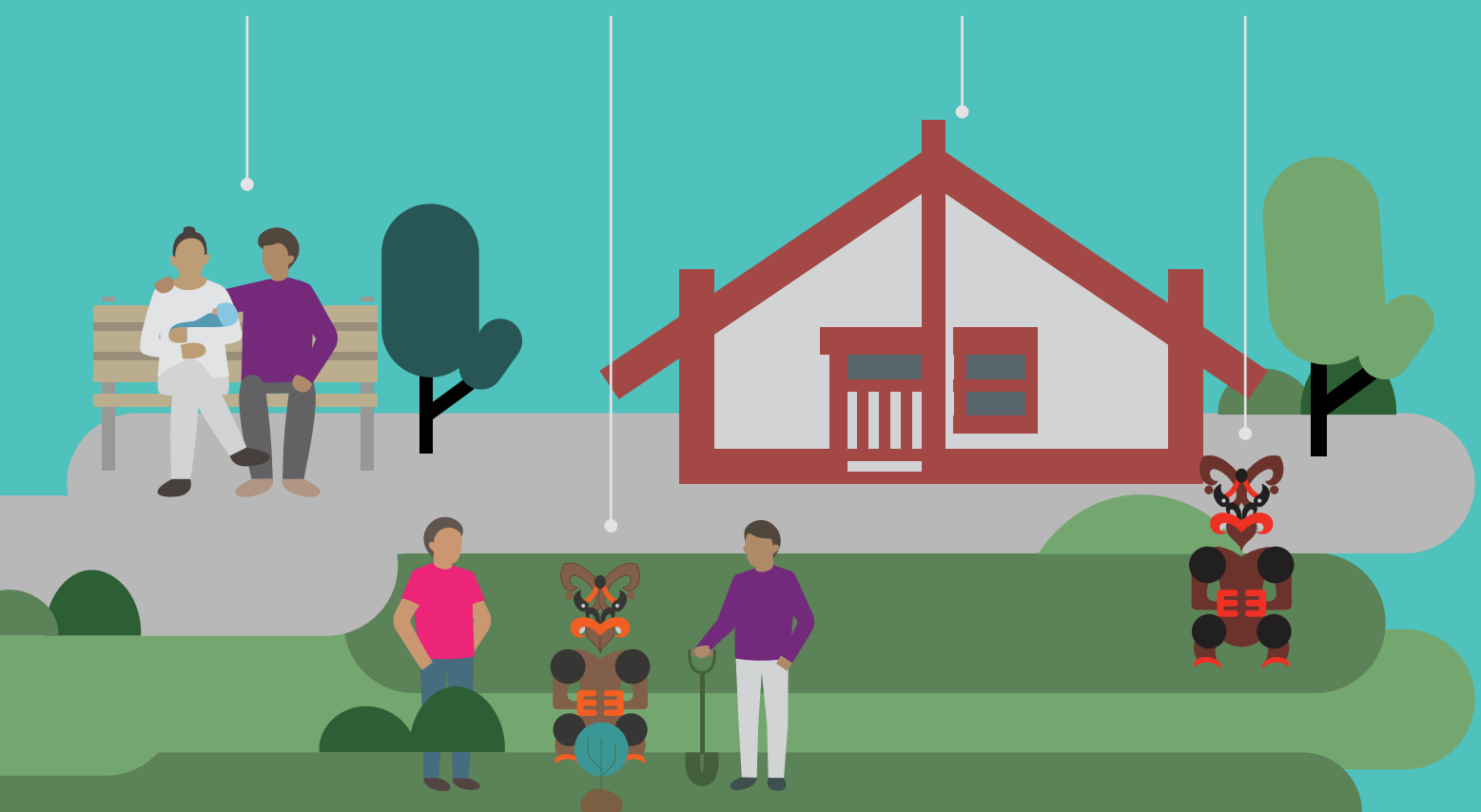
Yes: **72%**
 No: 11%
 Don't know: 17%

Genealogy/whakapapa

Yes: **70%**
 No: 10%
 Don't know: 20%

Visual arts

Yes: **70%**
 No: 14%
 Don't know: 16%



IAN CULTURES



Indigenous cultural revitalisation

Yes: 58%
 No: 17%
 Don't know: 10%



Indigenous rights

Yes: 50%
 No: 25%
 Don't know: 25%



Language revitalisation

Yes: 48%
 No: 26%
 Don't know: 26%



Environmental issues

Yes: 44%
 No: 32%
 Don't know: 24%

The following table demonstrates focus group and qualitative survey responses that validate the quantitative findings:

Values	Connection	Representative comment
Care for Elderly	82.9%	<p><i>"In Asia and Māori communities you have a lot of respect for your elders, there is more like a hierarchy."</i></p> <p>(Focus group participant)</p>
Performing arts	78.8%	<p><i>"Performing arts, that love for celebration is there within Māori and Asian cultures."</i></p> <p>(Focus group participant)</p>
Food customs	76.9%	<p><i>"Polynesian Māori cultures as well as Asian cultures they just like being hosts and manaaki their guests and the whole idea of people coming over, you just want to get people together and having feeds and it's like rituals and traditions."</i></p> <p>(Focus group participant)</p>
Manaakitanga	74%	<p><i>"Although we are shaped from various factors, we share an almost mutual sense of community and inclusiveness."</i></p> <p>(Survey comment)</p>
Whanaungatanga	73%	<p><i>"Intergenerational respect is character building because you are interacting with different ages within your family which translates to your interaction with the wider public and recognises that there are different views and values already."</i></p> <p>(Focus group participant)</p>
Maintaining mana	72%	<p><i>"Japanese mana for me comes down to discipline and mastery, that's how I see mana in Japan or even all parts of Asia. There's that discipline in what you do, that respect that you have for others and stuff like that, to me that sums up what mana is."</i></p> <p>(Focus group participant)</p>
Whakapapa	70%	<p><i>"I think there's some connections with the ideas and the strength that comes with whakapapa. The whakapapa line, the family name, the mana that comes with that and being able to trace those back in the traditions of your people."</i></p> <p>(Focus group participant)</p>
Intergenerational living	70%	<p><i>"It's not uncommon to see four generations or five generations, living in the same house in Japan. Grandparents right down to great grandchildren. Living to 100 isn't uncommon over there, so they all live in the same house and everything like that, so they look after their elders."</i></p> <p>(Survey comment)</p>





How do Māori perceive the impact of Asian peoples and cultures on New Zealand?

Key Findings

The majority of those surveyed had positive views about the effect of Asian economic growth, tourism, investment and cultures on New Zealand over the next 10-20 years. They were less positive about the effect of Asian immigration.

Approximately a third of those surveyed in each question were neither positive nor negative.

Thirty-one percent identified Australia as the most friendly country to New Zealand. Canada at 16 percent was perceived as the second friendliest, followed by Japan (15 percent), China (10 percent) and India (10 percent).

Māori perceived North Korea (66 percent), the United States of America (58 percent), Russia (50 percent) and China (50 percent) all to be threats towards New Zealand. However, the United States of America was identified as the biggest threat (38 percent) followed by North Korea (29 percent), then China (15 percent).

Māori are predominantly positive about the impact of Asian peoples and countries on New Zealand.

In this section we explore how Māori perceived the impact of people who identify as Asian and countries on New Zealand. The majority of Māori who responded to this survey saw people who identified as Asian, Asian cultures and countries as having a positive influence. We do need to note, however, that across each question, approximately a third of the participants indicated they were unsure or did not know about the impact of Asia on New Zealand.

Previous studies suggested Māori had doubts and misgivings about expanding Asian communities.¹² This survey demonstrates that while a proportion of the participants did express some concern regarding immigration and the impact of housing and investment, a third were unsure of the impact, and the majority were positive.

The impact of future economic growth in Asia on New Zealand is viewed as predominantly positive (54 percent). Twenty-nine percent were unsure, seeing the economic impact as neither positive nor negative. Eighteen percent viewed economic growth in Asia as having a very negative impact on New Zealand.

“A growing economy, potentially a super power, coming forward, especially China. So, lots of opportunities, and no doubt, a few challenges business wise.”

(Focus group participant)

“Asia will play an increasingly important part in New Zealand’s future, so we will need to understand their various customs and languages.”

(Focus group participation)

“China will be a world super power. They will have a huge impact on global trade, including New Zealand.”

(Focus group participant)

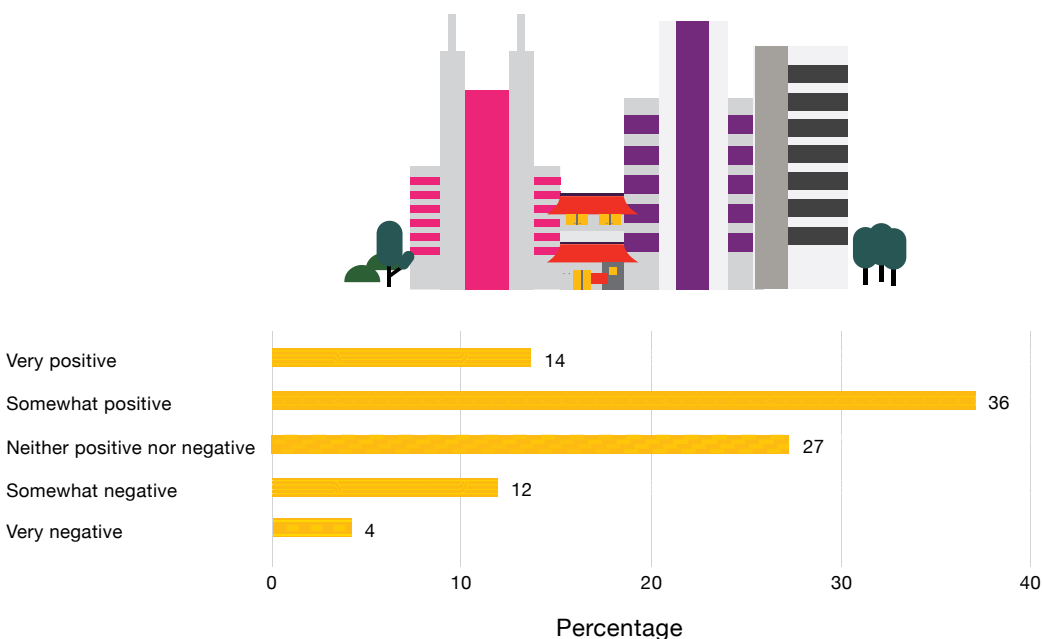
“We know that we will be able to source a greater range of cheaper products from China, so that is exciting.”

(Focus group participant)

“Māori need to use our historical connections to Asia. This presents a point of difference for us to make the most of future opportunities in Asia, economically and culturally.”

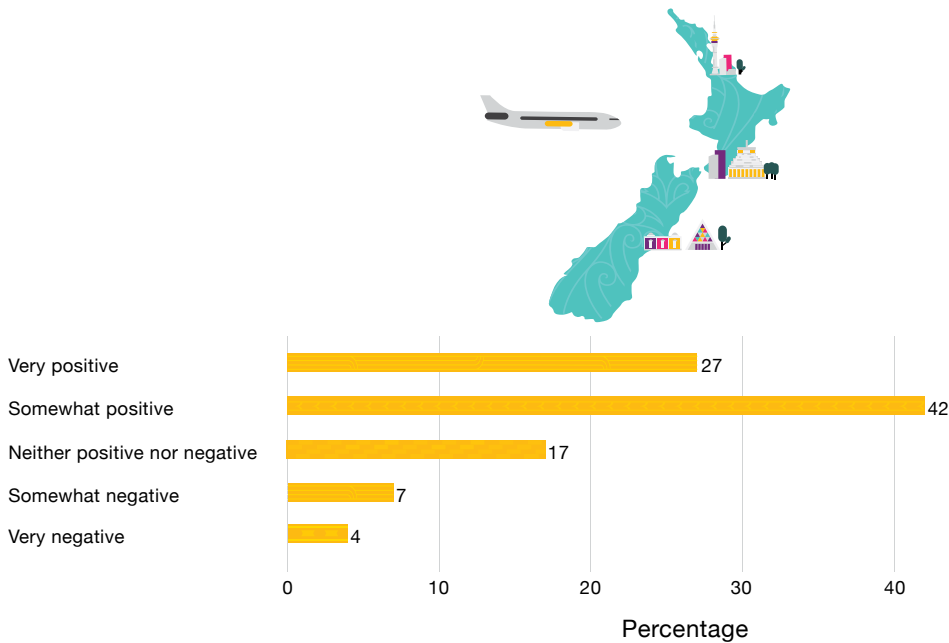
(Focus group participant)

Figure 15: What kind of impact do you think the economic growth of the Asia region will have on New Zealand’s future in the next 10-20 years?



¹² J. Chang, “Māori Views on Immigration: Implications for Māori-Chinese Interactions” in Manying Ip (ed) *The Dragon and the Taniwha: Māori and Chinese in New Zealand*, Auckland: Auckland University Press, 2009.

Figure 16: What kind of impact do you think Asian tourism in New Zealand will have on New Zealand's future in the next 10-20 years?



Māori regard Asian tourism as having a positive impact on New Zealand's future.

Seventy-one percent of Māori believe Asia will have a positive impact on New Zealand tourism. Eighteen percent viewed the Asian impact on future tourism in New Zealand as neither positive nor negative, and 12 percent thought the impact would be negative.

"Asian tourism is huge. My brother manages (a tourism business) in Rotorua and there are no complaints from the local operators as the seats, concerts and restaurants are all full. It represents a direct positive commercial benefit for my whānau."

(Focus group participant)

"A lot of Māori business comes from tourism, so tourism is important for our people. And with more Chinese tourists this directly impacts on our entrepreneurial whānau business owners."

(Focus group participant)

"Before I worked in tourism I was very negative about them but meeting many different Asians has changed my attitude against them. As they are always so

interested in our culture just like I'd be if I was in their country. Oh and I love their kai."

(Survey comment)

Perceptions of the impact of Asian cultures and traditions on New Zealand's future were predominantly positive with just over half (51 percent) saying the impact will be positive. One third, had neither a positive nor negative view, while 12 percent had a very negative perception of Asian cultures and traditions on New Zealand's future.

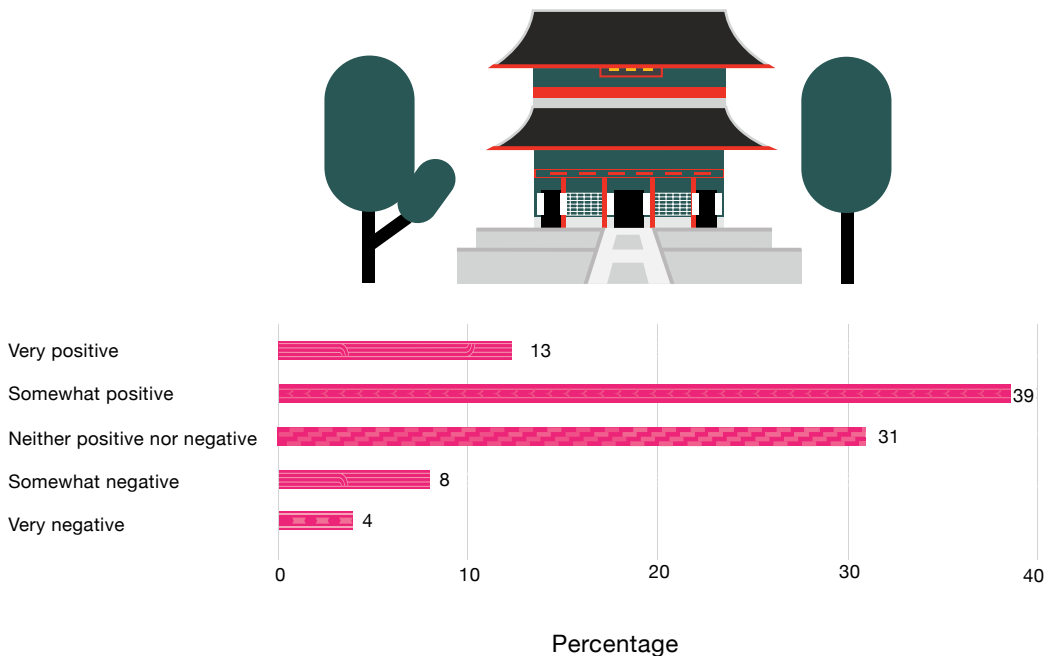
"People from Asia are cultural like Māori, they like Māori and Māori culture, they can relate to a Māori better than European New Zealander."

(Survey comment)

"I believe Asian people are courteous, hard-working and generous. My husband is a self-employed contractor and 90% of his contracts are with people of Asian descent."

(Survey comment)

Figure 17: What kind of impact do you think Asian cultures and traditions will have on New Zealand’s future in the next 10-20 years?



The impact of Asian immigration is seen as having a less positive impact on New Zealand.

Thirty percent see the impact of migration as positive, 32 percent are neutral, and 38 percent of Māori surveyed see the impact as negative.

“The biggest population group (in New Zealand) is Pākehā, followed by Māori and Chinese. So that culture is slowly becoming a bigger group than Māori themselves - which is putting pressure on the cultural balance.”

(Focus group participant)

“Kāhore anō, kia whakatūhia e ngā tāngata hekenga hou nō Ahia te aro mai ki ngā take Māori, kāhore e aro mai ana ki te mana o ngāi Māori, engari e ahei tonu ana ki te noho mai.”¹³

(Survey comment)

“E kore au e whakaae ki te tangata, kamupene rānei, ahakoa toona tuakiri, iwi rānei e muru nei i a Papatūānuku me ona taonga, tiakina te taiao me ōna hua.”¹⁴

(Survey comment)

Half of the Māori surveyed view investment from Asia to New Zealand as having a positive impact on New Zealand’s future.

Twenty-four percent were neither positive nor negative, while 26 percent were concerned that Asian investment to New Zealand will have a negative impact.

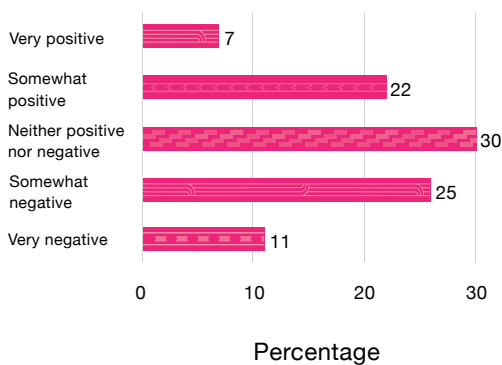
“I’ve seen this awesome one on Facebook about how setting up trade-routes and China partnering and loaning money to all these different places, so they can build those relationships, but then not being able to afford to pay it back, so they end up gifting that land back to China.”

(Survey comment)

¹³ “Asian immigrants have not yet established an understanding of Māori issues or of the place Māori, yet they are still able to come here.”

¹⁴ “I cannot abide any person or business, no matter who they are or where they are from, if they mistreat the land and its treasures. Care for the environment and all its treasures.”

Figure 18: What kind of impact do you think immigration from Asia to New Zealand will have on New Zealand's future in the next 10-20 years?



"From the business owner's perspective and being Māori, China's good for business, Chinese people are good for business. And also can really appreciate a lot of like businesses that Chinese people are setting up as well. Seeing round the town there's like fish and chip shops; like Bin Inn's; like really good service; the prices are all really good - so real savvy in those instances too. So yep it's good for the economy I suppose."

(Focus group participant)

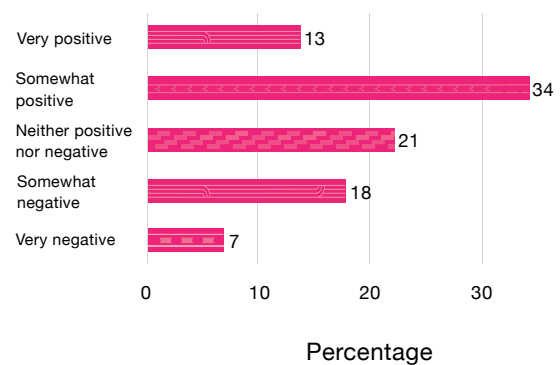
"There are real savvy businesses being opened up by Chinese here in NZ also, bringing competitive prices which is good for the NZ economy."

(Focus group participant)

"They are good for the New Zealand economy and they're nice and have good beliefs."

(Survey comment)

Figure 19: What kind of impact do you think investment from Asia to New Zealand will have on New Zealand's future in the next 10-20 years?



"They do bring that pūtea (money) with them, which can stimulate a bit more around the economy regardless of the social impacts."

(Focus group participant)

"They provide a certain level of stability to our economy."

(Survey comment)

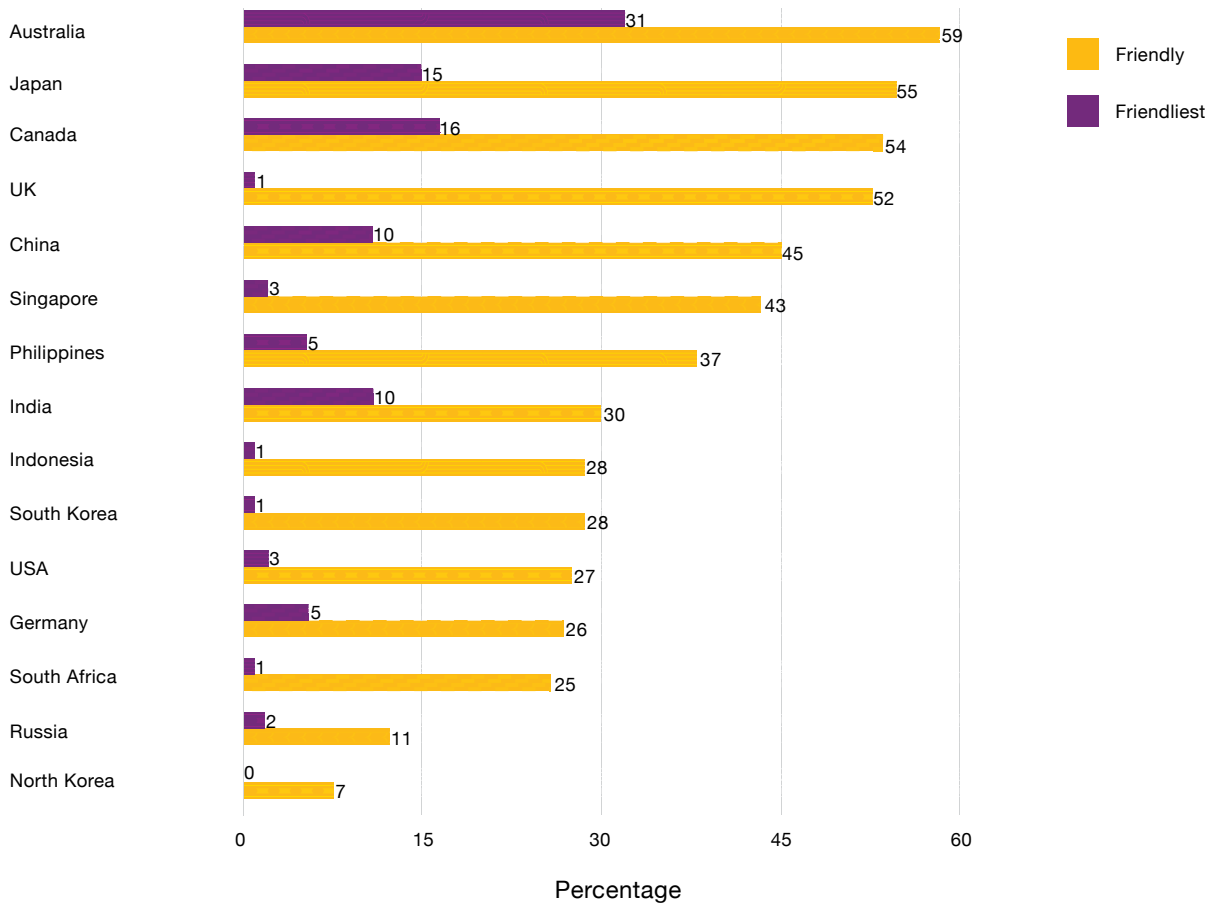
"The Chinese are clever investors, but the rules are made to suit them. John Key has allowed them tax breaks on residential investment properties, which has screwed it up for us in terms of home ownership."

(Focus group participant)

"My view has not changed in that some of these (Asian) countries want to buy up as much of our land as possible to take over the governing of Aotearoa."

(Survey comment)

Figure 20: Which of the following places are friendly towards New Zealand? Which do you believe is the friendliest?



Australia, Japan, and Canada were perceived as the countries that are most friendly toward New Zealand.

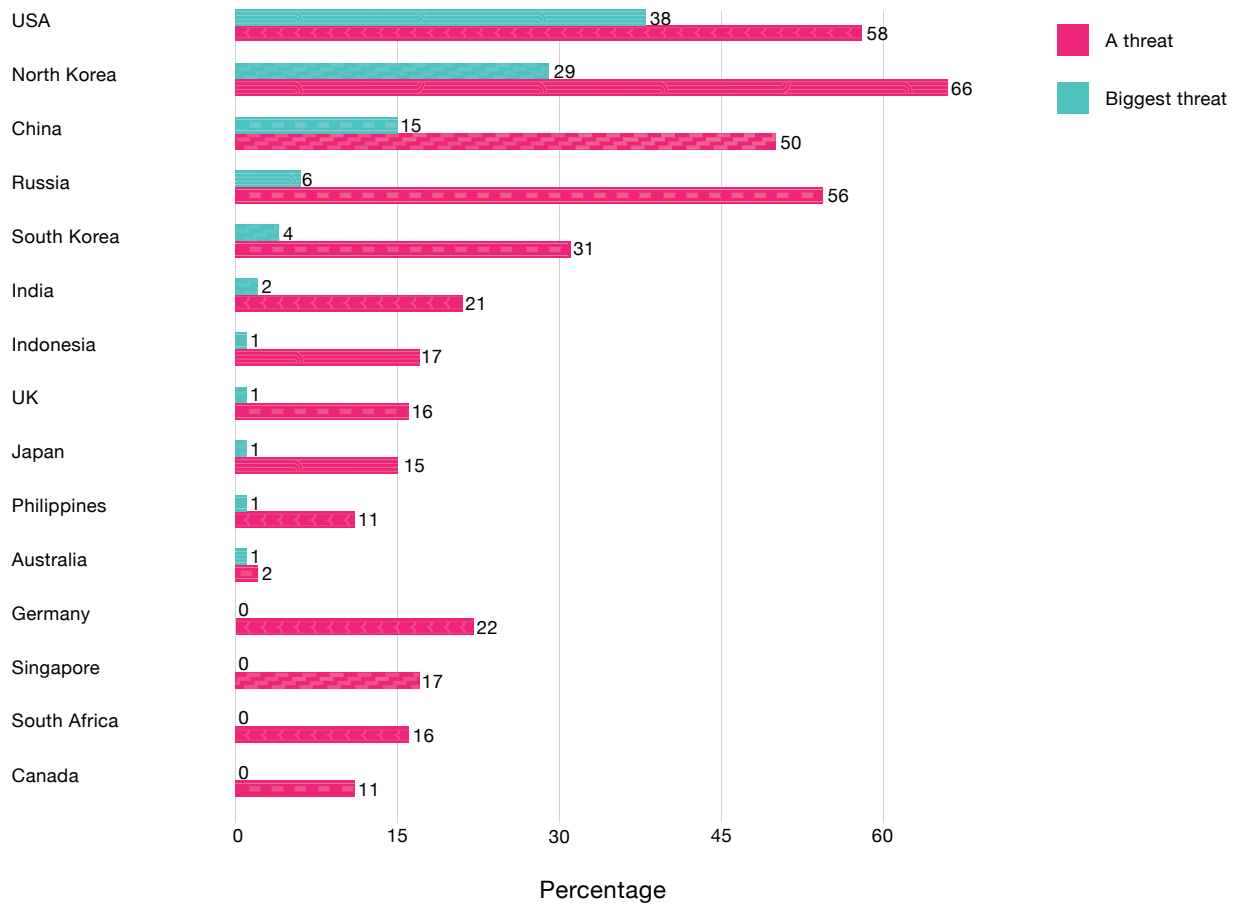
We asked Māori participants to indicate how friendly, or threatening, they felt certain countries were toward New Zealand.

In regard to friendliness, participants were asked two questions. Firstly, they were asked to identify countries that were friendly towards New Zealand. Australia (59 percent) attracted the most clicks, followed by Japan (55 percent), which was also perceived as sharing cultural similarities with Māori (see Fig. 15). Canada (54 percent) and the United Kingdom (52 percent) also ranked highly.

Secondly, they were asked to identify the one country they believed was the friendliest. Three of the countries identified as ‘most friendly’ are located in Asia. Thirty-one percent identified Australia as the friendliest. Canada at 16 percent was perceived as the second friendliest country toward New Zealand, followed by Japan (15 percent), India (10 percent) and China (also 10 percent).

In the general population survey Australia was also identified as the most friendly (37 percent). The United Kingdom (18 percent), Canada and China (both 10 percent) also ranked highly. Japan was only identified as most friendly by four percent of the general population - as opposed to 15 percent by Māori respondents.

Figure 21: Which places do you think are threats towards New Zealand? Which do you consider to be the biggest threat?



The United States of America, North Korea, Russia and China were perceived as threats towards New Zealand.

Māori perceived North Korea (66 percent), the United States of America (58 percent), Russia (56 percent) and China (50 percent) all to be threats towards New Zealand. The United States of America was identified as the biggest threat, followed by North Korea. In focus groups we asked participants why they thought these countries were viewed as most threatening. They tended to refer to recent tensions between the United States of America and North Korea.

“A lot of people have no trust with Trump and if America does something then the chances are that the UK’s going to go in, and then the chances are that we’re going to get dragged in. I guess if North Korea does something there’s a hope that we can just pretend it

doesn’t happen and it stays out of New Zealand.”
 (Focus group participant)

A recurring tendency in the focus groups was to talk about China as representative of all of Asia. China dominated discussion relative to other countries - it appeared the size of China and its perceived increase in power were the main concerns.

“There is evidence of China getting bigger and bigger and stronger and stronger and taking over the world.”
 (Focus group participant)

“Chinese are building around the world. In Vanuatu they are building a big pier, it just happens to be big enough to dock frigates and a warship, so they have got a plan and I think we are a bit naïve.”
 (Focus group participant)

A small percentage of participants were concerned about the impact of Asian immigration on The Treaty of Waitangi.

An interesting minor theme in the survey that is worthy of consideration is the perceived impact of Asian peoples and countries on The Treaty of Waitangi.¹⁵ It is important to note that while this issue was raised in the data, it was a very minor theme amongst those surveyed. Of the 970 comments less than 10 referred directly to the Treaty. However, this could be an area of further inquiry for future surveys.

"I don't think Asian people new to New Zealand have any awareness of The Treaty of Waitangi and the obligations the Crown has to Māori. As the Asian population grows I expect to see more sidelining of Māori on the basis that a larger Asian population should have great equity in terms of the distribution of resources and access to services as citizens."

(Survey comment)

"Chinese people are not community orientated, stick to themselves and never participate in community activities. They buy all our homes and invite all their Chinese families to live. I live in Newlands and see first-hand. They are not friendly, and they will be the ruin of NZ and the Treaty of Waitangi."

(Survey comment)

"I am indifferent to Asians who come to New Zealand as tourists. I am very unhappy about the numbers of Asians who come to settle. Their numbers are a threat to Māori because they are not interested in Te Tiriti..."

(Survey comment)

"There is a prophecy in my whakapapa that the biggest threat to our people will come from Asia. With the burgeoning migration rate, the free trade agreements that while they open trade routes they also diminish tino rangatiratanga rights including our rights to use our own medicines. With the stealing of Māori symbols and these turning up as knock offs from China, the threat is now being realised."

(Survey comment)

While it was not a significant concern to focus group participants, they did discuss the possible impact of Asian immigration on The Treaty of Waitangi. Several participants felt Māori would retain their position and influence as tangata whenua regardless:

"I don't really feel threatened but it's just something that I suppose we need to pay attention to and sort something out. Personally, I think tangata whenua Māori will always have an influence on the country."

(Focus group participant)

"I just have a lot of confidence in Māori leadership really. That's what's going to keep our place in society, our rightful place in terms of the treaty. It's just such strong leadership and I don't think anyone's going to challenge that if there's going to be more Asians or anything like that. They have to be accommodated, but Māori leadership is just too strong at this point."

(Focus group participant)

¹⁵ Kukutai identified that Māori expressed fear that Asian people would overtake Māori as the country's largest ethnic "majority minority" and increased immigration from Asian communities would result in more arguments for multiculturalism over biculturalism. The main concerns were that this would greatly reduce the significance and position of The

Treaty of Waitangi and the rights of iwi. This research appears to indicate that the Māori surveyed feel more confident about the positioning of Māori and The Treaty of Waitangi in 2018 with respect to immigration. See T. Kukutai, "The Structure of Māori - Asian Relations: An Ambivalent Future?" *New Zealand Population Review*, 33(34), 2008, pp. 129 – 151.





How do Māori feel about business engagement with Asia?

Key Findings

Although 60 percent of Māori recognised the benefits of New Zealand engaging economically and culturally with Asia, less perceived that Māori benefit from this relationship.

Only eight percent of those surveyed thought that enough was being done to equip Māori businesses to succeed in Asia.

Eight out of ten Māori surveyed indicated it is important for our future workforce to be confident in dealing with people from Asian cultures, and to understand Asian society, protocols and etiquette. However, the majority of those surveyed thought that not enough was being done to support growth in these areas.

Māori believe more could be done to support Māori business in Asia. They believe relationships form the foundation of successful business partnerships.

Developing cultural and economic ties with Asia appeared to be important to the majority of Māori surveyed. We asked participants if they thought it was important for New Zealand to develop cultural and economic ties with Asia. Sixty percent of the participants indicated it was important. Again, a third of those who answered this question neither agreed, nor disagreed with the statement, ‘Asia benefits New Zealand culturally and economically’. It is notable that only ten percent of those surveyed disagreed with this statement.

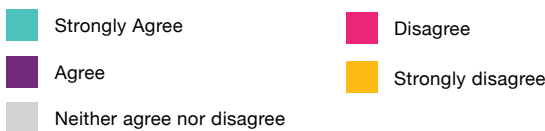
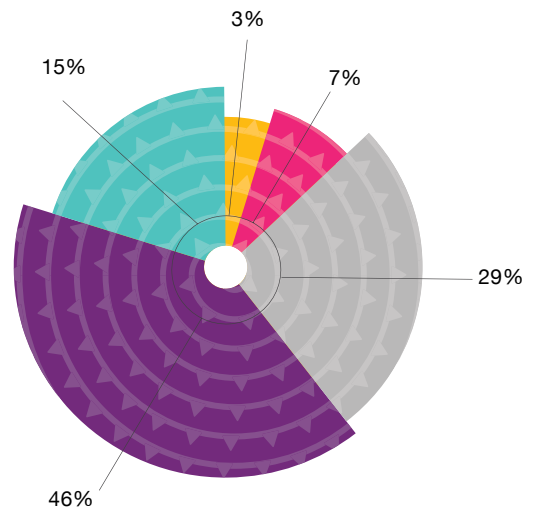


Figure 22: How much do you agree or disagree with the statement, “It is important for New Zealand to develop cultural and economic ties with the peoples and countries of Asia”?



When asked if these cultural and economic ties benefit Māori, the response was slightly lower.

Fifty-three percent of participants indicated that Māori benefited. Fifteen percent did not think Māori benefited at all from cultural or economic ties with Asia, and 31 percent neither agreed nor disagreed.



Figure 23: How much do you agree or disagree with the statement, “I feel that Māori benefit from cultural and economic ties with the peoples and countries of Asia”?

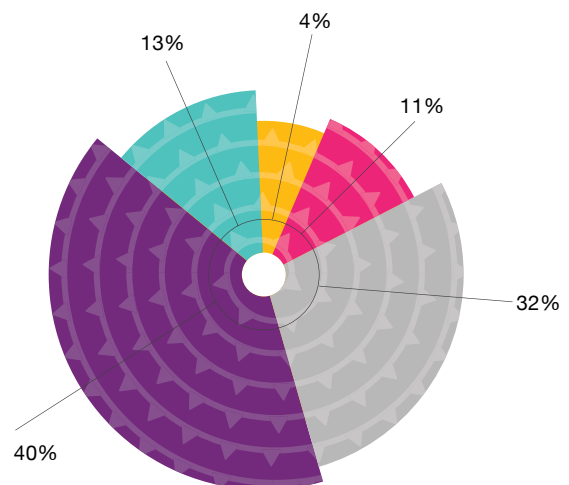
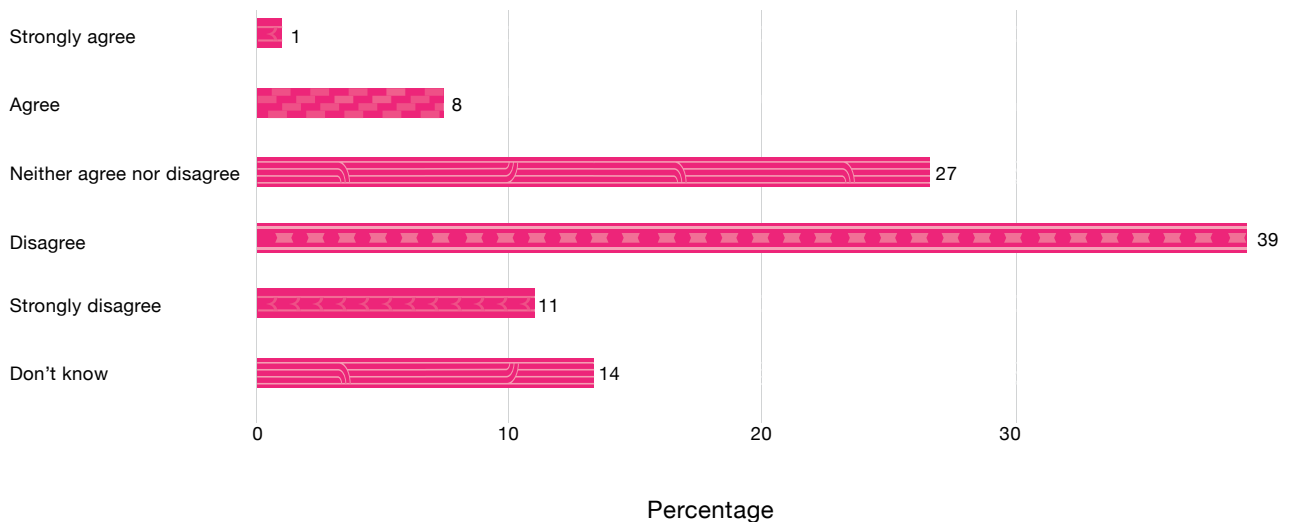


Figure 24: How much do you agree or disagree with the statement, “Enough is being done to prepare young New Zealanders to engage confidently in Asia”?



We wanted to understand whether Māori who were surveyed believed that enough was being done to support New Zealanders and Māori to engage with Asia.

We specifically asked if enough was being done to prepare young New Zealanders to engage confidently in Asia. Half thought not enough was being done, 27 percent were neutral, and 9 percent thought enough was being done. Bearing in mind that questions were framed differently, the general population survey showed that 56 percent thought not enough was being done, while 20 percent thought there was enough being done.

“(As a young person), I am happy with the level of interaction going on, I feel there will always be things that will go well and others not so well. Culture is something that I can affiliate with, so I am happy to connect where I can.”

(Focus group participant)

We asked if enough was being done to equip New Zealand business to succeed in Asia. Thirty-nine percent thought more could be done, 29 percent of the participants were neutral, and 11 percent thought enough was being done. In the general population survey exactly half (50 percent) thought not enough was being done, while 22 percent thought there was enough being done.

“As business owners we see an opportunity to maybe do some business with those communities, so we want to start cutting them into some of our products and things but with a Chinese worldview added to it. So in their language, symbols and colours and things that relate and speak to them.”

(Focus group participant)

We asked if enough was being done to help New Zealanders understand Asian cultures and traditions.

Fifty-four percent thought more could be done, a quarter were neutral and 10 percent thought enough was being done. In the general population survey a similar percentage (57 percent) thought not enough was being done, while 24 percent thought there was enough being done.

“I wanted to be part of this focus group because I wanted to know more. When the survey came and I was filling it out, it was like, ‘Wow I know nothing’, I really know nothing about Asia. It (asked) have you been to an Asian country? (I had been to) Indonesia, is Indonesia Asia and India? I was like what actually comes under Asia? It prompted me to want to know more and I probably will go out of my way to learn a little bit more.”

(Focus group participant)

We also asked if enough was being done to equip Māori businesses to succeed in Asia.

Half thought more could be done, a quarter of the participants were neutral and only eight percent thought enough was being done. This was the lowest agreement rate across the four items in this section.

“There could be exchanges like you were saying you know we could look at developing an exchange for Māori to go over to Asian countries and to learn about their methods and ways of farming and have that exchange. I’m right down with that exchange idea, it’s the best way to build those relationships.”

(Focus group participant)

“If there was some information about tikanga and how to conduct ourselves in the business setting over there, I know there’s a huge respect process around handing out of business cards, like that’s the only personal details and they will come out on a silver platter and like bowing and that sort of thing comes with it.”

(Focus group participant)

This data indicates Māori believe more could be done to support Māori, and New Zealanders in general, to engage with and understand Asian cultures. In particular, Māori believed more could be done to support Māori businesses to be successful in Asia.

“I reckon both formal and informal (learning opportunities) especially supporting Māori businesses. You know like if they want to grow then they’ve got to understand where they want to grow to. I think that’s really big, just get to know the places.”

(Focus group participant)

“(Asia is) a growing economy, potentially a super power going forward, especially China. So there are lots of opportunities and no doubt a few challenges business wise. Culturally I think they are like Māori in terms of their intergenerational planning.”

(Focus group participant)

Figure 25: Please use the scale below to tell us how much you agree or disagree with the statement, “Enough is being done to equip New Zealand businesses to succeed in Asia”.

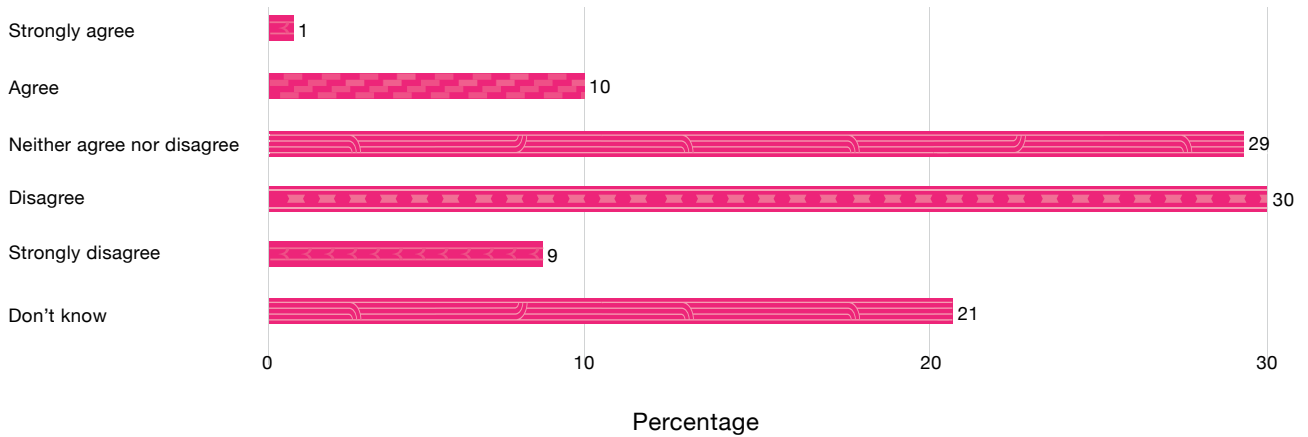


Figure 26: Please use the scale below to tell us how much you agree or disagree with the statement, “Enough is being done to help New Zealanders understand Asian cultures and traditions”.

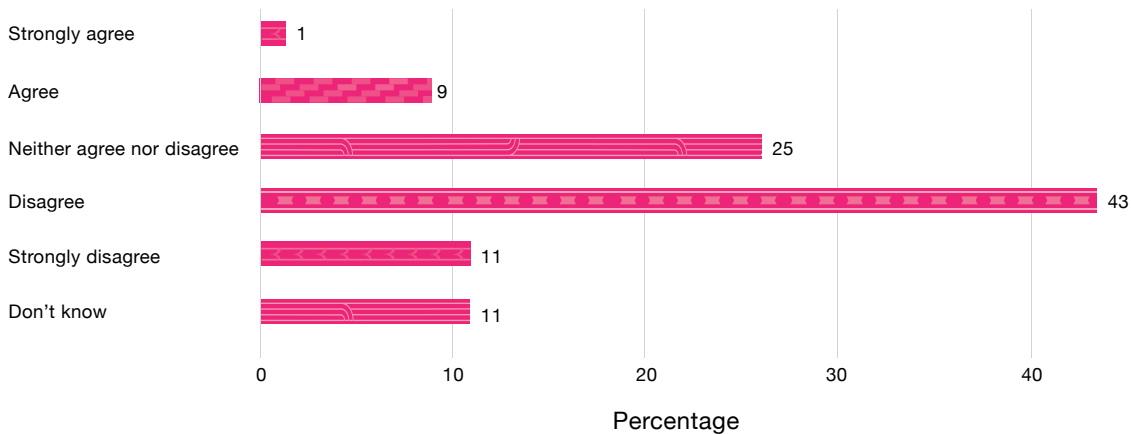


Figure 27: Please use the scale below to tell us how much you agree or disagree with the statement, “Enough is being done to equip Māori business to succeed in Asia”.

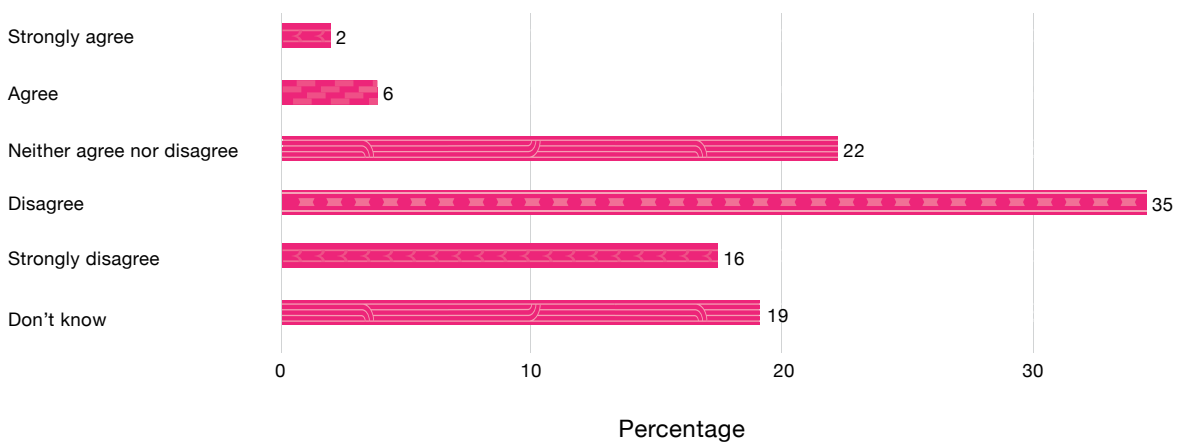
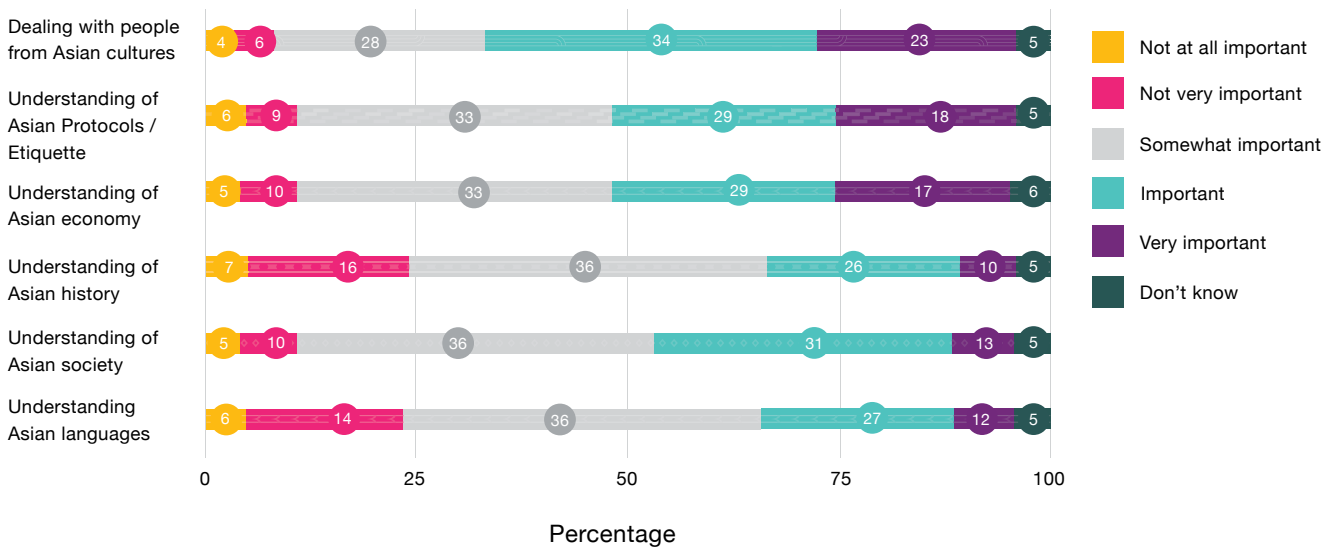


Figure 28: How important is knowledge of Asia (languages, understanding of Asian society, history, economies) for our future workforce?



What is it important for our future workforce to know?

Eight out of ten Māori surveyed indicated it is important for our future workforce to be confident in dealing with people from Asian cultures, and to understand Asian society, protocols and etiquette.

This was supported in the qualitative comments as participants conveyed a desire to learn more about engaging with Asian cultures:

“I want to learn their ways; learn their culture, learn about corruption - how do we navigate that?”
(Survey comment)

“I think we need to develop deeper personal relationships, not just a business focus but kanohi ki te kanohi, so we can understand each other and then develop successful business exchanges.”
(Survey comment)

“We need to embrace and learn the Eastern protocol, just as it is expected with foreign nationalities coming here to do business, it is expected they know our tikanga and what we are about and you have got to respect that.”
(Survey comment)

Interestingly, Māori appear to place significant importance on building relationships before engaging in business. Focus group discussion regarding Māori business tended to focus on building relationships though cultural connection:

“We need to separate business from cultural practices as we want to be partners as opposed to a dollar-based trade. Otherwise it is just about money.”
(Focus group participant)

“Let’s start to build on our commonalities. Build our relationships first and then get down to business.”
(Focus group participant)

I want to find the common ground. If I am going to engage it has to be meaningful and respectful.”
(Focus group participant)

“Facilitating deeper personal relationships, not just a business focus... kanohi ki te kanohi to develop successful business exchanges and avoid dodgy scams.”
(Focus group participant)



Background

Methodology

The methodology for this research embodied kaupapa Māori principles. The research team followed a set of guiding principles for working respectfully with indigenous peoples. These are articulated by Kennedy and Wehipeihana¹⁶:

- Self-determination - including the right to make decisions about all aspects of their lives. There are clear benefits to those being researched.
- Acknowledgement and awareness - refers to respect and due recognition and appreciation for indigenous culture, values, customs, beliefs and rights, including an acceptance of a worldview that may not be consistent with Western ideologies.
- Cultural integrity - relates to the validity of indigenous knowledge and ways of being, and that cultural knowledge must be protected from misuse, misappropriation and must be preserved for future generations.
- Capacity building - enabling indigenous peoples to participate actively in the research, with the aim to ultimately drive their own research.

Trust is a very important part of stakeholder engagement and ensuring sustainable relationships. The research team worked within an engagement framework that ensured agreed values and principles, including:

- Manaakitanga - acting in a caring and supporting way.
- Whanaungatanga - respecting the bonds of Māoritanga and 'kinship'.
- Rangatiratanga - supporting and respecting each other's authority, intelligence and mana.
- Paeheretanga - creating and nurturing the linkages between each other for a common purpose.

Our approach was built around whanaungatanga, which guided the research team's engagement with the Māori community, and conveyed an expectation that the knowledge gained through the research

process would be utilised for the benefit of whānau. Whanaungatanga demands that we engage with whānau in a respectful way that is mana-enhancing, respectful of each individual and the collective mauri and whakapapa of participants.

We aimed to collect survey responses from a demographically and geographically representative sample of Māori participants across Aotearoa. There are approximately 730,000 Māori living in New Zealand.¹⁷ It was determined we needed a sample of approximately 1000 participants to obtain results that reflect the target population (with a margin of error of +/- 3 percentage points at the 95 percent confidence level), stratified by age and region. To recruit participants, the research team used social media and email to access their community, iwi, whānau, friendship, professional and business networks across Aotearoa. The survey was available in English and te reo Māori.

Two incentives were provided to encourage participation in the survey. Firstly, Māori participants had the opportunity to enter a draw for a \$1000 travel prize. This was won by a Year 13 student from a kura in Northland. Secondly, important partnerships were developed with kura kaupapa.

Kura were able to use survey completion as a fundraising opportunity. Each kura was allocated a fundraising code; when a whānau or community member completed the survey, they were able to enter the code and their survey was attributed to their kura. A koha of \$10 per survey was contributed to the kura. In all, 249 surveys were collected through the kura partnership.

The approach was very successful, and it is proposed that this organic, networked approach to survey collection ensured a reliable and robust sample drawn voluntarily from the Māori community.

¹⁶ V. Kennedy and N. Wehipeihana, "A stocktake of national and international ethical guidelines on health and disability research in relation to Indigenous People" (Unpublished Report), The National Ethics Advisory Committee Te Kahui Matatika o te Motu, 2006.

¹⁷ Stats NZ - Māori Population Estimates: As at 30 June 2017.

Participants by Region and Age

Region	15-39 years	40-59 years	60+ years	Total	Percentage of total (out of 1019)
Auckland	91	63	9	163	16.0%
Bay of Plenty	63	57	9	129	12.7%
Gisborne	11	8	4	23	2.3%
Hawke's Bay	32	22	12	66	6.5%
Manawatu	33	11	7	51	5.0%
Northland	47	49	5	101	9.9%
Taranaki	7	12	3	22	2.2%
Waikato	54	82	6	142	13.9%
Wellington	40	38	9	87	8.5%
Canterbury	74	78	11	163	16.0%
Nelson/Marlborough	8	9	3	20	2.0%
Otago/Southland	28	20	4	52	5.1%

Description of Sample

- A total of 1426 participants completed the survey. 1019 reported their region and age.
- Participants' ages ranged from 15 to over 60.
- More than 80 iwi were represented in survey responses.
- 147 surveys were completed in te reo Māori, 1284 in English.
- Auckland (n =163) and Canterbury (n=163) had the largest numbers of participants. The large Canterbury sample may be attributed to the Christchurch location of the company that carried out this research.
- The largest number of participants (n=488) were in the 15-39 age group.
- 73% of participants were female, 25% male, 2% gender diverse or preferred not to comment.
- 15% held a trade qualification.
- 49% had a university qualification. This is a higher level of qualification than might have been expected from a demographically representative sample. In the 2013 census 10% of Māori had a bachelor's degree or higher qualification.¹⁸

Focus Groups

To complement the survey data, we ran five focus groups across New Zealand to gain deeper insights into participants' responses, perceived knowledge and attitudes about Asian peoples and cultures.

Previous general population surveys indicated those who have more contact with Asia are more likely to be more knowledgeable and have a more positive attitude towards Asian peoples and cultures. The focus groups were organised to explore the views of those with either high or low perceived knowledge, and high or low reported contact with Asian peoples.

The responses from participants in the focus groups were used to explain why they held particular views and perceptions. These were not meant to represent the views of all Māori participants; but rather to illustrate the motivations, attitudes and beliefs that underpin some of the responses to the survey items. Attendance at the focus group interviews was not as high as expected. In many cases people who had indicated they would participate in a focus group either apologised at the last minute or did not arrive. Consequently, the number of participants in Wellington, Auckland and Christchurch were lower than what was expected.

¹⁸ <http://archive.stats.govt.nz/Census/2013-census/profile-and-summary-reports/quickstats-about-māorienglish/education.aspx>

Focus Groups

Location	Number of participants	Characteristics
Christchurch	3	First-hand experience of Asia. High reported knowledge 2 males aged 20-30, 1 male 50-60
Christchurch	5	Low experience and contact with Asia and Asian peoples. Low reported knowledge. 1 male aged 40-50 2 females aged 30-40 2 females aged 20-30
Wellington	2	Low experience with Asia and Asian peoples. Low knowledge 1 female aged 20-30 1 female aged 30-40
Auckland	3	First-hand experience of Asia. High reported knowledge. 1 male aged 30-40 1 female 20-30 1 female 30-40
Palmerston North	25	Varied experience and knowledge 13 males aged 15-17 12 females aged 15-17

Other Notes

Within this report we have used sub group analyses including cross-tabulations with demographic variables such as gender, region, and age. Reported difference are statistically significant at the 95 percent confidence level, unless otherwise specified.

In some places in the report two answers are combined for clarity. For example, somewhat important and very important are combined to become important. When this occurs, the combined answers do not always add up to the sum of the parts due to rounding.

Limitations

There were several limitations to the present study. First, we were unable to obtain a random sample of the Māori population in New Zealand. We set up the study using stratified random sampling to get a representative sample by age and region. The sample

differed from the population in two main ways: (1) there were proportionally more female than male participants in the sample than in the population, and (2) participants in the sample had higher educational qualifications than the population, which may also have implications for the findings. We aimed for our sample to be representative of the Māori population throughout New Zealand; however, due to the proximity of our business and the established networks and relationships, we attracted more responses from the Canterbury region.

Second, it was evident from the focus group discussions and in qualitative comments in general that participants often viewed Asia and China interchangeably. We were unable to determine whether this was also the case in the survey data.

Third, some participants were recruited through social media and the survey data collected via the Internet. The opinions of people with access to social media and the Internet may differ from the opinions of people with less access to social media and the Internet.

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Appendix A: Survey Samples Profiles

Gender	Percent (n=1426)	Valid percent (n=1014)
Male	18.1	25.4
Female	51.9	73.0
Gender diverse	<1	<1
Declined to report	<1	<1
Did not report	28.9	-
Total	100	100

Age	Percent (n=1426)	Valid percent (n=1014)
15 to 17	6.7	9.4
18 to 19	2.5	3.5
20-24	6.7	9.5
25-29	4.5	6.3
30-34	6.0	8.4
35-39	7.9	11.1
40-49	18.6	26.1
50-59	12.9	18.1
60-69	3.6	5.1
70+	1.2	1.7
Declined to report	<1	<1
Did not report	18.9	-
Total	100	100

Notes:

With respect to sample size, there are two numbers:

1. Number of participants (n=1426) who began the survey (ie, partial completions; answered all of the questions but did not do the demographic questions). This number of participants is used to calculate the percent.
2. Number of participants (n=1019) who completed the survey and reported their age and region. This

number of participants is used to calculate the valid percent.

The attrition (1426 - 1014 = 412) consists of people who did not complete the demographics questions, some of whom actually did the entire survey, but did not want to report their demographics.

Appendix A: Survey Samples Profiles (cont.)

Location	Percent (n=1426)	Valid percent (n=1014)
Northland	7.1	9.9
Auckland	11.7	16.4
Waikato	10.0	14.0
Bay of Plenty	8.7	12.2
Gisborne	1.6	2.3
Hawke's Bay	4.6	6.5
Taranaki	1.5	2.2
Manawatu	3.6	5.0
Wellington	6.0	8.5
Nelson/Marl/W Coast	1.4	2.0
Canterbury	11.4	16.0
Otago/Southland	3.6	5.0
Declined to report	<1	<1
Did not report	28.7	-
Total	100	100

Appendix B: Survey Samples Profiles

The following developments featured in media reporting in New Zealand at the time of survey (March 2018):

- New Zealand signed the Comprehensive and Progressive Agreement for Trans-Pacific Partnership, in Santiago, Chile;
- Discussion around the level of foreign influence in New Zealand, triggered by research published by University of Canterbury Professor Anne-Marie Brady;
- Coverage of the 'Salisbury attack' on a former Russian spy in the United Kingdom;
- On-going coverage of the possibility of a high-level summit between the United States and North Korea;
- Visits to New Zealand by the Prime Minister of Vietnam and President of Indonesia;
- The inaugural Defence Ministers meeting between Singapore and New Zealand, held in Auckland;
- Mike Pompeo replaced Rex Tillerson as US Secretary of State;
- The Government extended an offer of repatriation to the families of all service personnel, and their dependents, who were buried overseas after 1 January 1955;
- Cyclone Gita caused severe damage in Tonga and Samoa before landing in New Zealand, causing several states of emergency to be declared throughout the country;
- Sky Television announced it had failed in its bid to secure broadcasting rights for the 2019 Rugby World Cup, to be hosted by Japan;
- The increase in numbers and reported poor behaviour of freedom campers saw Tourism Minister Kelvin Davis suggesting changes to New Zealand's Freedom Camping Act;
- The North and South Korean Olympic teams marched together at the opening ceremony of the Pyeong Chang Winter Games.

About the Asia New Zealand Foundation

Te Whītau Tūhono

The Asia New Zealand Foundation is New Zealand's leading non-partisan, non-profit authority on Asia.

We were set up in 1994 to build New Zealanders' knowledge and understanding of Asia. We rely on a mix of public, philanthropic and corporate funding.

The Foundation works in partnership with influential individuals and organisations in New Zealand and Asia to provide high-level forums, cultural events,

international collaborations, school programmes and professional development opportunities.

Our activities cover more than 20 countries in Asia and are delivered through seven programmes.

To find out more:

Website asianz.org.nz

Email asianz@asianz.org.nz

About Māui Studios

This report was produced with the support of Māui Studios, a kaupapa Māori creative agency grounded in tikanga Māori practice and protocol. With a talented crew and network of creatives, Māui has chosen to dedicate itself to telling Aotearoa stories through design, film, web development, illustration and digital innovations.

Our team enjoyed contributing to the development of this exciting kaupapa (initiative). The data detailed in this report provides useful insights into how Māori perceive Asian cultures, and is therefore a key set of data to support the further development of Māori relationships with Asian countries, organisations and peoples.

Māui's role in this kaupapa was to develop a set of whakaaro designs to tautoko (support) and act as kaitiaki (guardians) to the content of the report, and to those who encounter it. You'll see them throughout the pages of the report.

Manaia/Kaitiaki/Guardians of Māui Studios



The above designs represent the three guardians of Māui Studios. They act as a cloak/korowai of protection as a gesture of collaboration and safe voyage on the journey together of the Asia New Zealand Foundation and Māui Studios. These designs draw influence from the anatomy of the waka, or canoe.

The waka is a vehicle used for voyaging and carrying humanity across known and unknown waters. Our taniwha are at the upoko (head) of te tauihu (the prow of a waka) and are a warning to the waters that we are passing through together, and that the waters should look after us.

Ngā Tangata o Te Ao



These four designs above represent ngā tangata o te ao, the peoples of the world. Surrounding this concept is the idea that although people are different, they are all the same in the realm of light between Ranginui and Papatūānuku.



This design above is a representation of the whakaaro (thoughts) of each of the above designs. These are signified in a single design representative of Māui Studios and the Demi God himself.

www.mauistudios.co.nz



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