

Strategies for Promoting Polish Identity in New Zealand

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Introduction

The study reported here was conducted in late 2019/early 2020 to assess the determinants of Polish identity among first and second-generation New Zealand born individuals of Polish descendants -- the generation first born in New Zealand whose parent(s) was/were born in Poland -or- the second generation born in New Zealand whose grandparent(s) was/were born in Poland and whose parent(s) was/were born in New Zealand. Of particular interest will be responses from individuals related to the Polish child refugees that came to New Zealand in 1944.

The study consisted of a) a brief literature review on Polish immigration to New Zealand highlighting the Polish child refugees that came to the country in 1944, b) a brief literature review on the determinants of ethnic identities among immigrants (with particular attention to those of Polish descent, c) an online survey of 159 individuals of Polish decent, and d) twenty interviews with individuals related to the child refugees that came to New Zealand in 1944.

Survey findings are reported for all respondents. In addition, survey findings are reported for a “target audience” consisting of respondents who identified with their Polish heritage at least “a lot” and intend to put at least “a lot” of emphasis on the importance of their Polish heritage with children they have/raise. A comparative analysis is presented highlighting the differences between all respondents and the target audience. Based on interview findings, an analysis of the influence that being related to a Polish child refugees that came to the country in 1944 is also included. Findings from the study were used to develop a strategy for promoting Polish identity. This strategy, described in the final section of this report, should prove useful to Polish cultural organizations in New Zealand (and perhaps elsewhere) in their efforts to develop programming that successfully promotes Polish identity with their audiences.

Literature Review

Polish Immigration to New Zealand

Poland is a country with a rich culture and long history of migration. The Polish diaspora, referred to as “Polonia”, is found throughout the world in great numbers. According to the Polish Ministry of Foreign Affairs website (2012), up to 20 million Poles and their descendants live abroad. A turbulent history in Europe, particularly in Poland, resulted in many powerful political and economic factors causing extensive immigration. The first Poles (estimated between 500 and 1,000) arrived in New Zealand in the 1840s to escape the unstable political conditions in a divided Poland. Records show they were often erroneously recorded as Germans, Austrians or Russians. In the early 1870s more Poles arrived under a scheme funded by the government of Julius Vogel (New Zealand’s Prime Minister from 1873 to 1875). They formed small Polish enclaves on both the North and South Islands (Sawicka, 2012). Yet, the most important event in Polish-New Zealand history is probably the arrival of the Polish refugee children in 1944. Their unusual and moving story and later success in productively integrating into New Zealand society has had a lasting effect on the way Poles are perceived in New Zealand.

In 1944, 732 Polish children plus 102 caregivers, survivors of the forced resettlement of Poles to Siberia by the Russians, were temporarily resettled at a refugee camp in New Zealand. In the camp, the children and their caregivers maintained their language and culture. It was originally planned for them to return to Poland after World War II ended, but they were eventually allowed to stay in New Zealand because of the onset of the Cold War.

In 1945 when the war ended as a result of the Yalta agreement, Poland was put under the control of Soviet Russia. Many of the children no longer had parents or close family alive. Around this time, there was an attempt made by the Polish Communist Government to bring the

children back to Poland. The government of New Zealand ruled that the refugees could stay permanently if they wanted. Very few decided to return to Poland. Of the original, 732 children that had come to New Zealand, 642 remained (Skwarko, 1974).

It was the perspective of the New Zealand government that the children who decided to stay in New Zealand would benefit most by adopting and identifying with the dominant New Zealand culture. However, these children were refugees who always thought that they would go back to their families in Poland. Consequently, their assimilation into the New Zealand culture took longer than expected. In 1949, the New Zealand government closed the camp and the children and their caregivers prepared themselves to fully embrace New Zealand society.

Over 700 additional displaced persons arrived between 1949 and 1951. Many had been in labor or concentration camps during the Second World War. Many of them were related to the children or caregivers from the camp.

About that same time, Polish immigrants in New Zealand formed the Polish Association in New Zealand. Many of the children and their caregivers joined. The association was instrumental in helping members maintain and celebrate their cultural ties and cultivate a sense of Polish post-war community. Over the next few decades other Polish organizations were established in both the North and South islands.

Today, the original refugee children are elderly. Their children are now having children. On one end of the spectrum are those that assimilated into the New Zealand culture quickly, maintained little contact with Polish people and culture over the years, and have little Polish identity left. On the other end of the spectrum are those that have remained strongly attached to their Polish identity. They have engaged in the activities of various local Polish organizations (e.g., Ladies Circle, choirs, dance groups, and various social and sports clubs), attended Polish

Catholic Mass, and are members of the Polish Association in New Zealand and other Polish organizations.

Those most closely aligned with their Polish roots, have made an effort to teach their children the Polish language and about Polish culture. In 2006, a survey of the children of the original refugee children was conducted. Findings showed that about half of them grew up speaking Polish in the home, celebrating holidays in traditional Polish ways, often consuming typical Polish foods. Weekends were most likely spent at local Polish cultural centers and they regularly attended the Polish Saturday School where they learned about Polish history and culture. These children were very aware of their parents' tragic past and felt a sense of duty to honor their parents (Manterys, 2006).

Today, many of these first generation New Zealand born Poles have children of their own; these are the second generation born in New Zealand. Anecdotal reports suggest that some of them do not understand the Polish language well, do not actively practice Polish customs, nor do they participate much in the activities of Polish ethnic organizations. Some do. However, it is thought that many are interested in learning more about Poland especially about the place their refugee grandparents came from. Anecdotal evidence also suggests that the first and second generations born in New Zealand are much more apt than the original Pahiataua camp children to identify as New Zealanders rather than Poles. As a result, Polish organizations that flourished 50 years ago in New Zealand are now dealing with low membership and waning interest on the part of younger generations.

Determinants of Ethnic Identities

Migration patterns have changed to the extent that a smaller percentage of people are living in their birth country now than at any other time in history (Esses, Medianu, Hamilton, & Lapshina, 2015). The number of immigrants worldwide reached 258 million in 2017 (United Nations, 2017). In Canada, it is projected that by 2031 almost half of the country's inhabitants will have a foreign-born parent or be foreign-born (Statistics Canada, 2011).

Moving to a foreign country generally necessitates some level of acculturation that inevitably alters a person's original cultural identity (Schwartz, Unger, Zamboanga, & Szapocznik, 2010). Glinka and Brzozowska (2015) describe changes in cultural identity as "the process through which immigrants define their place and role in a host society, make sense of themselves and their actions" (p. 53-54). Gone, Miller and Rappaport (1999) describe changes in cultural identity as a negotiation process in which immigrants face two competing reactions: a) cultural conservation, the level of importance attached to an immigrant's native identity and its preservation, and b) intercultural interaction, the extent to which immigrants learn and appropriate aspects of the host culture (Berry, 2001). Ellis and Chen (2013) suggest that an immigrant's identity negotiation is influenced by their level of interaction with the new community, their age at the time of immigration, feelings of fitting in, and the difference between their native cultural values and the values of the new community (Ellis & Chen, 2013).

For many Polish immigrants, the parish Catholic church has meant more than a place to exhibit religious devotion. It has been a communal epicenter for the support and development of every stage of their lives. Children taught at parish schools in Polish neighborhoods often receive considerable instruction about Polish language and customs. The objective is to preserve their identity, culture, and religious values (Matten, 2014). Lewandowska (2008), who studied the

identity of second generation Poles born in Great Britain, found that Polish cultural identity was effectively preserved and transmitted by the Polish church, especially with children attending Saturday School where they were educated on Polish language, history, geography, and cultural traditions.

Parents of the first generation New Zealand born children made sure that they appreciated their Polish heritage, history and culture. For many, preserving their “Polishness” allowed them to maintain their sense of self. They did assimilate into New Zealand society and become active contributing members of their communities, but many did this while maintaining a strong sense of Polish pride. Today we call this “acculturation” - the need for exiles and refugees to maintain their own cultural identity while adapting to the new cultural environment they have adopted (Manterys, 2004).

Many Polish immigrants tend to live in Polish neighborhoods initially where the maintenance of their cultural identity is facilitated. These immigrant communities are “an urban village, a face-to-face/day-to-day world of kinship and friendship [with] common values, attitudes, language, and traditions” (Bukowczyk, 1987, p. 35). Later, once they begin to assimilate more fully into the predominate culture, many move out of these neighborhoods into suburban areas that are more multi-cultural. Underrepresentation of one’s cultural background in these new communities affects the degree they may hold on to their cultural identity. When a group feels ethnically underrepresented they often try to fit in with what they perceive as the majority culture. Under these circumstances their original ethnic traditions, language, and cultural values may begin to wane (Puloka, 2010). However, Poles, compared to many other ethnic groups, tend to have more friends that share their ancestry resulting in the popular opinion that Polish immigrants are “clannish” (Rokicki, 2000, p. 91). Even after they move to the more

multicultural communities, Poles still tend to “visit the core communities for ethnic foods and shopping, Polish language church services, Saturday Polish schools for their children and cultural programs and events” (Jaroszynska-Kirchmann, 2011, p. 108). This helps keep their Polish identity alive.

“Despite geographical dispersion, Polonia tend to stay connected through families and friendship ties, Polish language publications, and the Internet” (Jaroszynska-Kirchmann, 2011, p.108). Though the role of the Polish language press in strengthening Polish identity has shrunk considerably over time in many countries, online blogs and discussion forums, websites, and social media allow many immigrants to maintain social, economic and political interests with colleagues, friends and family in Poland on a daily basis. In addition, ease of travel allows many to live transnational lives. This certainly helps to strengthen their sense of Polish ethnicity.

Rokicki’s (2000) found that, among Polish immigrants, the “family home is a crucial factor that shapes an individual’s cultural identity. Home is a place [where] traditions, ceremonies, symbols, and values are assimilated through intentional or accidental learning and imitation of behaviors” (Lewandowska, 2008, p. 214). Women are particularly important in this regard. “Immigrant women in general are considered the guardians of ethnicity and religion within families and the main transmitters of ethnic culture to young generations” (Jaroszynska-Kirchmann, 2011, p. 104). Parents who are firmly engrained in their natal country’s cultural values tend to raise their children acknowledging their Polish background and language. Parents whose ties to Polish have diminished, are less apt to do so. Marrying outside one’s ethnicity or religion is a strong predictor of cultural assimilation. In America, the preference for Polish (or at least Roman Catholic) spouses remains consistently high among Polish immigrants (Jaroszynska-Kirchmann, 2011).

Temple's (2010) found that Poles consider speaking their language a vital part of being Polish. The Polish language is seen as an instrument not just for communicating, but as helping to "differentiate between "us" and "others" in terms of values" (p. 301). In Brazil where the use of the Polish language was forbidden for a time by the state, the clandestine use of the language changed it from being just a means of communication to more of a shared symbol of pride in their heritage (Juergensmeyer, 2018). Miodunka's (2003) found that immigrants who use the Polish language within social or organizational settings are much more apt to spread ancestral traditions, values, and identity among young generations. Yet, Puloka's (2010) study about cultural changes in first and second-generation immigrants coming to America, found that developing a bicultural identity is contingent on being fluent in both country's languages. Immigrants to the United States feel pressured to learn English and adopt American customs. They sometimes sense negative perceptions that U.S. born native English speakers have towards multilingualism. Immigrant parents often feel pressure to downplay the importance of their children learning the Polish language. This can quickly precipitate an erosion of their original cultural identity.

Modern day consumerism has greatly influenced the culture of Polish immigrants. Kasprzak (2011) noted that popular clothing styles are often quickly adopted and buying an automobile is often seen as a sign of prosperity for Polish immigrants. Yet, Polish immigrants seem to resist assimilating foreign food habits to some degree. They may use readily available ingredients, but they tend to maintain an affinity for traditional Polish dishes (Kasprzak, 2011). In addition, Polish immigrants tend to maintain their liking of traditional polka music. According to Jackson (2004), Polka music possess a special power to promote a blending of both the Polish

heritage and the customs of the newly adopted country. The lyrics often promote Polish heritage and highlight traditional values having to do with love and marriage.

As discussed above, the preservation of their cultural identity as Poles among Polish immigrants to foreign countries is influenced by (among other things) their devotion to religion, the communities where they choose to reside, intermarriage, the ease of online communication and travel, the women in the household, family customs, language, and the food they choose to eat and music they chose to listen to. It is well known that moving to a new country inevitably alters a person's original cultural identity and practices. Polish cultural identity among Polish immigrants prior to the 1980s was thought to be a struggle to maintain in the face of mainstream acculturation pressures. It still is. Yet, since the 1980s a new wave of Polish immigrants including post-Solidarity exiles and young professionals started immigrating. Some of these immigrants have higher socio-economic status than previous Polish immigrants. This allows them to mix more smoothly in the society of their adopted country. These individuals also tend to have "a firm focus on the homeland, follow events there, and react to crises through social and political mobilization" (Jaroszynska-Kirchmann, 2011, p. 107).

As stated earlier, the process of maintaining one's cultural identity is affected by a) the level of importance an immigrant assigns to preserving their native identity and b) the extent they adopt aspects of the host culture (Gone, Miller and Rappaport, 1999). It is a blend of these two competing processes that will help create an immigrant's cultural self-image going forward. The issue today may not be preservation of one's cultural identity in a pure sense. The objective may be to find ways to help cultivate what Herbert Gans (1979) referred to as "symbolic ethnicity" reflected by "practices involving nostalgic and simplified representation of the ethnic past; selective celebration of certain rituals of passage or ethnic holidays; consumption of ethnic

foods, support for ethnic politicians, and interest in support of the Old Country (Jaroszynska-Kirchmann, 2015, p. 198).

The level of importance a Polish immigrant assigns to preserving their native cultural identity can be influenced by Polish cultural organizations in operation today. Helping these organizations to develop programming that successfully promotes Polish identity with their audiences is important. Understanding who their primary target audience is, what programming will best match their audience's interests, what persuasive messages will best resonate with this audience, who might be considered the most credible sources of information with this audience, and how best to deliver information to them are key components necessary for developing an effective promotional strategy (Tyson, 2018).

Research Methods

Survey

Participants were first and second-generation New Zealand born individuals of Polish descent. The survey was administered online through SurveyMonkey.com. See Appendix 1 for a copy of the questionnaire. An email notice about the survey was sent to members/associates of the Polish Association in New Zealand, The Embassy of the Republic of Poland, Polish Heritage of Otago and Southland Charitable Trust, Polish Heritage Trust Museum, Polish Association in Christchurch, Polish Community Trust - Bay of Plenty, and Auckland Polish Association-Polonia Auckland. A notice about the survey was also posted on websites and Facebook pages. In all instances, recipients were instructed to share the link to the survey with other first and second New Zealand born individuals of Polish descent living in New Zealand. Recipients were instructed to click on a web address that took them immediately to the survey questionnaire. The survey took approximately 15 minutes to complete. The survey was posted for two months in

late 2019. Completed surveys numbered 159. Note: it is estimated that there are 2166 New Zealand citizens of Polish decent living in New Zealand.

Interviews

Twenty interviews were conducted either in-person or over the telephone during January/February, 2020. See Appendix 2 for a copy of the questions asked. The objective of these interviews was to expand on key themes about the determinants of Polish cultural identity among decedents of the Polish child refugees that came to New Zealand in 1944. Participants consisted of a convenience sample of people identified by the Polish Association of New Zealand and the Polish Embassy in New Zealand. Each interview lasted approximately 30 minutes. Discussions were written and audio recorded and analyzed for key themes.

Limitations

The fact that 69.3% of respondents are female indicates there may be bias in the sample. The specific gender breakdown of the Polish cultural organizations used to distribute the survey is unknown but may well reflect a similar trend. Nevertheless, as subsequent analyses show, the target audience (those who identify with their Polish heritage at least “a lot” and put at least “a lot” of emphasis on the importance of their Polish heritage with children they have/raise), consists of 61.4% women. Not surprisingly, in terms of gender it seems that the most effective audience to target is somewhat similar to those that responded to the survey and perhaps similar to those most apt to join **and support** Polish cultural organizations.

Survey Findings: Analysis One – All respondents

Sample size = 159.

Defined by:

At least one parent or grandparent born in Poland. Respondents born in New Zealand.

Average age = 47.99 (sd = 14.96), n=151, range = 18 to 77.

Male = 30.7% Female = 69.3% (n=153). Note: gender bias.

32.7% are second generation New Zealand born people of Polish descent (i.e., neither parent was born in Poland).

Q: What are the family's historical ties to Poland?

66.0% of maternal grandparents were born in Poland.

75.5% of paternal grandparents were born in Poland.

N= 159

44.0% of mothers were born in Poland

57.9% of fathers were born in Poland.

N=159

65.0% of mothers were raised in New Zealand, 24.8% were raised in Poland.

52.2% of fathers were raised in New Zealand, 42.1% were raised in Poland.

N=159

In terms of being related to an original child refugee, 72.3% (115 of the 159) respondents are related.

Q: How many respondents have relatives in Poland today?

105 (75.0%) respondents (N= 140) have relatives in Poland and of these, 54 (51.4%) feel they are at least moderately familiar with them (N=105).

Q: How has the socio-economic status of the family changed over time?

	Grandmothers	Grandfathers	Mothers	Fathers	Respondents
Homemaker	37.1-41.7%		28.4%		3.3%
Farmer	4.6-5.3%	26.3-29.7%		5.7%	1.3%
Laborer	2.5%	2.7-9.2%	2.6%	9.6%	
Trade	9.6-18.5%	16.9-17.7%	18.7%	31.5%	5.2%
Business	4.0%	6.1-7.3%	13.5%	12.8%	10.5%

	Grandmothers	Grandfathers	Mothers	Fathers	Respondents
Mid-level Professional	12.6-13.2%	9.8-14.3%	32.2%	14.6%	31.6%
High-level Professional		1.3%	3.2%	12.0%	25.0%
Student					5.3%
Retired					3.3%

N = 148-157

	Grandmothers	Grandfathers	Mothers	Fathers	Respondents
Less than high school	42.2-46.4%	34.0-41.1%	8.9%	15.7%	
High school	40.7-49.0%	43.3-49.7%	60.1%	44.0%	23.2%
Some college	4.1-6.4%	6.8-8.5%	9.5%	13.2%	15.9%
4 yr college or equivalent	3.6-4.1%	6.8-10.8%	10.8%	11.9%	33.8%
Graduate degree or equivalent	0.7-2.9%	2.7-3.5%	10.8%	15.1%	27.2%

N = 140-158

As can be seen from the two tables above, for women, there has been a significant shift over time away from being a “homemaker.” And for all respondents, there has been a consistent and significant trend over time away from the more manual forms of employment toward more professional activities. Respondents are much more likely to be mid and high level professionals compared to their parents and grandparents.

This positive shift in employment status is accompanied by a similar positive shift in level of education over time. Respondents’ are much more likely to have obtained a high level of education than their parents, just as their parents were much more likely to have obtained a higher level of education than their parents (the respondents’ grandparents).

Q: What has been the trend in religious and political views over time?

	Maternal grandparents	Paternal grandparents	Parents	Respondents
Catholic	73.9-74.7%	71.3-76.0%	81.1-81.6%	56.7%
Protestant	5.7-10.5%	7.4-9.3%	6.1-10.8%	12.7%
Jewish		0.7%	0.7%	

N = 134-154 (Other religions or atheist/agnostic/not practicing = balance to equal 100%)

	Maternal grandparents	Paternal grandparents	Mother	Father	Respondents
Conservative or very conservative	43.4%	31.9%	26.8%	40.4%	12.2%
Liberal or very liberal	4.4%	5.0%	23.9%	29.5%	48.2%

N = 129-138 (Moderate stance = balance to equal 100%)

As can be seen from the tables above, there has been little change in religious affiliation over time with Catholicism being the predominate religion by far. Yet it should be noted that there appears to be a slight shift toward Protestantism away from Catholicism with respondents. In terms of political leanings, there seems to be a consistent and significant shift away from conservatism toward liberalism over time.

Q: What has been the trend over time regarding the degree that the Polish language is read/written/spoken at home?

(assessed used the scale: 1=a great deal, 2=a lot, 3=moderate amount, 4=a little, 5= not at all)

	Maternal grandparents	Paternal grandparents	Mother	Father	Respondents
Mean	2.61-2.71	2.11-2.13	2.93	2.72	3.86
Sd	1.87-1.89	1.69-1.74	1.61	1.68	.99

N = 145-151

As can be seen from the table above, there has been a consistent and significant decrease over time concerning the degree that the Polish language is read/written/spoken at home – grandparents did between a lot and /a moderate amount, parents did a moderate amount, and respondents do a little.

Q: To what degree did/does your family interact with other Polish people in New Zealand?

Findings show that 43.3% of mothers (N=157) and 54.9% of fathers (N=153) were raised in Polish neighborhoods. This figure has dropped to 3.2% for respondents (N=155).

Assessed using a scale where 1=a great deal, 2=a lot, 3=moderate amount, 4=a little, and 5= not at all, as can be seen from the table below, there has been a consistent decrease over time concerning the degree that family members have interacted with people of Polish descent. Grandparents of Polish decent did a great deal, parents of Polish decent did a lot, and respondents do to a moderate degree.

	Grandparents	Parents	Respondents
Mean	1.33	2.16	3.44
Sd	.71	1.23	1.17

N = 122-139

It is noteworthy that a fair number of respondents still interact, at least to a moderate degree, with people of Polish descent (though not nearly to the same degree as their parents and grandparents did).

Q: What is everyone's' perceived ethnicity?

	Maternal grandparents	Paternal grandparents	Parents	Respondents
Polish	54.5-57.8%	67.9-69.9%	30.3-40.3%	2.5%
Polish-New Zealander	8.3-9.7%	6.5-9.0%	30.5-31.6%	68.4%
New Zealander	19.5-23.7%	16.3-16.7%	23.4-29.7%	23.4%

N = 153-158 (Other ethnicities = balance to equal 100%)

As can be seen from the table above, there has been a consistent decrease over time concerning the degree that family members identify their ethnicity as Polish and an increase in their tendency to identify as Polish-New Zealanders or New Zealanders. It is interesting to note that the majority of respondents (68.4%) embrace their Polish heritage to the degree that they identify as Polish-New Zealanders and not simply New Zealanders; though a significant number (23.4%) do identify as being New Zealanders solely.

Q: To what degree is Polish heritage embraced and how is this expressed ?

The degree that the family identifies with their Polish heritage and the degree that this is expressed in terms of holiday traditions, consumption of Polish foods, attendance at Polish commemorative events, or membership in Polish civic organizations was assessed using the scale: 1=a great deal, 2=a lot, 3=moderate amount, 4=a little, 5= not at all)

	Maternal grandparents	Paternal grandparents	Parents	Respondents
Mean	1.35-1.42	1.25-1.32	1.70-1.72	2.44
Sd	.98-1.03	..76-.81	1.04-1.15	1.06

N = 88-141

Mean values are reported:

	Maternal grandparents	Paternal grandparents	Parents	Respondents
Holidays	1.35-1.72	1.48-1.62	2.40-2.42	3.30
Food	1.47-1.61	1.55-1.61	2.49-2.52	3.14
Commemorative events	1.81-2.05	1.81-1.94	2.86-2.97	3.84
Organization membership	2.10-2.37	2.00-2.05	3.03-3.33	4.14
Average N	361	316	456	562

N = 59-141

As can be seen from the tables above, there has been only a slight decrease over time in the extent that family member identify with their Polish heritage. Respondents still do so "a lot". In terms of how this is expressed, celebrating holiday traditions and consuming Polish foods have always been the most common ways. Attending Polish commemorative events and joining Polish

civic organizations have always been slightly less popular activities. Though somewhat common with grandparents, the frequency of these activities began to drop off with parents. Consuming Polish foods and celebrating holidays in the Polish tradition are still activities performed to a moderate degree by respondents. Attending Polish commemorative events and joining Polish civic organizations much less so.

Q: How much do respondents know now and how interested are they in knowing more about Polish history and culture?

Existing knowledge was assessed using the scale: 1=a great deal, 2=a lot, 3=moderate amount, 4=a little, 5= not at all.

Knowledge about...	Mean (sd)	N
Pre WWII Polish history	2.96 (sd = 1.19)	141
WWII Polish history	2.29 (sd = 1.05)	141
Post WWII Polish history	2.83 (sd = 1.09)	140
Contemporary Polish history	3.55 (sd = 1.25)	141

Interest in...	Mean (sd)	N
Establishing scholarly contact with people in New Zealand about Polish language, history, culture	3.11 (sd = 1.20)	130
Establishing scholarly contact with people in Poland about Polish language, history, culture	3.37 (sd = 1.23)	129
Establishing contact with organizations in New Zealand that offer workshops or publications about Polish language, history, culture	2.96 (sd = 1.20)	130
Establishing contact with organizations in Poland that offer workshops or publications about Polish language, history, culture	3.43 (sd = 1.17)	129
Establishing contact with business/industry organizations in Poland that might have similar interests	3.85 (sd = 1.28)	129
Establishing contact with organizations in New Zealand that can assist you with genealogy research about you Polish ancestors	2.66 (sd = 1.44)	130
Establishing contact with organizations in Poland that can assist you with genealogy research about you Polish ancestors	2.44 (sd = 1.44)	129

As can be seen from the tables above, knowledge of Polish history by respondents is mixed. Respondents indicate they know a lot about WWII history, a moderate amount about pre and post WWII history and relatively less about contemporary history. In terms of their interest in learning more about Polish language, history and culture, respondents for the most part are moderately interested, with slightly more interest in establishing contact with organization in

New Zealand and slightly less interested in establishing contact with organization in Poland that offer workshops or publications about Polish language, history, culture. There is only “a little” Interest in establishing contact with business/industry organization in Poland. Noteworthy is the fact that there is a fair amount of interest in establishing contact with organization, both in New Zealand and in Poland, that can assist with genealogy research.

Survey Findings: Analysis Two – Target Audience

An effective promotional strategy nearly always begins by defining the target audience. Once the primary target audiences is identified, programming that best matches their interests, persuasive messages that best resonate with their thinking, sources of communication they consider most credible, and methods for delivering information they most prefer can be identified. The overall promotional strategy is much more apt to achieve its objectives when it is uniquely tailored to a specific audience segment. It follows that the more narrowly defined the audience segment, the more targeted a promotional strategy can be and the more likely that strategy is to achieve its objectives. Yet fewer people are reached as the focus narrows. The challenge is to seek a large enough group so there will be a significant impact, yet a narrow enough focus so that you will realize results (Tyson, 2018).

The target audience selected for the following analyses was defined a priori as a) those who identify with their Polish heritage at least “a lot” and b) put at least “a lot” of emphasis on the importance of their Polish heritage with children they have/raise. It was thought that these individuals would be more apt to respond most positively to promotional messages and importantly, that they would help diffuse the information they received to others that did not fall within the target audience; i.e., they would serve as opinion leaders mobilizing those around them. Not surprisingly, in terms of gender, age and generation, it seems that the most effective

audience to target is somewhat similar to those that responded to the survey (first generation New Zealand born women in their mid 40s).

Sample size = 44 (28% of all respondents).

Defined by:

At least one parent or grandparent born in Poland. Respondents born in New Zealand. Those who identify with their Polish heritage at least “a lot” and put at least “a lot” of emphasis on the importance of their Polish heritage with children they have/raise.

Average age = 45.67 (sd = 15.56), n=42, range = 19 to 70.

Male = 38.6% Female = 61.4% (n=44). Note: gender bias.

29.54% are second generation New Zealand born people of Polish descent (i.e., neither parent was born in Poland).

Q: What are the family’s historical ties to Poland?

65.9% of maternal grandparents were born in Poland.
70.5 % of paternal grandparents were born in Poland.
N= 44

40.9% of mothers were born in Poland
61.4% of fathers were born in Poland.
N=44

55.8% of mothers were raised in New Zealand, 25.6% were raised in Poland.
45.5% of fathers were raised in New Zealand, 50.0% were raised in Poland.
N=44

In terms of being related to an original child refugee, 68.2% (30 of the 44) target audience respondents are related.

Q: How many respondents have relatives in Poland today?

38 (86.4%) respondents (N=44) have relatives in Poland and of these, 30 (75.0%) feel they are at least moderately familiar with them (N=40).

Q: How has the socio-economic status of the family changed over time?

	Grandmothers	Grandfathers	Mothers	Fathers	Respondents
Homemaker	29.5-36.4%		34.1%		
Farmer	2.3-4.5%	18.2-25.6%		2.3%	
Laborer	4.5%	4.5-9.1%		7.0%	
Trade	11.3-16.1%	13.7-18.1%	15.9%	30.3%	4.5%
Business	9.1%	4.5-11.4%	20.5%	14.0%	6.8%
Mid-level Professional		15.9-20.9%	25.7%	23.3%	42.3%
High-level Professional	2.3%	2.3%	2.3%	11.6%	25.0%
Student					9.1%
Retired					2.3%

N = 44

	Grandmothers	Grandfathers	Mothers	Fathers	Respondents
Less than high school	35.9-37.5%	25.0-30.8%	4.5%	11.4%	
High school	42.5-48.7%	42.5-56.4%	59.1%	47.7%	11.4%
Some college	7.5-10.3%	10.3-12.5%	11.4%	22.7%	25.0%
4 yr college or equivalent	2.6-10.0%	17.5%	13.6%	6.8%	25.0%
Graduate degree or equivalent	2.6%	2.6%	11.4%	11.4%	38.6%

N = 44

As can be seen from the two tables above, there has been a consistent trend over time away from the more manual forms of employment toward more professional. Respondents are much more likely to be mid and high level professionals compared to their parents and grandparents.

This positive shift in employment status is accompanied by a similar positive shift in level of education over time. Respondents' are much more likely to have obtained a higher level of education than their parents, just as their parents were much more likely to have obtained a higher level of education than their parents (the respondents' grandparents).

Q: What has been the trend in religious and political views over time?

	Maternal grandparents	Paternal grandparents	Parents	Respondents
Catholic	81.8-86.4%	75.0-79.5%	80.5-84.1%	64.1%
Protestant	9.0-13.6%	6.8-9.1%	7.3-9.1%	15.4%
Jewish				

N = 44 (Other religions or atheist/agnostic/not practicing = balance to equal 100%)

	Maternal grandparents	Paternal grandparents	Mother	Father	Respondents
Conservative or very conservative	47.7%	36.4%	36.3%	46.1%	15.9%
Moderate	18.2%	15.9%	40.9%	35.9%	43.2%
Liberal or very liberal	2.3%	6.8%	13.7%	17.9%	38.6%

N = 44 (Not known = balance to equal 100%)

As can be seen from the tables above, there has been little change in religious affiliation over time with Catholicism being the predominate religion by far. Yet a moderate percent drop in Catholicism for respondents should be noted. This no doubt reflects an increase in “other religions” (though not Protestant) or “atheist/agnostic/not practicing”. In terms of political leanings, there seems to be a consistent and significant shift away from conservatism toward moderate and liberalism over time.

Q: What has been the trend over time regarding the degree that the Polish language is read/written/spoken at home?

(assessed using the scale: 1=a great deal, 2=a lot, 3=moderate amount, 4=a little, 5= not at all)

	Maternal grandparents	Paternal grandparents	Mother	Father	Respondents
Mean	2.32-2.39	2.16-2.18	2.59	2.48	3.52
Sd	1.75-1.77	1.76-1.79	1.56	1.69	1.07

N = 44

As can be seen from the table above, there has been a consistent and significant decrease over time concerning the degree that the Polish language is read/written/spoken at home – grandparents did a lot, parents did slightly less, and respondents even less so. Though it should be noted that respondents still read/write/speak the Polish language more than “a little.”

Q: To what degree did/does your family interact with other Polish people in New Zealand?

Findings show that 47.7% of mothers and 50.0% of fathers were raised in Polish neighborhoods. This figure has dropped to 2.3% for respondents (N=44).

Assessed using a scale where 1=a great deal, 2=a lot, 3=moderate amount, 4=a little, and 5= not at all, as can be seen from the table below, there has been a consistent decrease over time concerning the degree that family members have interacted with people of Polish descent. Grandparents of Polish decent did a great deal, parents of Polish decent did a lot, and respondents do to a more moderate degree.

	Grandparents	Parents	Respondents
Mean	1.30	1.64	2.70
Sd	.66	.91	1.37

N = 37-44

Q: What is everyone's' perceived ethnicity?

	Maternal grandparents	Paternal grandparents	Parents	Respondents
Polish	50.0-55.8%	62.8-65.9%	37.2-45.5%	6.8%
Polish- New Zealander	15.9-18.6%	4.5-7.0%	22.7-37.2%	81.8%
New Zealander	13.6-14.0%	15.9-18.6%	14.0-22.7%	9.1%

N = 43-44 (Other ethnicities = balance to equal 100%)

As can be seen from the table above, as would be expected, there has been a consistent decrease over time concerning the degree that family members identify their ethnicity as Polish and an increase in their tendency to identify as Polish-New Zealander. Interestingly, the degree that folks identify as purely New Zealanders, which held steady for grandparents and parents, dropped for respondents. It is interesting to note that the vast majority of respondents (81.8%) embrace their Polish heritage to the degree that they identify as Polish-New Zealanders and not simply New Zealanders.

Q: To what degree is Polish heritage embraced and how is this expressed ?

The degree that the family identifies with their Polish heritage and the degree that this is expressed in terms of holiday traditions, consumption of Polish foods, attendance at Polish commemorative events, or membership in Polish civic organizations was assessed using the scale: 1=a great deal, 2=a lot, 3=moderate amount, 4=a little, 5= not at all. Note: "don't know" and "not applicable" were treated as missing values; i.e., the figures presented only reflect the assessment of those of Polish decent). Mean values are reported.

	Maternal grandparents	Paternal grandparents	Parents	Respondents
Mean	1.15-1.38	1.31-1.37	1.26-1.38	1.36
Sd	.47-.98	.88-.97	.79-.85	.49

N = 26-44

	Maternal grandparents	Paternal grandparents	Parents	Respondents
Holidays	1.20-1.73	1.50-1.58	1.72-2.08	2.43
Food	1.32-1.50	1.58-1.64	1.97-2.05	2.41
Commemorative events	1.92-2.00	1.76-1.87	2.47-2.55	3.11
Organization membership	2.33-2.52	1.95-2.00	2.76-2.62	3.49

N = 18-44

As can be seen from the tables above, the extent that family members identify with their Polish heritage has essentially held steady overtime. Respondents still do so “a great deal”. In terms of how this is expressed, celebrating holidays in the Polish tradition and consuming Polish foods have always been the most common ways. These activities are still performed nearly “a lot” by respondents. Attending Polish commemorative events and joining Polish civic organizations have always been slightly less popular activities. Though somewhat common with grandparents, the frequency of these activities began to drop off a little with parents and respondents. Yet, it should be noted that these activities are still practiced to a slightly less than moderate degree with respondents.

Q: How much do respondents know now and how interested are they in knowing more about Polish history and culture?

Existing knowledge was assessed using the scale: 1=a great deal, 2=a lot, 3=moderate amount, 4=a little, 5= not at all.

Knowledge of...	Mean (sd)	N
Pre WWII Polish history	2.48 (sd = 1.13)	44
WWII Polish history	1.93 (sd = .90)	44
Post WWII Polish history	2.41 (sd = 1.06)	44
Contemporary Polish history	3.00 (sd = 1.41)	44

Interest in...	Mean (sd)	N
Establishing scholarly contact with people in New Zealand about Polish language, history, culture	2.72 (sd = 1.03)	43
Establishing scholarly contact with people in Poland about Polish language, history, culture	2.95 (sd = 1.17)	43
Establishing contact with organizations in New Zealand that offer workshops or publications about Polish language, history, culture	2.53 (sd = 1.09)	43

Interest in...	Mean (sd)	N
Establishing contact with organizations in Poland that offer workshops or publications about Polish language, history, culture	2.98 (sd = 1.16)	43
Establishing contact with business/industry organizations in Poland that might have similar interests	3.53 (sd = 1.37)	43
Establishing contact with organizations in New Zealand that can assist you with genealogy research about you Polish ancestors	2.28 (sd = 1.40)	43
Establishing contact with organizations in Poland that can assist you with genealogy research about you Polish ancestors	2.26 (sd = 1.48)	43

As can be seen from the tables above, knowledge of Polish history by target audience respondents ranges between “a lot” and a “moderate amount” with slightly more known about WWII history and slightly less known about contemporary history. In terms of their interest in learning more about Polish language, history and culture, respondents interests again range between “a lot” and a moderate amount, with slightly more interest in establishing contact with scholars or organization in New Zealand and slightly less interested in establishing contact with scholars or organization in Poland (that offer workshops or publications about Polish language, history, culture). There is slightly less than moderate interest in establishing contact with business/industry organization in Poland. Noteworthy is the fact that there is “a lot” of interest in establishing contact with organization, both in New Zealand and in Poland, that can assist with genealogy research.

Q: How best to reach the target audience with information?

The perceived effectiveness of the following communication channels was assessed using the scale: 1=extremely effective, 2=very effective, 3=somewhat effective, 4=not so effective, 5=not at all effective

	Mean	Sd	N
Websites of Polish cultural organizations	2.52	.73	44
Social media posts by Polish cultural organizations	2.22	.68	44
General social media networking	2.40	.79	43
Blogs about Polish history/culture	2.84	1.12	44
Polish culture social events/fairs/parades	2.22	.89	44
Direct mailing of materials to you	3.05	1.14	44
Posters put up in local shops	3.52	1.04	44
Word-of-mouth through friends and acquaintances	2.68	1.07	44
Polish language newspapers	3.48	1.19	44
English language newspapers	3.16	1.20	44
Polish language radio	3.75	1.18	44
English language radio	3.23	1.03	44
Polish language television	3.48	1.17	44
English language television	3.09	1.18	44

As can be seen from the table above, in order of most to least effective, Social media posts by Polish cultural organizations, Polish culture social events/fairs/parades, General social media networking, Websites of Polish cultural organizations, Word-of-mouth through friends and acquaintances, Blogs about Polish history/culture top the list of preferred communication channels - all rated between 2.22 and 2.84 meaning they are perceived to be effective. Direct mailing of materials, English language newspapers, English language radio and English language television were considered “somewhat effective”. Polish language television, Polish language radio, Polish language newspapers, and Posters put up in local shops are considered to be the least effective – all rated between “not so effective” and “somewhat effective”.

Comparative Analysis between the Target Audience and All Respondents

All statistics listed below are displayed in the order Target Audience vs All Respondents (respectively).

- The target audience consists of slightly less women (61.4% vs 69.3%).
- A greater number of target audience respondents had all four grandparents born in Poland (61.1% vs 46.8%).
- Nearly the same number of target audience maternal/paternal grandparents were born in Poland (65.9%/70.5% vs 66.0%/75.5%).
- Fewer target audience respondents had mothers born in Poland (40.9% vs 65.0%).
- A greater number of target audience respondents had fathers born in Poland (61.4% vs 52.2%).
- Fewer target audience respondents are second generation New Zealand born people of Polish descent (29.4% vs 32.7%); i.e., more are first generation New Zealand born.
- Fewer target audience respondents are related to the original child refugees (68.2% vs 73.3%).
- A greater number of target audience respondents have relatives in Poland (86.4% vs 75.0%) and a greater of target audience respondents feel they are at least moderately familiar with them (75.0% vs 51.4%).
- Target audience respondents have a slightly higher socio-economic status based on occupation and education.
- A greater number of target audience respondents come from Catholic families (grandparents and parents)) (average 81.2% vs 76.4%) and are Catholic themselves (64.1% vs 56.7%).

- A greater number of target audience respondents come from conservative families (grandparents and parents) (average 41.6% vs 35.6%) and are conservative themselves (15.9% vs 12.2%).
- Target audience respondents come from families (grandparents and parents) that read/wrote/spoke slightly more Polish at home (average mean value 2.35 vs 2.53, on 1-5 scale a great deal to not at all) and read/write/speak slightly more Polish themselves at home (mean value 3.52 vs 3.86, on 1-5 scale a great deal to not at all).
- Slightly more mothers of target audience respondents were raised in Polish neighborhoods (47.7% vs 43.3%). Slightly fewer fathers of target audience respondents were raised in Polish neighborhoods (50.0% vs 54.9%).
- Target audience respondents come from families (grandparents and parents) that interacted more with people of Polish descent (average mean value 1.47 vs 1.75, on 1-5 scale a great deal to not at all) and interact more with people of Polish descent themselves (mean value 2.70 vs 3.44 on 1-5 scale a great deal to not at all).
- Target audience respondents come families (grandparents and parents) that consider themselves Polish almost with equally frequency as all respondents (average 52.9% vs 53.5%); but are slightly more apt to consider themselves Polish (6.8% vs 2.5%).
- A greater number of target audience respondents consider themselves either Polish or Polish-New Zealander and less consider themselves New Zealanders (6.8% vs 2.5%, 81.8% vs 68.4%, 9.1% vs 23.4%, respectively).
- Target audience respondents come from families (grandparents and parents) that embrace their Polish heritage slightly more (average mean value 1.31 vs 1.46, on 1-5 scale a great deal to not at all) and do so themselves much more (mean value 1.36 vs 2.44, on 1-5 scale a great deal to not at all).
- Target audience respondents come from families (grandparents and parents) that express their ethnicity by celebrating slightly more holiday traditions (average mean value 1.63 vs 1.83, on 1-5 scale a great deal to not at all) and do so themselves much more (mean value 2.43 vs 3.30, on 1-5 scale a great deal to not at all).
- Target audience respondents come from families (grandparents and parents) that express their ethnicity through slightly more consumption of Polish foods (average mean value 1.68 vs 1.88, on 1-5 scale a great deal to not at all) and do so themselves much more (mean value 2.41 vs 3.14, on 1-5 scale a great deal to not at all).

- Target audience respondents come from families (grandparents and parents) that express their ethnicity by attending slightly more commemorative events (average mean value 2.10 vs 2.24, on 1-5 scale a great deal to not at all) and do so themselves much more (mean value 3.11 vs 3.84, on 1-5 scale a great deal to not at all).
- Target audience respondents come from families (grandparents and parents) that express their ethnicity through slightly more membership in Polish cultural organizations (average mean value 2.36 vs 2.48, on 1-5 scale a great deal to not at all) and do so themselves much more (mean value 3.49 vs 4.14, on 1-5 scale a great deal to not at all).
- Target audience respondents know more about Pre-WWII Polish history, WWII Polish history, Post-WWII Polish history and Contemporary Polish history (mean values 2.48 vs 2.96, 1.93 vs 2.29, 2.41 vs 2.83, 3.00 vs 3.55, respectively, on 1-5 scale a great deal to not at all).
- As can be seen from the table below, target audience respondents are more interested in learning more about Polish language, history and culture (mean values that are reported were assessed on 1-5 scale, a great deal to not at all).

Interested in establishing...	Target audience	All respondents
...scholarly contact with people in New Zealand about Polish language, history, culture	2.72	3.11
...scholarly contact with people in Poland about Polish language, history, culture	2.95	3.37
...contact with organization in New Zealand that offer workshops or publications about Polish language, history, culture	2.53	2.96
...contact with organization in Poland that offer workshops or publications about Polish language, history, culture	2.98	3.43
...contact with business/industry organization in Poland that might have similar interests	3.53	3.85
...contact with organization in New Zealand that can assist you with genealogy research about you Polish ancestors	2.28	2.66
...contact with organization in Poland that can assist you with genealogy research about you Polish ancestors	2.26	2.44

Interviews with First and Second Generation Polish Immigrants Related to the Pahiatua Children

Note: The analysis of findings from 20 interviews with first and second generation Polish immigrants related to the Pahiatua children that is presented below is not meant to be generalizable to the population of Polish immigrants related to the Pahiatua children. These findings are meant to provide some subjective nuance to the more objective survey findings presented elsewhere in this report.

Q1. Which relatives were born in Poland? Which are/were related to an original Polish child refugee that came to New Zealand in 1944?

Twenty interviews were conducted with descendants of the Pahiatua camp children. Thirteen were with the first generation individuals born in New Zealand and seven were with second generation individuals (their parent(s) were born in New Zealand). Both parents (mother and father) of eleven of the first generation respondents were children who came to the Pahiatua camp in 1944. Two had only one parent at the camp. For the second generation respondents, six had one complete set of grandparents (either maternal or paternal) who were at the camp. The seventh only had one paternal grandfather at the camp.

Q2. To what degree was your Polish heritage celebrated in the household you grew up in (i.e., were Polish family traditions celebrated). How?

First generation respondents

Summary

First generation respondents were thoroughly immersed in Polish tradition and culture. “We spoke, we ate, we breathed all things Polish” said one respondent. Polish language was spoken in all households. Christmas Eve and Easter were celebrated in typical Polish ways. All attended Mass in a Polish Catholic church. And the vast majority went to Polish House for various celebrations (e.g., Independence Day, Constitution Day, dance performances, or after Mass). Name days were celebrated by approximately ten of the 13 families when children were younger. Polish books and films were not used much because access was limited in New Zealand.

Nearly all (11 of the 13) respondents attended Polish language school where they made friends with other Polish children and 6 of the 13 participated in Polish school summer camps. Of the 11, most of the girls and some boys were also members of dance groups and performed at Polish language school and Polish House events. Two of the 13 were much less engaged in these activities. All thirteen respondents are familiar with Polish national events and remember engaging in May 3rd Constitution Day and November 11 Independence Day celebrations. All respondents have good knowledge of Polish food and how it is prepared.

Language

All respondents spoke Polish at home and 11 of the 13 attended Polish Saturday school that was conducted in Polish. One respondent stated that their parents and parents' friends would say, "Speak Polish, answer me in Polish." As the respondents got older and went to regular New Zealand schools, English became their more dominant language. However, their parents always spoke Polish with them at home. One respondent said, "my parents always spoke Polish. Sometimes we responded in English. I still speak Polish with my parents."

Of the two respondents that did not attend Polish Saturday School, one did not because the school was too far away. As they stated, "attending Polish school was not an option for us, but our father taught us how to read and speak Polish." The other came from a family that had little interest because the father wanted his children to immerse themselves in New Zealand language and culture.

Holidays and Church

Both Christmas and Easter holidays were celebrated in the Polish tradition in the homes of all respondents. Christmas Eve was celebrated with white wafer (oplatek), fish, hay under the tablecloth, and an extra seat at the table for someone unexpected. Families went to church and sang carols together. Easter was celebrated with painting eggs, preparing food baskets for blessing in the church, going to church, and with Smingus Dyngus on Easter Monday. Overall, attendance at Polish Catholic mass was fairly regular.

Food

Polish food was prepared by all families, but with various frequency. Some respondents remember Polish food only for holidays and special occasions and some had Polish food every week. The vast majority of respondents are familiar with pickling of gherkins and making sauerkraut. The majority stated that Polish food was more appealing than the bland food of New Zealand. All respondents were familiar with the following food: pierogi, sauerkraut, paczki, gherkins, and bigos; other foods mentioned included poppyseed cake, red beet soup, and shortbread cookies.

Two respondents stated that their parents had gardens and grew vegetables or bought fruit from local orchards and then made preserves. Most of the respondents learned how to cook from their mothers; a few learned from their fathers. One respondent said that their mother had collected recipes from other people from the camp and named these recipes after these people, e.g., "Pani Zosia's Kapusta".

Polish Organizations and Commemorative Events

The vast majority of respondents were members of Polish dance groups for several years. Half of the respondents participated in Polish camps during summer vacations and have positive memories of this time. Only two respondents did not go to Polish school. All respondents were aware of Polish national holidays and participated in commemorative events annually with their parents.

Second generation respondents

Summary

Second generation respondents were all aware of their Polish heritage. They were exposed to Polish language to various degrees mainly through their grandparents and, to a more minor degree, their parents. Four of the seven respondents do not speak the language, they only know certain phrases. Two are fluent. All but one respondent celebrated Polish holidays in their home growing up. Four of the seven attended Polish language school. Five of the seven joined their parents and/or grandparents for the anniversary reunion celebrations in Pahiatua. Three respondents remember celebrating Name Days and singing traditional “Sto Lat”. “Mine was a Polish home with modifications” as one respondent stated.

Attendance at events conducted by Polish organizations was important to their parents so some went with them as children. Going now is a problem because of the language barrier. Older generations speak Polish primarily and for second generation English speaking respondents, it is hard to mix in. One respondent stated, “I went to the Polish Home and I felt out of place.”

Language

All respondents were familiar with their grandparents and parents speaking Polish. Four of the seven went to Polish language school. Knowledge of the language today is minimal at best. Yet, all responded said that they wish they could speak the language and want to take lessons now or in the near future. All respondents spoke English at home. Those that had grandparents nearby were exposed more to the Polish language.

Holidays and Church

All respondents celebrate Christmas Eve that includes some of the Polish traditions like sharing the white wafer, eating fish, and going to church. Easter is celebrated in the Polish tradition by most respondents. This includes painting eggs, preparing food for blessing, going to church, and Smingus Dyngus on Easter Monday. Overall, attendance at Polish Catholic mass was only occasional. Only one respondent did not remember celebrating Easter in any special way because his father changed to the Presbyterian church and his mother was Kiwi. All respondents stated that the traditional Polish holiday celebrations now have an infusion of Kiwi traditions and food.

Food

All respondents connect Polish foods with major holidays. Most respondents (four of seven) remember pickling of food and preparation of traditional Polish dishes. These same four are aware of how laborious preparations can be and the need for special ingredients. The majority mentioned pierogi, golabki, sauerkraut, pickles, fish. One respondent mentioned not eating any meat on Fridays because it was a fasting day. Two of the respondents decided to learn to prepare some Polish dishes after visiting Poland.

Polish Organizations and Commemorative Events

As stated, four of the seven respondents went to Polish language school. Five of the respondents participated in Polish events to some degree because their parents or grandparents were involved in Polish organizations that sponsored the events.

Three of the respondents were part of a Polish youth organization and were very active in the dance group. Two of them were members of the dance group Lublin, went to Australia to perform, and performed in Pahiatura during the anniversary celebration.

Q3. To what degree is your Polish heritage celebrated in your present household? How?

First generation respondents

Summary

Knowledge of Polish language, celebrations of Christmas Eve and Easter in Polish ways, consumption of Polish food, and other artifacts of Polish culture are known to all respondents. They are practiced to varying degrees. These activities are/were practiced with greater frequency when parents are/were alive. As one respondent put it, “my partner is Kiwi but my mother is still alive so we go to Mom’s house and celebrate Christmas Eve the Polish way.” Half of the respondents have Kiwi partners and made modifications to their traditional Polish celebrations. However, all said that their partners are supportive of keeping Polish traditions alive. “My partner is 6th generation Kiwi but she is supportive of Polish traditions and even helps in Polish school.”

Four respondents are interested in Polish genealogy and Polish history and further investigating their family history. These individuals have been to Poland and came back with a heightened interest in learning more about their family history. One responded said, “I have started a journey to discovery my family history.”

Most of the respondents speak English at home and only speak Polish occasionally with their parents. “I wish I spoke more Polish, but I was away for six years and forgot a lot what I learned at home and in Polish school.”

Three of the respondents speak Polish well enough to participate fully in Polish events and sit on various Polish organization committees. Nine of the respondents sent their children to Polish language school and have made serious effort to keep aspects of Polish traditions alive. They have exposed them to Polish traditions and culture, participated in Pahiatua children reunions, and have taken them on trips to Poland. One respondent said, “my daughter was named Sofia but when she turned 18 she made a decision to change her name to Zofia.” Another added, “my son’s name is Casimir and after we went to Poland he only wanted to be called Kazimierz.”

Language

Most of respondents do not speak Polish fluently or frequently. They may only speak a few words of the language or speak Polish only with their parents. One respondent is married to a Polish spouse who came from Poland as an adult. They speak Polish sometimes at home and always with her parents, who live in Poland. Though most respondents understand the language, they have harder time speaking or reading it. Their Polish language ability has faded since their time at Polish language school. Eleven of the thirteen respondents indicated that they want to teach their children Polish.

Holidays and Church

All respondents answered that they still celebrate Christmas Eve and Easter in traditional Polish ways, albeit with some modifications. For Christmas there is the white wafer, traditional food like fish, attendance at Polish Mass, and for Easter they paint eggs, bring food for blessing, and celebrate Smigus Dyngus on Easter Monday. All participants make serious efforts to keep these traditions alive and to share them with their children. Respondents who have Kiwi partners add Kiwi dishes and make other Kiwi modifications for holidays. Respondents whose parents are still alive celebrate these holidays with them in a Polish ways. Two respondents indicated that with their parents deceased and their children gone, the holidays are not as festive. They now keep only a few traditions. Two respondents indicated that they go with wafers to graves of family members.

Food

All respondents expressed an affinity for Polish dishes, but only some said that they can cook Polish food at home. Six of the thirteen respondents said that they do so frequently and have taught their children to cook Polish foods, especially food for holiday celebrations. Others go to market days organized by Polish organizations and purchase Polish food and ingredients there.

Polish Organizations and Commemorative Events

Eight respondents sent their children to Polish language school and to Polish dance groups. This type of engagement depended a lot on the proximity of the venue. One respondent stated that his father wrote books about the Pahiatua children and that he himself has written a book about Polish schools in New Zealand. Three respondents said that they participated in the recent Pahiatua reunion and took their children with them. They were also involved in helping organize the event.

Second generation respondents

Summary

All respondents stated that they want to keep some aspect of Polish traditions alive especially having to do with Christmas and Easter, preparation of some foods, and at least some aspect of the Polish language. However, all of them indicated that the language is hard for them to learn. Polish language is not spoken at home for any of the respondents, just a few words. Though the majority say they would like to learn Polish and wish they were taught Polish language as kids. As one respondent stated, "I participate in a Polish weekend for families. It is a great way to soak up the tradition and keep it fresh."

For the majority of respondents, visits to Poland have had a fundamental influence and have allowed them to get to know their extended family. This has increased their interest in Polish history. The majority of respondents participated in the 70th and/or 75th anniversary of the Pahiatua children reunion and went because of their grandparent's historical tie. "I participated in the 75th reunion and my aunt was very involved in organizing committee. I was asked to speak as a representative of the second generation of New Zealand born decedents and what it means to have grandparents from Pahiatua. I identify with Polish culture a lot."

Language

The majority of respondents do not speak Polish. They understand the language but cannot speak it fluently. Some want to learn Polish, take Polish classes in New Zealand, or go to Poland and learn there. The majority want to be able to communicate with their family in Poland and/or be able to put together a family genealogical tree.

Holidays and Church

All participants are aware of how special celebrating holidays in the Polish tradition can be and remember many of these traditions from growing up in their parents' home. All of them want to keep aspects of these holiday traditions alive. Most of respondents still celebrate the Polish traditions with their grandparents and/or parents.

Food

All respondents stated that like Polish food but only a few know how to make it. The more common traditional foods like pierogi and sauerkraut were mentioned. One respondent stated that when she lived in London, she used to go to Polish stores to purchase food. These stores don't exist in New Zealand. Two respondents said that after they visited Poland, they decided they wanted to learn how to cook Polish food.

Polish Organizations and Commemorative Events

None of the respondents formally belong to Polish organizations, however two of them were very active in the 75th reunion of the Pahiatua children. One respondent stated that when she and her daughters were younger, she taught Polish dancing and her daughters participated.

Q4. Who in your family is most responsible for keeping the Polish traditions alive in your family? Please explain.

First generation respondents

Keeping Polish traditions alive is the responsibility of both parents for half of the respondents; for the other half it is the mothers. Yet, respondents agreed that usually one person in the family took the lead. One respondent said, "after my mother died, my niece took the lead, as did her father (my brother), as have I, all in different ways." Another stated "my mother died and I took on the responsibility of keeping traditions alive to honor my parents. I am proud to be Polish and proud to be Polish-Kiwi".

Another group that is important in helping to keep the traditions alive is the extended family (e.g., numerous aunts and uncles), who encouraged speaking Polish by frequently saying: "Mow po polsku", which means "Speak Polish". Some respondents felt that this was annoying at the time, but now are happy because the language stayed with them longer.

Polish Saturday school are thought to have been very helpful in keeping and cultivating the language and Polish traditions. Some of the respondents stated that they did not like going to Polish school because they could not play with their Kiwi friends. However, they are happy now that their parents made them go. In addition, respondents felt that attending Polish mass every Sunday and going to Polish Homes after mass were also occasions to speak Polish and be around Polish speaking people that has helped keep traditions alive.

For some respondents, especially those who have visited Poland, keeping the Polish traditions alive is very important. Those who still have frequent contact with other Polish people or belong

to Polish organizations think keeping Polish traditions alive is easier. Also having children in the house is thought to help motivate first generation respondents to work to keep traditions alive.

Second generation respondents

It is the grandparents and/or the mothers that keep Polish traditions alive for this generation. One respondent said, "It was my Babcia (grandmother) and my mother who only spoke Polish to each other, went to Polish church and attended various events. Now my Mother is teaching not only me and my siblings but also her grandkids. We are very involved."

Respondents stated that they are interested in Polish traditions and want to learn more about them by going to Poland, participating in anniversary celebrations, and having at least some involvement in Polish organizations. One respondent said that his family practiced no Polish traditions growing up, but after he went to Poland and met his Polish relatives, he wanted to stay connected and learn more about Polish traditions.

All respondents mentioned that after their grandparents' passing, the traditions were primarily kept going by the mothers or extended aunts and uncles. They also said that these traditions have not been kept as strongly as when their grandparents were alive.

Celebrations around Christmas and Easter are the most important element of the Polish traditions. Preparation of food for these occasions is very important. For several respondents, having family in Poland and being able to connect and/or visit them is an important element and encourages them to keep Polish traditions alive.

As with the first generation respondents, there is usually one person in the family who takes the lead on keeping Polish traditions alive for the rest of the family. One respondent said: "right now it is my father's sister (who takes the lead), she is very involved with Polish organizations in Auckland. She keeps the family together and we celebrate Polish Christmas and Easter together." Another respondents said, "Babcia is our matriarch and is still the one mostly responsible for keeping Polish traditions alive. However, she's very old, and I don't know how things will go when she passes. My sister is very involved in Polish dancing and culture in general, so I suspect she will be the one to take the lead for our family".

Q5. To what degree do you think your children and future generations of your family will keep Polish traditions alive? What aspects will you try to keep alive?

First generation respondents

Summary

All respondents stated that they would like to keep the Polish traditions alive in the future. Those who have children seem to have a stronger attachment to their Polish heritage. Close proximity to Polish organizations, schools, dance groups, and churches also seems to positively impact their desire to keep their Polish heritage alive.

Most respondents indicated that they hope their children will continue with the Polish traditions, but believe it will probably be less intense than when their grandparents were alive as they helped to keep the traditions strong. It is clear that traveling to Poland, learning about Polish history, and meeting family members all contribute to increased interest in Polish heritage. Knowing their family history and learning about their parents' and grandparents' tragic journey from Poland, through Siberia and Persia to New Zealand also helps to increase interest in their Polish heritage.

There is a sense of time passing and changing because the Pahiatua camp generation is dying off and new generations, while they do embrace some aspects of their heritage, also embrace their Kiwi heritage. There is little doubt that Polish foods and some anniversary celebrations related to Pahiatua children will be maintained by future generations. One respondent said, "I suspect that Polish Christmas Eve and Easter celebrations will persist into the future... the food will also carry on... most of other activities/traditions have already started to wane in my life."

Language

Most of the respondents speak some Polish because most of them grew up speaking it with their parents and members of that generation. About half indicated that they speak some Polish with their children and some read and speak the language with their grandchildren. Several respondents have spouses who were born and raised in Poland so they speak Polish at home and have frequent contact with families in Poland via Internet/phone. Three respondents went to Poland with their children and took Polish language classes there. Others tried to learn on their own or by talking to their parents. This close contact with the language allows their children some degree of familiarity. As one respondent said, "I hope my kids will want to learn Polish but maybe I am overly optimistic. They want to travel to Poland soon so maybe they will pick up some Polish there."

Holidays and Church

Two holidays, Christmas Eve and Easter, were consistently mentioned by respondents. These holidays are celebrated every year. These celebrations bring back memories and remind them of their Polish roots. One respondent described a big family reunion in Poland during Christmas that was “a very wonderful celebration in the mountains”. Most respondents that have children are continuing Polish family traditions during holidays and hope that they will keep some elements of the celebrations (e.g., Wigilia with the white wafer, Easter egg painting, and preparation of special foods). Church going was mentioned as important by all respondents even though attendance was said to be rather sporadic now. Most respondents said that they used to go to church more frequently with their parents, but now that their children are grown and more adapted to the Kiwi lifestyle, they rarely go to church. One respondent talked about visiting the graves of loved ones with their children during Christmas and sharing the wafer and saying prayers.

Food

Food is key link to respondents’ Polish traditions and Polish heritage. Most respondents are familiar with traditional dishes like pierogi, bigos (hunters stew), sauerkraut, pickles, golabki (stuffed cabbage), and barszcz (beet soup). They believe that food is a way to engage all generations. Some respondents described making pierogi with their children and grandchildren as a way of teaching them these traditions. One respondent said, “my kids like traditional Polish dishes and this is a way to strengthen connections with their heritage.”

Polish Organizations and Commemorative Events

Most of the respondents participated in Pahiata children reunions and anniversaries. Some were/are involved with the organizing committees for these reunions. The key to participating in such anniversaries seems to rest with the parents, the original Pahiata children, their involvement and the influence they exert on the extended family. It is hoped that today’s children that witnessed these events will maintain a high level of interest. In addition, families who have children or grandchildren attending Polish language schools or dance groups are more likely to participate in these Pahiata reunions as well as other Polish cultural events. Yet, most respondents are realistic about how much interest can be maintained. As today’s children further embrace Kiwi lifestyles, interest in Polish oriented events begins to wane. One respondent said: “my brothers have wives from Poland and they help keep the Polish traditions alive. I hope my children will be a part of these celebrations.” Another said: “my kids helped with the reunion and I hope when they have children they will keep them involved to some degree. Maybe in more diluted fashion.”

Second generation respondents

Summary

Most of second generation respondents have at least one parent who is Kiwi and a partner who is Kiwi. Hence, though respondents say their Kiwi partners are interested in helping them maintain Polish traditions, Kiwi traditions are firmly embraced. Other factors that dilute efforts to hang on to Polish traditions include today's busy life styles with its many competing activities/responsibilities and the passing of grandparents, the original Pahiataua children, who were a catalyst for Polish identity.

Four respondents mentioned that they want to instill in their children a sense of Polish identity and continue to use some Polish phrases and cook Polish dishes in the household. Most respondents said they want to keep some Polish traditions alive because they value the story of their grandparents and want to honor them. One respondent said, "when I have children I want to take them to Poland where they can learn about their heritage. I recently went with my father and I want to do the same for my kids." Involving their children in dance groups and other Polish focused social activities is a way that they can help them stay in touch with the Polish traditions. Being in close physical proximity to Polish groups and organizations makes it easier to maintain interest in Polish traditions. Yet, respondents are well aware that time will no doubt erode the practice of many of traditions.

One respondent talked about what they see as a disconnect between Polish New Zealanders and new Polish immigrants. They have observed that new immigrants are much less interested in their old ethnic traditions, they focus primarily on adapting to New Zealand culture, and they do not seek connections with the older immigrants. One other respondent said, "the hardest part is that there is not enough people to keep traditions alive. Current immigrants are not eager to maintain our heritage, they are modern and look to the future. My family is very much rooted in the past because this is what defined us."

Language

None of the respondents speak Polish fluently. They all just know a few words and phrases. Yet, they said that they do want to learn Polish soon and maybe learn along with their children. Three respondents mentioned that they would like to go to Poland to study the language. Speaking the language greatly helps a person maintain their sense of ethnic identity. However none of the respondents saw this is an obstacle. They believe they can embrace Polish traditions and heritage perfectly well in the English language.

Holidays and Church

Holidays when spent with their grandparents and /or parents helps to keep Polish traditions (as well as Kiwi traditions) alive. Most respondents believe keeping traditional Christmas Eve celebrations and painting eggs in a traditional fashion for Easter are important, especially for

children. One respondent said, “it was important for my mother to teach me some of the Polish traditions and I want to share these traditions with my kids.” Church attendance with this group is now minimal. Only one respondent mentioned church attendance, and that as a “rare” occurrence.

Food

Respondents indicated that traditional Polish dishes, especially the ones for holidays, are the most important part of keeping Polish traditions alive. They are thought to be the easiest traditions to maintain, even if Polish cooking is elaborate. Food brings people together and sharing Polish dishes around holidays makes for good memories. Cooking is also a great activity for involving children. Several respondents mentioned that they learned to cook Polish dishes together with their mothers, grandmothers, and/or aunts and that this yielded very good memories. They want to do the same with their children.

Polish Organizations and Commemorative Events

Second generation respondents are either studying or working, building careers, and very much involved with their everyday life. Practicing Polish traditions, including cooking and language, for the most part, is something that they only do on holidays or reunions. Two respondents with school age children have them involved in Polish dance groups. The mothers are the instructors. One respondent said, “my middle son dances in Polish dance group and I am sure he will continue these traditions.”

Three respondents mentioned that being in close proximity is what dictates if a person engages (or doesn't) with the Polish community and Polish organizations. One respondent said, “the Polish Community was a hub of activity when I was younger, but as my Babcia's generation has been slowly passing away, so too have some of the functions that used to bind us together.”

Q6. What factors do you think (positively or negatively) affect a person's efforts to keep their Polish traditions alive? Please explain.

First generation respondents

Positive influence

1. Close connection with family

Respondents feel that growing up in environment where everyone speaks the same language and upholds the same traditions is very helpful. Especially where there is positive encouragement from adults for the children to speak Polish. One respondent said, “I think good memories of past activities with families help keep traditions alive and provide impetus to keep them going.”

2. Proximity to Polish community and organizations

Respondents believe that being in close proximity to Polish churches and organizations is very important for keeping Polish traditions alive. Several respondents described that after Sunday mass at the nearby Polish church they would go to the Polish Home in Auckland or Wellington with their families for meal or tea and socialize with the Polish community. In addition, respondents believe that living close to parents who were involved with Polish organizations also helped keep traditions alive. One respondent said, "it is helpful to keep contact with parents who are still alive and very Polish and involved in organizations." Another said, "definitely staying close to all the Pahiatua children was like being with family. The community kept us together gave us a sense of belonging." One other respondent said, "activities such as the Polish Festival held in Wellington has a positive effect as they celebrate art and food, etc. This is stuff that all New Zealanders can relate to."

3. Good memories and fun times from childhood

All respondents say that having good memories from childhood has a positive influence on keeping Polish traditions alive in their homes. Memories of playing with other children and speaking Polish with them are strong. Several respondents said that they still stay in touch with friends that they made during childhood and want their own children and grandchildren to experience the same.

4. Being ethnic is now encouraged and even trendy

New Zealand was not a country with a lot of ethnic diversity after WWII. Most people of European decent spoke English and shared English traditions. Polish immigrants brought some very different customs and sharing their traditions with New Zealand friends was a welcome activity. One respondent said, "my family invited New Zealand friends and family to celebrate Polish holidays with us and they liked it a lot, even more than their Kiwi traditions." Another added, "I am more interested in the Polish way of life. More than the British/New Zealand way of life." And one other said, "people are now interested in hearing my parents' story, tragic as it is."

5. Being able to communicate with and visit family in Poland

The fact that communication with people in Poland and travel to Poland is so much easier today than in the past has increased respondents' interest in knowing more about Poland and their Polish roots. For some, language is not a barrier because of helpful internet translation mechanisms and some family members in Poland speak English. For many, discovering Poland is an exciting challenge. They know about Poland from their parent's stories and now they can go there to see it first hand. One respondent said, "the ability to visit Poland is very positive. I'd say there has been a generational skip. My daughter is keenly interested, whereas I was only occasionally involved." Another respondent said,

“being able to travel to Poland and make connection with family in in Poland has been invaluable.”

6. Having Kiwi partners and friends interested in our culture and traditions

Many first generation respondents are married to Kiwi partners. Some have stayed connected to the Polish community and some have not. An important factor in maintaining Polish traditions is their partner’s acceptance of these traditions. If the partner was accepting and encouraging, then families kept their Polish traditions alive.

Negative influence

1. Being forced to learn and speak the language in childhood

Many respondents state that they regret resisting efforts to get them to learn the language when they were younger. Now that they are older it is more difficult to learn and time is more limited. All respondents cherish what knowledge of the Polish language they do possess - some are nearly fluent, others know just a few words and phrases. One of respondent said: “I must say as a young girl, I resented having to go to Polish School on weekends as I missed out on sports and spending times with my Kiwi friends.”

2. Quality of Polish language instructions and other activities

Several respondents mentioned that Polish language lessons were poorly taught and were boring compared with their regular Kiwi classes. One respondent said, “I did not enjoy the lessons and lost interest very quickly.” Another said, “I didn’t like the class and it was far away so my father taught me Polish at home.” However, most respondents enjoyed other Polish-related activities like dancing or scouting; though one stated, “my dance group was good, I loved dancing, but the instructor was a tyrant and I remember one of the boys was his “victim”, he was not a dancer and the instructor terrorized him.”

3. Language barrier

Older members of Polish organizations speak Polish and run meeting in Polish. This keeps younger generations who do not speak Polish from getting involved. One respondent said, “I went to a Polish Association meeting recently and I felt isolated because the language was only Polish. It is important to remember that first and second generation New Zealand born Poles most likely do not speak Polish. The generation of my parents, who are in their 80’s and 90’s, are all about history, WWII suffering, and sadness. It is important to remember that. But for younger generations, there has to be something else, more to their tastes.” Another respondent said, “I would say language (I don’t speak Polish at all despite attempts to learn) is a barrier that makes it hard for me to retain interest.”

4. Cultural barrier

A couple respondents said they had negative experiences with new immigrants who came in the 1980's and 1990's. They expected to embrace the new immigrants from Poland, but this proved difficult. One respondent said, "people who came from Poland in 1980's and 1990's didn't really connect with us, they lived different ways and I don't know how to connect them with us so we can celebrate our shared heritage."

5. Distance from family and/or Polish community.

Being away from home at school or for work, living in areas where there are few people of Polish decent, or living some distance from relatives can be a deterrent to maintaining Polish traditions. One respondent said: "the distance issue won't apply to everyone, but it will impact many who don't have long standing pride in being Polish." Another respondent added, "as we age and our environments change, we lose our original identities sometimes. So, when children go to school or university, they will meet new people, gain new interests and inevitably participate less in Polish activities."

6. Bigotry

Sometimes respondents were exposed to bigotry because of their ethnicity. One respondent said, "as a child, I remember a nun asking kids if there was anyone who didn't have British blood to raise their hands. An Italian boy and I got a very negative response from the nun. This upset me a lot. I can still vividly remember it at the age of nearly 71! I'm glad I got through all those years with my Polish pride intact."

Second generation respondents

Positive influence

1. Influence of family and friends

Nearly all respondents mentioned spending quality time with their grandparents and aunts/uncles, and learning some Polish words and customs from them. Families who lived close to Polish communities where there were Polish organizations and youth groups were more likely to send children to participate. One participant said, "I love my Polish heritage, always did, I was proud to participate in Polish dances and academia. I always felt special that my family was related to Pahiataua children." Another said, "my family is excited to be part of the Polish community and now I learn to belong to. I wanted to explore my Polish heritage, I want to learn about the trauma of being a refugee."

Five of the seven respondents think that the pride in their heritage that their grandparents and parents expressed at home was a very important influence on them that has left them with positive memories and a desire to keep Polish traditions alive in their own families. Two respondents stated that their Kiwi friends do not have such a profound attachment to their own cultural traditions. One respondent said, "I think occasions like Polish family traditions like Wigilia continue to be strong, even in mixed Polish/Kiwi families here."

2. Special events that bring folks together

Nearly all respondents expressed their appreciation for events that they have participated in with their parents and grandparents. For instance, for many of the Pahiatua children, the reunions are a special occasion where they can visit with each other. One respondent said, "special events get everyone together, but there aren't as many of those as there once was".

3. Discovering Poland and Polish relatives

Second generation New Zealand born Poles are usually more removed from family traditions than their first generation counterparts for several reasons. Yet, many second generation respondents expressed greater interest than their first generation counterparts in learning more about their heritage. They are keen to visit Poland. For several respondents, doing so was a "life changing event." They were impressed by the country and enjoyed meeting family members for the first time and learning about local customs. One respondent said, "grandfather felt, I am guessing, that he had a new life in New Zealand and wanted to forget the war and embrace his new life. After visiting Poland and seeing our family's roots, I want to learn more and take Polish language lessons."

4. Polish organizations that bring folks together

For this generation, church and scouting which in the past were important organizations that brought folks together, are no longer that important. Most respondents mentioned Polish dance groups and Polish Saturday schools as the most relevant organizations now. One respondent mentioned the Quo Vadis conference, an initiative that brings together young members of the Polish diaspora. The organization operated in several countries including Australia. One person said, "I was disappointed not to go for the Quo Vadis conference, I was not selected to go. Somebody else from Wellington went."

Negative influence

1. The passing of the older generation (grandparents)

According to respondents, grandparents were the main catalyst for embracing Polish traditions and their parents kept these traditions going when the grandparents were alive. After their death, the impetus to do so waned a little. One respondent said, "my efforts to keep these traditions up were affected by the passing of my grandmother, I have to try

harder to do this now.” Interestingly, some respondents think that the younger generation today is exhibiting a resurgence of interest in Polish traditions.

2. Polish communities are spread out

Having a community close by with a significant number of people of Polish decent generally means that there will be more Polish civic organizations, places for meetings, and better attended celebrations. One respondent said, “one thing that negatively affects our efforts to keep traditions alive, is that there are not many places in New Zealand where you find a lot of people of Polish decent and the fact that New Zealand as a country is small and fairly isolated.”

3. Busy contemporary lifestyle

Today, family obligations and work-related duties keep us very busy. Respondents think there is less time than in the past to focus on and celebrate old family traditions and attend special ethnic events. One respondent said, “the competition of so many activities these days for my time, taking kids to school, sporting events, etc. limits the focus on family traditions.”

4. Lack of knowledge of Polish language

All respondents stated that they had difficulty learning Polish. Only one respondent spoke Polish somewhat fluently, the rest only knew a few phrases. One respondent said, “I would say not speaking the language is a factor that makes it hard for me to maintain full interest in my heritage.” While they felt that lack of the Polish language was a barrier to participating more fully in Polish events while in New Zealand, they did not feel that that this limited them when traveling in Poland. In fact, their visits increased their interest in Polish history and culture and sparked a desire to learn more of the Polish language.

5. The waning of Polish traditions and growth of New Zealand traditions

Respondents believe that with each passing generation the attachment to Polish ethnic traditions is diluted. What is left over time, are more simplified practices, a more symbolic expression of their ethnic traditions generally focused on food and holiday celebrations. One respondent said, “there is a loss of connection to Polish traditions with each subsequent generation given the widening (time) gap between the person born in Poland and following generations.” Another respondent said, “with each new generation that comes along, we become more integrated into New Zealand culture and our attachment to Polish traditions naturally begins to wane.”

Q7. To what degree do you think being related to an original Polish child refugee that came to New Zealand in 1944 has affected your family's narrative about the past? How do you think this has affected the degree that your family continues to embrace its Polish heritage?

First generation respondents

Summary

Being related to the Pahiatua children has had a tremendous influence on all respondents. They are well aware of the suffering their parents endured as children before they came to New Zealand (e.g., their deportation to Siberia, inhuman circumstances living conditions, death of parents and siblings). The children formed a strong connection during their years in the Pahiatua camp. Later, after the camp was closed, some of the younger children were adopted by families living some distance from where the camp was located. But most of the children that lived around Auckland, Wellington and/or Hamilton kept in touch and many of them intermarried. Most of those that married Kiwi partners still identified with Polish groups and embraced their Polish heritage. A common comment of first generation respondents was about the tremendous pride they had in being Polish and their interest in Polish history and traditions. They believe that holding to these traditions gives them the strength to survive hardships, gives them a sense of identity, and gives the next generation a reason to be proud of their ethnicity. Getting together with other Poles and celebrating special events helps cement these traditions. They learn about these traditions from each other. Living in close proximity to each other helps facilitate their learning.

For some of the original children, memories of the war and loss of parents and/or siblings was something terrible that they just wanted to forget. Some rarely mentioned their stories and avoided contact with the Polish community. With time, and a more stable family life, some of the memories were shared. The story of the Pahiatua children in New Zealand is now considered a very positive event in New Zealand history. Children born to Pahiatua parent(s) use their stories for school projects and participate with parents in various anniversary events. They have learned a lot about the events that shaped the lives of their parents and appreciate the importance of their family history. However, first generation New Zealand born Poles also tend to have a strong allegiance to New Zealand. Their Polish heritage is important, but so is their New Zealand heritage, especially with those that married Kiwi partners. For many, visits to a modern Poland, learning about their parent's home country, and meeting relatives for the first time helps stimulate their interest in their family's heritage. They find that they want to learn more about the history of Poland – i.e., pre and post WWII and contemporary Poland. They want to cultivate this interest in their children (second generation New Zealand born Poles). And many want to conduct extensive genealogy research.

A sample of respondents' comments:

“From an early age we knew how our parents had come to New Zealand and what they'd been through. They were both young, so they didn't remember a lot. But being Polish was very important to them both and it remains so for us.”

“My father was from the camp and was involved all his life and continues until today with others that were there. He wrote a book and many articles about it. He spoke to several New Zealand organizations about it.”

“Hearing the stories about what my parent’s families suffered through has had a huge impact on my family. The importance of family and treasuring each other was instilled from an early age. Inevitably, the family narrative focused on the hardships that the family encountered through their deportation to Siberia, Teheran and finally to New Zealand where they were able to enjoy freedom once again although at a huge cost to many who had lost their parents along the way.”

“My mother’s mother died in Siberia, but her father survived. He was in the Polish Army. He came to New Zealand to join his children after the war. He married again to a Polish woman and they continued with their Polish traditions and celebrations.”

“I believe that had the Polish children not been in the camp together (rather than dispersed throughout New Zealand), we would not have had such a strong Polish community in Wellington.”

“In my childhood, whenever we had an event or celebration at the Polish House, it felt like being with an extended family. I think we also inherited a “romantic” view of Poland which is far removed from contemporary Poland. It is interesting that when visitors from Poland come to New Zealand and attend a concert at the Polish House, they often remark that the songs we sing are very “traditional” (i.e. old-fashioned).”

“As part of a trip connected to the 50th anniversary of Monte Casino, I joined my parents on a side trip to Poland where we visited relatives. We visited my father’s birthplace and the farm that was still in family hands. We were unable to visit my mother’s birthplace as that is no longer part of Poland. This was the second trip home to Poland for my parents, and my first. It became very apparent to me that they both considered Poland home, whereas I consider New Zealand home. I was even asked by someone if I felt myself to be Polish or a New Zealander. I answered New Zealander. I think where one is born, schooled and brought up becomes intrinsically part of one’s persona. But I also feel “Polish” and quite proudly admit to being of Polish heritage.”

“People always ask about my surname, and my family backstory. In New Zealand, this is a “Good News” story that presents New Zealand as a compassionate country helping those less fortunate.”

“The story of the Pahiatua children and their arrival in New Zealand is very important and participating in the anniversary celebrations brings tears to my eyes and was emotional for my daughter too.”

“I was aware that my parents had a very hard life. They really didn’t know how to raise children. They were orphans without parents and learned as they went. Sometimes my parents were harsh, especially on the boys, but this was what they knew.”

“Because of my mother's war time loss of childhood, parents, siblings, home and homeland, she hung on to and celebrated intensely what was left - her faith and her Polishness. This intensity influenced me and although I have not maintained the Catholic faith, it has instilled in me a strong sense of Christian values and a strong Polish connection.”

“I regard myself as a New Zealander. I am a New Zealander with a Polish Heritage and I'm proud of it. When I was young there still existed in New Zealand a strong anti-foreigner sentiment. Because my parents taught us to be proud of our Polishness, we felt sorry for these people as in some ways they had less than us. We could speak two languages, we had interesting food to eat, and a very rich set of customs and history.”

“My mother used to tell us amusing stories about her early childhood , but would not talk about her war experiences. If we asked, she would perhaps mention something briefly and then change the subject. So her full story was told in a very fragmented way. Only when she was very old would she talk a little more and by then she had dementia so her story telling was limited. The only time I have really felt the reality of her wartime experience was after one her strokes, when she regressed to the time of the war, and relived it recounting in graphic detail what she was "seeing" of the journey to Russia and the camp. She was extremely frightened. I can understand her reluctance in bringing these memories to light earlier.”

“After travelling to Poland a few years ago on a genealogy tour, I filled in some gaps in mother's family history. It is hard to believe that my mother didn't even know her mother's maiden surname. I have now compiled a family tree. I hope this will serve the next generation in their Polish ancestry and reawaken Polish identity.”

“Myself and my children wanted to know more about our past we not only did genealogy but did the forensic investigation about family members. We worked with a researcher in Poland.”

“We went with our parents to every reunion of the Pahiatua children. I attended the 70th Anniversary Reunion with my parents and was on organizing committee for the 75th Anniversary Reunion in 2019.”

“My mother wrote down her memoirs for the family. It was then translated into English. We call it a family treasure. It will be passed on to generations and all the kids have copies.”

“We do not have much information about father's side of the family. He died and we didn't ask many questions. However, when I went to Poland to visit, his family had kept Dad's letters that he sent to his parents who stayed in Poland. I have all of them in Polish and plan to translate them into English.”

“When I read this question, the first thing that came to my mind was ‘gratitude’. Our parents always taught us to be grateful that we ended up in New Zealand. They encouraged us to be proud of being Polish (not always easy when we were stopy teenagers) and at the same time encouraged us to be proud New Zealanders.”

“The history of the Pahiataua children is fundamental to my family and the connection with the families of other children is a special bond. Without this broader bond, I don’t think the connection to the Pahiataua children would be as strong. In addition, it’s an important part of New Zealand history which is being increasingly understood and appreciated.”

“My father was from Pahiataua. I didn’t have a lot of meaning for me until recently. But moving forward I find myself embracing what I learned about what my father’s childhood. I want to learn more about my father’s generation and want to actually trace his journey from Poland to New Zealand.”

Second generation respondents

Being decedents of Pahiataua orphans has had very deep impact on respondents and their families. All respondents are aware of their family history as relates to the Pahiataua children. The depth of this awareness depends on how close they are/were with their grandparents, parents, other family members, and their engagement with other people related to the Pahiataua children. Respondents and their families have learned about their grandparents’ journey through family stories, school projects when they had to interview them, and through participating in Pahiataua children’s reunions. The interest of other respondents came about more indirectly. One respondent said that after listening to many stories about her family’s long extended Maori heritage, she realized how unique her very short Polish heritage story was that started only with her grandparents. For another respondent it was working with refugees from other countries that really sparked an interest in what her grandparents had gone through. They were orphans who came to New Zealand and had to fend for themselves in terms of education, getting jobs, and establishing a family. All respondents said they are interested in learning more about their heritage in the context of their grandparents’ story and New Zealand history. They consider themselves New Zealanders, but their Polish heritage is very important to them. For some, participation in dance groups when they were children, going to Pahiataua reunions with their family, or visits to Poland have stimulated a profound interest in their family history.

A sample of respondents’ comments:

“Being related to the Pahiataua children has had a huge impact on my family. The horrific story is well known by my family. I have an obligation to uphold my heritage and the story of my grandmother. I want to carry on our culture.”

“It is important to know that these children where orphans who came to New Zealand not knowing the language and had to stay and make a life. They worked hard to gain an education, employment and fit into the new country. It was important for them to keep their Polish traditions alive and for that I want to help do this too.”

“Our family history is short. It starts with my grandparents. I do not know much about other family in Poland or about Polish history. I listen to Maori family history and their stories can go on for days. My grandmother only told me a few stories.”

“I think being related to the Pahiatua children has given me an insight into the struggles of refugees and migrants, as well as knowledge about a part of New Zealand and world history that a lot of people in New Zealand don't know about. The fact that my Babcia came to New Zealand under such traumatic circumstances has made her and the rest of the older Polish community cling strongly to each other and their traditions. It was not a choice for them to leave Poland so they have made a concerted effort to create a mini Poland in New Zealand and to pass on traditions to their children and grandchildren. The challenge will be finding a way to keep Polish culture and traditions alive for future generations who have little to no connection with Poland (physically or linguistically). This is particularly concerning because of the loss of older generations for whom the connection to Poland and the community was strong.”

“They came under hard circumstances, had to fit into New Zealand, but still kept their Polish identity and traditions. I was always aware of their stories. I went to Pahiatua with my family for 70th anniversary reunion and I volunteered to help with the for 75th Anniversary celebrations. My Mom was on the organizing committee.”

“We didn’t grow up knowing much about this family history, but now after visiting Poland we want to learn more and get to know the history of the family. I want to know my grandfather’s history. I want to be his historical voice. I want to go to Poland every year if possible.”

“My family is really proud of our family's narrative and their past. We feel sad that our grandparents had to go through what they did, but we are grateful they had the opportunity to create a new life in New Zealand. We embrace the Polish side of the family because it is such an interesting part of us that we do not fully understand. One that we want to learn and know more about.”

“I grew up with a strong understanding of Polish history, the Pahiatua children, and the struggles they had to face to make it to New Zealand. My Babcia embraced living in New Zealand 100%, and was very proud of her new country, but it was always balanced with remembering her Polish heritage. I think that gave me a stronger link with that side of my heritage, compared to the Kiwi (Irish/Scottish) side of the family.”

Q8. How would you advise a Polish Heritage Cultural Organization to promote itself these days?

Communication channels

Nearly all respondents suggested that some form of electronic communication would be best. Social media driven communication was suggested much more often than traditional email or mailings, especially for younger generations. Facebook, in particular, was mentioned by several respondents. A special Polish-Kiwi page would help. Yet, “snail-mail” is still thought to be necessary for older folks. One respondent said, “the best way to communicate with me is email, my wife uses Facebook, and the kids use Instagram.”

Communication sources

Two thoughts about who would be credible spokespersons were offered by respondents. Some respondents thought that young motivational sources would be the most convincing. Others thought more traditional leadership would be best. One respondent summed up this latter thought by saying, “people who are running organizations like presidents, directors, or heads of various committees should be the messengers of news and ideas, they were elected because people trust them.”

Promotional messages/activities

Several good recommendations were offered by respondents. The quotes below are representative of these ideas.

“Events need to be multi-faceted, focusing mainly on getting people together in groups. Organizations could offer/promote language classes, Polish cooking classes, Polish dancing, festivals and events. It would need to focus on fun first, followed by education, to attract the younger generations for whom the connection is weaker.”

“Activities should include Inviting performing artists (both cultural and modern), screening current films, introducing new authors (perhaps to do readings), and importing and promoting/showcasing new products for sale (perhaps at cultural festivals or fairs).”

“I don’t have much interest in being a member of an organizations, but I would participate in meet-and- greet events at the Polish Home where we could meet, have a drink and share some stories with like- minded people. This might be good event to invite new immigrants to.”

“Money will need to be invested in the meeting venues to make the places modern and appealing to younger generations and to new immigrants.”

“Polish Market Days always attract a lot of people - young and old, families and singles.”

“I think there needs to be a narrative about how interesting it can be to discover stories about your family's past.”

“Traveling to Poland is important and should be promoted. This probably would bring people closer together through shared experiences.”

“I think we need to focus not only on past traditions and celebrations, but also on the strengths and contributions that Poles are currently making in a more modern cultural.”

“I would like to see more of a Polish-Kiwi focus.”

“Communication has to be in English at least some of the time. I want to learn some Polish, but I don’t think I will ever be fluent enough to participate in Polish language meetings like too many of them are today.”

Target audiences

Respondents think all age groups need to be represented including those with minimal Polish heritage, but that special efforts need to be exerted to recruit members of younger generations, families (especially mothers with young children), and newer Polish immigrants.

The quotes below are representative of these ideas.

“Polish Organizations need to be realistic and appeal to anyone with even a drop of Polish blood- much like the Irish or Scottish clubs here in New Zealand. We are a long way from Poland and therefore can’t afford to be too exclusive.”

“We need committee members from all age groups to help foster activities that will be of interest to the various age groups.”

“It is important to involve next generations and give them some responsibilities because they will lose interest.”

“Organizations have to try to reach out to younger generations. They need to feel that they are involved and needed.”

“I think we should have activities that involve families (mothers especially) with young children.”

“We need to find ways to connect with Poles who came to New Zealand from Poland in the last 10 -15 years.”

A Strategy for Promoting Polish Identity in New Zealand

Based on the review of literature and the survey and interview findings that are presented in this report, the following recommendations are offered for promoting Polish identity in New Zealand. These recommendations may help Polish cultural organizations in New Zealand (and perhaps elsewhere in the world) better develop and disseminate programs that successfully promote Polish identity. Noted is the fact that many Polish immigrants have mixed smoothly into New Zealand society, but they also tend to maintain strong social and political attachments to Poland. This bodes well for cultivating at least a sustained sense of “symbolic ethnicity” involving basic and nostalgic views of their ethnic heritage, celebration of certain holiday and religious rituals, consumption of ethnic foods, and interest in the history and culture support of Poland.

An effective promotional strategy nearly always begins by defining the target audience. Once the primary target audiences is identified, programming that best matches their interests, persuasive messages that best resonate with their thinking, sources of communication they consider most credible, and methods for delivering information they most prefer can be identified.

The target audience

The primary target audience includes influential individuals that are most apt to respond positively to promotional messages delivered by Polish cultural organizations; i.e., those most apt to appreciate and retain aspects of their native Polish culture and share the importance of this with future generations. The assumptions are a) that this group will benefit from interactions with Polish cultural organizations by cultivating a greater appreciation for their Polish heritage

and b) influence their family members, friends and colleagues of Polish descent to benefit from the same appreciation of Polish culture. Prioritizing this group as the target audience does not mean that the strategy is “singing to the choir.” It more likely means that you are trying to influence those most apt to be sympathetic to your messages. This allows you to use limited resources most wisely by targeting the “low hanging fruit” -- that most easily secured. The objective is to get members of the target audience to follow through with their inclinations, help them cultivate a stronger appreciation of their Polish heritage, and to help them share this with others.

The target audience group comprised 28% of all respondents to the survey. They are defined by a) the fact that they identify with their Polish heritage “a lot” and b) put at least “a lot” of emphasis on the importance of their Polish heritage when raising children. Approximately 70% are first generation New Zealand born people of Polish descent (their parents were born in Poland); approximately 30% are second generation New Zealand born. It should be noted that, when compared with all respondents to the survey, members of the target audience are slightly more likely to be the first generation born in New Zealand.

As might be expected based on the literature and interview findings, they come from families that read/wrote/spoke the Polish language at home between a lot and a moderate amount; yet they themselves use the Polish language between a moderate and a little amount (albeit more than non-target audience members). And not surprising, based on the literature and interview findings, the group tends to be female and middle age. The majority (61.4%) of them are women and their average age is 45.67.

As supported by the literature and interview findings, they are also more apt to have relatives in Poland that they are at least moderately familiar with. The literature suggests that the

widespread use of internet-based communication and ease of travel facilitates this. And again, not surprising based on the literature and interview findings, the target audience is more apt to come from families that interacted a lot with fellow Poles. They themselves tend to interact more often with people of Polish descent too. As might be expected, they are more apt to consider themselves Polish and especially, Polish-New Zealanders. In addition, as stated in the literature and interview findings, they tend to celebrate holidays in the Polish tradition, consume Polish foods, attend Polish commemorative events, and join Polish cultural organizations more often. In essence, they are more closely connected to their Polish heritage than respondents who are not in the target audience.

In terms of demographics, as supported by the literature and interview findings, the vast majority of the target audience come from Catholic families and consider themselves Catholic. When compared with all respondents to the survey, they are more apt to come from what they label as “conservative” families (albeit only 41.6% stated their families were conservative) and are slightly more apt to consider themselves conservative (albeit only 15.9% stated they were conservative – the rest being moderate to liberal).

In terms of occupation and formal education, the target audience tends to include slightly more “professionals” possessing slightly more graduate-level degrees. They also tend to be better educated concerning Pre-WWII Polish history, WWII Polish history, and Post-WWII Polish; but not concerning Contemporary Polish history.

In addition to the target audience strategy described above based on quantitative survey findings, when interview respondents were asked to suggest who the target audience might be, they stated that all age groups needed to be represented including those with minimal Polish

heritage, but that special efforts needed to be exerted to recruit members of younger generations, families (especially mothers with young children), and newer Polish immigrants.

Suggested program themes

In order of most to least interest, assessed on 1-5 scale, a great deal of interest to not at all interested, the primary target audience consider the following topics of greatest interest:

Interest in establishing...	Target audience
...contact with organization in Poland that can assist you with genealogy research about you Polish ancestors	2.26
...contact with organization in New Zealand. that can assist you with genealogy research about you Polish ancestors	2.28
...contact with organization in New Zealand that offer workshops or publications about Polish language, history, culture	2.53
...scholarly contact with people in New Zealand about Polish language, history, culture	2.72
...scholarly contact with people in Poland about Polish language, history, culture	2.95
...contact with organization in Poland that offer workshops or publications about Polish language, history, culture	2.98

Polish cultural organizations may want to prioritize their programming based on these findings. Especially popular in this age of inexpensive DNA-based ethnicity testing is genealogical research which these organizations could help facilitate. It should be noted that the target audience gave “contact with business/industry organization in Poland that might have similar interests” an average rating of only 3.53 meaning it is of less than moderate interest.

In addition to these survey findings, interview participants suggested the following programs should be of interest: Polish market days, Polish language classes, programs about Polish foods, Polish dancing classes, presentations by people from Poland about Polish history,

programs addressing Polish family heritage and genealogical research, and Polish cultural events (inviting performing artists (both cultural and modern), screening current films, introducing new authors (perhaps to do readings). Interview participants cautioned that money will need to be invested in the meeting venues to make the places modern and appealing to younger generations and to new immigrants.

Messages to be communicated

Promotional messages to the target audience need to be designed in a way that appeals to a middle age, female, first generation New Zealand born audience who tend to be moderate to liberal politically. About two-thirds are members of the Catholic church. Messages that address family history, the celebration of holidays in the Polish tradition, and the preparation and consumption of favorite Polish foods should resonate effectively with this audience. Messages about Polish commemorative events and interactions with Polish cultural organizations will be met with only moderate enthusiasm. Messages should recognize that the audience identifies strongly with their Polish heritage, over 80% consider themselves Polish-New Zealanders, and three quarter have relatives in Poland that they are at least moderately familiar with. Because the target audience tends to have better than moderate knowledge and interest in Pre-WWII Polish history, WWII Polish history, and Post-WWII Polish history, messages that address these issues should peak their interest. Their knowledge of Contemporary Polish history is rated only moderate which may indicate that there may be a thirst for more information in this regard.

Once the audience's attention and interest has been secured, the objective changes to helping them perform the role of opinion leaders in the community; i.e., the role of influencing others to have greater appreciation for their Polish identity. Closely associated with this is helping them form positive attitudes about the organization. Messages describing the history of

the organization, its present mission, its structure, and opportunities for involvement need to be communicated clearly. Messages that promote the benefits of involvement and alleviate any concerns about involvement will help the audience form intentions to become involved. Once intentions to becoming involved have been formed, it will be the organization's responsibility to minimize any potential barriers that might block a person from following through with their intentions (e.g., minimize membership fees, structure meetings and activities at convenient times in convenient locations, design programs at a comfortable level of sophistication, provide opinion leader training, coordinate and facilitate their activities in the community).

In addition to the message strategies described above based on quantitative survey findings, when interview respondents were asked to suggest promotional messages that might resonate well with the target audience, respondents cautioned that messages would need to focus on fun first, followed by education, to attract the younger generations. Some older respondents also expressed that "socializing" should be a key message; i.e., sharing a drink and stories with like-minded people. Others thought that an important message would promote travel to Poland and how interesting it is to discover stories about your family's past. Several respondents indicated that messages should address not only past traditions and celebrations, but also the strengths and contributions of contemporary Poles. Finally, respondents cautioned that there needs to be a blended Polish-Kiwi focus and that communication needs to be in English a lot of the time.

Preferred sources of communication

The perceived credibility of the source of communication greatly affects the efficacy of promotional messages. Sources that are viewed by the audience as knowledgeable and

trustworthy are more persuasive. Research findings suggest that because of the audience's close attachments to people who consider themselves Polish-New Zealanders and have active ties to Poland. These folks may be considered most credible. In addition, because of the target audience's interest in religion, active members of the Catholic church may prove to be effective sources. Research findings also suggest that the target audience has interest in establishing contact with organizations that perform Polish genealogical research (both based in New Zealand and in Poland), organizations in New Zealand that offer workshops or publications about Polish language, history and culture and with scholars (in New Zealand and in Poland) that study Polish language, history and culture. Representatives from these groups should also prove to be effective sources of information.

In addition to the source strategies described above based on quantitative survey findings, when interview respondents were asked to suggest effective sources of communication, respondents indicated that young motivational sources would be the most convincing. Others thought more traditional leadership like presidents, directors, or heads of various committees would be best.

Preferred communication channels

In order of preference, the target audience considers the following communication channels to be the most effective (all five were considered better than moderately effective)

1. Social media posts by Polish cultural organizations
 2. Polish culture social events/fairs/parades
 3. General social media networking
 4. Websites of Polish cultural organizations
 5. Blogs about Polish history/culture
-

These communication channels should be considered priority choices for transmitting messages to the target audience. It needs to be noted that Polish language television, Polish language radio, Polish language newspapers, were considered to be the least effective. Use of these channels as a means of communicating with the target audience should be employed with some skepticism.

In addition to the channel strategies described above based on quantitative survey findings, when interview respondents were asked to suggest effective channels of communication, respondents indicated that some form of electronic communication would be best. Social media driven communication was suggested much more often than traditional email or mailings, especially for younger generations. Facebook, in particular, was mentioned by several respondents. Yet, “snail-mail” is still thought to be necessary for older folks.

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Appendix 1 – Survey Questionnaire

The Survey

Hello. I am a researcher from Central Connecticut State University in the U.S. that is working with three universities in New Zealand and several Polish cultural organizations from Dunedin to Auckland. We are conducting a research project that will assess the extent that first and second generation New Zealand born Poles living in New Zealand identify with their Polish heritage and what are the factors that determine this.

We really need your help.

You have been identified as being of Polish heritage. We need to hear back from people who were either a) born in New Zealand to either a parent or parents born in Poland -or- b) those having a grandparent or grandparents born in Poland. If this describes you, we need you to complete the online survey that is found at:

<https://www.surveymonkey.com/r/NPZSN9W>

You can either click on the above link or copy/paste it into your browser window.

PLEASE NOTE: If you know anyone that fits this description, please ask them if they will help and forward this note to them. Your help in doing this would be greatly appreciated. We need to hear back from several hundred people to make the survey valid and your help in identifying these people is crucial.

Thank you in advance for your help. It is very much appreciated. If you have any questions about the survey - please contact me at phone: 01-860-539-3889 or email: vickreyr@ccsu.edu.

- Renata Vickrey,
Elihu Burritt Library, Central Conn. State University
New Britain, CT 06050

PLEASE NOTE:

If you are less than 18 years of age you are **not** eligible to take the survey.

If you were born in Poland you are **not** eligible to take the survey.

The survey should take 15 to 20 minutes to complete.

It is anonymous - your name will never be connected to your answers.

- 1) Are you at least 18 years of age? Yes ---No
- 2) Was at least one of your grandparents or parents born in Poland ? Yes ---No
- 3) Were you born in New Zealand? Yes ---No

If you answered “yes” to these two questions, then you are eligible to complete the rest of the questionnaire. If you answer “no” to either of the two questions, you should not complete the survey. Thank you for your offer to assist.

Please note: For all of the following questions, if you do know the answer or the question is not applicable, please leave your response blank.

- 4) Was your maternal grandmother born in Poland? Yes ---- No
- 5) Was your maternal grandfather born in Poland? Yes ---- No
- 6) Was your paternal grandmother born in Poland? Yes ---- No
- 7) Was your paternal grandfather born in Poland? Yes ---- No
- 8) Was your mother born in Poland? Yes ---- No
- 9) Was your father born in Poland ? Yes ---- No

10) Which (if any) of your relatives was/were related to an original Polish child refugee that came to New Zealand in 1944? _____

For questions 11-17 below, ethnicity is defined as a social group that shares a common and distinctive culture, religion, language or the like.

Please use the following codes to answer these questions.

1 = Polish 2 = Polish-New Zealander 3= New Zealander 4= Other

- 11) What you think your maternal grandmother considers her ethnicity? _____
- 12) What you think your maternal grandfather considers his ethnicity? _____
- 13) What you think your paternal grandmother considers her ethnicity? _____
- 14) What you think your paternal grandfather considers his ethnicity? _____
- 15) What you think your mother considers her ethnicity? _____
- 16) What your think your father’s considers his ethnicity? _____
- 17) What you consider to be your ethnicity? _____

- 18) The primary country where you mother was raised? _____
- 19) Was she raised in a predominantly Polish neighborhood? Yes---No
- 20) The primary country where you father was raised? _____
- 21) Was he raised in a predominantly Polish neighborhood? Yes---No
- 22) The primary country where you were raised? _____
- 23) Were you raised in a predominantly Polish neighborhood? Yes---No

- 24) Your maternal grandmother’s primary profession? _____
- 25) Your maternal grandfather’s primary profession? _____
- 26) Your paternal grandmother’s primary profession? _____
- 27) Your paternal grandfather’s primary profession? _____
- 28) Your mother’s primary profession? _____
- 29) Your father’s primary profession? _____

30) Your maternal grandmother's highest level of education?
 Less than High school Some college 4 yr college degree Graduate degree
 or equivalent or equivalent
 1 2 3 4 5

31) Your maternal grandfather's highest level of education?
 Less than High school Some college 4 yr college degree Graduate degree
 or equivalent or equivalent
 1 2 3 4 5

32) Your paternal grandmother's highest level of education?
 Less than High school Some college 4 yr college degree Graduate degree
 or equivalent or equivalent
 1 2 3 4 5

33) Your paternal grandfather's highest level of education?
 Less than High school Some college 4 yr college degree Graduate degree
 or equivalent or equivalent
 1 2 3 4 5

34) Your mother's highest level of education?
 Less than High school Some college 4 yr college degree Graduate degree
 or equivalent or equivalent
 1 2 3 4 5

35) Your father's highest level of education?
 Less than High school Some college 4 yr college degree Graduate degree
 or equivalent or equivalent
 1 2 3 4 5

36) Your maternal grandmother's religion? _____
 37) Your maternal grandfather's religion? _____
 38) Your paternal grandmother's religion? _____
 39) Your paternal grandfather's religion? _____

40) Your mother's religion? _____
 41) Your father's religion? _____

42) Your age: _____

43) Your sex: Male -- Female

44) Your profession? _____

45) Your highest level of education?
 Less than High school Some college 4 yr college degree Graduate degree
 or equivalent or equivalent
 1 2 3 4 5

46) Your religion: _____

Use the following scale to answer questions 47-96.

1=a great deal, 2=a lot, 3=moderate amount, 4=a little, 5= not at all

_____ 47) To what degree do/did your maternal grandmother read/write/speak the Polish language

_____ 48) To what degree do/did your maternal grandfather read/write/speak the Polish language

_____ 49) To what degree do/did your paternal grandmother read/write/speak the Polish language

_____ 50) To what degree do/did your paternal grandmother read/write/speak the Polish language

_____ 51) To what degree do/did your mother read/write/speak the Polish language

_____ 52) To what degree do/did your father read/write/speak the Polish language

_____ 53) To what degree do you read/write/speak the Polish language

_____ 54) To what degree do/did your maternal grandmother identify with their Polish heritage (e.g., celebrate holidays in the Polish tradition, eat traditional Polish food, attend Polish commemorative events, maintain membership in Polish organizations, etc)?

_____ 55) To what degree do/did she celebrate holidays in the Polish tradition?

_____ 56) To what degree do/did she eat traditional Polish food?

_____ 57) To what degree do/did she attend Polish commemorative events?

_____ 58) To what degree do/did she maintain membership in Polish organizations?

_____ 59) To what degree do/did your maternal grandfather identify with their Polish heritage (e.g., celebrate holidays in the Polish tradition, eat traditional Polish food, attend Polish commemorative events, maintain membership in Polish organizations, etc)?

_____ 60) To what degree do/did he celebrate holidays in the Polish tradition?

_____ 61) To what degree do/did he eat traditional Polish food?

_____ 62) To what degree do/did he attend Polish commemorative events?

_____ 63) To what degree do/did he maintain membership in Polish organizations?

_____ 64) To what degree do/did your paternal grandmother identify with their Polish heritage (e.g., celebrate holidays in the Polish tradition, eat traditional Polish food, attend Polish commemorative events, maintain membership in Polish organizations, etc)?

_____ 65) To what degree do/did she celebrate holidays in the Polish tradition?

_____ 66) To what degree do/did she eat traditional Polish food?

_____ 67) To what degree do/did she attend Polish commemorative events?

_____ 68) To what degree do/did she maintain membership in Polish organizations?

_____ 69) To what degree do/did your paternal grandfather identify with their Polish heritage (e.g., celebrate holidays in the Polish tradition, eat traditional Polish food, attend Polish commemorative events, maintain membership in Polish organizations, etc)?

_____ 70) To what degree do/did he celebrate holidays in the Polish tradition?

_____ 71) To what degree do/did he eat traditional Polish food?

_____ 72) To what degree do/did he attend Polish commemorative events?

_____ 73) To what degree do/did he maintain membership in Polish organizations?

- _____ 74) To what degree do/did your mother identify with her Polish heritage (e.g., celebrate holidays in the Polish tradition, eat traditional Polish food, attend Polish commemorative events, maintain membership in Polish organizations, etc)?
- _____ 75) To what degree do/did she celebrate holidays in the Polish tradition?
- _____ 76) To what degree do/did she eat traditional Polish food?
- _____ 77) To what degree do/did she attend Polish commemorative events?
- _____ 78) To what degree do/did she maintain membership in Polish organizations?

- _____ 79) To what degree do/did your father identify with his Polish heritage (e.g., celebrate holidays in the Polish tradition, eat traditional Polish food, attend Polish commemorative events, maintain membership in Polish organizations, etc)?
- _____ 80) To what degree do/did he celebrate holidays in the Polish tradition?
- _____ 81) To what degree do/did he eat traditional Polish food?
- _____ 82) To what degree do/did he attend Polish commemorative events?
- _____ 83) To what degree do/did he maintain membership in Polish organizations?

- _____ 84) To what degree do you identify with your Polish heritage? (e.g., celebrate holidays in the Polish tradition, eat traditional Polish food, attend Polish commemorative events, maintain membership in Polish organizations, etc)?
- _____ 85) To what degree do you celebrate holidays in the Polish tradition?
- _____ 86) To what degree do you eat traditional Polish food?
- _____ 87) To what degree do you attend Polish commemorative events?
- _____ 88) To what degree do you maintain membership in Polish 5

_____ 89) How much of a focus do you think you will put on the importance of your Polish heritage with any children you might have/raise? _____

- _____ 90) To what degree do/did your grandparent(s) of Polish decent interact with other people of Polish decent?
- _____ 91) To what degree do/did your parent(s) of Polish decent interact with other people of Polish decent?
- _____ 92) To what degree do you interact with others of Polish decent?

_____ 93) To what degree do you know about Polish history pre-WWII?

_____ 94) To what degree do you know about Polish history during WWII?

_____ 95) To what degree do you know about Polish history post-WII?

_____ 96) To what degree do you follow news about contemporary Poland?

97) Do you have relatives in Poland that you know about? yes – no

If yes, go to question 98, if not go to question 100.

98) If yes, have you ever met or spoken with them? yes – no

If yes, go to question 99, if not go to question 100.

99) If yes, how close are you with them?

1	2	3	4	5
Extremely familiar	Very familiar	Somewhat familiar	Not so familiar	Not at all familiar

100) What description do you think best represents the political ideology of your maternal grandparents?

1	2	3	4	5	6
Very Conservative	Conservative	Moderate	Liberal	Very Liberal	Don't know

101) What description do you think best represents the political ideology of your paternal grandparents?

1	2	3	4	5	6
Very Conservative	Conservative	Moderate	Liberal	Very Liberal	Don't know

102) What description do you think best represents the political ideology of your mother?

1	2	3	4	5	6
Very Conservative	Conservative	Moderate	Liberal	Very Liberal	Don't know

103) What description do you think best represents the political ideology of your father?

1	2	3	4	5	6
Very Conservative	Conservative	Moderate	Liberal	Very Liberal	Don't know

104) What description best represents your political ideology?

1	2	3	4	5	6
Very Conservative	Conservative	Moderate	Liberal	Very Liberal	Don't know

The next set of questions ask your advice about how an organization interested in promoting Polish history and culture might best get information to you about what they have to offer?

Using the following scale, please indicate how effective you think the following communication methods might be: 1=extremely effective, 2=very effective, 3=somewhat effective, 4=not so effective, 5= not at all effective

- _____ 105) Websites of Polish cultural organizations
- _____ 106) Social media posts by Polish cultural organizations
- _____ 107) General social media networking
- _____ 108) Blogs about Polish history/culture
- _____ 109) Polish culture social events/fairs/parades
- _____ 110) Direct mailing of materials to you
- _____ 111) Posters put up in local shops
- _____ 112) Word-of-mouth through friends and acquaintances
- _____ 113) Polish language newspapers
- _____ 114) English language newspapers
- _____ 115) Polish language radio
- _____ 116) English language radio
- _____ 117) Polish language television
- _____ 118) English language television

ALMOST THERE - THIS IS THE LAST SET OF QUESTION

Use the following scale to answer questions 119-125.

1=A great deal, 2=A lot, 3=A moderate amount, 4=A little, 5= Not at all

_____ 119) To what degree are you interested in establishing scholarly contacts with people in New Zealand about Polish language, history, culture ?

_____ 120) To what degree are you interested in establishing academic/scholarly contacts with people in Poland about Polish language, history, culture ?

_____ 121) To what degree are you interested in establishing contacts with organizations in New Zealand that offer workshops or publications about Polish language, history, culture ?

_____ 122) To what degree are you interested in establishing contacts with organizations in Poland that offer workshops or publications about Polish language, history, culture ?

_____ 123) To what degree are you interested in establishing contacts with business/industry organizations in Poland that might have similar interests?

_____ 124) To what degree are you interested in establishing contact with organizations or specialists in New Zealand that can assist you with genealogy research related to your Polish ancestors?

_____ 125) To what degree are you interested in establishing contact with organizations or specialists in Poland that can assist you with genealogy research related to your Polish ancestors?

THANK YOU VERY MUCH FOR YOUR HELP – IT IS GREATLY APPRECIATED.

Appendix 2 – Interview Questions

Q1. Which relatives were born in Poland? Which are/were related to an original Polish child refugee that came to New Zealand in 1944?

Q2. To what degree was your Polish heritage celebrated in the household you grew up in (i.e., were Polish family traditions celebrated). How?

Probes: language, foods, music, literature, films, holidays, birthdays, name days, membership organizations, cultural events, parades, church, cemetery traditions, Polish school, Polish scouts, etc. etc.

Q3. To what degree is your Polish heritage celebrated in your present household? How?

Q4. Who in your family is most responsible for keeping the Polish traditions alive in your family? Please explain.

Q5. To what degree do you think your children and future generations of your family will keep Polish traditions alive? What aspects will you try to keep alive?

Q6. What factors do you think (positively or negatively) affect a person's efforts to keep their Polish traditions alive? Please explain.

Q7. To what degree do you think being related to an original Polish child refugee that came to New Zealand in 1944 has affected your family's narrative about the past? How do you think this has affected the degree that your family continues to embrace its Polish heritage?

Q8. How would you advise a Polish Heritage Cultural Organization to promote itself these days?

Probes:

With which audience groups?

What persuasive messages for each group?

What communication channels for each group?

Which sources/spokespersons would be most convincing for each group?