



‘Mind your language’

Our responsibility to protect and promote Pacific Islands languages in New Zealand as part of a National Languages Policy

A paper prepared by Komiti Pasifika

1 Background

This paper has arisen from the issue of the demise of Pacific Islands languages among Pasifika populations in New Zealand, which was raised at the Auckland/Counties Manukau Pacific Island Teachers Seminar in 2008 and at the PPTA Pasifika ‘Niu Generation’ Conference in 2009. Since then, ongoing discussion on the issue has been forthcoming in the form of a further Pacific Islands Teachers Seminar (December 2009), which created the Pacific Languages Network (PLN). The PLN meets regularly to strategise on ways forward and report on the progress that is being made in this area.

2 Introduction

The Treaty of Waitangi commitment to the provision of Te Reo in New Zealand schools has led to te reo Māori being recognised as an official language in New Zealand law. This is respected within this proposal, and nothing in this paper deters from the mana of te reo Māori within Aotearoa.

What is being advocated by the Human Rights Commission, and other proponents, is that New Zealand recognise legal and international obligations to the indigenous languages of nations with which it has a constitutional relationship as part of the New Zealand realm: Vagahau Niue, Gagana Tokelau and Cook Islands Maori. These languages would be afforded special protected status by New Zealand.

There is also a second tier of languages that have a special relationship with New Zealand. Samoa was under New Zealand colonial rule from World War One until 1962. Since then, a continuing special relationship has been maintained in law and is evidenced by high immigration numbers. Tonga also has a unique historical, geographical, and migration relationship with New Zealand. Accordingly, these languages should also be afforded a special protected status.

Over the last thirty or forty years there has been a downgrading of Pacific languages, brought about, in part, by their neglect and relegation and, in part, by uncertainty and misguided advice given to Pacific communities in New Zealand... It is also, in part, the consequence of a lack of concern, and interest, shown by the various Pacific communities, the education system, and New Zealand society more generally.¹

According to New Zealand Census data (2006), all Pasifika² languages in the Realm of Aotearoa New Zealand³ are showing significant signs of language shift and loss.

¹ Hunkin-Tuiletufuga, G. (2001). Pasifika Languages and Pasifika Identities: Contemporary and Future Challenges. In: Macpherson, C., Spoonley, P., and Anae, M. (eds). *Tangata O Te Moana Nui: the Evolving Identities of Pacific Peoples in Aotearoa/New Zealand* (pp.196–211). Palmerston North: Dunmore Press p.208.

² Following the New Zealand Ministry of Education (2002) we use the term Pasifika and Pasifika peoples to describe peoples from the island nations of the Pacific living permanently in New Zealand, rather than alternative terms that include Pacific Islanders or Pacific Peoples (Macpherson, 2004), Oceanians (Hau’ofa, 1993), and Pacificans (Finau, 2008).

Several are unlikely to survive unless urgent language maintenance and revival measures are adopted. In addition, the languages of other Pacific Islands in New Zealand are also showing a rapid decline in the number of speakers. Expanding the role of Pasifika languages into education (particularly bilingual education) and the public domain would be the prime strategy for the survival of these languages.

The Pasifika population is predicted to grow more rapidly than any other ethnic group, from 7 per cent of the total population in 2010 to reach over 20 per cent by 2035, raising significant demographic and human rights issues.

Table 1: 2006 Census adjusted Statistics New Zealand population figures projected for 2026⁴

Groups	2006 Population	2006 School Aged Population	2026 School Aged (5–14 years) Population Projection
European	67.6%	72.6%	65% (estimated at 45% by some researchers – McCaffery (2010))
Māori	14.6%	24.2%	29%
Pasifika	6.9%	12.4%	18%
Asian: Chinese 105,000 Indian 70,000 (incl. Fiji Indian)	9.0%	9.4%	20% (Pasifika +Asian 38%+)

Note: Percentages will exceed 100% where people have identified as belonging to more than one ethnic group.

Presently, a proposal from the Human Rights Commission in coalition with other government departments such as the Ministry of Education and the Ministry of Pacific Islands Affairs, advocates for the establishment of a National Languages Policy. A National Pasifika Languages Strategy would be included as part of this policy.

3 National Languages Policy

The right to learn and use one's own language is an internationally recognised human right. While New Zealand has a particular responsibility under the Treaty of Waitangi and international law to protect and promote te reo Māori as the indigenous language of New Zealand, it also has a special responsibility to protect and promote other languages that are indigenous to the New Zealand realm: Vagahau Niue, Gagana Tokelau, Cook Islands Māori, and New Zealand Sign Language. We also believe it is part of New Zealand's regional responsibility, as a Pacific nation, to promote and protect other Pacific languages, particularly where significant proportions of their communities live in New Zealand (see also appendix A).⁵

The National Languages Policy suggests that strategies be put in place that address the dual goals of, first, language maintenance and development within minority communities, and secondly wider public acceptance of language diversity. It also suggests that sector strategies for language in the home, community, education, public services, business, and broadcasting be implemented.

³ The Realm of New Zealand includes the Pacific countries of Niue, Tokelau and the Cook Islands, whose people have New Zealand citizenship.

⁴ McCaffery, J., McFall-McCaffery, J.T. (2010). O tatou ō aga'i fea?/Oku tau ō ki fe?/Where are we heading? Pasifika languages in Aotearoa/New Zealand. *AlterNative Journal*. volume 1.

⁵ New Zealand Human Rights Commission (2008). *Languages in Aotearoa New Zealand Te Waka Reo*. Wellington: New Zealand Human Rights Commission, for the New Zealand Diversity Action Programme.

With regard to Pacific languages, the proposed languages policy identifies that all Cook Islands Māori, Niuean, and Tokelauan people living in New Zealand should have the opportunity and support to learn and use their heritage language. Other Pasifika peoples in New Zealand should also have the opportunity and support to learn and use their languages through public and community provision.⁶

New Zealand also has a special relationship with Samoa. Samoan people make up 50 per cent of the total Pasifika population in New Zealand.⁷ This relationship is based on colonial ties and legislation that has made provision for Samoan peoples to migrate to New Zealand. Tongan peoples have been migrating to New Zealand in large numbers more recently. As significant proportions of these communities live in New Zealand, the New Zealand government has a responsibility to take measures to protect these languages.

4 Pasifika languages strategy

Pasifika peoples have now been settled in significant numbers in New Zealand for more than 60 years. English is the language of wider communication, employment, and education for Pasifika peoples. New Zealand-born Pasifika appear to be shifting increasingly to speaking only English. Pasifika languages continue to be spoken in Pasifika communities; however, they are largely confined to two private language domains, the family and the church.⁸ The maintenance and preservation of Pasifika languages is important for a multitude of reasons, as outlined below.

4.1 Why is Pasifika language maintenance important?

1. The preservation of language and culture is important.
2. Raising people's language skills strengthens their confidence in themselves and in their culture and identity, and promotes social cohesion and participation in work. It will result in significant wider social and socio-economic benefits for individuals, Pasifika communities, and wider New Zealand society.
3. Bilingualism in a Pasifika language and English would have social and educational advantages for students, if actively recognised and supported in schools.
4. Recognising Pasifika languages as a public good will increase New Zealand's public bilingualism and multilingualism.
5. Pasifika language maintenance supports developments in international law that highlight states' obligations to provide meaningful public access, support, and provision for minority languages and their speakers.⁹

4.2 Which languages are most at risk?

The Pacific Islands that are part of the Realm of New Zealand (those where the indigenous people also have New Zealand citizenship) are facing the most significant language demise. Depopulation significantly affects the islands of Niue, Tokelau, and the Cook Islands: 91 per cent of Niueans, 83 per cent of Tokelauans, and 73 per cent of Cook Islanders now live in New Zealand. Their languages are at risk of

⁶ Human Rights Commission (2008). *Languages in Aotearoa: Statement on Language Policy* (also appendix A of this paper); <http://www.hrc.co.nz/diversity>

⁷ McCaffery & McFall-McCaffery (2010), p.17.

⁸ May, S (2009). 'Pasifika Languages Strategy: Key Issues'. School of Education, University of Waikato.

⁹ Ibid, p.1.

becoming extinct.¹⁰ Because of the dominant numbers living in New Zealand and speaking English, it is likely that if they fall in New Zealand they will not survive in the islands either. In fact, there will not be another generation of speakers of Cook Islands Māori Rarotongan in New Zealand. This language has dropped inter-generationally to levels as low as those of New Zealand Māori (5-8 per cent of school-aged children) before Te Kohanga Reo and Kura Kaupapa Māori began.¹¹

While other Pasifika languages are not presently at the same risk of extinction, it is estimated that only around 25 per cent of New Zealand-born Pasifika populations can speak their own languages. Tongan and Samoan are significantly stronger, but even these languages are spoken by only around half of the relevant populations. On current trends this will drop to around 25 per cent in the next generation. Data and predictions from international studies suggest the future is bleak for Pasifika languages unless urgent action is taken now to maintain and promote these languages in education and public life in New Zealand.¹²

Table 2: The falling percentage of New Zealand-born Pasifika speakers of heritage languages

Ethnic Group	% of popn NZ born	1996 % NZ born	2001 % NZ born	2006 % NZ born	% 2006 Island born who can speak	2006 Overall % of speakers
Māori (for comparison)	99	25	25	23	NA	23
Samoan	60	48	48	44	90	63
Tongan	56	43	43	44	82	61
Cook Is Māori	73	5	5	5	43	17
Niuean	74	15	12	11	63	25
Tokelau	69	37	29	24	73	40
Tuvalu	28	NA	48	55	78	71
Fiji	47	6	6	6	45	29

Data compiled from Statistics New Zealand (1996, 2001, & 2006) Pacific Profiles, Population Characteristics. (Fijian data is complicated by the fact that there is no Indo-Fijian category in the Census by ethnicity or languages. This is problematic for all Fijian data.)¹³

5 The position of Pasifika peoples in society and education

Pasifika peoples have persistently been over-represented in the lowest socio-economic and employment indices. Since the migration of Pasifika peoples in large numbers from the 1960s onwards, when Pasifika peoples were treated as a source of cheap and ready manual labour, there have always been economic disparities between Pasifika peoples and others.

The same pattern can be found in education. Despite high aspirations, Pasifika students still fare consistently less well educationally than other New Zealand students in compulsory schooling. Pasifika students have remained

¹⁰ City of Manukau Education Trust (2007). Being Bilingual in Manukau. Discussion Paper 009: www.comet.org.nz/webfiles/cometNZ/webpages/images/43744/image.beingbilingual-manukau-30026.pdf

¹¹ McCaffery & McFall-McCaffery (2010). p.28.

¹² Ibid. p.19.

¹³ Ibid. p.18.

disproportionately represented in the lowest English literacy achievement levels, as measured by international literacy assessments such as PISA, a trend that continues into adulthood. Recent Ministry of Education calls to address the inequalities between Pasifika students in New Zealand and other students confirm that this remains the case. While there has been some economic and educational improvement in recent years (for example, some slight improvements in school and tertiary qualifications) the social, economic, and educational indicators for many Pasifika remain poor when compared with the wider New Zealand population.¹⁴

A significant and growing body of research supports the call for an alternative paradigm in Pasifika education, in which all partners in the education process – parents, children, schools, teachers, and communities – are involved in the co-construction of shared knowledges. Proponents of an alternative paradigm (Airini, 1998; Bishop, 2003; Podmore and Sauvao, 2003) propose a bicultural/multicultural perspective, which includes equity pedagogy within a holistic approach that supports learners physically, emotionally, spiritually, and communally. An integral part of such a perspective is support for **first language maintenance, bilingualism and biliteracy**.¹⁵

6 Heritage languages and culture

Research shows that being bilingual brings economic benefits to individuals as well society. Up to 70 per cent of the world's population is thought to be bilingual. In New Zealand, becoming bilingual requires fluency both in English and in a mother tongue or a second language. Becoming educated through the medium of two languages adds value to the education process.¹⁶

Heritage languages are the languages spoken by Pasifika peoples, that is, their mother tongue and the language that is part of their cultural heritage, such as Niuean, Cook Island, Tokelauan, Samoan, Tongan, Fijian, or Tuvaluan.¹⁷ This definition of heritage languages is distinct from the languages of commerce, as defined by international languages such as Japanese, Chinese, French, German, and Spanish.

Diaspora communities emerge from the migration experience of Pacific Islanders to New Zealand.¹⁸ Schoeffel and others describe the desire of indigenous people to improve their patterns of behaviour in terms of socialisation and learning within their cultural model and identity formation.¹⁹

The cultural model of family in the Pacific Islands conflicts with mainstream New Zealand society's view of child rearing and socialisation. The identity formation journey of New Zealand-born Pasifika children is fraught with crisis and disturbance. Freedom of choice and freedom of expression does not fit the Pasifika cultural family model, where conformity and obedience are paramount. Obedience to and conformity with religious beliefs and cultural values are highly valued. Parents and

¹⁴ May, S. (2009). pp.1–3.

¹⁵ Gorinski, R., Fraser, C. (2006). *Literature Review on the Effective Engagement of Pasifika Parents & Communities in Education (PISCPL)*. Tauranga: Pacific Coast Applied Research Centre. (Report for Ministry of Education.)

¹⁶ City of Manukau Education Trust (2007) *Being Bilingual in Manukau*.

¹⁷ Defined in Human Rights Commission (2008). *Languages in Aotearoa New Zealand Te Waka Reo* (see appendix A).

¹⁸ The term 'diaspora' refers to migrant communities who settle in their host country, such as Pasifika peoples from Samoa and Tonga. This term is commonly used by anthropologists and sociologists in academic literature.

¹⁹ Schoeffel, P., Meleisea, M., with David, R., Kalauni, R., Kalolo, K., Kingi, P., Taumoeifolau, T., Vuetibau, L., & Williams, S.P. (1996). Pacific Islands Polynesian Attitudes to child training and discipline in New Zealand. Some policy implications for social welfare and education. *Social Policy Journal of New Zealand*. 6, 134–147.

their children both agree that 'good behaviour' is the articulation of the aforementioned values.

The maintenance of these cultural family values is a concern, in the sense that their children are entrenched in their own identity formations within mainstream New Zealand society, which do not include their heritage language, ethnic identity, and the cultural values that are associated with their ethnic groups. In contrast to the Pakeha cultural family model, parents do not engage in open communication with their children. Pasifika families are not equipped to understand this model of mainstream New Zealand cultural values, because they have not experienced this as children themselves in their rural communities in their homelands.

The opportunity for social policy making is important, because it demonstrates a cultural conflict that Pasifika families face in the maintaining their cultural beliefs, and most importantly their heritage languages, while being able to achieve success in contemporary New Zealand society.

Current situations and factors that affect our schools

Government agencies have advocated in the past for provision for Pasifika languages, as part of their ongoing commitment to meet the needs of Pasifika communities and Pasifika students in New Zealand schools.

The Auckland Pasifika team of the Ministry of Education is working towards implementing the Pasifika Education Plan (PEP) for all sectors. The PEP is a document released by the Ministry and distributed to all education sectors that outlines specific targets to raise Pasifika achievement. Implementation of the PEP is being trialled first in Auckland, where a majority of the Pasifika population live, and once successful implementation is achieved, then rollout will occur across the country in all major centres and rural areas.

The Ministry has published recommendations from the *Literature Review on Effective Engagement of Pasifika Parents & Communities in Education*, which include the following points regarding heritage languages:

- *Bilingual community liaisons that helps bridge language and cultural differences between home and school*
- *Curriculum that reflects the culture, values, interest, experiences and concerns of families.*²⁰

Of particular note is the important role that curriculum plays in reflecting the culture, values, interest, experiences, and concerns of families. Does the New Zealand Curriculum lend itself to supporting the teaching and learning of Pasifika languages in the secondary school curriculum, if the heritage languages reflect these aforementioned values?

The Learning Languages section of *The New Zealand Curriculum* (2007) has seen a dramatic shift away from the importance of heritage languages and community languages, which were the focus of the 1993 curriculum:

For most students, the curriculum will be taught in English, for some, it will be taught in Maori, and for some in a Pacific Islands or other language...

²⁰ Gorinski, R., & Fraser, C. (2006). the *Literature Review on Effective Engagement of Pasifika Parents & Communities in Education*. Wellington: Ministry of Education. p.29.



Students whose mother tongue is a Pacific Islands language or another community language will have the opportunity to develop and use their own language as an integral part of their schooling...²¹

Now, the impetus is placed on learning an additional language, rather than valuing the prior knowledge of students and their knowledge of their heritage languages, despite the recognition that *'because of New Zealand's close relationship with the peoples of the Pacific, there is a special place for Pasifika Languages'*.²²

In April 2009, the New Zealand Qualifications Authority (NZQA) released a Pasifika Strategy that seeks to align the common strategies and goals of the Ministry of Education, Tertiary Education Commission, Education Review Office, Career Services, and the Ministry of Pacific Island Affairs to help raise the achievement of educational and career aspirations for Pasifika learners. In this strategic plan, it purports to endorse the needs of Pasifika learners and communities to achieve success.

In our opinion, this must include support for Pasifika languages, which must be maintained if the NZQA plan to implement Pasifika unit standards as one of their key action areas is to succeed:

*respond to Pasifika communities (learners, parents/caregivers, employers, schools and other education providers) by developing and maintaining Pasifika unit standards and qualifications, including early childhood education.*²³

There is a steady increase in candidate numbers enrolled in Pasifika languages, which means that it is vital the support for Pasifika languages is sustained, as it validates the Pasifika learners' heritage languages (see appendix B).

National statistics from NZQA for the past five years in Pasifika languages include Samoan, Tongan, and Niuean. A glaring omission is any inclusion of Cook Islands Māori language statistics. What is even more disturbing is the lack of reporting of Pasifika language statistics in NZQA *Annual Reports* from 2005 to 2007 and from the current *Annual Report*, released in May 2010. This year's report included information about students who breached examination conditions, rather than reporting accurately on the numbers of students enrolled in Pasifika languages. This seems to contradict NZQA's current strategic plan for meeting the needs of the Pasifika communities.

Recommendations

1. That the report be received.
2. That this conference endorse the recommendations from the Human Rights Commission proposal on the establishment of a National Languages Policy.
3. That this conference support the development of a Pacific languages strategy designed to implement the Pacific provisions of the National Languages Policy.
4. In line with the National Languages Policy and the Pacific language strategy, that PPTA state its support for Pasifika students to be enabled to learn and use their heritage languages and culture within the New Zealand education system.

²¹ Ministry of Education (1993). *New Zealand Curriculum*. Wellington: Ministry of Education, p.10.

²² Ministry of Education (2007). *New Zealand Curriculum*. Wellington: Ministry of Education, p.24.

²³ NZQA (2009). *Pasifika Strategy for the New Zealand Qualifications Authority 2009-2012*. Wellington: NZQA.

Appendix A

Languages in Aotearoa Statement on Language Policy

This Statement on Language Policy is intended to promote discussion on language policy and to provide a simple framework for greater government and community action to protect and promote language diversity in New Zealand. It is a project of Te Waka Reo, the Language Policy Network of the New Zealand Diversity Action Programme, facilitated by the Race Relations Commissioner and the Human Rights Commission.

Introduction

New Zealand is a diverse society in a globalised international community. It has an indigenous language, te reo Māori, and a bicultural Māori and Anglo-Celtic foundation. It is located in the Asia Pacific region and many people from the Pacific and Asia have settled here. Languages are an important national resource in terms of our cultural identities, cultural diversity and international connectedness. They are vitally important for individuals and communities, bringing educational, social, cultural and economic benefits. They contribute to all three national priorities of national identity, economic transformation and families young and old.

English is the most widely used language in New Zealand, and the ability to communicate in English is important for all New Zealanders. Te reo Māori and New Zealand Sign Language are recognised by law as official languages. The number of speakers of te reo Māori is now increasing, but much remains to be done to secure its future as a living language.

A majority of New Zealanders currently speak only one language. There are however significant communities who have a heritage language other than English.



Māori, Pacific and Asian communities alone make up nearly a third of the population. The most common community languages other than English are te reo Māori, Chinese languages, Samoan, and Hindi.

Human Rights and Responsibilities

The right to learn and use one's own language is an internationally recognised human right. Human rights treaties and declarations specifically refer to rights and responsibilities in relation to indigenous languages, minority languages, learning and using one's mother tongue, the value of learning foreign languages, and access to interpretation and translation services. The New Zealand Bill of Rights Act provides that 'a person who belongs to an ethnic, religious, or linguistic minority in New Zealand shall not be denied the right, in community with other members of that minority, to enjoy the culture, to profess and practise the religion, or to use the language, of that minority'.

New Zealand has a particular responsibility under the Treaty of Waitangi and international law to protect and promote te reo Māori as the indigenous language of New Zealand. It also has a special responsibility to protect and promote other languages that are indigenous to the New Zealand realm: Vagahau Niue, Gagana Tokelau, Cook Island Māori, and New Zealand Sign Language. It has a regional responsibility, as a Pacific nation, to promote and protect other Pacific languages, particularly where significant proportions of their communities live in New Zealand.

Economic Development

A significant and growing proportion of New Zealand's trade is with Asia, and learning the languages of our key trading partners is an economic imperative.



Human Rights
Commission

Te Kaitiaki Take Kōwhiri

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LANGUAGES

English

All New Zealanders should have the opportunity and support to achieve oral competence and literacy in English through school, adult literacy programmes, and ESOL (English for Speakers of Other Languages) programmes.

Te Reo Maori

All New Zealanders should have the opportunity and support to learn te reo Māori and use it in the home, in education and in the community. The importance of maintaining te reo Māori as a unique indigenous living New Zealand language should be publicly promoted as part of our national heritage and identity.

New Zealand Sign Language

All Deaf people should have the opportunity and support to learn and use New Zealand Sign Language in the home, in education, and in the community, including having access to interpreters. Other New Zealanders should also have the opportunity and support to learn and use NZSL.

Pacific Languages

All Cook Island Māori, Niuean and Tokelauan people living in New Zealand should have the opportunity and support to learn and use their heritage language. Other Pacific peoples in New Zealand should have the opportunity and support to learn and use their languages through public and community provision.

Community and Heritage Languages

People whose community or heritage language is other than English, Māori or Pacific should have the opportunity and support to learn and use these languages through public and community provision.

International Languages

New Zealanders should be encouraged and given opportunities and support to learn international languages, including those of New Zealand's key trading partners.

STRATEGIES

Within a general languages policy framework specific strategies are needed for both priority language groups and priority sectors. All such strategies should recognise that:

- New Zealand is a country with a small population and limited resources to support language diversity
- Choices have to be made about the relative priority of providing for the various languages, sectors and objectives based on the degree of endangerment, human rights, government responsibilities, economic benefits and the population base
- Strategies and programmes for these languages and sectors must be coordinated to make the most effective use of available resources.

Language Strategies

There should be specific national strategies for English literacy and ESOL, te reo Māori, New Zealand Sign Language, Pacific languages, community and heritage languages, and international languages. Such strategies should address the dual goals of language maintenance and development within minority communities, and wider public acceptance of language diversity.

Sector Strategies

There should be sector strategies for languages in the home, the community, education (early childhood centres, schools, tertiary), public services (including translation and interpretation services), business and broadcasting.

Priorities

Priorities in the implementation of a national languages policy are to:

- Establish an appropriate coordinating and monitoring mechanism for language policy, and identify lead organisations for specific language and sector strategies
- Develop and maintain strategies for the identified languages and sectors
- Promote cooperation and sharing between agencies and communities in the development of strategies, resources and services
- Promote positive public attitudes to language diversity and increase the number of people learning languages
- Train and support more teachers of languages
- Develop resources to support language learning and use.

Note: Current Strategies and Initiatives

There are existing strategies for English literacy, ESOL and te reo Māori. The te reo Māori Strategy is currently being updated. There are no comprehensive strategies for any of the other languages or sectors identified, but there have been a variety of initiatives within these areas. New Zealand Sign Language was declared an official language in 2006. The new schools curriculum adopted in 2007 includes languages as a learning area for all students, and a languages in schooling strategy is under development. The Ministry of Education has recently completed curricula for a number of Pacific languages and the Ministry of Pacific Island Affairs has piloted a Mind Your Language programme for the Niuean, Tokelauan and Cook Island communities. There are a variety of supports for Māori, Pacific and other community language broadcasting.

Key government agencies with responsibility for aspects of language policy include the Ministry of Education, the Tertiary Education Commission, Te Puni Kokiri, the Māori Language Commission, the Ministry of Pacific Island Affairs, the Office of Ethnic Affairs, the Ministry for Culture and Heritage, the Ministry of Social Development, and the Department of Labour. The Human Rights Commission facilitates a language policy network, Te Waka Reo.

Appendix B: Statistics 2006 – 2009 (numbers not percentages)

SAMOAN

Standard Type	2009 National					2008 National				
	# of Results	# Not Achieved	# Achieved	# Merit	# Excellence	# of Results	# Not Achieved	# Achieved	# Merit	# Excellence
Unit Standard	331	55	276			465	117	348		
Internally Assessed Achievement Standard	2,669	356	713	686	914	2,649	419	958	630	742
Externally Assessed Achievement Standard	2,517	251	957	788	521	2,341	244	967	698	532
Samoan										
Standard Type	2007 National					2006 National				
	# of Results	# Not Achieved	# Achieved	# Merit	# Excellence	# of Results	# Not Achieved	# Achieved	# Merit	# Excellence
Unit Standard	248		248			215		215		
Internally Assessed Achievement Standard	2,098		695	629	774	1,906		688	624	594
Externally Assessed Achievement Standard	2,046	191	876	674	305	1,927	158	794	535	440

TONGAN		2009 National				2008 National			
Lea Faka-Tonga		# of Entries	# Not Reported	# Not Achieved	# Achieved	# of Entries	# Not Reported	# Not Achieved	# Achieved
Standard Type		627	10	85	532	317	101	19	197
Unit Standard									
Lea Faka-Tonga		2007 National				2006 National			
Standard Type		# of Results	# Not Achieved	# Not Achieved	# Achieved	# of Results	# Not Achieved	# Not Achieved	# Achieved
Unit Standard		108			108	58			58
NIUEAN		2009 National				2008 National			
Standard Type		# of Results	# Not Achieved	# Not Achieved	# Achieved	# of Results	# Not Achieved	# Not Achieved	# Achieved
Unit Standard		390	100		290	246	59		187
Vagahau Niue		2007 National				2006 National			
Standard Type		# of Results	# Not Achieved	# Not Achieved	# Achieved	Excellence	# of Results	# Not Achieved	# Not Achieved
Unit Standard		193			193		129		129