



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Research Commons

<http://researchcommons.waikato.ac.nz/>

Research Commons at the University of Waikato

Copyright Statement:

The digital copy of this thesis is protected by the Copyright Act 1994 (New Zealand).

The thesis may be consulted by you, provided you comply with the provisions of the Act and the following conditions of use:

- Any use you make of these documents or images must be for research or private study purposes only, and you may not make them available to any other person.
- Authors control the copyright of their thesis. You will recognise the author's right to be identified as the author of the thesis, and due acknowledgement will be made to the author where appropriate.
- You will obtain the author's permission before publishing any material from the thesis.

**‘Mama, am I always going to speak my beautiful languages?’:
Heritage Language Maintenance in New Zealand**

A thesis
submitted in partial fulfilment
of the requirements for the degree
of
Master of Arts (Applied) in Applied Linguistics
at
The University of Waikato
by
Margaret Connelly



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

2022

Abstract

This study aimed to explore heritage language maintenance in New Zealand. Specifically, language beliefs, practices and education opportunities are investigated within the domains of family, community and education.

A convenience sample was recruited by snowball recruitment. Invitations to participate were distributed through Facebook and emails to local community leaders. By use of an online, open-item questionnaire, participants from migrant communities were invited to share attitudes, practices and experiences about their family language use at home and in the community, and language education opportunities for their children. Data were gathered from 35 migrant parents of school-aged children, representing 40 languages, and analysed following a systematic thematic analysis approach.

Findings in relation to language beliefs indicate participants share positive attitudes towards their heritage language, identifying themes of identity, family cohesion, and cognitive, academic, economic and cultural benefits to multilingualism. However, although children seem to share their parents' positive language beliefs, themes of ambivalence emerge in relation to sense of identity, and the perceived social and academic capital of their heritage language. The findings also indicate clear evidence of children's language shift upon starting mainstream education.

It was found that the marginalised position of heritage languages in New Zealand introduces a burden on families seeking to maintain their languages. Formal heritage language education is reported as largely unavailable. In this context, the responsibility of language maintenance falls to families and communities, who are faced with challenges such as limited funding, facilities and resources to support language acquisition and maintenance. Despite these

challenges, most parents report engaging in communicative strategies to support their children's heritage language acquisition such as conversation, literature and media.

Findings from this study suggest that language maintenance is achieved when heritage language environments exist in a variety of domains beyond the family. Enabling more successful heritage language maintenance requires a collaboration across families, communities, schools and government. Doing so yields benefits to wellbeing, identity development, academic and economic performance, and improves social cohesion.

Acknowledgements

My sincerest thanks go first and foremost to my wonderful supervisor, Dr Ian Bruce. Your expertise, patience and support has been invaluable, and I have been fortunate to have your guidance throughout this project.

I would like to express my gratitude to my participants for sharing with me your time, knowledge and experience in matters of such personal significance.

My gratitude is extended to my wonderful friends and colleagues who participated in the questionnaire pilot. My appreciation for your initial insights and guidance, and your ongoing support and encouragement cannot be overstated.

Thank you Susan and the Auckland Languages Strategy Working Group, and Sunita and members of the Community Languages Association of New Zealand, for your encouragement, enthusiasm and advice.

To my NZCLT students and graduates, your passion for languages and learning is inspirational. Our journey together motivated me to pursue this project, and I am grateful for all I learn from you.

Finally, my very special thanks go to my closest friends and family, Colleen, Malcolm, Ijaana and Jason. You mean the world to me.

I dedicate this thesis to Lyn.

Table of Contents

Abstract.....	1
Acknowledgements.....	3
Table of Contents.....	4
List of Figures.....	9
List of Tables.....	9
Chapter 1. Introduction.....	10
1.0 Background.....	10
1.1 Aims and Significance.....	11
1.2 Thesis Structure.....	11
Chapter 2. Literature Review.....	13
2.0 Introduction.....	13
2.1 Defining Heritage Language.....	14
2.2 Bilingualism.....	15
2.3 Language Maintenance and Shift.....	17
2.3.1 Fishman Reversing Language Shift and GIDS.....	17
2.3.2 Domains of Language Use.....	19
2.4 Language Policy: Beliefs, Practice and Management.....	19
2.4.1 Family Language Policy.....	20
2.4.2 Community Language Policy.....	21
2.4.3 Educational Language Policy.....	22

2.5 Research in Heritage Language Education	23
2.5.1 Canada.....	24
2.5.2 Australia.....	28
2.6 Heritage Languages in Aotearoa New Zealand	33
2.6.1 Socio-political Context of Cultural and Linguistic Diversity in Aotearoa	33
2.6.2 Languages in Mainstream Education	37
2.6.3 Institutional Support for Heritage Languages in New Zealand	41
2.6.4 Language Maintenance and Intergenerational Language Transmission.....	44
2.6.5 Heritage Language Education Studies in New Zealand	47
2.7 Gaps and Research Questions.....	51
Chapter 3. Methodology	52
3.0 Aim of the Research and Methodology	52
3.1 Piloting of the Questionnaire	53
3.2 Planning of the Sample	56
3.3 Ethical Considerations	57
3.4 Actual Recruitment of the Sample	58
3.5 Data Analysis	60
3.6 Positionality	61
Chapter 4. Results	63
4.0 Introduction.....	63
4.1 Contextual Information.....	63

4.2 Language Beliefs	67
4.2.1 How important do you think it is for your children to be able to speak and write in your heritage language?	67
4.2.2 Have you ever worried about other family members' communication with your children? How do you feel about this?	70
4.2.3 How do your children feel about studying your heritage language? How do you know?.....	71
4.2.4 Section Summary	73
4.3 Language practices.....	73
4.3.1 Home Language Practices.....	73
4.3.2 Community language practices	75
4.3.3 Domains of Language Use.....	76
4.3.4 Accommodating to English.....	77
4.3.5 Second Generation Language Shift	77
4.3.6 Section Summary	83
4.4 Cases of Family Language Policy.....	84
4.4.1 Participant R13: Emerging Literacy	84
4.4.2 Participant R31: High Literacy	85
4.4.3 Participant R22: Towards Language Shift.....	86
4.4.4 Participant R23: A Case of Language Maintenance	87
4.4.5 Participant R02: A Case of Language Shift.....	88
4.4.6 Section Summary	89

4.5 Language Education.....	89
4.5.1 Family Language Education	89
4.5.2 Community Language Education	94
4.5.3 Mainstream Language Education	95
4.5.4 Section Summary	97
4.6 Results Summary	98
Chapter 5. Discussion	100
5.0 Introduction.....	100
5.1 The Language Beliefs of Migrant New Zealanders.....	101
5.1.1 Language and Identity.....	102
5.1.2 Language and Family Cohesion.....	103
5.1.3 Heritage Language Benefits.....	104
5.1.4 Children’s Language Beliefs.....	104
5.1.5 Ambivalence and Burden.....	105
5.1.6 Summary of Findings on Language Beliefs.....	106
5.2 Heritage Language Use within Family and Community Settings	106
5.2.1 Family Language Practices	107
5.2.2 Community Language Practices	108
5.2.3 Second Generation Language Shift	109
5.2.4 Summary of Findings on Language Practices	111
5.3 Availability of Heritage Language Education	112

5.3.1 Informal Language Education.....	112
5.3.2 Formal Language Education	114
5.3.3 Summary of Findings on the Availability of Heritage Language Education.....	115
5.4 Implications and Limitations of this Study.....	116
5.4.1 Implications.....	116
5.4.2 Limitations	118
5.5 Conclusion	120
References.....	122
Appendix.....	134
Appendix A: ALPSS Human Research Ethnic Approval Letter	134
Appendix B : Web Poster	135
Appendix C : Questionnaire.....	137
Questionnaire Section 1 : Ethical Consent Page.....	137
Questionnaire Section 2 : Questions	139
Questionnaire Section 3: Final Consent Page.....	145

List of Figures

Figure 2.1: Language policy	20
Figure 4.1: Heritage language proficiency and its use in the home.....	80

List of Tables

Table 2.1: Graded Intergenerational Disruption Scale (GIDS)	18
Table 3.1: Website Visit Data.....	59
Table 4.1: Respondent Details	64
Table 4.2: Background Information of Children	66
Table 4.3: Languages Spoken “most of the time” at Home.....	74
Table 4.4: Respondents’ Domains of Heritage Language use Outside the Home.....	77
Table 4.5: Languages Used “most of the time”: Comparing Parents and Children	77
Table 4.6: Children’s Domains of Language Use.....	78
Table 4.7: Comparing Domains of HL Use: Parents and Children	79
Table 4.8: Average Estimated Language Proficiency: Respondents	79
Table 4.9: Average Estimated Language Proficiency: Children	81
Table 4.10: Average Estimated Language Proficiency: Group 1	81
Table 4.11: Average Estimated Language Proficiency: Group 2	82
Table 4.12: Average Estimated Language Proficiency: Group 3	83
Table 4.13: Home Language Education Strategies.....	90

Chapter 1. Introduction

1.0 Background

Aotearoa New Zealand has rapidly become *superdiverse* (Spoonley, 2015) with over 160 languages spoken in the community, 75 of which have over 1000 speakers. Despite frequently being described as superdiverse, New Zealand does not seem a conducive environment for heritage language maintenance (HLM). In comparison to countries such as Canada and Australia, little official support is provided for community languages. This means that families and communities with heritage languages must facilitate the learning and teaching of these languages to their children, a process which is often further challenged by resource constraints. Furthermore, there is minimal New Zealand-based research into informal (community) language education. It is unlikely that this gap is due to a lack of interest in the field, given the number of studies in language maintenance and shift (LMS) that have taken place over the last four decades. It is instead possibly symptomatic of New Zealand's ongoing anglocentric attitude towards language and language education (Johnson, 2000; East, 2007).

Over the last several decades there has been an increasing number of case studies in HLM in the New Zealand context within language groups that have greater and lesser degrees of institutional and community support. These case studies have provided rich descriptive data on the family language policies, patterns of language shift to English, and language attrition within these communities. These micro-level studies seem to reveal similar language beliefs, practices and management across the diverse language communities in New Zealand, and it has been commonly reported that participants held positive beliefs towards heritage language maintenance. Many participants perceived language as a core cultural value, implicitly tied to identity. Furthermore, the role of language in maintaining communication among extended family and within the community is commonly emphasised (Berardi-

Wiltshire, 2017; Lanza & Wei, 2016; Revis, 2015). However, studies in HLM and language maintenance and shift (LMS) (Holmes, Roberts, Verivaki & 'Aipolo, 1993) have revealed that language shift to English in New Zealand contexts occurs at a comparatively rapid rate, a finding that is supported by more recent studies (Dagamseh 2020; Umali 2016). These studies have also highlighted that despite consensus across migrant communities regarding the value of maintaining the heritage language, in practice these ideals are difficult to achieve.

Although the family and home environments play a substantial role in heritage language acquisition and maintenance, the role of the community and of wider institutional support is significant.

1.1 Aims and Significance

This study aims to contribute to the relatively small collection of existing New Zealand based studies of heritage language education. It is intended as an explorative study of heritage language in one region of New Zealand (the Waikato) with an aim of uncovering as much as possible about the heritage languages maintained in families and communities, and community and institutional support for HL acquisition and education.

1.2 Thesis Structure

Chapter 1 has provided the background and introduction to the study, highlighting the aims and significance of this study.

Chapter 2 presents a review of literature, starting with definitions of key terms and theoretical foundations, before outlining research in language maintenance and shift, language policy, and language education. Heritage language education studies in the similar, parallel, post-colonial contexts of Canada and Australia will be explored before outlining heritage languages in the New Zealand context. The chapter ends by defining the research questions.

Following the literature review, Chapter 3 describes the methodology, considering decisions relating to participants, data collection methods and analysis, and providing a discussion of ethical considerations.

Chapter 4 presents the results, beginning by outlining contextual information. The chapter is then organised in terms of the three research questions, presenting findings in relation to language beliefs, language practices, and language education.

Chapter 5 follows with a discussion of findings, organised in terms of the three research questions. Finally, implications and limitations of the study are discussed, before some concluding remarks.

Chapter 2. Literature Review

2.0 Introduction

This study explores the heritage language beliefs, practices, management and education of a range of migrant communities in New Zealand. Heritage language (HL) research addressing the issues of language maintenance and shift and family language policy has been conducted with a variety of language communities in New Zealand since the 1980s. This body of research has contributed micro-level analyses of the language beliefs, practices and management of a number of language communities and contexts. Findings commonly report evidence of language shift starting in the second generation despite communities' positive language beliefs. HL studies in New Zealand tend to examine home and family contexts. Although research into heritage language education is gaining interest in New Zealand, few studies to date have been done in community language settings outside of the numerous studies in bilingual education in Māori and Pacific languages. Despite New Zealand's so-called *superdiversity* (Spoonley, 2015), there is little Government support for languages in education, and ongoing calls for a comprehensive languages policy have not yet been successful.

De Bres (2015) found that, although communities often share positive language beliefs and face similar challenges, there is little lateral collaboration across minority language communities when advocating for multilingualism within a context of inequitable language support. Most languages in New Zealand are unofficial languages without Government support (Seals, 2021), including Hindi, the fifth most spoken language in NZ (NZ Census 2018). Despite almost a century of calls to support languages in education (Auckland Languages Strategy Working Group [ALSWG], 2018; East, 2007; Johnson, 2000; NZ Department of Education, 1942, 1976; Waite, 1992), children who enter mainstream

education as developing multilinguals tend to leave the system monolingual (Asia New Zealand Foundation [ANZF], 2018).

2.1 Defining Heritage Language

In post-colonial contexts, such as Canada, Australia and New Zealand, reference is often made to indigenous or regional languages, immigrant minority languages, community languages, and international or second languages when describing non-dominant languages. Among this array of designations, the term ‘heritage language’ is increasingly used in the literature, and in New Zealand is being used increasingly alongside the term ‘community language’.

When it comes to defining heritage languages, either a broad or narrow definitional approach can be taken (Polinsky & Kagan, 2007; Seals & Shah, 2018). A broad definition suggests that a heritage language is one to which a person has a cultural or familial connection, emphasising the notion of identity over proficiency. However, Polinsky and Kagan (2007) argue that culture and heritage are not frameworks that provide a basis for determining linguistic proficiency, and the broad definition “[does] not provide operational criteria for identifying heritage *speakers* [emphasis added]” (p. 3). A narrow definition of heritage language is a language that “begins in the home, and often stops there, too” (p. 3). Polinsky and Kagan’s definition relates closely to the most commonly-cited definition of heritage speakers, that of Valdés (2000), who refers to heritage language speakers as “individuals raised in homes where a language other than [the dominant language] is spoken, and who are to some degree bilingual in [the dominant language] and the heritage language” (p. 1). This narrow definition puts the heritage language first in the order of acquisition, but then subject to language shift, attrition and loss.

The choice of terminology is contextual, sometimes political (Trifonas & Aravossitas, 2018). This is exemplified by the decision in Canada (Ontario) to replace the term ‘heritage language’ with ‘international language’ so as to communicate that “in an era of globalisation, these languages [are] highly relevant to business and cultural exchanges and [have] economic as well as ‘heritage’ value” (Cummins, 2014, p. 2). In New Zealand, the term ‘heritage language’ has in the past been associated with language loss, but is now being used more frequently alongside ‘*community language*’ and emphasises notions of agency and identity. *Community language* places emphasis on the role of the community in maintaining and revitalising languages, and includes every language other than *te reo Māori*, New Zealand Sign Language and English, while *heritage language* emphasises the individual self-identifying with the language through heritage (Seals, 2017). Māori speakers of *te reo Māori* would seem comfortable with the term ‘heritage language’ so long as any indigenous connotation is not subsequently reduced (Seals & Olsen-Reeder, 2018). For the purposes of this study, the term ‘heritage language’ will be used to refer to all non-dominant and non-official languages spoken in New Zealand homes and communities, therefore, referring to all languages other than English, *te reo Māori* and New Zealand Sign Language.

2.2 Bilingualism

Bilingual refers generally to “a person who can speak two [or more] languages” in contrast to *monolingual* (Crystal, 2011). Language competence, literacy and language choice are complex, and distinctions are often made by the degree of proficiency, sequence and context of language acquisition and use. Those who have acquired an additional language after attaining basic knowledge of the first are *sequential bilinguals*, which may occur *early* or *late* (post-puberty). *Simultaneous bilinguals* acquire both languages simultaneously, such as children in mixed-ethnicity families whose parents follow a one-parent-one-language approach. Children who were born in New Zealand to parents who use their heritage

language at home are likely to be early sequential bilinguals, while their older siblings may have moved to New Zealand post-puberty, becoming late sequential bilinguals.

In a global context, monolingual speakers are a minority (Lightbown & Spada, 2013) and most children grow up exposed to, and are educated at some stage through the medium of an additional language (Tucker, 2002). In the New Zealand context, the learning of additional foreign languages such as German or French is often supported and actively promoted, and bilingualism is widely regarded as of benefit academically, cognitively, economically, socially and culturally (Cunningham, 2011; HRC, 2009; Kim, 2019; RSNZ, 2013). The view that additional language acquisition is beneficial and can be achieved without detriment to the first language is referred to as *additive bilingualism*. Additive bilingual perspectives in New Zealand were observed by May, Hill and Tiakiwai in the positive public response to the proposed extension to the foreign language curriculum in 2003 (2004, p. 7).

Contrary to this additive approach, indigenous and heritage language bilingualism is often considered a social and educational barrier and students whose preferred language is not English are often pressed by parents and teachers to learn English as quickly as possible, for integration and success in mainstream education (Fillmore, 1991; Ho et. al., 2017; K. King, 2000; Kitchen, 2014; May et. al., 2004). The acquisition of English in these cases is often at the expense of the heritage language. This situation is referred to as *subtractive bilingualism*. In subtractive views of bilingualism, learners' heritage language competencies are "problematized, even pathologized" (May et. al., 2004, p. 8) and the potential academic, cognitive, economic, social and cultural benefits go unrecognised. On account of the multiple linguistic competencies of many heritage language speakers, the term 'multilingual' will be used interchangeably with 'bilingual' in this study.

2.3 Language Maintenance and Shift

This section will begin by defining language shift, before outlining the *Graded Intergenerational Disruption Scale* (GIDS) (Fishman, 1991), a framework for analysing the state of language shift. In particular, the GIDS highlights *domains* most influential in language maintenance, and is used in this study to frame an exploration of language use in the family, community and formal educational domains.

Language shift occurs when a community, family or an individual changes from the primary use of one language to the primary use of another, either by choice or by necessity. This process occurs when languages are in contact, such as in the contexts of migration, inter-ethnic marriage, or colonisation, and typically involves a shift to the dominant language of the wider society and the subsequent halt of intergenerational transmission of the non-dominant language. Factors which affect language shift are nuanced, dependent on social, cultural, economic, political processes, and have been the subject of decades of research in language maintenance, shift and loss (Dagamseh 2020; Gharibi, 2016; Holmes et.al., 1993; Holmes, 1997; Fishman, 1964, 1991; Sun, 1999). In relation to New Zealand migrant communities, studies in heritage language maintenance have revealed a shift to English in as little as two generations (Klatter-Folmer, 1992; Wilson, 2017; Sun, 1999; Roberts, 1999; Shameem, 1994; Kuncha & Bathula, 2004; Umali, 2016).

2.3.1 Fishman Reversing Language Shift and GIDS

In 1991, Joshua Fishman proposed a framework for analysing the state of language maintenance and shift in indigenous communities. Highlighting aspects of social injustice, the *Graded Intergenerational Disruption Scale* (GIDS) treats language shift as a form of social action and emphasises the role of the wider community in language maintenance. The GIDS describes eight levels of language maintenance; the higher on the scale the more endangered the language. At Stage 8, the only remaining speakers are elderly and socially

isolated. Stage 6 is the pivotal stage, where the language is spoken in families and communities and there is intergenerational transmission. At Stage 5, community schools support language and literacy education, and at Stage 4 the heritage language is available as a subject in mainstream education. At Stage 1, the language is used in public and official contexts such as education, mass media, work and government.

Table 2.1: Graded Intergenerational Disruption Scale (GIDS)

Level	Domain/s	Description
1	Government, mass media, employment, higher education	<i>Language</i> is used in public at a national level
2	Local government, media	<i>Language</i> is used in public at a regional level
3	Employment	<i>Language</i> is used by insiders and outsiders in work at local and regional levels
4	Education	<i>Language</i> is used in compulsory education
5	Family, community	<i>Language</i> is used orally across generations; communities support literacy transmission
6	Family	<i>Language</i> is used orally across generations, and is being learnt as children's first language
7	-	<i>Language</i> is used with community elders but is not transmitted to children
8	-	<i>Language</i> is used only by socially isolated elders

Adapted from Fishman (1991)

Studies have shown that although home language use is essential for language maintenance it is often insufficient, and language maintenance requires support not only from family but also community, religious and educational institutions (Abdelhadi, 2017a, 2017b; Al-Sahafi, 2019; Dagamseh, 2020; Ro & Cheatham, 2009). The GIDS can be used as a framework for reversing language shift, by highlighting environments of language use influential in language maintenance. These being individual, family, community, education, employment, media, government and wider society. It has also been used as an assessment framework to predict language maintenance and shift. In the current study, the GIDS is conceptualised as a roadmap, identifying domains of language use significant for exploring heritage language

maintenance. In particular, this study explores GIDS Stages 6, 5, and 4: the domains of *family, community and education*.

2.3.2 *Domains of Language Use*

Domains of language use are a way of categorising and systematising language use. They were first proposed by Schmidt Rohr in 1932 and developed by Fishman (1972) who defines them as distinct occasions of language use related by situation or topic to the major institutions of society. A narrower conception of contexts of language use within domains is that of *role-relations*. Within the family domain, some examples of role relations are partner-partner, parent-child, grandparent-grandchild, and sibling-sibling. Language choices appropriate in one role-relation may not be appropriate in another, and each participant within a domain may have different language beliefs (Spolsky, 2012). At GIDS Stage 6 (Fishman, 1991), intergenerational language transmission and family language practices are identified as essential to language maintenance, positioning the family domain as critical (Fishman 1991). However, studies in language maintenance and shift reveal language shift within three generations, and as rapidly as two, despite strong practices in the home (Holmes, et. al., 1993). Family language shift is often driven by the children, particularly once they have started mainstream school (Fillmore, 1991). The language choices an individual makes are influenced by the ideologies, behaviours and explicit language interventions within each domain. This theory of language policy and findings related to family, community and school domains will be outlined below.

2.4 Language Policy: Beliefs, Practice and Management

This section will introduce Spolsky's (2004) model of language policy, which has been used in this study to frame the exploration of heritage language maintenance within the family, community and educational domains. Following this, research findings in relation to each domain will be discussed.

A tripartite theory of language policy was proposed by Bernard Spolsky (2004) which consists of *beliefs* associated with a language, such as its perceived status or value; actual language behaviours and *practices*; and any explicit efforts to change language practices through planning and *management*. Language beliefs and management impact practices, and in turn, practices shape beliefs and inform management decisions. Figure 2.1 illustrates the mutually reciprocal influence of each component of language policy.

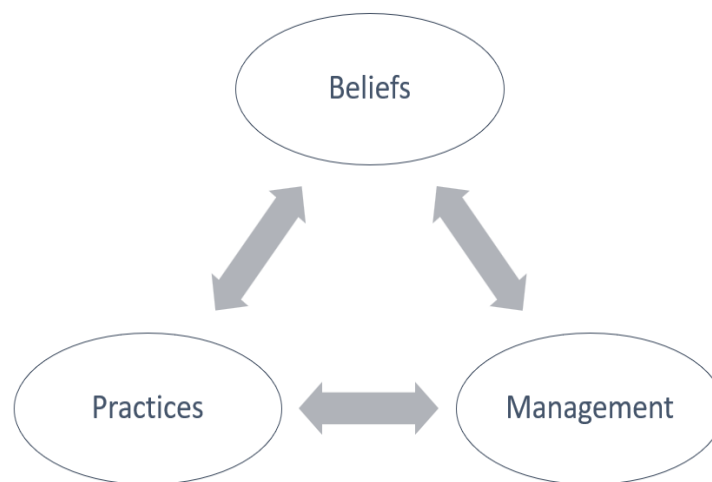


Figure 2.1: Language policy

Language policies can be made formally by governments, organisations and education systems, and informally within peer and family groups of language users.

Research findings in relation to family, community and education language policies will now be introduced and explored.

2.4.1 Family Language Policy

Language policy that regulates language choices in the home domain, either explicitly or implicitly is termed family language policy (Lanza & Wei, 2016; King et.al., 2008). Family language policy is constructed within wider social, economic and political contexts. Studies have found that migrant parents tend to want their children to learn their heritage language, identifying identity, family cohesion and cultural, academic and economic capital as core

belief factors. Language is considered key to accessing culture, values and traditions (Berardi-Wiltshire, 2017, 2018; Cho, 2000; Fillmore, 1991) and heritage language proficiency is influential in children's identity development (Edwards, 2009; Kennedy, 2021; Norton, 2013; Roberts, 2005). Furthermore, family communications, particularly intergenerational communication is an influential and motivational factor in heritage language maintenance (Lanza & Wei, 2016; Revis, 2015). For example, Cunningham (2011) found that interactions with grandparents and visits to extended family were motivational aspects for children's heritage language acquisition. Home language choice has an impact on how children view their HL, and parents usually make an effort to shape family language attitudes and practices (Al-Sahafi & Barkhuisen, 2006; Gharibi, 2016). However, there are discrepancies between parents' *beliefs about* language practices and *actual* language practices (K. King & Fogle 2013; Revis, 2015; Yu 2010). For example, studies have found that parents who report using a strict heritage language only policy might not strictly implement the policy in response to children's English utterances, prioritising communication but inadvertently affirming English (Revis, 2015; Kim, 2019). Moreover, children's language behaviour most often drives a shift towards the dominant language (Tuominen, 1999), with parents increasing the use of the dominant language as it becomes children's preferred language (Kim & Starks 2010).

2.4.2 Community Language Policy

Alongside families, communities are important domains for creating and sustaining heritage language environments (Hunkin, 2012). Exemplifying this issue, Kim (2019) and Umali (2016) each emphasise the role of interacting with community elders for developing a sense of belonging, and for exposure to linguistic and cultural customs. Language ideology perpetuated within communities impacts children's language beliefs. Nofal (2020) found that the additive multilingual approaches within a Hindi community in New Zealand enabled

children to develop a positive sense of Indian identity, alongside their ethnic and ‘kiwi’ (New Zealand) identity. This was enabled through a ‘Hindi as a lingua franca’ approach to children’s multilingual competencies, and *translanguaging* (García & Lin, 2017) practices within the classroom, such as eliciting key vocabulary in both Hindi and other ethnic languages during lessons.

Attending community language schools has been identified as a positive factor in heritage language maintenance (Fishman, 1991; Abdizadeh et al., 2020). Heritage language schools can be vital to establishing communities, particularly for emerging language groups. Cruikshank, et.al, (2020) provide the example of a Thai language school in New South Wales, which “grew into an organisation which established a community” (p. 26), providing a space for parents to network with other Thai-speaking families. Community language schools and cultural events thus become a meeting place for disparate language communities, where children and parents can meet informally, share language beliefs, values and practices, and develop their cultural and linguistic identity (Atik, 2021; Guardado, 2021; Oriyama 2010a).

2.4.3 Educational Language Policy

Language beliefs, behaviour and language management perpetuated in mainstream schools have a significant impact on children’s language ideology and practices. It is commonly reported that children from heritage language speaking homes shift to English preference upon starting mainstream school (Caldas, 2006; Fillmore, 1991; Montrul, 2013). The linguistic environment in educational settings shapes the language beliefs and practices of children. Spolsky (2012) explains the impact of school language policy on family language beliefs:

“In its language management role, the school has turned out to be one of the most powerful institutions attempting to influence the family domain by proclaiming the need for everyone to speak the language chosen as the instructional medium” (p. 5)

This influence was observed by Ho et.al., (2017) within Asian families whose children attend Early Childhood Education in NZ. Parents considered English as integral to their children’s academic success, reportedly discouraging bilingual teachers from using the heritage language. Conversely, for the families reported in Gharibi and Seals (2020), children’s school teachers played a positive role in promoting heritage language maintenance by encouraging parents’ home language use.

This section has unpacked language policy, establishing that the three interconnected components of language beliefs, practices and management are influenced by domains of language use, and the language policies of communities and educational institutions. The GIDS framework (Fishman, 1991) highlights important domains in language maintenance and shift, namely family, community and education. The family and community domains have been explored in New Zealand research, with interest in the education domain increasing. This study explores the family, community and education domains. The next section will discuss heritage language research in the parallel contexts of Canada and Australia before exploring heritage languages in *Aotearoa* New Zealand.

2.5 Research in Heritage Language Education

Canada and Australia are both post-colonial contexts which share modern moves toward multiculturalism in response to rapidly expanding demographics. Heritage languages are supported to some extent by government policy, and both countries have established heritage language education programmes. Because of this, there has been increasing research interest in heritage language education over the past few decades. Canadian studies will first be explored before considering Australian studies. Each provide insight into the effectiveness of

established heritage language programmes, and the impact of formal support for grassroots efforts. These findings will supplement those from the New Zealand context.

2.5.1 Canada

The demographic profile of Canada is characterised by significant shift over the last half century (Duff, 2008), such that now over 20% of the population are foreign-born. Canada's linguistic landscape is situated in the context of official bilingualism and includes the indigenous languages (such as Cree or Inuktitut), *de jure* official languages (English and French) and '*international languages*' a term used in Canada to describe migrant heritage languages (examples include Korean, Ukrainian).

Examination of Canadian census data reveals trends in language shift and loss. Although increased immigration rates have resulted in a positive trend in heritage language use, there seems to be only a 10% retention rate of the HL by the third generation. That is, only 10% of grandchildren have the same mother tongue as their immigrant grandparents, with trends differing between language groups (Nagy, 2021, p. 4). Despite the overall tendency towards language loss, a generally positive attitude towards language maintenance is noted in research undertaken in this national context (Guardado, 2002; Park & Sarkar, 2007).

Canadian studies related to heritage languages have demonstrated the relationship between language maintenance and cultural identity, emphasised the cognitive, academic and social benefits of multilingualism, and revealed generally positive attitudes towards language maintenance among parents, students and communities. Heritage language communities are supported in their language maintenance efforts by well-established language education programmes such as Ontario's *International Languages Elementary* programme, and there is an ever increasing body of literature in this context.

Positive language beliefs and cultural identity have been identified as key factors in successful HL learning in studies into learner motivation and perceptions of teachers and learners on aspects of HL education. Feuerverger (1989) found there was a positive relationship between cultural identity and language maintenance, findings which correlate with those of Cummins (1981, 1984) and Fishman (1977), that language shift “may be associated with greater ethnic identity conflict and ‘bicultural ambivalence’ that may result in a diminished perception of group ethnolinguistic vitality” (Feuerverger, 1989, p. 64). For example, in another study by Feuerverger (1991), results showed that Japanese-Canadians had the lowest cultural identity maintenance, attributed to the post-war internment and mistreatment of first generation Japanese, which did not support the development of ethnic pride, nor exposure to or motivation for heritage language maintenance. However, with the strengthening Japanese economy of the 1980s, interest in HLM and motivation of 3rd generation Japanese HLLs increased (p. 669). Duff (2008) emphasises that “[learners’] investment in their heritage language depends on their perceptions of the past, present and future socio-political context and status of the language locally and internationally and the opportunities the language might afford them in the future” (p. 78).

More recent Canadian studies have examined the perceptions and practices of immigrant parents with respect to the language maintenance of their children. It was found that, in general, parents feel responsible for making use of resources available to create and sustain heritage language environments in home, community and educational domains. Despite this general consensus, some do not feel strongly in favour of HLM, and discrepancies between beliefs and practices can be observed. Challenges were identified as parents’ lack of time and energy, children’s resistance to attending HL education, and children’s perceptions of the social capital of the heritage language. (Liang 2018).

In a study of Chinese-Canadian first and second graders' multilingual home language practices, Li (2006) suggests that effective multilingual development requires collaborative efforts between parents, schools and community. Li's study explored the trilingual practices of three students enrolled in an elementary school at which "in contrast to its multi-ethnic student population, the teachers and staff were homogenously white" (p. 361). Li reports that staff widely held a subtractive view of bilingualism, and actively discouraged the use of Chinese, believing its use would negatively impact English language acquisition. One student experienced rapid language shift to English once he started elementary school. His parents seemed to fear his code-switching habits would result in a "Hong Kong accent" and inhibit his acquisition of "real English". This attitude did not exclude a desire for their son to learn Chinese, but seemed to reflect a lack of awareness of language attrition and loss (Li, 2006). This finding seems to suggest that when a subtractive view of bilingualism is perpetuated at school, home language beliefs can be impacted and lead to rapid language shift. If, in contrast, an additive view of bilingualism was held by school staff, and family were encouraged to collaborate, this subtractive view may not persist, and children might not lose the linguistic resources with which they start school. Furthermore, although home language practices play a vital role in language maintenance, the language beliefs, practices and management at school has significant impact on home language use.

Earlier studies in HL education in the Canadian context were primarily programme evaluation studies of heritage language programmes, (Ashworth 1990, Cummins 1983, Cummins & Danesi 1990). These evaluations revealed that heritage language education (HLE) was generally beneficial to learners, with heritage language learners (HLLs) achieving equal or better academic attainment than that of non-HLL peers. Increased self-esteem, positive cultural identity and intra-family communication were other positive results of HLE. Positive language beliefs is a frequent theme in research conducted in a variety of global

contexts. Furthermore, these findings were contrary to the subtractive bilingualism which dominated mainstream educational settings.

Although the federal government could not give funding directly to schools under provincial jurisdiction, most provincial governments established heritage language education programmes such as Quebec's *Programme "Enseignement des Langues d'Origine"* (Cummins, 1992, p. 284). Canada's most extensive HL education programme, established in the 1970s, is Ontario's *Heritage Language Programme*, which provides funding to schools for a limited number of hours of language instruction per week. Now called the *International Languages Elementary* (ILE) programme, it applies to "all languages other than Canada's official languages [and] is open to all students enrolled in elementary schools in Ontario" (Ontario Ministry of Education, 2012, p. 2). In the initial stages of its delivery, however, the ILE programme was marginalised; it was not part of the school curriculum and was consigned to after school hours. It took significant effort at grassroots level to develop the programme's impact and status, and was not free from "heated, often racialised conflicts" regarding programme specifics (Kim et al., 2020, p. 329). In provinces with higher proportions of ethnic populations, such as Manitoba, Saskatchewan, and Alberta, governments are usually quite supportive of heritage language education, and there has been comparatively less controversy. Bilingual programmes, (involving 50% target language medium instruction) are available for a variety of languages, some heritage languages are offered as a subject within mainstream education and funding is available for community education (Cummins, 1992).

The breadth and depth of Canadian HL research literature reflects the existence of established institutional support for HL education in Canada. Research in Canadian contexts show that HL programmes are of academic benefit, improve academic performance, self-esteem and sense of cultural identity. Language maintenance is more likely to be successful when families, communities and schools collaborate and HL accreditation and funding

supports community efforts. A burden is placed on families when HL education is marginalised. HLM is enhanced when learners perceive the cultural, social, academic, economic and cognitive value of the language. The value of heritage languages are affirmed when there are various domains of language use, and when schools support an additive view of bilingualism.

2.5.2 *Australia*

Australia shares with Canada a colonial past, predominantly monolingual mind-set and a modern move towards policies of multiculturalism. Prior to this more recent shift, Australia followed strong assimilationist ideologies, giving preference to those of Anglo-Celtic heritage, and encouraging migrants to abandon their linguistic and cultural heritage to become ‘Australian’ which “had a devastating impact upon the immigrant languages” (Clyne & Fernandez, 2008; Hatoss, 2006, p. 293). In contrast to these conformist beginnings, heritage language education is now supported to some extent by federal policy, the most influential being the 1987 *National Languages Policy* (NLP) (Lo Bianco, 1987). The NLP ensured funding was available for the establishment of the National Languages Institute, and the provision of language acquisition programmes nationwide. The opportunities afforded by such Government support have been explored in a depth of research and can be seen in the development of operational language schools which cater to a wide variety of languages. Within mainstream Australian education, the *National Assessment for Languages at Senior Secondary Level* enables students to be assessed in languages of low demand in preparation for Year 12 high school matriculation (Baldauf, 2005).

In a particular study that explored the attitudes of parents towards heritage language learning, Abdizadeh, Southcott and Gindidis (2020) undertook a qualitative case study involving thematic analysis of interview data from Persian heritage language parents of school-aged children. In findings which correlate with other studies (Abdelhadi, 2017;

Tannenbaum, 1999; Tannenbaum & Howie, 2002), parents were found to hold positive attitudes towards their heritage language, emphasising its importance for cultural identity and family cohesion. The benefits of bilingualism, considered a valuable skill for their children's future were also highlighted. In order to achieve Persian maintenance in their family, parents used a range of strategies including family language rules, sending children to community language school, maintaining strong familial ties, and the use of Persian literature and media. However, a lack of appropriate language materials as well as the influence of siblings and friends' language were the main challenges faced by the participants in this research. The study was conducted in Melbourne, where one accredited language school provides education in Persian (Abdizadeh et al., 2020, p. 311).

While many studies have explored parents' attitudes towards heritage language maintenance, there is also an increasing number of studies examining attitudes of the learners (Joo, Chik and Djonov, 2021; Stracke, 2021). Stracke (2021) achieves a deeper understanding from the perspective of the children, in a study of motivation and interculturality in adolescent HLLs. Many of the learners in this study emphasised the value in having the ability to communicate inside and outside the family domain. In another study which examined the language ideologies of HLL children, Joo, Chik and Djonov (2021) found some variation between primary and secondary aged children, and suggest that language ideologies correlate with domains of language use. For elementary aged children, the emotional domain was emphasised. For some, the HL was necessary for communicating emotions to parents. For many, emotions impacted perceived proficiency in the heritage language, and at times perceived proficiency was a source of pride or of emotional distress. While primary aged children saw fewer domains of HL use, secondary aged children more often recognised the social and academic capital (Bourdieu, 1986) of their HL. Teenagers felt empowered by their ability to speak their HL in domains beyond the family.

Of all language maintenance strategies mentioned in Abdizadeh, Southcott and Gindidis' study (2020) (discussed above), sending children to Saturday afternoon heritage language school was seen as integral to children's schooling alongside English-medium education (p. 319) and was often spoken of as an obligation. Levels of satisfaction with the programme varied, although all participants considered the school to have value. One participant had struggled with class placement appropriate to their proficiency, an issue discussed in other studies into HL pedagogy (such as Shinbo, 2001; Valdés, 2001). One participant in Abdizadeh, Southcott and Gindidis' study chose not to send her daughter to Saturday school, valuing the time spent with friends and family over Persian language maintenance. This highlights the decision many children and families need to make when their HL education is not integrated into mainstream education. Both school administration and parents are faced with a decision to prioritise subjects within the school timetable, and often languages are marginalised in favour of other subjects.

The *Victoria School of Languages* (VSL), which provides accredited heritage language education within Victorian school communities, offers a model to explore the development of heritage language education, the challenges faced, and the impacts of government support on the process. The VSL started "as an experiment" (Willoughby, 2018, p. 3) in 1935, at a time when there were few language options in mainstream schools. Classes were held on Saturdays and were attended by a small group of highly motivated Anglo-Australian learners for whom the value of 'modern languages' in addition to 'classical languages' was emphasised through political and economic need. Although the VSL received a small amount of funding, this was not a product of state policy, but of the lobbying efforts of teachers. When VSL classes started, its two supported languages, Japanese and Italian, were not credit-bearing classes within mainstream education; however, they were added to the curriculum shortly after. The shifting demographics of the post-war period (and

increasing numbers of European migrant groups), in addition to lobbying efforts for heritage language education resulted in the VSL offering classes in over 17 languages, specifically targeting HL learners. The VSL has since grown to provide language classes in more than 45 languages to over 15,000 students. It is now recognised as a state school and offers 35 of the 39 languages accredited in the Victorian Certificate of Education. As with many heritage language schools, the VSL began with ‘grassroots’ efforts within migrant communities to maintain heritage languages (Willoughby, 2018). These schools were marginal, community-run schools which operated during weekends or after school, and faced the challenges which come from such a status. Such challenges include low attendance and high student attrition, as well as limited resourcing and teacher professional development. Benefits from the involvement of the education department included the provision of funding, resourcing for curriculum development and teacher training, and emphasis of the position of language education in the Victorian school systems. This pathway to scale up successful programmes was enabled through moves such as the accreditation of the heritage language in school examinations, thus affirming the academic capital (Bourdieu, 1986).

In New South Wales, an estimated 60,000 students attend government funded and non-funded language classes, and demographics have broadened to include second and third generation heritage language learners, non-HL spouses and foreign language (non-HL) learners. Since the 1980s the student demographics have shifted from mostly primary-aged learners, to more kindergarten, higher secondary and adult enrolments (Cruickshank et al., 2020). Secondary College Languages (formerly NSW Saturday School of Community Languages) is a state school which has provided heritage language education since 1978. Classes are available to learners whose languages are not offered at their weekday school, offering 23 languages across 14 campuses, of the 31 accredited in the New South Wales Higher School Certificate (Secondary College Languages, n.d.). In a survey of community

language teachers and school leaders in New South Wales, Cruickshank et al., (2020) identified a number of issues in the community language education sector, including the need for teacher professional development, a lack of suitable and locally contextualised materials, and low teacher reimbursement. Widening student demographics and mixed-ability classes require teachers have the ability to select and adapt resources to suit learner needs. Most CL schools struggle to survive financially, with smaller schools more reliant on government funding. Government support is available through federal and state policies. Most community language schools operate out of government school campuses, government funding provides financial support, and accreditation within mainstream education affirms the academic value for learners. Furthermore, in 2017 the New South Wales government funded the establishment of the Institute of Community Languages Education at Sydney University. A key goal of the institute is to provide professional development pathways for language teachers. Through the institute, internationally trained teachers and community language teachers can access free professional learning programmes: the Community Language Teaching Programme (CLT) Foundation, CLT Advanced, and a Certificate in Leadership and Management for Principals/Executive of Community Languages Schools (Cruickshank, 2022). The exploration of issues being faced by community language schools in NSW highlights the need for collaboration between family, community and institutions. Government language policy can secure funding and resources to empower communities, who are often the ‘first responders’ to community language needs.

The relationship between grassroots community initiatives and institutional support in successful language policy and planning was explored in Hatoss’ (2006) study within the context of Hungarian in Australia. The role communities must play to be agents in heritage language management is emphasised. Government policy should work to empower community agency and be driven by the community voice. Hatoss emphasised that “if

language planning is about influencing the language behaviour of local communities, then it is the local communities who are in the best position to fulfil this role” (p. 288). In particular, the study highlighted a key goal of formal language policy and planning as identity maintenance, enhancement of ethnolinguistic vitality and reversing intergenerational language shift with a collaboration across family, community and institutions essential in achieving this goal.

This section has outlined research in heritage language education in Canada and Australia, emphasising the cognitive, academic and social benefits of heritage language education, the close relationship between heritage language and identity, and the role of formal education in heritage language maintenance. In particular, established heritage language education programmes in Canada and Australia demonstrate the role of government policy in supporting community programmes through the provision of funding, facilities, resources and official recognition.

2.6 Heritage Languages in Aotearoa New Zealand

In the Aotearoa New Zealand context, heritage languages must be understood against the background of a linguistic landscape characterised by the country’s colonial past, as well as past and present social, economic, political and educational factors. This section will briefly describe the historical context of languages in New Zealand, before exploring the role of languages in mainstream education. Next, New Zealand studies in language maintenance, intergenerational language transmission and heritage language education will be discussed.

2.6.1 Socio-political Context of Cultural and Linguistic Diversity in Aotearoa

Aotearoa New Zealand is a nation built on migration with the first settlers arriving around 800 years ago from Polynesia. These settlements were diverse, widely distributed and interacted frequently (M. King, 2003). Collectively, these first settlers would come to be

called Māori, although the need for a collective identifier came with the later settlers, and social and cultural identity was primarily derived from *hapu* (extended family) and *iwi* (tribal) ancestry. In the mid 15th century, the country became known to Europe in reports from Abel Tasman's voyage to discover profitable lands for the *East India Trading Company*. It was from Tasman's voyage that Aotearoa got its European name: after the Dutch *Nieu Zeeland* (M. King, 2003). Early trade settlements were established following Captain James Cook's circumnavigation and comprehensive cartography of New Zealand a century later. Early settlers were dependent on Māori and *te reo Māori* was a common way of communicating (Ballara, n.d.). *Te reo Māori* ("The Language of New Zealand") was systematised in 1820, in collaboration with Professor Samuel Lee of Cambridge University, and Māori Chief Hongi Hika.

The signing of the Treaty of Waitangi and establishment of British sovereignty over Aotearoa New Zealand in the 1840s opened the floodgates to further settlement. Over 90% of these migrants came from the British Isles. Other early migrant groups were small by comparison. They included German, Scandinavian, Polish, French and Italian settlers. Chinese settlers were drawn to Otago and Westland for the gold rush, and Dalmatians (from modern-day Croatia) to the northern Kauri gum fields. In only 30 years of this initial wave of European migration, settlers outnumbered Māori (59,000 to 56,000) so that by the 1860s English had become the dominant language. Māori populations would continue to suffer marginalisation and attrition, decreasing drastically from war and introduced diseases in the following decades.

In 1870, Julius Vogel, treasurer of New Zealand, initiated an immigration policy designed to assist the migration of British, Scottish and Irish women to balance the overwhelmingly male population. With this wave of migration came several thousand German and Slavic migrants, giving us town names such as Dannevirke. Though humble in

comparison to the British, New Zealand's early multicultural heritage can still be observed. Dunedin is named in Scottish Gaelic after Edinburgh, and the settlement of Akaroa still celebrates its French heritage today. However, as M. King (2003) notes, "despite these minor variations, New Zealand acquired a distinctly 'British' character as the 19th century advanced" (p. 175).

As social conditions worsened during the depression of 1885-1890, there became less tolerance for non Anglo-Celtic migrants, with hostility and suspicion towards 'outsiders' heightening further with the First World War. In the fifteen-year pre-war period only 63 non-British migrants settled in New Zealand and in 1919 the *Undesirable Immigrants Exclusion Act* was passed, which restricted the entry of "subject[s] of the state of the German Empire" and those "disaffected, disloyal, or likely to be a source of danger to the peace, order and good government of New Zealand" (New Zealand Statutes, 1919). Following a small number of Indian and Chinese migrants in the early 1920s (174 and 725 respectively), an amendment of the act was passed requiring any non-British migrants to obtain an entry permit. A further amendment to the act would prevent 'aliens' from Europe, and as such, only a small number of refugees would come to New Zealand before the second world war (Beaglehole, 2007).

Following the Second World War, the International Refugee Organisation was established, and New Zealand resettled around 3000 refugees from Yugoslavia, Romania, Bulgaria, Turkey and Poland (M. King, 2003, p. 419). Wartime alliances with China had eased prior restrictions, and by 1955 a further 2500 Chinese migrants had settled. However, New Zealand remained distinctly British with of 85% of migrants either Australian or from Great Britain. Assimilationist attitudes continued to influence non-British migration, and immigrants over the next 30 years post-war were selected carefully, with a preference for single people with industrial skills. An assisted migration scheme was extended to the Netherlands to attract skilled migrants and by 1971 there were over 20,000 Dutch in

New Zealand, the largest non-British migrant group. Small numbers of Austrian, German, Danish, Swiss and Greek were among the Western European migrant groups. 1,100 Hungarian and 125 Czech refugees were resettled in 1956 and 1968 (Phillips, 2005) and by 1971 there were 3,300 Indonesians, who mostly came with other South East Asian groups as part of student assistant schemes.

Māori post-war urbanisation had a devastating effect on *te reo Māori*. Those who moved to the cities left behind their community, culture and traditions. Māori were found homes in *Pākehā* (NZ European) neighbourhoods in a policy of ‘Pepper-potting’ (Hill, 2012) limiting the possibility of neighbourhood and community language domains. Furthermore, mothers were cautioned that speaking Māori in the home would be detrimental to their children’s economic and academic success (Anaru, 2011). Such subtractive bilingual policies caused intergenerational damage to communities’ and families’ cultural and linguistic wellbeing (Kennedy, 2021; Hunkin, 2012).

The number of Pacific Islanders in New Zealand increased from 36,000 in 1951 to 50,000 by 1972. The Cook Islands had been annexed in 1901 and Cook Islanders became New Zealand citizens in 1949. Cook Islanders found work in New Zealand as domestic servants and factory workers in the 1950s and 1960s. Tokelauans and Niueans were also New Zealand citizens and migrated in the 1960s and 1970s. Following the 1962 Treaty of Friendship with Western Samoa and a cyclone in 1966, many Samoans gained temporary entry permits, the regulations of which were only loosely enforced.

The 1960s and 1970s were an era of change for the predominantly monocultural nation. New Zealand ceased to be so isolated and there seemed to be an increasing awareness of global issues, and an increasing focus on equal rights driven by the civil rights movement. The threat of Māori language loss was recognised and revitalisation efforts began with

grassroots advocacy in the 1960s. New Zealand began to demonstrate a stronger commitment to biculturalism and multiculturalism throughout the 1970s (Anaru, 2011; M. King, 2003). Within the education system the nation began to downplay its Anglo-Celtic heritage, “a belated recognition of ethnic diversity” (M. King, 2003, p. 467). In 1987, the *Māori Language Policy* was passed, affirming the status of *te reo Māori* as a *taonga* (cultural treasure) and securing increased institutional support by declaring Māori an official language of New Zealand (May, 2005).

Over the last 20 years migration to New Zealand has increased dramatically, and society has become *superdiverse* (RSNZ, 2013; Spoonley, 2014). The Asian population in New Zealand has increased to 15% in 2018, from 6.6% in 2001 and is now the third largest ethnic group, followed by Indian, Samoan, and Tongan (Statistics New Zealand, 2018). Over 160 languages (other than English, Māori and New Zealand Sign Language) are spoken, of which 25 languages have over 10,000 speakers, and 75 languages with over 1000 speakers.

Aotearoa New Zealand is a nation built on migration which has undergone a dramatic growth in linguistic and cultural diversity particularly over the past two decades. English-dominant monolingualism within Government, education and wider society was established through assimilationist attitudes to assisted migration and the implementation of the ‘undesirable immigrant’ exclusion policy. Social, economic and political factors have shaped New Zealand’s increasingly diverse linguistic landscape, however a lack of public awareness of multilingualism, compounded by a lack of comprehensive language policy have led society to remain English-focused and largely monolingual (Kim, 2019; Umali, 2016).

2.6.2 Languages in Mainstream Education

Compulsory primary education was introduced in 1877, followed by the *Native Schools Code* in 1880 (Anaru, 2011). This code followed an assimilationist perspective, such that by 1901

the use of Māori was banned outright from schools (Spolsky, 2005). Initially schools were English-medium often by request of parents, who recognised the future economic and academic benefit of English for their children, with a common view that Māori could be learnt at home, English in the schools. These schools introduced an English domain into Māori communities. The ban on the use of Māori became violently enforced by many schools, and the assimilationist approach was followed for subsequent decades. By 1913, 10% of Māori children could not speak *te reo Māori*. This represents the start of the process of language shift which would see a such a dramatic decline that by 1953, 74% of Māori children could not speak the language of their home (Anaru, 2011).

The value of language to New Zealanders has been addressed in academic and political discussions many times over the last century. In the 1940s, in a report published by the New Zealand Department of Education, the value of learning ‘modern languages’ is emphasised, with the major advantages being cited as cultural awareness, first language awareness, reducing isolation and the avoidance of “that racially complacent attitude into which we might so easily fall” (Thomas et.al., 1943, p. 64). Practical implementation of these recommendations seemed difficult to achieve, possibly due to New Zealand’s isolated position globally.

This theme continues into the 1970s with the Department of Education review of possible developments in New Zealand secondary education *Towards Partnership*, in which the implications of our increasingly diverse national identity is acknowledged in the statement “No person should be put at disadvantage because of his [sic] cultural background” (1976, p. 21) and that “where possible, people coming to the school should be able to use the language in which they have most confidence” (p. 22). The report also acknowledged the monocultural and assimilationist educational policy had gradually begun to “choke off Māori culture” (p. 22). The report further claims: “Language is of central importance for both

cultural identity and practical living. No effort should be spared to help children develop facility in their native language and in English” (p. 24). However, little was to be said for the practical implementation of this rhetoric.

By 2000, many recommendations made in *Towards Partnership* had not been acted on, and language provision would continue to be marginalised within the education system. Johnson reported that “language teachers in New Zealand continue to have great difficulty in securing funding for language maintenance” and “language learners in schools continue to be disadvantaged in terms of the number of hours of tuition they receive” (2000, p. 31). Although in 1993 Learning Languages was made a branch of the curriculum in its own right, it was the only non-compulsory strand, and could be fulfilled by English study.

In the 1990s several programmes were implemented to support international language education in intermediate schools (age 11-13). These included the creation of *The International Language Series*, a teaching resource kit designed to position the teacher as a co-learner and classroom facilitator, utilising media and technology in the absence of proficient speakers. Other programmes supported the employment of language teaching assistants in schools, and visiting language specialists (Gibbs, et. al., 2003). Participants (teachers, parents, students and principles) gave overwhelmingly positive appraisals of the programme, and three-quarters of participating schools attested that languages should be an essential component of the mainstream curriculum. However, the absence of proficient language teachers and limited hours of tuition were identified as significant limitations to the effectiveness of these programmes.

The Early Childhood sector (ECE) includes playgroups, kindergartens, kōhanga reo, home-based care and playcentres. ECE centres are not part of the state sector, although Government funding is available to licenced centres that meet specific requirements. The

Ministry of Education supports community groups to establish ECE services, including language-based services. However, a majority of ECE providers do not intentionally promote the use of children's home language (ALSWG, 2018).

In the primary sector (ages 5-11), the Learning Languages strand of the New Zealand Curriculum is now distinct from English. Eight level descriptors are provided, which align to the Common European Framework of Reference A1 – B1. Proficiency statements are generic, designed to be applicable to all languages offered in schools, with language-specific guidelines providing further information. The Learning Languages curriculum guides are available for Chinese, French, German, Japanese, Latin and Spanish (Te Kete Ipurangi, n.d.). Three areas of focus underpin the Learning Languages curriculum: communication, language knowledge and cultural knowledge. However, it is currently designed for second language learning rather than heritage language maintenance or use and few programmes exist which provide a coherent learning pathway through primary into secondary (ALSWG, 2018).

In the senior secondary curriculum (ages 15-18), the *National Certificate of Educational Achievement* (NCEA) provides curriculum statements for thirteen languages: Chinese, Cook Islands Māori, ESOL, French, German, Japanese, Korean, Latin, Lea Faka-Tonga, Samoan, Spanish, Te Reo Māori and Vagahau Niue. Despite the fact that these languages are credit-bearing within NCEA, school districts may only offer a sub-set of these programmes. Although East (2007) found declining rates of enrolment into international language programmes in NZ secondary schools and in the last decade language enrolments have continued to decrease (ALSWG, 2018), Pasifika language enrolments have increased since 1998 (Seals, 2017).

Operationalising principles of the Treaty of Waitangi, which specifies the relationship between Māori and Pākehā as a partnership between equals, the *New Zealand*

Curriculum (Ministry of Education, 2007) establishes a national vision of a bicultural educational environment inclusive of multicultural learners in which all students have the opportunity to learn Te Reo Māori (p. 9) and students learn to value their own and other cultures (p. 10). Yet despite the strong rhetoric to support multiculturalism, little support or professional development is given to facilitate effective pedagogy.

Furthermore, although there is significant diversity within learner cohorts, in 2017 the teaching workforce was 71% Pākehā (Education Review Office, n.d.). The Auckland Languages Strategy Working Group (2018) makes several recommendations to better support multilingualism within all school sectors. These include initiatives for supporting community language experts in gaining teacher registration, the implementation of clear language learning pathways from ECE to tertiary, and ensuring equity across languages for NCEA assessment (pp. 20-21).

In summary, calls to support languages in New Zealand education have been ongoing for at least a century. Although assimilationist attitudes have been superseded by recognition of New Zealand's bicultural foundations and multicultural youth, language provision remains variable and inequitable, with few coherent pathways through sectors. A focus on second language learning marginalises heritage language communities, onto whom the responsibility for language maintenance and education falls.

2.6.3 Institutional Support for Heritage Languages in Aotearoa

English has dominated social, political, economic and academic domains in New Zealand. In established monolingual systems, heritage languages tend to be marginalised. In Australian and Canadian studies, the positive impact of institutional support is evident in the resulting success of community initiatives. However, in the New Zealand context, language policy is ad-hoc, and policy rhetoric is often more ceremonial than practical, such as the calls in the

Thomas report (1942) regarding the value of modern languages in the NZ curriculum. Shameem (2003) notes community language schools run ‘ad-hoc’ within communities, community members often unaware of the extent of support available. Similarly, De Bres (2015) found little lateral support between language communities. New Zealand has no coherent language policy (Waite 1992; Shameem, 2003; ALSWG, 2018), and little Government support or awareness of the community language education initiatives. Despite this bleak picture, a few unofficial languages do have government support (Seals & Olsen-Reeder, 2018) and some language support is provided across widely distributed and un-unified sectors such as education, labour, law and immigration (RSNZ, 2013). Several recent examples of institutional support will be now be outlined.

The Ministry for Pacific Peoples (MPP) has several funding options available such as the *Provider Languages Fund* which offers two or three rounds of funding annually for proposals of up to \$50,000. This funding is available to established providers with a proven record of successful language programmes. The *Youth Languages Fund* offers up to \$2500 to youth-run programmes, and the *Community Languages Fund* offers funding to registered or unregistered community groups of Pacific descent wishing to deliver a Pacific community initiative with at least a 50% language component. These funding options are part of the Wellbeing Budget 2019 and came after consultation with the community affirmed the importance of language for positive sense of identity. The *Ethnic Communities Development Fund* provides \$4.2 million annually “for projects that support ethnic communities to grow their skills, celebrate their culture and take part in society” (Ministry for Ethnic Communities, 2021 - *website*) and has been used for initiatives such as the Community Languages Association of New Zealand (CLANZ) *Professional Development Workshop for Teachers of Heritage Languages* which was run first in 2018, and again in 2021 (S. Narayan, Personal Communication, December 16, 2021).

Eighteen Languages are supported on the website of Ministry for Ethnic Communities Digital Inclusion Fund. Government resources, interpreting and translation services are provided in these languages. In the Waikato region, *Decypher* is a translation and interpreting service, established in 1999 by the Hamilton Multicultural Services Trust, which provides services in 62 languages (Decypher, n.d).

There are also local initiatives that connect families and communities with schools to facilitate linguistic and cultural maintenance. A Pasifika Studies programme within a high school in Wellington region combines credits from multiple curriculum areas in a language and culture programme for Pasifika heritage language speakers (Kennedy, 2021). King and Cunningham (2018) in Christchurch facilitated workshops for HLM families, and the Translanguaging project in Wellington works with families, communities and ECE in the use of translanguaging pedagogy in multilingual education (Translanguaging Aotearoa, n.d.). Other recent initiatives include Auckland-based Persian language Early Childhood education group *The Shadi Club*, which “builds a local curriculum by integrating the community’s knowledge” effectively connecting community and institutional domains for the benefit of families and young children (Education Gazette, 2021c). New Zealand’s first Niue language bilingual unit was opened in February 2021 at Favona Primary School (Education Gazette, 2021b). With fewer than 7% of the 30,000 Niuean people in New Zealand able to speak Vagahau Niue, many parents are learning their language alongside their children. The positive impacts of an additive bilingualism approach can be seen in the increased confidence and educational performance of the children, as well as the increased pride and sense of identity.

New Zealand is a *superdiverse* nation, yet English has dominated official domains largely due to colonial assimilationist approaches to migration and education. Having established the socio-political, educational and institutional context of heritage languages in

New Zealand, the following sections will explore New Zealand-based heritage language studies, first exploring language maintenance and intergenerational language transmission, before considering heritage language education studies.

2.6.4 Language Maintenance and Intergenerational Language Transmission

Through the 1980s and 1990s there was a surge of New Zealand-based research into language maintenance and shift (LMLS) and language variation and change (Holmes et.al., 1991; Roberts, 1990; ‘Aipolo & Holmes 1990; Shameem, 1994; Stoffel, 1981, Walker, 1995;). In 1991, Roberts conducted a study of Chinese heritage language learners and surveyed the NZ-born Chinese community of Wellington. Patterns of language shift emerged: Children who had grown up in a Chinese-speaking household were raising their children in English. This study, as well as two other studies that examined the Tongan and Greek communities, revealed that language loss was occurring within three generations, and as rapidly as two generations, particularly in cases where the children of migrants had fewer opportunities to use the language in the community and in education (Holmes et.al. 1993).

The increasing interest in HL research continued into the new millennium, with an growing number of studies representing an array of languages across the levels of De Bres’ (2015) hierarchy including Afrikaans (Barkhuizen & Knoch 2005, Barkhuizen 2006); Arabic (Al-Sahafi & Barkhuizen 2006, Al-Sahafi 2019); Cantonese (Sun 1999); Cook Islands Māori (Glasgow, 2010; Taumoefolau et al., 2002); Dutch (Crezee 2008, De Bres 2004, Hulsen 2000); Fijian Hindi (Shameem 1994, Nofal 2020); Greek (Verivaki, 1990); Indonesian (Adlam, 1987); Italian (Berardi-Wiltshire, 2018); Japanese (Lauwereyns, 2011; Oriyama, 2010b; Tabata-Sandom, 2020); Korean (Kim & Starks, 2010; Park 2021a and 2021b); Persian (Dagamseh, 2020); Polish (Cozens, 2005); Samoan (Hunkin, 2012; Seals & Olsen-Reeder, 2017); Serbo-Croatian/Dalmatian (Stoffel, 1981); Spanish (Berardi-Wiltshire, 2017; Walker

2011); Tagalog (De Bres 2017, Umali 2016); Tongan ('Aipolo & Holmes 1990), among others.

It is commonly reported that participants held positive beliefs towards maintenance of the heritage language. Similar to those in Canadian and Australian contexts, many participants perceived language as a core cultural value, implicitly tied to identity. As Berardi-Wiltshire (2017) notes, “an individual’s identity is both framed and enacted through language use, and an understanding of language is key to access to and membership into specific communities” (p. 277).

Another thematic benefit of heritage language maintenance that emerged from these studies is the role of language in maintaining communication with immediate family members. Yu (2005) notes that Chinese is the main language used between most of the parents in her study. Similarly, Park (2021b) notes that all participants in his study speak Korean with their parents and adult members of the Korean community. Berardi-Wiltshire’s (2017) study exemplifies the significant motivational implication of being able to use the heritage language with extended family when one young New Zealand-born girl proudly identifies as Argentinian following her ‘discovery’ of her Spanish-speaking extended family.

Other factors of language maintenance are the socio-economic status of the language, or ‘cultural capital’ (Bourdieu 1986), and the perceived benefits of bilingualism. The impacts of the perceived status of the language on language maintenance can be clearly seen in Berardi-Wiltshire’s (2017) study in which she reports some speakers of different ethnic Chinese languages have an explicit language policy to teach Mandarin “on account of its high value as an international language” (p. 277). In Park’s (2021b) study of *1.5 generation* (people who migrated to New Zealand as children) use of Korean in the workplace, participants expressed the view that as none had plans to return to Korea, their heritage

language was useful, but not overly valuable. Domains of language use are also significant in language maintenance. While the home/family domain is vital for intergenerational language transmission, *its better when the HL is recognised, useful and valued within social, academic, economic, political and religious domains* (Revis, 2015; Dagamseh, 2020; Roberts, 1999)

The patterns of intergenerational language loss highlighted in earlier studies such as those by Holmes et.al. (1993) are evident across the diverse communities of more recent studies. Umali (2016) notes that most participants in the Filipino community with NZ born children use English at home, and that the heritage language is not maintained among second generation Filipino migrants. Similarly, Dagamseh (2020) notes of the Jordanian and Palestinian migrants in Christchurch, “there is a gradual language shift in all domains (e.g., home, friends and religion), most sharply in the friends’ domain, then religion and finally home domain among 1.5 and 2nd generations” (p. iii).

These studies have highlighted the fact that despite a general consensus across migrant communities regarding the value of maintaining the heritage language, these views are most strongly held by parents who are first generation migrants. Furthermore, even when explicit family language policies are held, patterns of actual language use in the family domain are influenced by children’s language choices (Yu, 2005) with a substantial amount of code-switching and dominant language (English) use among children when with siblings or in the community (Al-Sahafi, 2019; De Bres, 2017; Yu, 2005).

Although the family and home environments play a substantial role in heritage language acquisition, the role of community and of wider institutional support is significant (Fishman 1991). A range of opportunities for exposure to, and use of the language are vital for developing proficiency. This is reflected in Al-Sahafi’s (2015) recommendation that “opportunities for Arab immigrant children to regularly use the heritage language in its

spoken and written forms can contribute to its promotion and maintenance” (p. 80), noting that the home environment provides limited opportunities for the full range of age-appropriate language use. Furthermore, in their introduction to the *Routledge Handbook of Heritage Language Education*, Kagan et.al. (2017) note that “maintenance of the HL is best achieved through linguistic exposure both in informal contexts, particularly the home environment, as well as formal educational contexts” (p. 2.) The next section will discuss studies in heritage language education in New Zealand.

2.6.5 Heritage Language Education Studies in Aotearoa

While there has been an increasing number of heritage language studies in Aotearoa New Zealand in recent decades, these have primarily focused on language maintenance and shift and family language policy. To date, a smaller number of studies have examined heritage language education, and these will be explored in this section.

Alsahafi (2019) examined parents’ and children’s perceptions of the value of an Arabic weekend school for the language maintenance and development among Arab children in New Zealand. Findings from the analysis of semi-structured interviews with parents, children and teachers, as well as classroom observations, revealed that the school formed “a key line of defence” (p. 24) for Arabic language maintenance, by providing a systematic method of language education. Furthermore, the school provided a “cultural safe-haven” (p. 25) for children, in which the wider community encourages children to preserve their language and religion. Children’s attitudes varied. Although many children liked the opportunity for socialising provided by the school, traditional approaches to language teaching in the Arabic classroom led to a misalignment between the children’s expectations having been acculturated to the more student-centred approaches of New Zealand mainstream pedagogy. Most parents thought the school was “good but not good enough” (p. 25) and hoped for its further development, including establishing permanent facilities and a

curriculum catered to the localised needs of New Zealand children. Suggested means to develop the school further included financial support, teacher professional development and greater commitment from the community.

Berardi-Wiltshire (2012) undertook a longitudinal study of the experiences of heritage language learners studying in traditional foreign language classrooms. Such experiences included a mismatch between the course outcomes and students' needs as heritage language learners. One participant felt that the foreign language class positioned the learners as potential tourists rather than someone with historical, cultural and motivational links to the target language (p. 26), leading to low motivation to continue studying. Similarly, another participant felt that the class did not provide the opportunities for exploring his own linguistic and cultural identity. A third participant felt that in the foreign language classroom, her position as a heritage language learner was "not only socially not understood and validated, but also that it was symbolically and pragmatically worthless" (p. 29). These demotivating experiences centred on the foreign language classroom diverging from the learners' heritage language identity, goals and needs. A greater flexibility in curriculum, although difficult to achieve, would be critical to meet the diverse needs of both foreign and heritage language learners. Furthermore, recognition of heritage learners' identity and cultural connections to the language is recommended in order to create an environment where heritage language learners are seen as "a valuable resource, and an integral – if unique – member of the community of learners" (p. 32).

Several studies have identified heritage language schools as vital for developing heritage language literacy (Alsaifi, 2019; Dagamseh, 2020; Gharibi, 2016; Kim, 2019). Gharibi (2016) looked into the incomplete acquisition, attrition and loss of Persian in the Iranian diaspora in Wellington. It was uncommon for children in this study to have high Persian literacy skills. For this community, a Persian heritage language school is not

available, and therefore the only option for children's literacy development is the home efforts of their parents. However, many parents do not have enough knowledge of language acquisition or pedagogy, and challenges included a lack of resources and parents' busy schedules. The immigrant parents in Gharibi's study felt strongly the need for community-based language classes.

Kasarla (2021) examined the value and use of the Telugu language in New Zealand, noting that in the absence of a community school, the only way for young adults to maintain the language is in the home domain. The New Zealand Telugu association has taken the initiative to start a community school where Telugu literacy and receptive skills can be taught, and there are community organised cultural events. Support from the New Zealand government in the formation of an inclusive language policy was among the recommendations from this study. Further findings from this study highlighted the role of mainstream education for promoting multicultural environments which encourage young children's positive heritage language beliefs.

In addition to studies in heritage language education, some New Zealand-based studies have examined multilingualism in mainstream education, considering effective pedagogy for bilingual and biliteracy development. Tamati (2019) developed an innovative translingual approach to biliteracy development. The task-based approach connects conceptual knowledge across languages resulting in English literacy achievement comparable to socioeconomically advantaged cohorts, while simultaneously retaining te reo Māori competency. Amosa Burgess and Fiti (2019) similarly found that implementing a translingual approach to education in a Samoan Early Childhood centre resulted in improved use of Samoan regardless of the language background of the children.

In what appears to be the only New Zealand-based study of community language teacher education needs, Shameem (2003) identifies the training needs of teachers and presents an outline of a possible professional development programme. Shameem found that in the absence of a national languages policy, there has been little progress made by government to identify and support community language schools. There is limited availability of qualified teachers trained in language acquisition theory and practice, and limited support for bilingual teachers. Steps to remediate this would include recognition of overseas teaching qualifications, perhaps supplemented by short-term courses to familiarise overseas trained teachers with the New Zealand education system, or recruitment of heritage language speakers into standard teacher education programmes. In addition to limited availability of language teachers, community language schools face challenges related to problems with funding, lack of appropriate resources, variable student attendance, and intermittent community support. Shameem's (2003) study called for the development of a language teacher education programme and indicated strong support from teachers and communities. In the two decades since this study was published, one language teacher education qualification has been developed and listed on the New Zealand Qualifications Framework (NZQF). In 2016, the New Zealand Certificate in Language Education (Level 5) was developed by AKO Aotearoa, and subsequently approved and listed as a New Zealand qualification. In a mandatory review of qualifications in 2020, initially there was "a lack of convincing evidence that this qualification [was] needed" (Review Summary, Ako Aotearoa, 2020), however input from stakeholders emphasised the importance of the qualification for community language teachers, and the inadequacy of English-specific alternatives such as CELTA (L. Keesing-Styles, personal communication, May 10, 2021).

2.7 Gaps and Research Questions

Research in heritage languages has established a strong connection between heritage language competency and positive cultural and linguistic identity. Heritage language maintenance is important for family cohesion, and multilingualism has cognitive, academic, economic, social and cultural benefits. Research into language maintenance and shift has identified the family, community and school as key domains in heritage language acquisition (Al-Sahafi, 2019; Holmes, et.al., 1993). Families tend to hold positive language beliefs, many explicitly managing family language practices. Despite positive family language policy, studies indicate second generation children undergo a language shift to English on starting mainstream education. These themes are evident across the numerous studies which have been undertaken in the New Zealand context and elsewhere. However, heritage language education is not institutionally supported in New Zealand, particularly in comparison to Canada and Australia, and the limited number of studies in heritage language education in NZ contexts is reflective of this situation. Most existing literature provides rich descriptions of family language policy and language shift within specific communities. However, there are, to the best of my knowledge, few studies that explore heritage language policy and education across the diverse language communities in New Zealand. Highlighting such a disconnect, De Bres (2015) argues that “recognition of connections between the language communities is scarce, with the group representatives tending to present themselves as operating in isolation from one another, rather than working towards common interests” (p. 677). Therefore, a greater understanding of the connecting issues in language maintenance and education faced by language communities is required, so as to identify means of collaboration towards common interests. This study aims to respond to this research gap and explore the heritage language beliefs, practices and education opportunities of New Zealand’s migrant communities, within family, community and school domains.

Chapter 3. Methodology

3.0 Aim of the Research and Methodology

The aim of this study is to explore the heritage language policies, practices and language education of New Zealand's migrant and former refugee communities with an aim to address the marginalised position of heritage languages in New Zealand. Specifically, it is hoped this research will contribute to existing literature with an exploratory description of the heritage language education practices and opportunities of New Zealand's superdiverse (Spoonley, 2015) communities.

This study aims to address the following research questions:

1. What are the language beliefs of New Zealand migrant and former refugee parents?
2. How are heritage languages used within family and community settings?
3. What types of HL education are available in informal (family and community) and formal (school) settings?

In seeking answers to these research questions, this study intends to investigate a wide range of issues relating to heritage language, through the analysis of data on attitudes, behaviour and experiences, across a range of minority communities.

Using the terminology of Cohen, Manion and Morrison (2018), the methodology of the study is described in terms of *research approach*, *research style* and *data collection methods*. The research approach of the study is *interpretive*, in that it “strives to understand and interpret the world in terms of its actors” (Cohen et.al., 2018, p. 51). As opposed to the deterministic regularity of natural sciences, human attitudes, behaviours and experiences are complex, subjective and highly contextualised constructs and, therefore, understanding the behaviour of individuals is best done when the researcher shares in their frame of reference to

understand “individuals’ interpretations of the world around them”, placing subjectivity as central to the research process (Cohen et.al., 2018, p. 9). The *research style* used in the study is *survey* in order to understand such subjective issues while still achieving as wide a representation as possible. This use of survey aims to complement the rich descriptions of existing research.

In terms of the *data collection method* used, it was decided internet-based questionnaire would be the most efficient research instrument, both for the dissemination, as well as processing and analysing the data (see Appendix C, pp. 136-144). Further advantages of internet-based questionnaire include enabling agency of participants in whether, when and how to respond. In comparison to interviews, the anonymity and self-access of an online questionnaire may pose less of a linguistic challenge to potential participants, particularly given that questions can be completed at the participants’ own pace. Finally, given the diversity and scope of participants sought, use of an online questionnaire was more economical in terms of time and money in comparison to carrying out interviews.

3.1 Piloting of the Questionnaire

As it was the intention to represent New Zealand’s diversity as much as possible, yet it was not possible for the researcher to identify members of all heritage language communities in Hamilton, identifying and selecting a sample for semi-structured interviews was not plausible. Additionally, the scope of the intended research meant that the format of data collected needed to be considered. The transcription of interview data would not have been logistically possible with the size of the sample. It seemed most reasonable, therefore, to utilise a self-completion questionnaire administered online. The survey questionnaire was created in Google Forms. A simple website was created to host a link to the Google Forms survey. This enabled an online poster-like platform on which further information about the research project was included. The purpose of this arrangement was so that interested parties

could be directed to <https://communitylanguages.co.nz/research> where they were shown the research aims, ethics consent, and a link to the survey questionnaire (see Appendix B, p. 134 and Appendix C, pp. 134-144).

It was decided that the questionnaire would contain both closed and open questions. Two closed questions elicited contextual information; language proficiency and children's level of education. Open question items were used to elicit further contextual information about:

- place of birth
- where respondents lived 'most of the time' before coming to NZ
- length of residence in NZ
- number of children
- age of children
- children's place of birth and age of arrival in NZ
- respondents' heritage language
- other languages spoken by respondents
- who respondents live with and the languages they speak
- whether children attended school in their country of birth

Following the questions relating to contextual information, a series of open questions were posed to gather qualitative data on language beliefs, practices and management, and language education practices. The initial draft questionnaire was inspired by and adapted from structured and semi-structured questions used in existing literature, primarily those of Kagan and Carreira (2011) and Revis (2015), which align to each dimension of the research questions.

There is always a risk in the completion of questionnaires that respondents may not do so accurately, honestly and correctly. Respondents may not feel comfortable answering honestly, or may instead provide what they perceive to be a socially desirable answer (Cohen et.al., 2018). Furthermore, they may misunderstand a question. Cohen et.al. (2018) note that written questionnaires may present problems for respondents with limited literacy (p. 278), which could be particularly salient given the intended population for this study.

To address these issues of internal validity, the questionnaire was piloted with a group representative of the intended population, who were able to provide feedback on its design. Specifically, the pilot group consisted of four first generation migrants to New Zealand who use their heritage language in their home, selected on the basis that all were known to the researcher. The trial group were asked to complete and comment on a draft questionnaire, which was reviewed in response to their feedback. The feedback provided by the pilot participants enabled the identification and response to issues of clarity, layout, length, and ambiguity. As a result of the piloting process, the questionnaire was made more concise, removing questions not directly relevant to the research aims, which had the effect of reducing the length and ensuring that it had a clear focus on the research purpose. Some questions were reordered, and some questions were rephrased to reduce ambiguity, or in some cases to simplify language to make it more accessible to speakers of English as an additional language.

The piloting process confirmed that the open questions served as appropriate prompts to elicit qualitative commentary in a manner in which each respondent felt comfortable. For example, some pilot respondents chose to give elaborated answers to many questions, while some chose to provide short phrasal answers. Some items included prompts eliciting further information, for example *'Tell me about the language/s your children use most of the time? (What, where, when, how, why?)'*. There was some discussion as to whether these

parenthetical prompts should constitute separate questions, given the information they sought was interesting and relevant, and including them as one question risked respondents not providing details for each. While these were valid concerns, the researcher had to balance the tension between a burdensome questionnaire and the desire to elicit details. It was decided not to separate these questions in the final version of the questionnaire, but to keep the parenthetical prompts to guide the inclusion of information in responses, while maintaining participant agency in exactly what to emphasise.

3.2 Planning of the Sample

The population of interest for this study is New Zealand first generation migrant and former refugee parents of school aged children, as they are crucial actors in language maintenance and language shift. Various New Zealand studies have sampled first, second, and even third and fourth generation migrants. For example, Al-Sahafi notes of his sample “The majority of students at this Arabic weekend school are second-generation children of Arabic immigrant parents” (2019, p. 23). As demonstrated in Holmes, et.al (1993) and in other studies of intergenerational language shift, heritage language maintenance differs across generations, and is often strongest within first generation migrant families.

The intention was to use convenience sampling through recruitment at local English language schools and migrant community centres in Waikato. The motivation for choosing this type of sample was to provide ‘rich and relevant information’ (Flick, 2009, p. 123) about as many heritage languages as possible, to supplement existing research. A further consideration was that the researcher is based in Hamilton, which is New Zealand’s fourth largest city, with a population of 160,000 (NZ census, 2018). Hamilton is a refugee resettlement centre with rapidly expanding migrant communities and 27% of its population was born overseas. There are slightly more people of Asian and Middle Eastern/Latin American/African ethnicity than the New Zealand average. Although primarily a sample of

convenience, this also has the advantage of being fairly representative of the wider population.

When it came to recruitment, it was intended to set the groundwork initially for a high response rate through the promotion of the research in the community. This seemed possible due to the fact that the researcher is known to several core members and representatives of the migrant and former refugee communities in her role as a language teacher trainer and English language teacher. It was assumed possible, on that basis, to gain the support of groups such as local English language schools, the *Settlement Centre*, and *Red Cross* in assisting with promoting the questionnaire through means such as displaying recruitment posters on campus, allowing the researcher to talk with students and staff or to host workshops and discussion forums.

3.3 Ethical Considerations

Informed consent is the principle that the participants are fully aware of the research. The participant should have full autonomy as to whether, and for how long they take part in the research. As Cohen, et.al. (2018) note, this is not straightforward in online research. One benefit of online questionnaire is anonymity and volunteerism, but this comes at the cost of being able to monitor whether full information has been provided to the participant.

Furthermore, many potential participants were English language learners, further risking the *competence* in making informed decisions regarding research participation. In consideration of these issues, a consent statement was provided at the beginning of the questionnaire, which must be accepted before the questions were revealed. However, further considerations were required. Cohen, et.al. comment that this method “is akin to asking people to read the fine print of all the software they download before checking the ‘I accept’ box, which typically they don’t read” (2018, p. 146). It was necessary to provide transparency in the nature of the research, while not overwhelming the participant with too much information.

Thus, the survey was hosted on a simple website which provided further detail on the research project and a link to open the questionnaire. The first section of the questionnaire contained a consent form, written to be as clear and comprehensible as possible, to an estimated complexity of Intermediate general English, or CEFR B1 – B2. The researcher's contact details were provided if participants wanted clarification about any part of the research, or to receive a copy of the findings. Questions were revealed only after the participant indicated their consent and participants were assured they did not have to answer any question they did not want to. Following the questions, a final section of the questionnaire reminded the participant to submit their responses only if they were willing to do so (see Appendix B, p. 134 and Appendix C, pp. 134-144).

In order to ensure this research project provided a fair, accurate and unbiased representation of the language practices that it aimed to investigate, careful consideration was given to ensuring the research instrument gathered appropriate data which in turn would be appropriately analysed and interpreted. Furthermore, care was taken to provide a high level of quality and detail in the data and a high degree of reflexivity in the analysis and reporting of the data to enable the reader to establish whether findings could be related to their own contexts. It is particularly important in interpretive research and when dealing with qualitative data that data collection and analysis be consistent, truthful and reliable. To respond to these issues of validity and reliability, a careful process of planning, piloting, checking and validation was necessary, as described previously when outlining the stages of the questionnaire development.

3.4 Actual Recruitment of the Sample

Initial plans (as described in section 3.2 above) were significantly disrupted by the uncertainty of changing Covid-19 lockdown levels, and the limited availability of staff and community members under these conditions. Instead, beginning in October, 2021, the survey

was initially promoted within Facebook communities such as Waikato University Student Groups, the *Residents of Hamilton East*, and other Hamilton suburb resident pages.

Following this, the researcher contacted by email representatives of community groups listed in the *Hamilton New Settlers Guide 2020*, which was kindly provided by the Waikato Settlement Centre. Posters were displayed in locations such as local cafes, restaurants and at the Settlement Centre, and were included in several monthly newsletters for the *New Zealand Association of Language Teachers*, between October and December 2021. Additionally, word of mouth and emails from colleagues, former students, and members of the communities met throughout the project enabled further snowball recruitment using “participants’ social networks and personal contacts for gaining access to people” (Cohen, et.al, 2018, p. 221). The use of snowball recruitment also reduced any impact by power-distance relationships on the data, particularly in cases where potential participants may also be former students of the researcher.

The use of online recruitment meant the resulting sample included people living outside Hamilton. Analysis of website visit data (01 October 2021 to 30 April 2022) indicates potential participants from the following regions:

Table 3.1: Website Visit Data

Location	Site Visits
Waikato	103
Auckland	102
Wellington	27
Rest of New Zealand	21
Canterbury	18

The site visit data includes the IP addresses and geographic information (as compiled by Squarespace Analytics) of those who visited <https://communitylanguages.co.nz/research> but does not include information on which of the visitors viewed and completed the survey questionnaire (hosted as a link to Google Forms from the web page). Due to the anonymity of

the questionnaire and the fact that a question on where in NZ participants currently live was not included (as it was intended to all be Waikato), only inferences can be made from site visits. It is clear from some responses that participants are primarily from the Upper North Island (Hamilton and Auckland), with a few from other regions in the North and South Islands. This correlates with site visit data and gives the researcher some confidence that it is representative of the resulting sample.

3.5 Data Analysis

As suggested by Cohen, et.al. (2018), research design is a recursive process, therefore literature review formed an ongoing component of the research and informed each stage. The data analysis involved a *systematic thematic analysis* (Braun and Clarke, 2012) approach, which enabled both the analysis of meaning across the dataset, and the in-depth examination of single aspects of a construct (Braun and Clarke, 2006). Both *inductive* and *deductive* analytical approaches were used to inform the other. Word based data were coded manually, with attention paid to discrepant cases. Theoretical insights provided by ongoing literature review assisted in identifying salient themes, which were used to frame coding and analysis of data. This iterative process of literature review and bottom-up analysis of the data provided theoretical triangulation, thus helping to ensure reliability.

The phases of thematic analysis as outlined by Braun and Clarke (2006) were followed. Phase one involved familiarisation with the data: responses were read as they were received. This enabled an ongoing process of revisiting the data, and “starting to think about what the data mean” (Braun and Clarke, 2006, p. 61). Phase two involved generating initial codes, some of which mirrored participants’ language use, such as *ambivalence*, while others invoked theoretical frameworks such as *second generation language shift*. Coding was manual, and involved many iterations of revisiting the data, sorting by demographic, contextual and thematic codes. Responses were entered in a spreadsheet which enabled the

researcher to code, group and sort items in the questionnaire. The third phase involved constructing themes from patterns in the responses, and considering the relationship between themes. The process of constructing themes was recursive, and involved ongoing review of themes in relation to the entire data set, and in relation to literature review. The selection of extracts to present, analyse and discuss, and the production of the written report formed part of the process of defining themes.

3.6 Positionality

This interpretive study involves the subjective analysis and interpretation of the data provided by participants. In a way, the researcher is a lens through which the data is presented and evaluated. Reflexivity and self-disclosure are therefore important in any evaluation of qualitative research. This section introduces the ‘lens’ I bring to my thematic analysis of participants’ word based data.

I grew up monolingual, a descendent of Anglo-Celtic settlers from Scotland and Cornwall. As a teenager, I elected to learn Japanese at secondary school, and was supported in my studies through selection to a year-long high school exchange programme. Despite growing up alongside cohorts of migrants and former refugees, language issues were not ‘on the radar’ for teenaged-me, except for a sense of awe at my classmates’ multilingual competencies, and perhaps some envy at the apparent ease at which they could acquire additional languages, in comparison to the effort I felt I faced as a second language learner. As a white, middle-class New Zealander, additive bilingual approaches assigned social, academic and cognitive value to learning a ‘modern language’ and my language studies provided academic and employment opportunities, raising the question “Why should bilingualism be good for the rich and not for the poor?” (Cummins, 2000; May et al., 2004). Now, as an English language teacher and language teacher educator, I have observed the challenges faced by heritage language communities who wish their children maintain their

home languages within an English-dominant and largely monolingual society. In particular, my students – parents, community leaders, internationally trained teachers, and volunteers, all who wish to further their understanding of language acquisition and pedagogy in order to support their communities' heritage language maintenance – have in turn inspired me to understand more about the language maintenance issues faced by New Zealand communities. Communities which, unlike me, are confronted with subtractive multilingual attitudes, and whose New Zealand born children struggle to maintain their heritage languages.

Chapter 4. Results

4.0 Introduction

The previous section outlined the methodological approach taken to answer the following research questions:

1. What are the language beliefs of New Zealand migrant and former refugee parents?
2. How are heritage languages used within family and community settings?
3. What types of HL education are available in informal (family and community) and formal (school) settings?

The online questionnaire remained open to responses from 01 October 2021 to 30 April 2022. Of the 37 responses to the questionnaire, 35 are included in the analysis. Two respondents did not have children who had lived in New Zealand, and both submitted the questionnaire with most questions unanswered. As a result, these were not included in the sample. This chapter will present findings in the following order: first, contextual information about the respondents will be described. Then, results will be presented structured by the research questions, first exploring language beliefs, then family and community language practices. Following this, education practices in the home, community and mainstream education will be analysed.

4.1 Contextual Information

Respondents represent countries and language groups across the globe: Pacific Islands, Latin America, Asia, Europe, Middle East and Africa (see Table 4.1). In total, 40 language groups are represented. Many respondents are multilingual; several list multiple heritage languages, and often multiple languages are spoken in the home. All but one respondent seem to be first-generation HL speakers, and most lived in a HL dominant country before coming to

New Zealand. Respondents have been in New Zealand from six months to 39 years; 11 years on average. Respondents have between one and six children; just under one third of respondents have an only child, more than two thirds have two children, and the average number of children is 2.8. All but five participants report living with a partner, and it would seem the smallest household consists of three members. Table 4.1. presents background information about the respondents (parents) including their heritage language and other languages they can speak, where they lived most of the time before coming to New Zealand, how long they have been in New Zealand, and how many children they have.

Table 4.1: Respondent Details

Participant	Heritage Language	Other languages spoken	Lived before NZ	Time in NZ (years)	Number of children
R22	Afrikaans	English	South Africa	2.5	2
R09	Afrikaans	English and Afrikaans	South Africa	0.5	2
R10	Arabic	English	Egypt	5.5	3
R34	Arabic	English	UAE	2	6
R33	Arabic	English	UAE	25	6
R11	Cantonese	Mandarin	Hong Kong	27	1
R12	Catalan	Spanish, English and French	Barcelona	9.5	2
R15	Chinese	English	China	9	1
R13	Dutch	French, German and English	Netherlands	6	2
R05	Dutch	Dutch	Netherlands	39	4
R02	Dutch	German, English	Netherlands	2	1
R31	French	English	France	8	1
R32	French	English	Belgium	4	1
R30	French	English	France	8	2
R08	German	English	Germany	18	2
R35	German	English. Basic French, Spanish and Swedish	Germany	15	1
R07	Greek	English, German and Italian.	Europe	5	2
R20	Hindi	Hindi, English	India	14	2
R25	Hungarian / German	German, French, Russian, English	Germany	18	3
R23	Japanese	English	Japan	21	2
R18	Mandarin	Hainan dialect and English	Hainan	9	1
R17	Mandarin	Taiwanese	Taiwan	8	2
R27	Ndugore (Dughore)	Roviana, Lau, Pidgin English, Mungava, English, and Māori	Honiara	23	2
R26	Russian	English, Russian	Russia	10	1
R28	Russian	NZSL (New Zealand Sign Language)	Riga	25	2
R21	Russian	German	Germany	10	2
R01	Spanish	English	Argentina	2	1
R04	Spanish	English	Colombia	2	2
R14	Spanish	Italian	Argentina	11	2

R16	Spanish, Catalan, Portuguese	English, Spanish, Portuguese, French, basic Te Reo	Chile	11	2
R06	Tagalog	English	Philippines	5	3
R19	Tamil, Telugu	Kannada, Hindi, English and Portuguese (little)	India	4	2
R24	Thai	English	Thailand	26	2
R03	Ukrainian and Russian	Spanish, te reo Māori, Samoan	California, United States	7	1
R29	Vietnamese-French	English	France	10	2

A total of 73 children are represented in the data. Most children are bilingual or multilingual, and are reported as being able to understand or speak their parent's heritage language. In some cases, they have two or more heritage languages. Some children are reported as learning additional languages as well. Parents' estimates of children's reported proficiency in the HL varies, although speaking proficiency is commonly estimated as stronger than written (proficiency is discussed in more detail in section 4.3.5). The youngest child was eight months old at the time of response, and the oldest two children are 30 years old. Approximately half were born in New Zealand. Of the children born overseas, most came to New Zealand before they were six years old (N=16), and many had not attended primary school in their country of birth (N=12). Eight children attended between two and five years of primary school overseas. The child who attended the most schooling in their country of birth was an only child, born in China, who came to New Zealand at 15 years old, having attended ten years of schooling. Table 4.2 presents background information of the children of respondents: their age at time of response, where they were born, the age they came to New Zealand if they were born overseas, and whether they attended school in their country of birth.

Table 4.2: Background Information of Children

Participant	Age	Languages spoken	Born	Age on arrival to NZ	Attended school overseas?
R22	02 & 05	Afrikaans, English	South Africa	02 & 04	No
R09	05 & 08	Afrikaans, English	South Africa	03 & 06	2 years (P) / 7 months (ECE)
R10	18- 20	Arabic, English	NZ / UAE	02	"Few years"
R34	05 & 09 & 13	Arabic, English	UAE / NZ	03 & 07	No / 4 years (P)
R33	18, 21 & 25	Arabic, Māori, English	NZ x1 / UAE	13, 09 & 05	No x2 / 5 years (P)
R11	02	Cantonese, Mandarin, Arabic, English	NZ		
R12	10 & 14	Catalan, Spanish, Māori, English	Barcelona, Spain	0.9 & 05	2 years (P)
R15	20	Chinese, English	China	15	10 years (P/S)
R13	04 & 07	Dutch, English	NZ / The Netherlands	0.9	No
R05	05	Dutch, German, English	Australia	03	2 years (ECE)
R02	14 & 16 & 19 & 21	English	NZ		
R31	6	Understand French (French and English)	Belgium	02.5	2 years (ECE)
R32	05 & 10	French, English	France / NZ	03	No
R30	2	[None/no response]	NZ		
R08	26 & 30	German, English	Germany	08 & 12	2 years (P) / 05 years (P)
R35	02.5	German, Swedish, English	NZ		
R07	05	Greek, English	NZ		
R20	11 & 15	Hindi, English	India / NZ	01	No
R25	15 & 19 & 22	Hungarian, German, English, French, Spanish	Hungary x2 / NZ	01 & 04	No x1 / 3 months (ECE)
R23	15 & 17	Japanese, Cantonese, English	NZ		
R18	18 & 21	Mandarin, Spanish, English, a bit of Taiwanese	Venezuela	11 & 14	8 years (P) / 5 years (P)
R17	02	Mandarin and English	NZ		
R27	27 & 30	Ndugore, Roviana, Pidgin English, English, a bit of Mungava	Solomon Islands	03.5 & 06	No x1 / 2 years (ECE)
R26	02 & 06	Russian, NZSL, English	NZ		
R28	01.5	Russian, English	NZ		
R21	08 & 09	Russian, English, Learning Japanese	NZ		
R01	Not given	English	NZ		
R04	01 & 02	[None/no response]	NZ		
R14	04 & 06	Spanish, te reo (basic words and waiata)	NZ		
R16	06 & 09	Māori, Spanish. English	NZ		
R06	02 & 03 & 07	Tagalog, English	Philippines / NZ x2	02	No
R19	11 & 14	Tamil, English	India	04 & 06	No
R24	16 & 18	Thai, French, Japanese, Korean, English	NZ		
R03	0.8	She doesn't speak yet :)	Aotearoa NZ		

R29	01 & 3.5	French, Chinese, English	NZ		
-----	----------	--------------------------	----	--	--

Respondents are diverse and multilingual, representing 40 language groups. Most respondents live with their partner and children. Approximately half the children were born in New Zealand, and 80% have attended only New Zealand mainstream education.

4.2 Language Beliefs

Language beliefs were identified through the analysis of responses across the questionnaire, and in particular questions specifically related to the topic. Respondents overwhelmingly hold positive beliefs about their heritage languages. Almost all respondents feel it is important that their children are able to use the heritage language (HL). Respondents feel a positive connection between language and identity, culture, heritage and traditions, and feel heritage language is important for family communication and sense of identity. However, some respondents, although they feel strongly about the importance of their heritage language, do not wish to pressure their children to learn or use the language, and feel language education should not be a burden on their children.

4.2.1 How important do you think it is for your children to be able to speak and write in your heritage language?

This question stimulated a variety of responses. A significant majority (32 of 35) feel it is “important” or “very important” for their children to speak their heritage language. A main motivator for wanting their children to maintain their HL was concern over family communication, with many citing the need for intergenerational communication and maintaining relationships with extended family. As one respondent expressed:

“Speaking is essential so he can communicate with my parents who cannot speak English” (Participant R17)

This is echoed by other respondents:

“Speak - very important since she has close family who don’t speak English”.
(Participant R08)

“Its important to communicate with the other side of the family” (Participant R16)

“It’s good that they know how to at least speak the language so they can speak with the relatives back in the Philippines esp the elders who are not very used to speak in English.” (Participant R06)

“Very important, especially to communicate with their family in the Netherlands.”
(Participant R05)

Several respondents emphasised speaking as of greater importance than writing. The reasons given were that writing is less relevant for meeting the communicative needs of the children or is a more complex skill, as expressed by one respondent:

“Speaking is essential so that he can communicate with my parents who can not speak English. Writing is a advanced skill which is harder to gain and the learning process can get boring sometimes. When he feels the joys of making his own stories, he will love to learn more. So I will not force him to learn to write but gradually lead him to the awareness of the advantage of being able to write in Mandarin.” (Participant R17)

One respondent emphasised the importance of receptive skills over productive skills:

“Important, but it is more important to be able to understand and read in [the heritage languages]” (Participant R03)

Others cite the strengthened sense of identity, and cultural capital:

“To help him know about where’s his root from and learn more heritage culture and advantages of it” (Participant R15)

“Very important, because of part of the identity, blood” (Participant R04)

“Paramount to understanding cultural processes, land tenure, genealogy relationships on their tribal affiliations. My children are grounded on the different worlds they stand. Pakeha world, Cultural word and shared spaces.” (Participant R27)

Participant R27 further emphasises identity as a motivator for wishing their children maintain their heritage language:

“I believe [my children will speak their HL in the future]. That is part of their identity. Who and what they are.” (Participant R27)

Yet others mention academic value:

“Very important. It’s ‘free’ learning for them” (Participant R29)

Only three respondents indicated they did not find it important for their children to be able both to speak or write in their heritage language. One of these respondents, Participant R02, appeared to show some regret that their now grown children could not speak their HL:

“I wish they did, but I never felt strong enough about it to teach them.” (Participant R02)

Another, Participant R09, indicated that they feel it is not very important that their children are able to speak and write in their HL, and that they have not worried about other family members’ communication with their children because all have proficiency in English:

“No, extended family all speak English.”. (Participant R09)

The third, Participant R20, who states *“It is not that important”* for their children to be able to speak and write in the HL have found they sometimes worry about their children’s communication with other family members:

“sometimes, specially when they talk to family members in India” (Participant R20),

and seem to hold positive beliefs about informal and formal heritage language education:

“though we ourselves can teach but having these subjects at school might be helpful” (Participant R20)

Participant R05, who reported that Dutch was *“very important”* for family communication, does not feel strongly about formal heritage language education, expressing:

“All good, we didn’t come to NZ to speak Dutch.” (Participant R05)

However, despite this small group, most respondents feel it is important for their children to be able to use their heritage language, which contributes to a sense of identity, has academic, economic and social value, and impacts family cohesion. This belief is emphasised further in response to a question regarding whether respondents worry about family communication.

4.2.2 Have you ever worried about other family members' communication with your children? How do you feel about this?

Almost one third of respondents report having worried about family communication. The heritage language is necessary for communication with some close family members such as grandparents. Respondents report that this makes them feel responsible for ensuring their children learn and maintain their heritage language. Some respondents indicated that although they did not feel worried, they noted their children could not participate fully in family communication.

"I wish they were more fluid in Catalan and Spanish. I realise they don't understand everything when we have a conversation with my family." (Participant R12)

"Am I worried about other family members may not understand what my children say when they speak the heritage language? If so, yes a little bit. I feel sorry that we cannot fully share the experience." (Participant R23)

Over half of the respondents reported they were not worried about other family members' communication with their children. The reasons given tend to relate to language proficiency: either family members had sufficient English proficiency, or respondents felt their children's heritage language proficiency was already sufficient for communicating with family.

Several respondents report that extended family members' English proficiency ensured they were not worried about their children's communication with family:

"not really. The other family members in NZ speak English and he can response to them." (Participant R17)

In this case, it seems the extended family members' English proficiency enables code-switching: that when the children respond to the HL in English everyone is still able to understand. Other respondents note that while they are not worried about communication due to English proficiency, it is 'better' or 'more convenient to use the heritage language, and that HL use affirms family or cultural connections:

“Not really. But I feel it'll be more convenient to communicate in heritage language. You won't feel out of place whenever you are with others who speak the language.”
(Participant R06)

Maintaining familial connections and cultural identity is a strong motivator for heritage language maintenance, as expressed in the responses.

Respondents value their heritage language for cultural identity and family communication and cohesion, and have a strong sense of social, cultural, academic and economic capital. These findings correlate with other New Zealand studies in family language policy (Kim, 2019; Revis, 2015; Umali, 2016;) and language and identity (Berardi-Wiltshire, 2017; Nofal, 2020). Although parents feel it important for their children to maintain at least communicative skills in their heritage language, they do not want language education to be a burden.

Parents' perceptions of their children's language beliefs were identified through the analysis of responses to several questionnaire items, and as with parents' beliefs, reveals themes of pride, family communication, capital and ambivalence.

4.2.3 How do your children feel about studying your heritage language? How do you know?

From the participants' responses, it seemed that their children appear proud to be multilingual. It is suggested that they recognise the value of multilingualism, and in some cases are better able to pick up additional languages. Respondents seem to nurture this pride, with one respondent reporting that they remind their children that their HL is their

“*superpower*” (Participant R14). Another respondent speaks of the academic value perceived by their children:

“They are very proud to be multilingual and having picked up further languages more easily. They say this often or have written about this in their assignments at school.” (Participant R25)

Some suggest that children seem to enjoy learning the heritage language, and are curious and interested:

“They are keen. They keep on asking us about the meaning of words they don’t understand whenever my husband and I are talking.” (Participant R06)

“My daughter feels good and is curious to study heritage language.” (Participant R20)

“My daughter loves learning other languages including Thai. Because she is often asks question and she enjoys practicing speaking. My son doesn’t want to learn other language including Thai. Because he doesn’t want to speak Thai or other languages” (Participant R24)

Participant R24 highlights that siblings within the same family will have different language beliefs. Furthermore, 12 participants felt they were “not sure” about their children’s feelings towards the heritage language.

Some report that their children also see the value in using their heritage language to communicate with family:

“They want to learnt it as they want to be able to communicate well with family when we go back. They like the fact of having more than one language only.” (Participant R12)

However, amongst these positive beliefs, some parents suggest that their children also appear to feel ambivalence. Some find extra heritage language lessons a burden outside mainstream education:

“Basically they are happy about it as they also love the culture and their family (grandparents), but extra schooling is hard especially when they have homework and tests.” (Participant R23)

“It is hard for him to learn Chinese, because he thinks it is not used at school and thinks Chinese is harder than English” (Participant R15)

Respondents emphasise their children enjoy learning the HL only if it is fun:

“In a school environment it seems too strict and not fun. If we learn at home it's more fun” (Participant R28)

Some children feel being a HL speaker is a mark of difference with their school peers:

“Ambivalent at times, they’re reaching the age when they realise our household is different but we try to find ways to put that in a positive light” (Participant R14)

Overall, respondents perceive that their children held positive beliefs about their heritage language, expressing pride in their multilingualism, seeing academic and cognitive benefits, and valuing family communication. However, some respondents report that their children seem to feel some ambivalence towards the heritage language, mostly related to extra burden of study, or multilingualism being a marker of difference from their peers.

4.2.4 Section Summary

This section has presented an analysis of findings in relation to participants’ language beliefs, and their perceptions of their children’s beliefs. The following section will explore participants’ perceptions of language practices in the home and community.

4.3 Language practices

4.3.1 Home Language Practices

Respondents were asked “What language/s do you speak most of the time at home?”. There appears to be strong heritage language use in the home and family domain, with over half of respondents reporting they use their HL ‘most of the time’ at home. One fifth report using the heritage language and English, and the remainder report using English “most of the time”.

Most respondents listed one language, without elaboration. Several listed multiple languages.

Some responses gave comment, elaborating on role relationships:

“German with my child, English with my partner” (Participant R08)

“I speak Chinese with my wife, French with the children. My wife speak Chinese with the children” (Participant R29)

“English but I speak French to my son, he answers in English” (Participant R32)

Table 4.3 describes languages spoken most of the time at home.

Table 4.3: Languages Spoken “most of the time” at Home

Language	Number of respondents
Heritage Language/s	21
HL and English	7
English	7

Additionally, respondents report using their HL in family settings or when with family outside the home:

“Yes, we use Dutch and German outside the home whenever we are talking amongst ourselves and are not interacting with non-speakers (when shopping, out for walks, in restaurants, at German playgroup)” (Participant R13)

“Yes. When talking amongst ourselves” (Participant R01)

Language use among family members seems to vary depending on contextual factors, but can be described framed by the notion of role-relations. Many respondents share a HL with their partner and use the HL when speaking to them. Some respondents’ partners are reported as being monolingual in English. Yet other partners seem to share the HL or seem to be operationally proficient, such that the HL is reported as being used when speaking together. When speaking with children, respondents take differing approaches. Some report their children use the HL most of the time at home or when with family, indicating respondent (parent)-child interactions are in the HL. When asked whether they have language rules at home, 12 respondents specified ‘no’. Some respondents report an explicit *one-parent-one-language* policy, resulting, in some cases, in the children using two or more heritage languages. Some parents report responding to their children’s English utterances in the HL,

using a ‘move on’ approach (Revis, 2015). Yet others report repeating children’s English utterances in the HL, or insisting children repeat the utterance in the HL:

“if they speak to me in English I ask them to repeat in Spanish.” (Participant R14)

Children’s language practices are determined by role-relations and contextual factors.

4.3.2 Community language practices

Respondents were asked whether they use their HL outside the home, and whether they meet with other speakers of their HL. 30 of 35 respondents report regularly meeting with friends, family or other speakers of their social gatherings, HL for community events, at school, for religious events, and for the explicit purpose of linguistic and cultural maintenance. As two respondents expressed:

“because we need to share our tradition, food, music, language” (Participant R04)

“yes, to keep up the language and socialise, roughly once each second month (Participant R25)

Where the opportunities are available to use the HL, respondents seem to regularly participate. Most respondents report using their HL daily, within social networks and family settings. Community events seem fairly regular, and many respondents report meeting with the HL community at least monthly.

“yes, when I chat with Chinese friends, we normally use Mandarin. Because we can express ourself mush easier when speaking mother tongue.” (Participant R17)

“Yes in community events, and regional events of anniversaries like Independence and Provincial anniversaries and church events” (Participant R27)

“Yes.. With Arab friends, Arab society, mosque” (Participant R33)

“most social events mostly over weekends. Rarely in the office” (Participant R22)

Some participants reported infrequent HL use in the community, seeming to express regret at the lack of language community environments:

“unfortunately we don’t have community events” (Participant R12)

This seems to indicate that some language communities are more well-established than others. When asked whether they have language rules at community events, half either specify ‘no’ or give no answer. Many respondents report accommodating to speakers present:

“Not really. Just some respect esp. if there are people around who cannot speak Tagalog. Better to use English so everyone can understand.” (Participant R06)

Others encourage use of the heritage language among children in the community:

“At the German playgroup and school group, the expectation is that German is spoken as well. The children are gently reminded about this, but again we don't make a big deal out of it when English slips in.” (Participant R13)

4.3.3 Domains of Language Use

Respondents describe their family’s language use in different domains and across role relationships (Fishman 1991): family, friends, community, school, work. Most respondents make a clear distinction between domains of language use: Children are reported as using English at school, at work, when with friends and for some, with siblings. HL use seems to be restricted to the family domain. Respondents who reported using HL most of the time at home but whose children are reported to use English most of the time, seem to focus on those contexts outside the home: school, work, with friends. This distinction is often made by respondents, such as the following:

“Mostly speak in English but they try to use Tagalog when doing facetime with relatives back in the Philippines” (Participant R06)

When asked to comment on whether they use their HL outside the home, and whether they meet with other speakers of the HL, responses varied. Many elaborated and commented on domains and frequency, some gave domain or frequency. Table 4.4 represents numbers of mentions of each domain across respondents. Typically, respondents who specified domains listed several.

Table 4.4: Respondents’ Domains of Heritage Language use Outside the Home

Domain	# of respondents
Friends	26
Family	11
Community	9
Work	6
School	5
Religion	1

4.3.4 Accommodating to English

In responses to questions regarding meeting with other HL speakers, many respondents describe using their heritage language with family and friends, though some report accommodating to non-HL speakers:

“Yes, when we are all four of us or just with my children or with French friends. Everywhere. I speak almost exclusively French to my children and they reply in French except when we are with other people who don’t speak French, so we speak English.” (Participant R31)

“No. At playcentre, we use English for a full comprehension of other people. Only speak in Spanish with latinian community, but if in our meeting invite kiwi people, we try to include it and speak English too.” (Participant R04)

“With my daughter, at any time. When meeting up with German friends, except when there are non-German speakers around” (Participant R08)

4.3.5 Second Generation Language Shift

Respondents also report that their children appear to show signs of language shift. Over half are reported as using English most of the time; for most children the HL is used only in family settings, and many children are reported to use code switching of varying degrees.

Table 4.5 table compares parents’ and children’s language use.

Table 4.5: Languages Used “most of the time”: Comparing Parents and Children

Language	Respondents	Children
Heritage Language	60% (21)	17% (6)
HL and English	20% (7)	22% (8)
English	20% (7)	54% (19)
Too young to speak	-	5% (2)

Translanguaging practices are reported. Participant R07’s child is reported as speaking “Greeklish!” and Participant R13 reports that her daughter:

“Uses mostly Dutch and German when she’s with us. Occasional English, but more nonce borrowing/one word code-switching rather than full switches to English. At school, of course English only.” (Participant R13)

Another respondent describes a process of language shift where their children are starting to use English, even when with HL peers:

“At home they will use Afrikaans and at school English. We have noticed they are starting to play in English with their Afrikaans friends” (Participant R22)

Table 4.6 shows children’s domains of heritage language use. Numbers are not exclusive: tallied by number of mentions. Typically if respondents gave details, they mentioned two or three domains, otherwise they just responded by specifying a language or languages.

Table 4.6: Children’s Domains of Language Use

Domain	# of respondents		
	HL	English	HL & E
Unspecified	1	9	7
Friends	1	2	
Family	11	2	2
Community		5	
Work		2	
School		8	
Religion			
Total	13	28	9

Second generation language shift in children of participants in this study is most evident when parents’ domains of language use are compared with those of children. Table 5.1 combines Table 4.4: Respondents’ domains of heritage language use outside the home (p. 77) and Table 4.6: Children’s domains of language use outside the home (p.79).

Table 4.7: Comparing Domains of HL Use: Parents and Children

Domain	# of parents	# of children		
	HL	HL	English	HL & E
Unspecified		1	9	7
Friends	26	1	2	
Family	11	11	2	2
Community	9		5	
Work	6		2	
School	5		8	
Religion	1			
	Total	13	28	9

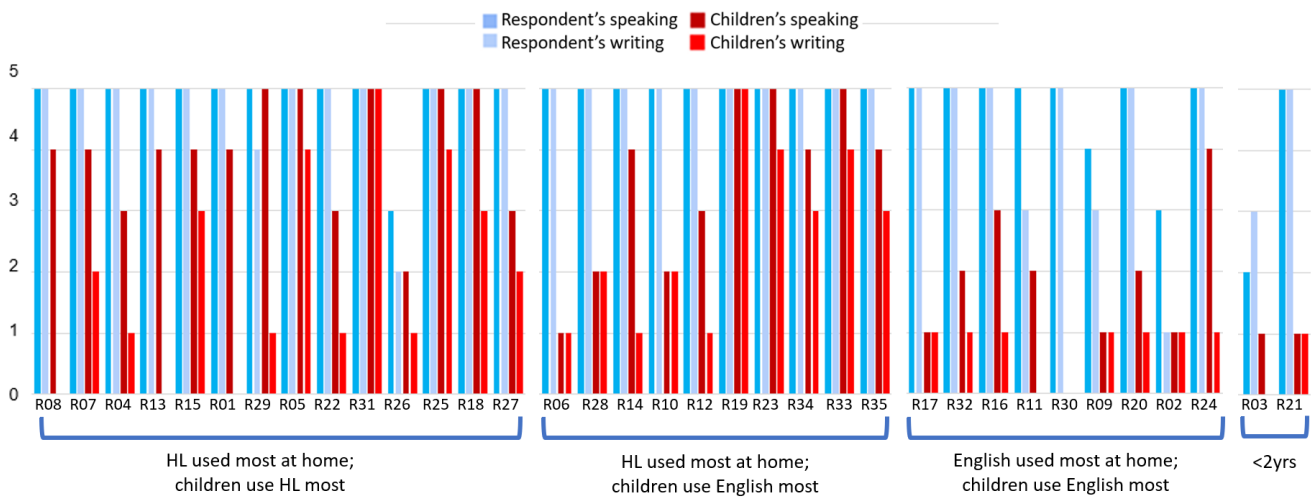
There appears to be a correlation in the responses between children’s reported language proficiency and the language they use most of the time. Those who spoke the HL most at home and who reported their children used the HL most of the time, also reported higher HL speaking proficiency for their children. Respondents were asked to report on heritage language proficiency by indicating, on a scale of 1 – 5, spoken and written proficiency of themselves and their children. In comparison to parents, whose reported spoken HL proficiency averaged 4.7 and written proficiency averaged 4.6, children’s reported spoken proficiency averaged 3.1, and written proficiency 1.7.

Table 4.8: Average Estimated Language Proficiency: Respondents

	Respondents	Children
Speaking	4.7	3.1
Writing	4.6	1.7

Respondents’ estimates of their children’s HL proficiency is significantly lower than estimates of their own HL proficiency. This suggests intergenerational language shift, which is occurring most significantly in HL literacy skills.

Figure 4.1: Heritage language proficiency and its use in the home



The graph was produced by grouping respondents by home language use, children's language use, and then age of children, and displays respondents' estimates of their own spoken and written proficiency (in light blue) and estimates of their children's spoken and written proficiency (in red). There seems to be a clear trend in language proficiency across four categories:

1. HL/HL - Heritage language is spoken most of the time at home; children are reported to use the HL most of the time (14 respondents; 21 children)
2. HL/E - Heritage language is spoken most of the time at home; children are reported to use English most of the time (10 respondents; 30 children)
3. E/E - English is spoken most of the time at home; children are reported to use English most of the time (9 respondents; 16 children)
4. Pre-speech: respondents report their children are too young to use HL or English (2 respondents; 2 children)

Children in Group 1 HL/HL tend to be reported as having higher estimated spoken HL proficiency. Conversely, children in Group 3 E/E tend to be reported as having much lower

estimated spoken HL proficiency. It is in these cases that language shift to English seems most evident.

Table 4.9: Average Estimated Language Proficiency: Children

	Group 1	Group 2	Group 3
Speaking	3.8	3.5	1.6
Writing	1.9	2.6	0.7

Group 1 HL/HL: HL at home, children HL-dominant

Group 1 represents those respondents who reported using the HL most of the time at home, and whose children are reported as using their HL most of the time. Most children represented in Group 1 HL/HL are primary aged or younger (ECE = 7; P = 8). Four respondents have children secondary aged and older (S = 2; T = 5). That is, one third of children represented in Group 1 HL/HL are ECE aged, one third primary aged, and one third secondary aged or older.

Table 4.10: Average Estimated Language Proficiency: Group 1

Age	# Respondents	# Children	Children’s average HL proficiency	
			Speaking	Writing
ECE	6	7	4.2	1.3
Primary	5	8	3.8	2.2
Secondary	2	2	5	3.5
Tertiary	4	6	4.25	3

ECE = Early Childhood Education

Several cases in Group 1 are interesting to consider. Participant R13 has an ECE aged child who seems to be successfully developing linguistic proficiency in two heritage languages and English, and like some others in this group is pre-literate. Participant R22 is noticing their primary aged children’s language shift to English, and Participant R31’s children, although of similar age to R22’s children, are reported as having the highest spoken and written proficiency of most children represented in this study. In order to explore factors which might

result in each case of language maintenance, each participant case will be explored in section 4.4, along with examples representative of groups two and three.

Group 2 HL/E: HL at home, children English-dominant

Group 2 represents respondents who reported using HL most of the time at home, and who reported their children use English most of the time. These respondents report using their HL outside the home regularly, and encourage their children to use the HL in the home. Three respondents report their children attend HL classes. When discussing children’s language use, responses indicate English is used ‘most of the time’ with an apparent focus on school or work contexts, but indicate children use the HL in the home, as one respondent describes:

“English at work and uni, Arabic at home” (Participant R33)

Children in Group 2 (HL/E) consist of two clear categories: children with lower estimated HL proficiency and those with higher estimated HL proficiency. Those with lower HL proficiency are typically primary aged children or younger (E= 4; P= 7), while those with higher estimated proficiency are typically secondary or tertiary aged (S=5; T=7).

Table 4.11: Average Estimated Language Proficiency: Group 2

Age	# Respondents	# Children	Children’s average HL proficiency	
			Speaking	Writing
ECE	3	4	3	1.3
Primary	6	7	2.8	2
Secondary	4	5	3.75	3
Tertiary	3	7	4.3	3.3

ECE = Early Childhood Education

The younger children seem to be facing language shift to English in the school domain. The older children in this group (R23, R34, R33 and R35 as shown in the graph) were mostly born overseas, most attending school in their country of birth for a few years. While high HL proficiency in this group could be attributed to children’s HL development pre-arrival, one

respondent’s children were born in NZ (R23), providing insight into successful heritage language maintenance when faced with language shift outside the family domain.

Group 3 E/E: English at home, children English-dominant

Group 3 represents those who report using English most of the time at home, and whose children are reported to use English most of the time. Most children in this group are secondary aged or older; most households in this group have children ECE aged.

Table 4.12: Average Estimated Language Proficiency: Group 3

Age	# Respondents	# Children	Children’s average HL proficiency	
			Speaking	Writing
ECE	4	4	1	0.6
Primary	2	3	2.5	1
Secondary	3	5	2.3	1
Tertiary	1	3	2.5	1

ECE = Early Childhood Education

Six of the ten respondents in this group live with a partner whose dominant language would seem to be English. Others report speaking the HL to their partner, but children are reported as using English among themselves, when with friends and at school. Group three has the lowest reported estimates of children’s proficiency. Even though English seems dominant for this group, most respondents report actively supporting their children’s HL development with strategies such as one-parent-one-language, and through the use of conversation and media in the HL. This group seems to have fewer domains of heritage language use overall, and seem to be the clearest indication of second-generation language shift.

4.3.6 Section Summary

This section has analysed responses relating to language practices in the home and community, exploring domains of language use, accommodation to English and second-generation language shift. The next section will present cases of family language policy.

Cases were chosen as examples representative of each of the groups discussed above, and provide deeper insight into factors influential in language maintenance and shift.

4.4 Cases of Family Language Policy

4.4.1 Participant R13: Emerging Literacy

This respondent rated their child's HL spoken proficiency as '4' and written proficiency as '0/null'. The rating for written proficiency is possibly due to the young age of the child. The respondent's heritage language is Dutch, their partner's HL is German, and Dutch and German are spoken most of the time at home and when with family.

“Yes, we use Dutch and German outside the home whenever we are talking amongst ourselves and are not interacting with non-speakers (when shopping, out for walks, in restaurants, at German playgroup)” (Participant R13)

Their child was born in Australia, came to New Zealand during early childhood education, and has now started primary school in New Zealand. She can speak Dutch, German and English, and uses each in different contexts:

“Uses mostly Dutch and German when she's with us. Occasional English, but more nonce borrowing/one word code-switching rather than full switches to English. At school, of course English only.” (Participant R13)

Dutch and German seem to be the dominant language when code-switching, occasionally using English words. School is an English domain. The respondent encourages their child's use of the heritage languages, and discusses a number of contributing factors to their HL proficiency, namely order of acquisition, family communication, language rules, and the use of heritage language literature and media:

“Yes. Dutch was her earliest and strongest language, and she has never needed much encouragement with it to be honest. I went over to the Netherlands with her twice when she was younger and being able to play with her cousins, aunties & uncles etc. was a strong incentive I think. Her German took a bit longer but we have had her German-speaking grandma staying with us in Australia for longer periods in pre-pandemic times which also worked really well. We used the one parent one language approach when she was a baby, but as she got older and started replying things

became more mixed. We also switched to German-only mode for a while as well (I am a second language speaker of German but understand it well and am able to speak it fairly well) which helped her in her German development. We have also always used a lot of Dutch and German books, audiobooks and media with her.” (Participant R13)

The respondent seems confident in their child’s heritage language development, and hopes the strong foundation in the language will mean their child will be able to use the HL in the future:

“I definitely hope so! She has a good basis, so even if she would have phases where she speaks it less often, like when she’s a teenager, it’ll be something she can fall back on all her life.” (Participant R13)

This respondent seems comparable to others in Group 1 HL/HL whose young children are pre-literate but developing proficiency in their HL at home.

4.4.2 Participant R31: High Literacy

This respondent’s heritage language is French. The respondent rated their children’s HL spoken and written proficiency both as ‘5’, demonstrates confidence in their children’s HL proficiency, and reports regular use of the HL in the home and community. They have been in New Zealand for eight years. The children are now primary aged. The younger child was born in New Zealand, the older child was born in France but did not attend primary school in the heritage language, coming to New Zealand during ECE. The HL is spoken most of the time at home, and when outside the home with family:

“when we are all four of us or just with my children or with French friends. Everywhere. I speak almost exclusively French to my children and they reply in French except when we are with other people who don’t speak French, so we speak English.” (Participant R31)

The children are reported to use the HL ‘most of the time’:

“At home or outside with me and/or my [partner], our children speak French. Easier to communicate with them and we want them to keep the language.” (Participant R31)

And need little encouragement to do so. No family language rules are reported, and of community language rules, the respondent expresses a common theme of not wanting HL development to be a burden:

“... we try to encourage children to speak French but I believe that you shouldn't pressure them to do so.” (Participant R31)

At home, the respondent encourages their children's engagement in HL literature, media and entertainment to teach their HL:

“Yes, we read, write, watch movies and play board games in French.” (Participant R31)

The children also attend playgroup and “*French class at home*”. However, French is not an option at primary school.

4.4.3 Participant R22: Towards Language Shift

This respondent rated their children's HL spoken and written proficiency as ‘3’ and ‘1’, and is noticing their children's language shift to English. Afrikaans is the heritage language of both parents, who have been in New Zealand for two years. Afrikaans is used most of the time at home. The children, now Primary aged, were both born in South Africa. The oldest child attended two years of school in South Africa before coming to New Zealand. The respondent reports of the children's language use:

“At home they will use Afrikaans and at school English. We have noticed they are starting to play in English with their Afrikaans friends” (Participant R22)

The respondent actively encourages their children's heritage language use, and considers factors affecting their children's HL acquisition, namely proficiency prior to arrival to New Zealand:

“Yes we do [encourage HL use], by responding in Afrikaans even thou the kids sometimes revert to English. With our oldest she could already speak Afrikaans well before we left SA. For our youngest she is finding it more tough since she only started

talking Afrikaans when we left SA. Now in NZ the last 2.5 years English has become her preferred method of communicating, but with a lot of Afrikaans word in between. Other finds it difficult to understand her sometimes” (Participant R22)

They also encourage their children’s engagement in HL literature and media, and support their children’s HL literacy development:

“Our oldest is reading well in English and we challenged her to read a Afrikaans book. She loves the challenge. Sometimes she will attempt writing.” (Participant R22)

The respondent is very conscious of their children’s language shift. When asked if they think their children will speak their HL in the future, the respondent expresses some regret that they might not attain full proficiency, but confidence it will be sufficient to communicate:

“Yes. Perhaps not as much as one would hope, but they will fully understand it and will be able to communicate to some level” (Participant R22)

This respondent’s situation is similar to those facing a language shift to English despite strong HL use and encouragement in the home.

4.4.4 Participant R23: A Case of Language Maintenance

This participant’s heritage language is Japanese. Their children, born in New Zealand are now finishing secondary school. Home language practices in this family are described in terms of a one-parent-one-language approach, such that the children use Japanese and Cantonese at home. Their children’s HL proficiency was rated highly, and described as having “*enough language skills to survive on their own in Japan*”, although “*their levels are not the same (my elder one has higher level than the younger one)*”. When reporting the language their children use most of the time, this respondent focused on the school domain

“at school they use English” (Participant R23)

The children attended a local playgroup weekly, and their heritage language was supported in mainstream primary education:

“when they were at primary, their local school had a Japanese lesson once a week.”
(Participant R23)

The children attend after school community language classes, and one of the children studies the heritage language in NCEA in secondary school. This participant represents language maintenance in the face of dominant language shift. Their teenaged children acquired and maintained their HL in New Zealand (in contrast to most of their teenaged peers in Group 2 who attended school in their country of birth). It seems the variety of domains of use, and high value placed on family languages, opportunity for HLE in primary and secondary, playgroup, community school and home language practices are contributing factors in the children’s multilingual development.

4.4.5 Participant R02: A Case of Language Shift

This participant seems to represent a clear case of intergenerational language shift to English. Participant R02’s grown children are reported as being monolingual:

“English. It is all that they know. They know a few Dutch words.” (Participant R02)

This participant reports some regret that their children cannot speak their heritage language, but that had not been sufficient motivation to undertake language education themselves:

“I wish they did, but never felt strong enough about it to teach them.” (Participant R02)

Reportedly few language education resources are available, the children did not attend community language classes and their heritage language is not available in mainstream education.

“No. Not offered. If it was, we would likely opt for it.” (Participant R02)

Within a context of little language support, the responsibility and burden of maintenance falls onto the parents.

“Little support available. But not worried about it, if I really wanted to I would have done it myself.”

Participant R02 seems also to indicate some language attrition, estimating their own HL proficiency as one of the lowest of all respondents, and rarely using their HL.

4.4.6 Section Summary

This section has analysed responses relating to family language policy, presenting cases of language maintenance and shift. The next section will explore findings in relation to language education.

4.5 Language Education

Parents are faced with decisions regarding home language use and explicit language maintenance practices. Some might value proficiency in the dominant language of society to support integration and enhance future academic and economic opportunities, while others might choose to support HL acquisition by regular use in the home, or using educational strategies (Revis, 2015). Respondents of this study overwhelmingly support HL development, use language education strategies, and believe HL acquisition to be very important.

Respondents indicate a preference for less formal strategies, seemingly wanting to avoid placing a burden on their children. Commonly reported strategies include conversation in the HL, a one-parent-one-language approach, use of media and literature, some use of language rules, literacy development, explicit language correction and tutoring. Several questions were asked which elicited views on language maintenance and education. These questions will be used to structure the findings relating to family, community and mainstream language education.

4.5.1 Family Language Education

Table 4.12 shows the home language education strategies reported in answer to three questions: *Do you try to encourage your child to use your HL?* *Do you have any language*

rules in your family?’ and ‘Do you try to teach your children your HL?’. Data presented in this table were collected by identifying strategy themes and noting the number of respondents to mention the same theme. Most respondents mentioned several strategies, with a preference for communicative strategies. This section explores home language strategies and resources in more detail structured by each question.

Table 4.13: Home Language Education Strategies

Strategy	# of respondents
Conversation/Speaking	28
Literature	15
Media Total	17
TV	7
Movies	5
Music	4
Audiobooks/Radio	3
Explicit HL instruction	16
Literacy (R/W)	7
Vocabulary	3
HL classes	3
Language Rules	7
Family visits	4
Games	5

Do you try to encourage your children to use your heritage language?

Almost all respondents report encouraging their children to use their heritage language, or that their children ‘never needed much encouragement’. Respondents report using different techniques for encouraging HL use at home, ranging from more informal, communicative techniques, to explicit language rules and instruction.

Speaking to their children in the heritage language was the most commonly reported technique: respondents report using the heritage language to converse with children, responding in the heritage language and sometimes asking the children to repeat an English utterance in the HL, or explicitly set ‘HL time’.

“Yes I do. I always speak to them in Catalan and I ask them to answer to me in Catalan or at least to make the effort to try it” (Participant R12)

“Currently force to repeat in French when they speak in English at home.” (Participant R29)

“Only when the kids were young. I will set the time that they have to speak Thai to me. When they want something, they have to ask in Thai otherwise they're not going to get it.” (Participant R24)

“The rule is that family time is “spanish time”, needs to be reminded daily and some days more than others” (Participant R14)

Respondents seem to communicate with extended family regularly, using the internet for voice and video calls. Children are encouraged to use their HL when communicating with extended family on these occasions. In multilingual households, a one-parent-one-language approach is often reported.

In addition to speaking, other informal approaches are taken, such as use of media and literature. Respondents use books, television and movies, radio and games.

“I generally only speak German with her and if she responds in Swedish/English I'll usually repeat her statement back to her in German. We try to have books around in German and I'll translate library books on the fly. She watches some kids' tv in German. Same for Swedish. Seems to be working ok so far but I know from multilingual colleagues with kids that this may change down the track. I haven't figured out yet how to navigate languages when modelling interactions with other kids ” (Participant R08)

Do you have any language rules in your family?

Overall, respondents seemed to prefer informal approaches to language management. Some respondents report explicit ‘HL only’ rules in the home. Others report specifying a time for HL use. One fifth of respondents report using a one-parent-one-language approach. Although some respondents identify this as a ‘rule’, others responded ‘no rules’ yet describe this approach in answer to other questions. This seems to emphasise respondents’ relaxed

approach to heritage language maintenance and education. Participant R17 offers insight, suggesting that strict rules impose a burden on the children:

*“Not really so far and I will not call it rules because it sounds like a compulsory thing that people have to follow. I believe children learn better in a relaxed environment.”
(Participant R17)*

Do you try to teach your children your heritage language?

Similar to those techniques used to encourage children to use the HL, participants report a range of techniques used to teach their HL, including conversation, media, literature and explicit language instruction.

“Yes, speak to them constantly, if they speak to me in English I ask them to repeat in Spanish. I ask them to practice numbers, letters, pronunciation, how to formulate questions and phrases correctly. I changed the language when streaming movies, read books in Spanish. It’s effective I believe” (Participant R14)

One respondent reports encouraging HL literacy development alongside their child’s English literacy development:

*“Yes we do. Our oldest is reading well in English and we challenged her to read a Afrikaans book. She loves the challenge. Sometimes she will attempt writing.”
(Participant R22)*

Another respondent reports an informal approach to explicit language focus in which she responds to her daughter’s natural curiosity about language to discuss and develop metalinguistic awareness:

“I don’t really consciously teach it. I do tell her the Dutch word and the German word sometimes for instance when she uses an English word for something and I think she might not know the German/Dutch ones. I sometimes make her aware of similarities and differences between the languages. Sometimes she explicitly comments on these herself as well. I really try and follow her lead in this, luckily she seems to be naturally curious about language. We have a few games and puzzles now to help her with German and Dutch literacy but I let her choose to play with them whenever she feels like it. There is no point in pushing it.” (Participant R13)

This respondent seems to not explicitly set out to raise comparative linguistic awareness, but rather responds to their child's developing multilingualism.

Another reported strategy is to emphasise the value of learning the heritage language:

“I encourage him to speak Chinese and let him know if he can speak more languages than English, which means more chances he could get and learn more interesting things” (Participant R15).

“Yes, speak to them constantly, if they speak to me in English i ask them to repeat in spanish. I reiterate constantly and I explain this is their superpower. I believe it's effective” (Participant R14)

“It's difficult to keep it up, but I think even little knowledge of the language and culture will be an asset for my children and will help opening up their wider possibility in the future.” (Participant R23)

What resources are available to help your children learn your heritage language?

Participants report using books, online media, television and movies, songs, phone apps. One respondent alludes to language communities having differing levels of access to resources:

“We are fortunate that there are lots of resources in both of our heritage languages, them being major European languages, both in terms of books/media and teaching materials.” (Participant R13)

Another respondent considers the impact of the internet on access to resources:

“This day, it is easy to get alphabet book on internet. Thai songs. Best tool is mum and dad speaking to them in heritage language” (Participant R24)

The internet seems to be a commonly used source for resources, with respondents reporting using television streaming services, online radio, video calling and apps among others.

Participant R24 was among several participants who emphasised speaking to family in the heritage language as an important resource:

“We read and gave them books from home and videos/movies etc. in German and Hungarian and often visited Hungary and Germany and had visitors from there here.” (Participant R25)

This section has presented findings in relation to family language education. The next section presents reported community language education practices.

4.5.2 Community Language Education

This section presents findings related to community language education.

Do your children attend heritage language classes?

Five participants report their children attend HL playgroups, in French, German, Spanish, Japanese and Arabic. Only eight respondents report their children attend community HL classes or playgroups, and classes are identified for only seven language groups:

- German School Group
- Hamilton Russian School
- Japanese school (Japanese government funded)
- Solomon Islands church and community groups
- Telugu classes
- Online Arabic classes
- NZSL Deaf Education Centre

Do you think your children should attend formal classes to learn your HL?

Most respondents report in favour of their children attending formal HL classes, however many state that it is not available. 12 respondents do not think their children should attend formal HL classes. Of these, often the responses are a simple ‘no’, with no further comments.

Three respondents commented, giving possible insight into why not:

“I don't think it is necessary. And when these classes are given they should be fun and aim at giving a sense of belonging/community building, more than at teaching to speak "correctly". It shouldn't feel like a chore to the child.” (Participant R13)

“No, not in New Zealand. If we were back in South Africa it would have been beneficial.” (Participant R22)

“No, because they study and learn it by themselves.” (Participant R18)

Participant R13 further builds on a theme of not wanting to burden the children with HL education, despite strong language beliefs, and active encouragement to use the HL at home.

Participant R22's comment seems to centre on the notion of the capital of their HL in a New Zealand context, seeming to take a more assimilationist approach. Participant R18 expresses that their own children do not need formal HL lessons, but seems to feel that may not be the case for other families, and suggests *"More Mandarin class available at schools"* when asked what support for HL education they would like to see available to their community. Another participant expresses a preference for informal language education, further evoking the theme of wanting to avoid overburdening children:

"More play groups. Schools seem to be too strict for small children. They feel they are forced to study and loose the interest. The school is a bit too far for us to drive and my kids are tired to sit and study. A more 'fun' setting would be great"
(Participant R28)

Do you have any language rules at community events?

Similarly to home contexts, almost half of the respondents report no language rules at community events. Seven respondents explicitly report accommodating to the languages of those present:

"Not really. Just some respect esp. if there are people around who cannot speak Tagalog. Better to use English so everyone can understand." (Participant R06)

Some respondents describe using language rules to create a HL only space:

"At the German playgroup and school group, the expectation is that German is spoken as well. The children are gently reminded about this, but again we don't make a big deal out of it when English slips in." (Participant R13)

4.5.3 Mainstream Language Education

There seems to be very little support for teaching heritage languages in New Zealand mainstream education. Eight respondents report their children attended playgroup or Early Childhood education in their heritage language, while only two (5%) report their HL is available at Primary school. In secondary school contexts, thirteen languages are accredited (NZQA, n.d.), meaning HL education is potentially available for a quarter of respondents'

heritage languages, however, only five children are reported as having taken NCEA HL classes (22% of those aged 15 and over), in only two languages: German and Japanese. For three of these children, German is an additional heritage language, while their other, Hungarian, is not accredited.

Thirteen (37%) respondents specifically state that Early Childhood Education is “*Not available*” in their heritage language. Only eight respondents (22%) reported their children attended Early Childhood Education or playgroup in their heritage language:

- Arabic
- Japanese
- NZSL
- Spanish
- French
- German

There seems to be some support from individuals such as staff in ECE centres:

“Child is at ECE. We bought a couple of picture dictionaries English/German for the Kaiako to use with her since they asked, so they can use them when they don’t understand her. Not sure how much they’re actually used, we’ve been in lockdown most of the time since we bought these” (Participant R08)

It seems that while community playgroups are also attended by primary aged children, only two respondents (5%) reported their HL is available at primary school:

“When they were at primary, their local school had a Japanese lesson once a week.” (Participant R23)

“my grandchildren attend formal school teach Arabic as main language in Auckland” (Participant R34)

Seven respondents explicitly state HL education is ‘not available’ in mainstream education:

“No, it’s not part of the curriculum.” (Participant R14)

In secondary schooling, thirteen languages are accredited from years 11-13 in the New Zealand Certificate of Educational Achievement (Levels 1, 2 and 3), of which five are

respondents' heritage languages. Yet only five children, of the 30 who are aged secondary and older, studied their HL at secondary school.

Respondents acknowledge the lack of support for heritage languages in mainstream settings:

“It’s severely lacking in NZ” (Participant R03)

“In the NZ educational system (at least at ECE and primary level), there doesn't seem to be a lot of support for teaching and learning languages other than English more generally, with the exception of te reo. A lot seems to depend on the existence of community initiatives. I get that with so many languages spoken it is hard to offer support for them at school, still I feel it would be good, since so many children are multilingual, to have teachers who are aware and supportive of this.” (Participant R13)

“Not much support” (Participant R32)

“I know of support available for Mandarin but not for Cantonese” (Participant R11)

“There is no support at all” (Participant R12)

“It is up to the parents. Not really an option to learn French for kids in Hamilton” (Participant R31)

“Need to endorse [Ndugore] as it is endangered” (Participant R27)

“At the moment in New Zealand there aren't many schools that teach Mandarin” (Participant R18)

Participants seem to feel a need for greater support for heritage languages within community and mainstream settings. Respondents call for increased support for heritage language education, namely weekend classes, support and funding to develop language programmes, inclusion of heritage languages within the school curriculum, activities and cultural events for all ages, funding for resource development and teacher training, and library books.

4.5.4 Section Summary

This section has presented an analysis of findings in relation to language education, exploring informal education in the home and community, and formal education. Overall, there is minimal support available for heritage language education, and although participants seem to

have a preference for informal, communicative and fun approaches to language education, they feel a need for greater levels of support in terms of funding, resourcing and availability of heritage language classes.

4.6 Results Summary

Overall, respondents seem to hold positive beliefs about their heritage languages, with participants overwhelmingly in support of heritage language maintenance. Heritage language proficiency is considered of benefit academically, economically and in particular for nurturing a sense of identity, and for family communication. Parents seem to maintain strong social networks and communicate with extended family regularly, and there seem to be regular opportunities for HL use outside the home for most language communities. There seem to be fewer domains of language use for the second-generation children, with HL use common in the home domain, and evidence of language shift across other domains. Language maintenance strategies vary, but are used by almost all respondents, who seem to favour more informal, communicative approaches such as conversation, and the use of media and literature. Online resources are utilised and there seems to be regular heritage language use in the family domain. However, there are indications of language shift among those children attending primary and secondary school in New Zealand. Although 10% of New Zealand's heritage and community languages are accredited in the final three years of secondary school, there does not seem to be any coherent pathways through ECE and Primary for children to maintain the language skills their parents endeavour to develop at home. Heritage language education opportunities for younger children are dependent on community efforts, namely playgroups, and there is minimal support in primary school for heritage language development. There is a strong sense of 'English only' in school domains. Heritage language maintenance therefore becomes a burden for families, who must actively promote language acquisition in the home. A lack of language support in mainstream education also contributes

to children's ambivalence concerning their HL, which appears 'not useful' outside the home, and a marker of difference from peers. It seems for successful language maintenance, a collaborative effort across schools, communities and families is necessary.

Chapter 5. Discussion

5.0 Introduction

This study aimed to explore the heritage language beliefs, practices, management and education of migrant communities in New Zealand. Following an interpretive survey approach using an online, open-item questionnaire, qualitative data were collected from participants across a diverse range of New Zealand language communities. Thematic analysis of the data reveals that beliefs about heritage languages (HL) were similarly positive across language communities, with most respondents wanting their children to be able to speak their heritage language. In addition to supporting identity and family cohesion, participants indicate that competence in heritage languages has social, cultural, academic, economic and cognitive value, and most participants report using their heritage languages in a variety of domains. Almost all participants report that they encourage their children to use their heritage language, using such communicative techniques as conversation, literature and media, and some explicit language focus like teaching vocabulary.

However, despite these strong family language beliefs and management, indications of language shift were reported by participants whose children had started mainstream education. School, a prominent domain in children's lives, is English-dominant, with limited opportunities for HL use. Language shift seems most evident in primary-aged children, who have extremely limited (or no) access to HL support within mainstream education. Learning languages is infrequently available until secondary school, and even then, only ten percent of the languages spoken in New Zealand are available in the secondary curriculum for NCEA credits, of which only a fraction are offered in schools. The heritage language education that does occur exists largely outside mainstream education, with the burden of provision falling on families and communities. What emerges is that HL education is marginalised and informal, taking place largely within family or community environments. This situation

seems to limit the exposure to a variety of role-relationships and domains of HL use for children. This situation of limited contexts of use does little to reinforce the perceptions of heritage languages in terms of their social, cultural, academic, economic and cognitive capital (Bourdieu, 1986), and seems connected to children's feelings of ambivalence, contributing to language shift (Cummins 1981, 1985; Duff, 2008; Fishman, 1991).

In this chapter, the three research questions of this study are used to frame a discussion of the findings. The research questions are:

1. What are the language beliefs of New Zealand migrant and former refugee parents?
2. How are heritage languages used within family and community settings?
3. What types of HL education are available in informal (family and community) and formal (school) settings?

The discussion will first consider language beliefs, and the impact of heritage language maintenance on identity, family cohesion and wellbeing. Then, consideration of domains of language use and their impact on perceptions of capital will bring the discussion to a focus on family and community language practices and second-generation language shift. Finally, the marginalised position of language education will be discussed, before considering implications, limitations and directions for further research.

5.1 The Language Beliefs of Migrant New Zealanders

Findings in relation to questions about participants' beliefs about, and attitudes towards their heritage languages indicate that most first-generation migrants hold overwhelmingly positive heritage language beliefs. Common themes that emerged were that of the contribution of the heritage language to identity and family cohesion, and the social, cultural, academic, economic and cognitive capital.

All but three respondents felt that it was important or “*very important*” for their children to speak their heritage languages. Even of the three who felt ‘it is not that important’, one expressed some regret that their grown children could not speak their HL (Participant R02, p. 69), and another expressed some worry about family communication (Participant R20, p. 70). Language beliefs are, of course, not homogenous, being highly personal, complex, and contextualised. Further exemplifying this, in Barkhuizen’s (2006) study of parents’ perceptions of their children’s language practices, participants were somewhat emotionally conflicted regarding their children’s language shift to English, expressing *sentimental* and *instrumental* views of Afrikaans. One participant referred to language as a “tool” for expression, thus “de-emotionalises the issue by instrumentalising the language” (p. 75). Similarly, Participant R05 in this study seems to hold both sentimental and instrumental views, feeling that Dutch was very important for maintaining ties with family in the Netherlands, yet expressing “*we didn’t come to New Zealand to speak Dutch*” (p. 70). Likewise, as reported in Revis (2015) and Kim (2019), some families may prioritise English proficiency for settlement and integration into society, and in particular to enable success in mainstream education (Ho, et.al., 2016). Despite this variation, the findings from this study indicate that a consensus among language communities is the importance of maintaining heritage languages, which have social, cultural, academic, economic and cognitive value, are essential for family cohesion and implicitly related to identity and wellbeing. The themes of *Identity* and *Family Cohesion* will now be unpacked and explored, followed by a discussion of respondents’ perceptions of the benefits of heritage language maintenance.

5.1.1 Language and Identity

The theme of identity repeatedly emerges in participant’s responses across the questionnaire in this study. For example, Participant R06 highlights the connection between the heritage language and cultural identity when they express “*you won’t feel out of place whenever you*

are with others who speak the language” (p. 71). Participant R04 described a cultural incentive for regularly meeting with other heritage language speakers to share food, music, and traditions (p. 75). Another shared their belief that cultural identity will contribute to their children speaking their HL in the future (Participant R27, p. 69). Numerous studies have explored language and identity in the New Zealand context (Berardi-Wiltshire, 2012; Kennedy, 2021; Minagawa, 2017; Nofal, 2020; Park 2021b; Starks, 2006). Identity, as viewed from a social constructivist approach, is generally considered fluid and defined relationally in terms of group membership. Language proficiency is often a determiner of complete or incomplete group membership (Berardi-Wiltshire, 2018). This notion is explored further in Kennedy (2021), whose student participants raise a theme of “being plastic” or ‘inauthentic’, connecting language with self-esteem, positive identity development and wellbeing.

5.1.2 Language and Family Cohesion

Family cohesion and communication was a strong theme that emerged in responses related to language beliefs and management. Participants in this study often reported family communication as both a strategy and motivator for heritage language maintenance. For example, Participant R12 notes the impact of their children’s HL proficiency on family communication, noting their children cannot understand everything in conversation with family (p. 70). Similarly, Participant R23, whose children are estimated as having “enough [heritage] language skills to survive on their own in Japan” (p. 87) evokes the theme of family cohesion when they express “*I feel sorry that we cannot fully share the experience*” (p. 70). The concerns expressed by these participants provides evidence of the role of language in family group membership (Berardi-Wiltshire, 2018). Further evidencing this, in Kim’s (2019) study, one parent reported feeling isolated from her Korean family, in part due to the difficulty her child had in communicating with their maternal grandparents.

Conversely, yet further supporting this connection between language and family cohesion, some participants in this study reported that they were not worried about family communication because of the English language competency of extended family (Participant R17, p. 71).

5.1.3 Heritage Language Benefits

Cultural, academic, economic and cognitive capital (Bourdieu, 1986) was another theme relating to participants' language beliefs. For example, by emphasising the academic and cognitive benefits, Participant R15 actively promotes the value of their heritage language to their child (p. 93). Similarly, the value of linguistic and cultural knowledge is motivation to persist with heritage language education for Participant R23 (p. 93). Family language beliefs among participants in Revis (2015) place language as central to identity, and of having value internationally (Spanish) or within the religious domain (Amharic). Perceptions of capital impacted family language practices for these communities. Overall, findings from this study support those of other New Zealand research to suggest that language communities generally seem to share additive multilingual beliefs. Parents reinforce these positive attitudes, translating beliefs into language management and practices. In many cases children are also reported as being proud to be multilingual.

5.1.4 Children's Language Beliefs

Children's perceptions of the value of their heritage language are influenced significantly by the domains of language use prominent in their lives, which subsequently impacts language preference, resulting in language maintenance or shift. Positive beliefs, such as pride in being multilingual, interest in learning, and positive relationships with extended family are reported in this study alongside some ambivalence, particularly relating to sense of identity, and burden of extra schooling (pp. 71 – 73). Heritage language environments within wider social domains are important for capital to be affirmed. This is exemplified in the differing

experiences of two participants in this study. The children of Participant R25 recognise the academic capital of their multilingualism, expressing their pride in written assignments at school (p. 72). Another child, however, sees limited academic capital and thinks their heritage language is not useful at school (Participant R15, p. 73). Families, communities and schools all have a significant role in affirming the value of heritage languages and supporting children's positive linguistic and cultural identity development (Kennedy, 2021; Kitchen, 2014; Nofal, 2020).

The themes of *Ambivalence* and *Burden* in relation to respondents' perceptions of children's language beliefs will now be explored.

5.1.5 Ambivalence and Burden

Although positive language beliefs are held by most participants, parents' perceptions of their children's language beliefs indicated some ambivalence alongside pride and value. This ambivalence from children seemed related to identity, such as the realisation that "*our household is different*" (Participant R14, p. 73) as well as relating to children's perceptions of the social, cultural, academic and economic value of the heritage language within English dominant contexts (Participant R15, p. 73). Additionally, the theme of burden emerged in participants' responses relating to language management and language education. Many parents in this study indicate a desire to avoid overburdening children. For example, Participant R17 seems to feel the term 'rule' imposes a burden of responsibility on the children, and emphasises instead the importance of a relaxed environment for learning (p. 92). Participant R28 highlights the negative impact of a 'strict' school-like setting, particularly in addition to mainstream schooling, noting that their children feel tired after school, and unless classes are engaging, the children lose interest in language study (p. 95). For these participants, 'strict' heritage language management risks being a burden on their

children, and a relaxed approach which promotes a sense of belonging and cultural identity is preferred.

5.1.6 Summary of Findings on Language Beliefs

In answer to Research Question 1: ‘What are the language beliefs of ethnic New Zealanders?’ findings from this study provide evidence that communities share positive language beliefs and face similar challenges. Although highly personal and contextualised, participants’ language beliefs affirm the close connection between language and identity, family cohesion and wellbeing. In addition, heritage languages have social, cultural, academic, cognitive and economic value, which is perceived strongly by parents who, in turn reinforce additive multilingual beliefs in their children. However, parents seem to be hesitant to burden their children by enforcing strict language maintenance, and children sometimes feel ambivalence in terms of identity development and their perceptions of heritage language capital within English-dominant settings. Language beliefs, practices and management are mutually influential, each shaping the other.

The next section will discuss findings in relation to language practices in family and community settings.

5.2 Heritage Language Use within Family and Community Settings

This section focuses on the findings in relation to Research Question 2: ‘How are heritage languages used within family and community settings?’ Responses were described and analysed in terms of domains and role-relations (Fishman, 1972). Almost all participants in this study use their heritage language to communicate with their children and their extended family. Parents maintain social and community networks, and report using their heritage language regularly with friends, and in community spaces such as restaurants, religious settings and at community events. There is also some heritage language use in the work

domain. While heritage language use is strong within most first-generation language communities, second-generation speakers (those born in New Zealand) experience a language shift to English in the school, friends, and family domains, particularly when fewer heritage language environments are available. The theme '*At School, of course English Only*' emerges from an exploration of parents' perceptions of children's language practices. In addition, although most communities seem to meet regularly, and some for the explicit purpose of linguistic and cultural maintenance, a strong theme of *accommodation* to non-HL speakers emerges in the analysis of community language practices. An unintended result of accommodation is the reduction of the already limited HL environment, and subsequent affirmation of English-dominance.

Family and community language practices will now be explored, before a discussion of second-generation language shift.

5.2.1 Family Language Practices

Many participants in this study live in tri/multilingual families and no two participants' family language practices were exactly alike. Within partner-partner role relations, language practices such HL-monolingual, English as a lingua-franca, or a preference for one partner's HL were reported (p. 74). In parent-child role-relations, language practices included HL-monolingual, one-parent-one-language, various types of code switching, and English-monolingual approaches. Some reported that language use in sibling-sibling role-relations suggested evidence of language shift to English. Even within these diverse linguistic arrangements, the findings show that a majority of respondents use their heritage language 'most of the time' at home. Within these different family dynamics, language choice is often determined by the interlocutors, context, or purpose of interaction. Despite the variety of language choices or preferences, almost all participants report using their HL with their children.

5.2.2 Community Language Practices

Participants report using their HL with family and friends outside the home and in the community. Many communities regularly connect, often with the explicit purpose of linguistic and cultural maintenance or cultural celebrations (Participant R04, p. 75). Like home language practices, a variety of community language practices were reported, with some language communities more well-established than others. Community environments such as religious settings, playgroups and language schools provide a space for communities to connect, and an environment where the HL is used. Two participants in this study report using their HL in the religion domain, and others report celebrating cultural events (p. 77). This goes hand in hand with the findings of Revis (2015), who reports the impact of church as a space for Amharic cultural and linguistic maintenance, findings similar to those from the Korean community (Kim, 2019), and the Greek and Samoan communities (Holmes et.al., 1993). For the Indian families who participated in Nofal's (2020) study, the community, particularly the language school, was an environment for establishing and celebrating cultural identity.

Although communities provide a linguistic and cultural environment of heritage language use, a theme which regularly emerged was that of 'accommodation' to non-HL speakers in community settings. For example, Participant R04 chooses to use English to be inclusive of other interlocutors in play centre (p. 77). This 'English as a lingua franca' approach establishes a clear English domain in the presence of non-HL speakers. Kim (2019) discussed the impact of accommodating non-HL speakers in community settings. Giving the example of bilingual church services, which were introduced to support non-Korean speaking spouses and children, it was found that this inadvertently reduced the heritage language environment within the community. Participants held differing views of the bilingual sermons being offered to accommodate non-Korean speaking members. While it was acknowledged as

an act of inclusiveness, some recognised that introducing an English domain into the Korean language setting may be counter to HLM efforts. Kim (2019) further emphasises the role of the wider community to provide a heritage language-speaking environment, and exposure to different events, interlocutors and language use. Through participation in the Korean community, children developed a sense of pride and confidence in their Korean identity. Furthermore, frequent exposure to language supports language acquisition and heritage language maintenance (Ellis, 2005; K. King, 2000).

Community language policy, which is constructed from community members' common language beliefs, practices and management within community settings, impacts on individual language beliefs and behaviour. Other New Zealand studies further support findings that community language policy impacts individual language beliefs. For the children in Nofal's (2020) study, the Hindi language school became a place to connect with their 'heritage lingua franca' (Nofal, 2020; Seals, 2013) as well as their ethnic languages. The community seemed to affirm additive multilingual beliefs which in turn impacted positively on children's sense of identity and heritage language acquisition.

Although first-generation migrant parents commonly report strong heritage language practices in family and community domains, there is also clear evidence of language shift to English for New Zealand-born children, particularly in the community and school domains.

The next section discusses factors of language maintenance or shift revealed in the data from this study.

5.2.3 Second Generation Language Shift

Exploration of the reported family and community language practices of participants in this study indicate language shift among second-generation children. In 1993, Holmes et. al. found that migrant communities in New Zealand undergo language shift alarmingly rapidly.

In the three decades since, numerous studies across a range of heritage language communities have contributed evidence towards the same conclusion: second generation children develop English-dominance on starting mainstream primary school, often resulting in incomplete HL acquisition.

In contrast to the parents in this study who regularly use their HL in a variety of domains including community events, when children's language use was described, there seemed to be a clear division of language preference between family and school domains. While many participants reported their children used their HL most of the time in the family domain, English dominance was reported with friends and siblings, and at school. A very strong theme of "at school, of course English only" emerged. These findings are similar to those reported in Kitchen (2014) who found that English was established as necessary for success in the monolingual settings of New Zealand mainstream education. Montrul (2013) found that once children started school, the heritage language – once the primary language of the home – becomes the secondary language, not spoken at school. Children's language practices are often the catalyst for language shift in the family domain (Kim, 2019; Sun, 1999; Revis, 2015).

Cases of family language policy explored in Section 4.4 reveal similar contributing factors for language maintenance or shift. In each case, respondents held positive language beliefs, and encourage their children to use their heritage language, yet there is evidence of incomplete HL acquisition and language shift to English on starting primary school unless social, cultural and academic domains of language use are frequently and consistently available to the children. The child of Participant R13 is a developing multilingual, who regularly attends community playgroup and school group (p. 84). If these opportunities persist, this child will likely maintain their multilingual competencies, and will have at least one of their heritage languages accredited in secondary school. Participant R23's children are

testament to the benefit of consistent exposure their heritage language within different domains. For these older children, although their language preference seems to have shifted to English, their strong home, community and educational language practices seem to have contributed to their successful HL maintenance (pp. 87 – 88). In cases of more evident language shift, children are English dominant in the school domain, but increasingly in the home domain also. In families with fewer HL role-relations, such as those families with English monolingual partners, HL shift seems almost complete, as evident by children's significantly lower estimated proficiency overall in groups that speak English most of the time at home. Participant R02 exhibits the strongest evidence of second-generation language shift, with their children growing up monolingual (p. 88). These findings demonstrate the importance of exposure to a variety of heritage language environments beyond the family domain.

5.2.4 Summary of Findings on Language Practices

Overall, the first-generation parents in this study report strong heritage language beliefs and practices within family, community and broader societal domains. In contrast, many report their New Zealand-born children undergo a significant shift to English in the school domain. The theme 'at school, of course English only' was recurrent in the analysis of children's language beliefs and practices. This indicates that mainstream education is a clear English domain, which in turn marginalises HL environments. This not only means fewer opportunities to use and be exposed to the HL, it also means less affirmation of the value of the HL. Successful cases of heritage language maintenance seem to have strong home-community-school collaboration and frequent exposure to a variety of domains and role-relations.

School is a significant domain of language use for children, and the language policy within the school domain could arguably be even more impactful on children's development

of positive social, cultural and linguistic identity than the home, particularly in light of the fact that family language shift is often child-led (Sun, 1999; Revis, 2015). The social, academic, cognitive, economic, and cultural capital of the heritage language is affirmed by the availability of social, academic, economic and cultural domains of use, and mainstream education encompasses each of those domains.

5.3 Availability of Heritage Language Education

This section discusses the analysis of findings in relation to Research Question 3: ‘What types of heritage language education are available in informal (family and community) and formal (school) settings?’. Findings from this study indicate limited availability of heritage language education in community settings, and little to none in mainstream settings. This suggests the limited existence of heritage language environments, reducing the HL capital, and emphasising English-dominant language beliefs and practices. Furthermore, in this context of heritage language marginalisation, the burden of provision of language education falls to families and communities, who face challenges related to funding, resourcing and teacher professional development. This suggests effective multilingual development requires collaborative effort between family, community and school. Coordinated support at an institutional level could ensure equitable access to language education.

The following sections will discuss informal and formal heritage language education within family, community and school domains.

5.3.1 Informal Language Education

Participants seem to regularly undertake home language education, with a preference for communicative techniques such as engaging in conversation, literature and media. This informal, communicative approach positions children as language *users*, rather than language *learners*. Nofal (2020) makes this observation of the children in the Hindi school community,

who conversely positioned themselves as Hindi *learners* rather than *users*. This positioning is relevant when considering the importance of identity in heritage language maintenance, but also when considering factors of effective HL education, such as principles of second language acquisition and teaching methodology which emphasise interaction, communicative use, and a predominant focus on meaning (Ellis, 2005).

A number of participants in this study report their children attend community language playgroups. Some participants send their children to established community language schools or use online lessons. However, community language education is largely reported as ‘not available’ by participants in this study (p. 96). In the absence of a national languages policy, and in the context of little institutional support of heritage language education, communities take responsibility for the provision of language programmes, facing challenges including funding, resources, facilities, and teacher professional development (Shameem, 2003). Availability and awareness are two such challenges. Shameem observes that even should community initiatives exist, often members of the community are unaware of such programmes, which tend to rely on word-of-mouth referrals.

As demonstrated by the cases of second-generation language shift, discussed in section 5.2.3, access to community language education was significant for successful language acquisition. Similarly, Al-Sahafi (2019) found that parents perceived the community language school as an essential factor in Arabic language maintenance. Further evidence in support of the contribution of community language schools to HLM is presented in Gharibi (2016), Kasarla (2022), Kim (2019), Revis (2015), and Nofal (2020). The community language school provides a heritage language environment and a space to develop linguistic and cultural identity. However, issues faced by community language schools identified by Shameem (2003) are also raised by participants in this research. Availability of

funding, resources, facilities, and teacher professional development, and access to classes were identified as necessary areas of support for community language education.

5.3.2 Formal Language Education

Within mainstream schooling, access to heritage language education is extremely limited. Languages as a subject are infrequently offered until years 11-13 (National Certificate of Educational Achievement levels 1-3), and even then, only 10% of the more than 160 languages spoken in New Zealand are available. This includes Latin, a classical language, but excludes Hindi, New Zealand's fifth most spoken language (NZ Census, 2018). By the time they reach secondary school, children have completed a decade of schooling in primarily English monolingual settings. Analysis of beliefs about language education revealed that the marginalised position of heritage languages places the burden of providing language support on families and communities, raising issues of accessibility, awareness, resourcing, and funding. The extremely limited provision of formal support for heritage languages further entrenches this marginalised position.

Despite almost a century of rhetoric concerning multilingualism in education, supporting diversity and enabling learners with a strong sense of self (ALSWG, 2018; Marshall, 1976; MOE, 2017; Thomas, 1942), participants in this study find heritage language support “*severely lacking in NZ*” (Participant R03, p. 97). Almost one-fifth of respondents explicitly report Early Childhood Education in their heritage language is ‘not available’, 95% did not have HL lessons in Primary school, and by secondary school, 75% do not study their HL (p. 97). Not even 10% of the languages spoken in New Zealand are accredited, yet when outcome specifications for each language curriculum are examined, skills descriptors and outcomes are phrased almost identically. Furthermore, enrolments in language programmes have been declining for decades (Johnson, 2000; East 2013, East et al., 2007).

The limited availability of formal HLE across New Zealand early childhood, primary and secondary sectors revealed in the results of this study, and the declining rate of enrolments in secondary international languages programmes (East et.al. 2003, p. 22.) suggests that children entering mainstream education with competency in multiple languages have limited opportunities in school to sustain and develop multilingual literacy. The resulting language shift to English means many of our children are leaving school monolingual. This was clearly evident in the results of a survey of over 1000 secondary school seniors of Asian ethnicity, in which Brunton (2017) found that only eight percent of school leavers were considered to be ‘Asia ready’. Language and cultural knowledge were key components of the assessment framework.

5.3.3 Summary of Findings on the Availability of Heritage Language Education

Informal heritage language education occurs regularly in homes and families, utilising a range of communicative techniques. Language education is provided by communities informally through playgroups, and in some cases language classes are available. However, many participants are unaware of or unable to access community language classes. Community language schools are an important environment for language acquisition, providing regular and varied exposure to heritage languages, however community ‘learning hubs’ in new and settled communities face different challenges depending on how newly established they are (Narayan, 2016). Many may not be ‘on the radar’ of prospective community members.

Despite the efforts of families and communities, heritage language education sits firmly in the margins, with very little support in mainstream education. Starting in Early Childhood Education, an English dominant approach to languages is established through accommodating English as a lingua franca, and by parents’ perceptions that English is required for successful integration and academic success in mainstream education (Ho et. al

2017). This trend continues into primary school, where there seems to be even less support for heritage languages. Only after almost a decade of monolingual ‘English only’ schooling are languages available as a subject, although not all accredited languages are offered in schools. This extremely limited availability in mainstream settings emphasises the social, cultural, academic and economic capital of English at the expense of heritage languages.

5.4 Implications and Limitations of this Study

5.4.1 Implications

The findings in this study contribute empirical data on language maintenance in New Zealand through an exploration of the connecting issues faced by New Zealand language communities. The study found that language maintenance is facilitated when families, communities and schools collaborate to affirm the social, academic and cultural capital of our children’s languages.

Few studies have explored heritage language education in the New Zealand context, most focusing on family language policy and language maintenance and shift. This study discusses findings regarding family language practices, migrants’ awareness of the availability of formal language education, and perceptions of the need for support in HL education. Additionally, this study contributes to findings of other language maintenance studies in New Zealand to which highlight the importance of domains beyond the family for successful heritage language maintenance.

The *Graded Intergenerational Disruption Scale* (GIDS) (Fishman, 1991) can be used to provide a roadmap towards successful language maintenance. Although intergenerational transmission in the family domain (GIDS Stage 6) is often considered pivotal in language revitalisation, this study contributes evidence to emphasise the importance of community and

school domains (Stages 5 and 4) for affirming the social, cultural, academic, economic and cognitive capital of heritage languages.

A significant finding in this study is the importance of mainstream school in language maintenance and shift. In order to move away from colonial, assimilationist and English-dominant monolingual language policy, an additive approach to multilingualism needs to permeate in school environments. Teaching staff need to be equipped with the skills to support linguistically diverse learners (Edwards & Easto, 2013). Exploration of effective multilingual pedagogy can be found in Cullen, et. al. (2009), and May, et. al., (2004) discuss indicators of good practice in bilingual or immersion education. Further studies which explore examples of good practice in a New Zealand context could contribute to professional development for teachers. Implementation of the teaching of translingual pedagogies within initial teacher education could enable all teachers, mono- or multi-lingual to adopt an additive multilingualism approach.

The Auckland Languages Strategy Working Group [ALSWG] suggest that efforts be taken to attract a more diverse workforce into teaching, ensuring qualified multilingual teachers are available to schools and communities as needed. Facilitating pathways into initial teacher training and registration for internationally trained teachers, language assistants and Level 5 language teaching certificate holders would further contribute to a multilingual and multicultural workforce, and a greater understanding of language acquisition (2018, p. 23).

Families and communities utilise effective language acquisition strategies, however within the context of heritage language marginalisation, communities have limited resources to sustain 'learning hubs'. A micro-macro collaboration is needed. As evident in Canada and Australia, Government can provide policy and frameworks for collaboration between school,

communities, and families at the local level. A comprehensive New Zealand languages policy, such as proposed by Waite (1992), RSNZ (2013) and ALSWG (2018) would ensure a budget is available to fund facilities, resources and professional development and a strategy aligned to community needs. Macro support could also provide frameworks such as curriculum, resources contextualised in New Zealand, and guidelines for providing language education. Equitable implementation and accreditation within mainstream schooling would legitimise multilingualism, affirming social, cultural, academic and economic capital.

5.4.2 Limitations

The smaller scope of this research project means that findings are indicative only. Although diverse, the sample is relatively small and represents only a quarter of all languages in New Zealand. Furthermore, data were sought across several themes, which could each be explored in more depth and on a wider scale. Additionally, due to resource limitations, one researcher completed thematic analysis, limiting the inter-rater reliability.

The choice to undertake data collection online, through English-medium has potentially excluded those without sufficient English proficiency, therefore (and in addition to the English-dominant bias this inadvertently creates) may have omitted a number of factors in language maintenance, such as parents' English language proficiency. Participants' demographics suggest that most respondents are economic migrants, and there seems to be very little representation of former refugees in this study. Revis (2015) is recommended reading for a discussion of family language policy in New Zealand former refugee communities.

Observations were not undertaken during this study. Therefore, only respondent's perceptions of their language practices can be reported on. Some studies have indicated that perceptions of language practices differ from actual practices, with participants often using

more English and code switching than they believe they do. Other New Zealand studies (Kim, 2019; Revis, 2015; Sun, 1999) have undertaken observations of language practices, and it is recommended they be read for a discussion of alignment between language beliefs and practices. Similarly, although they are a key aspect of language maintenance and shift, children's language practices were not observed in this study, and as such, only parents' perceptions of their children's language preference could be discussed. Additionally, self-reported data provides limited evidence of language shift and may instead indicate developing multilingualism. Furthermore, respondents in this study were asked to make only one comment on children's language practices. Although the results indicate language preferences in two thematic domains, the nuances of language use, translanguaging, and domains of language use cannot be captured. There are few studies that explore children's language use in different domains. Several New Zealand-based studies include observations of children in the home context, though fewer investigate school contexts.

Data were gathered on estimated productive language proficiency, using a Likert scale. Only one scale was provided onto which up to six children were reported. This meant that results could not distinguish individual children's proficiency, and in fact, as one respondent commented, made it difficult to answer given the difference in proficiency between children in the family. Proficiency was originally intended as contextual information, although interesting trends emerged in the results. Further studies into the impact of language use within different domains on heritage language proficiency of second generation HLLs would be able to explore these trends much more reliably.

Respondents' perceptions of available language education were analysed in this study. While this reflects a reality for language communities for whom an individual's awareness of support equals availability for that individual, this does not reflect the extent of existing support. COMET, an educational trust based in Auckland, have recently undertaken a

national survey of language organisations (S. Warren, personal communication, 04 March 2022) which aims to shed light on existing support initiatives and to respond to this issue of ‘awareness’. The survey, once published, will be essential reading for those wishing to know of existing language support in NZ communities.

There is an undeniable need to explore HL education in New Zealand in more depth. This study did not gather data on language teaching practices, nor issues faced by students, language educators or schools. It did not observe language use in the mainstream classroom, nor investigate examples of additive multilingualism. There is an opportunity to explore these in more detail.

5.5 Conclusion

This explorative study aimed to survey heritage language communities in the Upper North Island of New Zealand. Using an open-item, online questionnaire, data on language beliefs, practices and education were gathered from 35 first-generation migrant parents, representing 40 languages. Within this diverse sample, it was revealed that participants held similarly positive language beliefs. Almost all participants use their heritage language with their children, and children recognise the cultural, social and academic capital. However, despite these strong beliefs and home language practices, there is evidence of language shift in children who have started primary school, and school is reported as an English-dominant domain. Findings from this study suggest that successful language maintenance is achieved when heritage language environments exist in a variety of domains beyond the family. Mainstream school is a significant environment for establishing the social, cultural, academic and economic capital of multilingualism. In New Zealand, there is no coherent languages policy, ‘the teaching of HLs receives little legislative or institutional support’ (Berardi-Wiltshire, 2018), and the communities onto whom language provision falls seldom have the facilities, resources or funding to provide effective language education (Shameem, 2003).

Enabling more successful HLM requires a collaboration across families, communities, schools and government to value and support heritage language education. Doing so yields benefits to wellbeing, academic and economic performance, improves social cohesion and promotes positive identity development.

References

- Abdelhadi, M. (2017a). Language maintenance factors: Reflections on the Arabic language. *3rd Asia Pacific Conference on Contemporary Research. Kuala Lumpur, Malaysia.*
- Abdelhadi, M. (2017b). The role of education in the maintenance of Arabic language among the Arabic speaking community in the regional city of Toowoomba, Australia. *Fourth Asia Pacific Conference on Advanced Research*, 52–62.
- Abdizadeh, H., Southcott, J., & Gindidis, M. (2020). Attitudes of Iranian Community Parents in Australia towards their Children's Language Maintenance. *Heritage Language Journal*, 17(3), 310–331. <https://doi.org/10.46538/hlj.17.3.1>
- About our school—Secondary College of Languages.* (n.d.). Retrieved 27 June 2022, from <https://sclanguages.schools.nsw.gov.au/about-our-school.html>
- Adlam, P. L. (1987). *Language and identity: A sociolinguistic survey of the Indonesian speech community in Wellington, New Zealand* [PhD Thesis]. Victoria University of Wellington.
- ‘Aipolo, ‘Anahina, & Holmes, J. (1990). The use of Tongan in New Zealand: Prospects for language maintenance. *Journal of Multilingual & Multicultural Development*, 11(6), 501–521.
- Alsahafi, M. (2019). Language Maintenance and Heritage Language Education: The Case of a Weekend Arabic School in New Zealand. *International Journal of Applied Linguistics and English Literature*, 8(2), 21. <https://doi.org/10.7575/aiac.ijalel.v.8n.2p.21>
- Al-Sahafi, M. A., & Barkhuizen, G. (2006). Language Use in an Immigrant Context: The Case of Arabic in Auckland. *New Zealand Studies in Applied Linguistics*, 12(1), 51–69.
- Amosa Burgess, F., & Fiti, S. (2019). Using both Samoan and English to shape understandings, reasoning and appreciation during a book experience in an A'oga Amata: An example of translanguaging. *C. Seals, & V. Olsen-Reeder, Embracing Multilingualism Across Educational Contexts*, 23–38.
- Anaru, N. A. (2011). *A critical analysis of the impact of colonisation on the Māori language through an examination of political theory* [PhD Thesis]. Auckland University of Technology.
- Ashworth, M. (1988). *Blessed with Bilingual Brains: Education of Immigrant Children with English as a Second Language*. Pacific Educational Press.
- Asia New Zealand Foundation. (2018). *Te reo and Mandarin – it doesn't have to be either/or*. <https://www.asianz.org.nz/education/te-reo-maori-mandarin-it-doesnt-have-to-be-either-or/>
- Askarova, A. (2019). *Factors of language shift from Kazakh to Russian in university students*.

- Atik, K. (2021). *The Tatar Community and Tatar Language Education in Australia*. Retrieved from <http://acikerisim.nevsehir.edu.tr/handle/20.500.11787/3940>
- Auckland Languages Strategy Working Group. (2018). *Strategy for languages in education in Aotearoa New Zealand 2019-2033*.
- Baldauf, R. B. (2005). Coordinating Government and Community Support for Community Language Teaching in Australia: Overview with Special Attention to New South Wales. *International Journal of Bilingual Education and Bilingualism*, 8(2–3), 132–144. <https://doi.org/10.1080/13670050508668602>
- Ballara, A. (n.d.). *History of the Māori language*. <https://nzhistory.govt.nz/culture/maori-language-week/history-of-the-maori-language>
- Barkhuizen, G. (2006). Immigrant Parents’ Perceptions of Their Children’s Language Practices: Afrikaans Speakers Living in New Zealand. *Language Awareness*, 15(2), 63–79. <https://doi.org/10.1080/09658410608668851>
- Barkhuizen, G. P., & Knoch, U. (2005). Missing Afrikaans: ‘Linguistic Longing’ among Afrikaans-speaking Immigrants in New Zealand. *Journal of Multilingual and Multicultural Development*, 26(3), 216–232. <https://doi.org/10.1080/01434630508668405>
- Beaglehole, A. (2007). *The Response of the New Zealand Government to Jewish Refugees and Holocaust Survivors, 1933-1948*. 17.
- Benmamoun, E., Montrul, S., & Polinsky, M. (2013). Heritage languages and their speakers: Opportunities and challenges for linguistics. *Theoretical Linguistics*, 39(3–4), 129–181.
- Berardi-Wiltshire, A. (2017). Parental Ideologies and Family Language Policies among Spanish-speaking Migrants to New Zealand. *Journal of Iberian and Latin American Research*, 23(3), 271–285. <https://doi.org/10.1080/13260219.2017.1430489>
- Bourdieu, P. (1986). *The forms of capital*. Routledge.
- Braun, V., & Clarke, V. (2012). Thematic analysis. In H. Cooper, P. M. Camic, D. L. Long, A. T. Panter, D. Rindskopf, & K. J. Sher (Eds.), *APA handbook of research methods in psychology, Vol 2: Research designs: Quantitative, qualitative, neuropsychological, and biological*. (pp. 57–71). American Psychological Association. <https://doi.org/10.1037/13620-004>
- Brunton, C. (2017). *Losing Momentum—School Leavers’ Asia Engagement 2017*. Asia New Zealand Foundation. Retrieved 8 June 2022, from <https://www.asianz.org.nz/our-resources/reports/losing-momentum-school-leavers-asia-engagement-2017/>
- Caldas, S. J. (2006). Raising bilingual-biliterate children in monolingual cultures. In *Raising Bilingual-Biliterate Children in Monolingual Cultures*. Multilingual matters.
- Cho, G. (2000). The role of heritage language in social interactions and relationships: Reflections from a language minority group. *Bilingual Research Journal*, 24(4), 369–384.

- Cho, G. (2015). Perspectives vs. Reality of Heritage Language Development. *Multicultural Education*, 9.
- Clyne, M., & Fernandez, S. (2008). Community language learning in Australia. *Encyclopedia of language and education*, 4, 169-81.
- Cohen, L., Manion, L., & Morrison, K. (2018). *Research Methods in Education* (8th ed.). Taylor & Francis Group.
- Cozens, S. (2005). *From the Heart of Europe to the End of the World: Language and Cultural Maintenance in Second Wave Polish Migrants in Auckland, New Zealand* (pp. 247–261). Brill. https://doi.org/10.1163/9789004333093_014
- Crezee, I. (2008). *I understand it well, but I cannot say it proper back. Language use among older Dutch migrants in New Zealand*. Doctoral dissertation, Auckland University of Technology
- Cruikshank, K. (2022). Creating pathways for internationally educated teachers into the teaching profession: Practices, policies and problems in the Australian context. *European Educational Research Journal*, 21(2), 230–246. <https://doi.org/10.1177/14749041211048983>
- Crystal, D. (2011). *A Dictionary of Linguistics and Phonetics*. John Wiley & Sons.
- Cullen, J. L., Haworth, P., A., Simmons, H., Schimanski, L., McGarva, P., & Kennedy, E. (2009). Teacher-researchers promoting cultural learning in an intercultural kindergarten in Aotearoa New Zealand. *Language, Culture and Curriculum*, 22(1), 43–56. <https://doi.org/10.1080/07908310802582511>
- Cummins, J. (1981). The role of primary language development in promoting educational success for language minority students. *Schooling and Language Minority Students. A Theoretical Framework*.
- Cummins, J. (1983). Bilingualism and Special Education: Program and Pedagogical Issues. *Learning Disability Quarterly*, 6(4), 373–386. <https://doi.org/10.2307/1510525>
- Cummins, J. (1985). *Bilingualism and special education: Issues in assessment and pedagogy* (Vol. 6). San Diego, Calif.: College-Hill Press.
- Cummins, J. (1992). Heritage language teaching in Canadian schools. *Journal of Curriculum Studies*, 24(3), 281–286. <https://doi.org/10.1080/0022027920240306>
- Cummins, J. (2000). *Language, power, and pedagogy: Bilingual children in the crossfire* (Vol. 23). Multilingual matters.
- Cummins, J. (2014). Mainstreaming plurilingualism: Restructuring heritage language provision in schools. *Rethinking Heritage Language Education*, 1–19.
- Cummins, J., & Danesi, M. (1990). *Heritage languages: The development and denial of Canada's linguistic resources* (Vol. 5). James Lorimer & Company.

- Cunningham, U. (2011). *Growing up with two languages: A practical guide for the bilingual family*. Routledge.
- Dagamseh, M. M. (2020). *Language Maintenance, Shift and Variation*. University of Canterbury.
- De Bres, J. (2004). Intergenerational attitudes towards Dutch language maintenance in New Zealand. *Wellington Working Papers in Linguistics*, 16. <https://orbilu.uni.lu/handle/10993/10384>
- De Bres, J. (2015). The hierarchy of minority languages in New Zealand. *Journal of Multilingual and Multicultural Development*, 36(7), 677–693. <https://doi.org/10.1080/01434632.2015.1009465>
- De Bres, J. (2017). Singing Is The First Thing That Came Into My Head. *Linguist at work. Festschrift for Janet Holmes*, 140-161
- Decypher—Interpreting and Translation*. (n.d.). HMS Trust Waikato. Retrieved 30 June 2022, from <https://www.hmstrust.org.nz/decypher-interpreting-and-translation/>
- Duff, P. A. (2008). Heritage Language Education in Canada. In *Heritage language education* (pp. 71–90). Routledge.
- East, M. (2013). Commentary: Advocating for languages - what place for international languages in a national languages policy for Aotearoa New Zealand? *The New Zealand Language Teacher*, 39, 5–6. <https://doi.org/10.3316/informit.806493450517885>
- East, M., Shackleford, N., & Spence, G. (2007). Promoting a Multilingual Future for Aotearoa/New Zealand: Initiatives for Change from 1989 to 2003. *Journal of Asian Pacific Communication*, 17(1), 11–28. <https://doi.org/10.1075/japc.17.1.03eas>
- Education Gazette. (2021a) Providing a Language Pathway. *Education Gazette*, 100(5). <https://gazette.education.govt.nz/articles/providing-a-language-pathway/>
- Education Gazette. (2021b). Revitalising Vagahau Niue Strengthens Learning. *Education Gazette*, 100(7). <https://gazette.education.govt.nz/articles/revitalising-vagahau-niue-strengthens-learning/>
- Education Gazette. (2021c). Shadi Club Supports Language and Culture. *Education Gazette*, 100(8). <https://gazette.education.govt.nz/articles/shadi-club-supports-language-and-culture/>
- Education Review Office. (n.d.). *Responding to Language Diversity in Auckland*. Retrieved 26 April 2022, from <https://ero.govt.nz/our-research/responding-to-language-diversity-in-auckland>
- Edwards, J. (2009). *Language and identity: An introduction*. Cambridge University Press.
- Ellis, R. (2005). Principles of instructed language learning. *System*, 33(2), 209–224. <https://doi.org/10.1016/j.system.2004.12.006>

- Feuerverger, G. (1989). Ethnolinguistic Vitality of Italo-Canadian Students in Integrated and Non-Integrated Heritage Language Programs in Toronto. *The Canadian Modern Language Review*, 46(1), 50–72. <https://doi.org/10.3138/cmlr.46.1.50>
- Feuerverger, G. (1991). University Students' Perceptions of Heritage Language Learning and Ethnic Identity Maintenance. *The Canadian Modern Language Review*, 47(4), 660–677. <https://doi.org/10.3138/cmlr.47.4.660>
- Fillmore, L. W. (1991). When learning a second language means losing the first. *Early Childhood Research Quarterly*, 6(3), 323–346. [https://doi.org/10.1016/S0885-2006\(05\)80059-6](https://doi.org/10.1016/S0885-2006(05)80059-6)
- Fishman, J. A. (1964). *Language maintenance and language shift as a field of inquiry. A definition of the field and suggestions for its further development.*
- Fishman, J. A. (1977). *Bilingual Education-A Perspective.*
- Fishman, J. A. (1991). *Reversing Language Shift: Theoretical and Empirical Foundations of Assistance to Threatened Languages.* Multilingual Matters.
- García, O., & Lin, A. M. (2017). Translanguaging in bilingual education. *Bilingual and Multilingual Education*, 117–130.
- Gharibi, K. (2016). *Incomplete acquisition, attrition and maintenance of heritage speakers' family language: Iranians in New Zealand.* Victoria University of Wellington.
- Gibbs, C. J., Holt, R., New Zealand, Ministry of Education, & Research Division. (2003). *The teaching of international languages in New Zealand schools in years 7 and 8.* Ministry of Education ;
- Glasgow, A. (2010). Measures to Preserve Indigenous Language and Culture in te Reo Kuki Airani (Cook Islands Māori Language): Early-childhood education models. *AlterNative: An International Journal of Indigenous Peoples*, 6(2), 122–133. <https://doi.org/10.1177/117718011000600204>
- Guardado, M. (2002). Loss and maintenance of first language skills: Case studies of Hispanic families in Vancouver. *Canadian Modern Language Review*, 58(3), 341–363.
- Harvey, S. (2013). Revisiting the idea of a national languages policy for New Zealand: How relevant are the issues today? *TESOLANZ Journal*, 21, 1–13.
- Harvey, S. (2016). A national languages policy for New Zealand: still relevant today? *TESOLANZ Journal*, 24, 91-93
- Ho, E., Cheung, V., & Didham, R. (2017). *Nurturing the Potential of our Asian Under Fives.* Asia New Zealand Foundation. <https://www.asianz.org.nz/our-resources/reports/nurturing-the-potential-of-our-asian-under-fives/>
- Holmes, J. (1997). Keeping Tabs on Language Shift in New Zealand: Some Methodological Considerations. *Journal of Multilingual and Multicultural Development*, 18(1), 17–39. <https://doi.org/10.1080/01434639708666300>

- Holmes, J., Roberts, M., Verivaki, M., & Aipolo, A. (1993). Language Maintenance and Shift in Three New Zealand Speech Communities. *Applied Linguistics*, 14(1), 1–24. <https://doi.org/10.1093/applin/14.1.1>
- Hulsen, M. E. H. (2000). *Language loss and language processing: Three generations of Dutch migrants in New Zealand*. [Sl: sn].
- Hunkin, G. A. (2012). “To Let Die”: The state of the Samoan language in New Zealand. *AlterNative: An International Journal of Indigenous Peoples*, 8(2), 203–214. <https://doi.org/10.1177/117718011200800208>
- Johnson, D. E. (2000). *International Languages in New Zealand Secondary Schools and Universities: Coherence, Consistency and Transparency*. PhD Thesis, University of Waikato
- Joo, S. J., Chik, A., & Djonov, E. (2021). From my parents’ language to my language: Understanding language ideologies of young Australian Korean heritage language learners at the primary and secondary school level. *Journal of Multilingual and Multicultural Development*, 0(0), 1–14. <https://doi.org/10.1080/01434632.2020.1871359>
- Kagan, O., & Carreira, M. (2011). *The results of the National Heritage Language Survey.pdf*.
- Kennedy, J. (2021). *Alofa ki te tamā manu: Language, culture, identity, and wellbeing-Caring for gagana Tokelau and lea faka-Tonga in secondary education in Aotearoa New Zealand* [PhD Thesis]. Open Access Victoria University of Wellington| Te Herenga Waka.
- Kim, H., Burton, J. L., Ahmed, T., & Bale, J. (2020). Linguistic hierarchisation in education policy development: Ontario’s Heritage Languages Program. *Journal of Multilingual and Multicultural Development*, 41(4), 320–332. <https://doi.org/10.1080/01434632.2019.1618318>
- Kim, S. H. O., & Starks, D. (2010). The role of fathers in language maintenance and language attrition: The case of Korean–English late bilinguals in New Zealand. *International Journal of Bilingual Education and Bilingualism*, 13(3), 285–301. <https://doi.org/10.1080/13670050903193958>
- Kim, Y.-G. (2019). *The role of attitudes and motivation in learning a heritage language: A study of Korean language maintenance in Toronto*. <https://www.bac-lac.gc.ca/eng/services/theses/Pages/item.aspx?idNumber=30074372>
- King, K. A. (2000). Language ideologies and heritage language education. *International Journal of Bilingual Education and Bilingualism*, 3(3), 167–184.
- King, K. A., Fogle, L., & Logan-Terry, A. (2008). Family Language Policy. *Language and Linguistics Compass*, 2(5), 907–922. <https://doi.org/10.1111/j.1749-818X.2008.00076.x>
- King, K. A., & Fogle, L. W. (2013). Family language policy and bilingual parenting. *Language Teaching*, 46(2), 172–194. <https://doi.org/10.1017/S0261444812000493>

- King, M. (2003). *The Penguin History of New Zealand*. ReadHowYouWant.com.
- Kitchen, M. (2014). Korean students' stories from an Aotearoa New Zealand high school: Perceived affordances of English and Korean language use. *Language and Education*, 28(6), 552–567. <https://doi.org/10.1080/09500782.2014.921192>
- Klatter-Folmer, J. (1992). Dutch immigrants in New Zealand: A case study of language shift and language loss. *Australian Review of Applied Linguistics*, 15(2), 1–18. <https://doi.org/10.1075/ara1.15.2.01fol>
- Kuncha, R. M., & Bathula, H. (2004). *The role of attitudes in language shift and language maintenance in a new immigrant community: A case study*. AIS St Helens, Centre for Research in International Education.
- Lanza, E., & Wei, L. (2016). Multilingual encounters in transcultural families. In *Journal of Multilingual and Multicultural Development* (Vol. 37, Issue 7, pp. 653–654). Taylor & Francis.
- Lauwereyns, S. S. (2011). Japanese-English bilingual development in New Zealand: Parental attitudes and children's literacy and communication skills. *New Zealand Studies in Applied Linguistics*, 17(1), 49–69. <https://doi.org/10.3316/informit.882024255407638>
- Lekatompessy, F. M. (2021). Parental Perspectives and Practices in Maintaining the Heritage Language (A Case Study of Preserving Ambonese Malay). *PEJLaC: Pattimura Excellence Journal of Language and Culture*, 1(1), 34–41.
- Li, G. (2006). Bilingual and trilingual practices in the home context: Case studies of Chinese-Canadian children. *Journal of Early Childhood Literacy*, 6(3), 355–381.
- Liang, F. (2018). Parental perceptions toward and practices of heritage language maintenance: Focusing on the United States and Canada. *Online Submission*, 12(2), 65–86.
- Lightbown, P. M., & Spada, N. (2013). *How Languages are Learned 4th edition—Oxford Handbooks for Language Teachers*. Oxford University Press.
- Lo Bianco, J. (1987). *National policy on languages*. Australian Government Publishing Service Canberra.
- May, S. (2005). Bilingual/immersion education in Aotearoa/New Zealand: Setting the context. 8(5), 365–376. <https://doi.org/10.1080/13670050508668620>
- May, S., Hill, R., & Tiakiwai, S. (2004). Bilingual/immersion education: Indicators of good practice. *Final Report to the Ministry of Education*. Wellington: Ministry of Education.
- Minagawa, H. (2017). Emerging generation of youth with Japanese ethnic background in Auckland: Their bicultural experiences and identity. *New Zealand Journal of Asian Studies*, 19(2), 17–38.
- Molinie, M. (2009). Le dessin réflexif. *Élément Pour Une Herméneutique Du Sujet Plurilingue*. [The Reflective Drawing. Element for Multilingual Subjects Hermeneutic]. Cergy-Pontoise: Université de Cergy-Pontoise.

- Montrul, S. (2010). Current Issues in Heritage Language Acquisition. *Annual Review of Applied Linguistics*, 30, 3–23. <https://doi.org/10.1017/S0267190510000103>
- Montrul, S. (2013). How “native” are heritage speakers? *Heritage Language Journal*, 10(2), 153–177.
- Nagy, N. (2021). Heritage Languages in Canada. *The Cambridge Handbook of Heritage Languages and Linguistics*, 178–204.
- Narayan, S. (2016). *Community Language Needs*.
- New Zealand Committee on Secondary Education. (1976). *Towards partnership: The report of the Committee on Secondary Education*. New Zealand Department of Education.
- New Zealand Consultative Committee on the Post-Primary School Curriculum. (1959). *The post-primary school curriculum: Report of the Committee appointed by the Minister of Education in November, 1942*. New Zealand Department of Education.
- New Zealand Statutes. (1919). *Undesirable Immigrants Exclusion Act 1919 (10 GEO V 1919 No 44)*. http://www.nzlii.org/nz/legis/hist_act/uiea191910gv1919n44418/
- Nofal, M. (2020). *Multilingual Practices and Identity Negotiation among Multilingual Heritage Language Learners in New Zealand* [Victoria University of Wellington]. <http://researcharchive.vuw.ac.nz/handle/10063/8938>
- Norton, B. (2013). *Identity and Language Learning: Extending the Conversation: Vol. 2nd Edition*. Multilingual Matters. <https://search.ebscohost.com/login.aspx?direct=true&AuthType=ip,sso&db=nlebk&AN=644946&site=ehost-live&custid=s4804380>
- Ontario Ministry of Education. (n.d.). *International Languages Elementary (ILE) Program Resource Guide*. <https://ile.ca/news-2/ilp/>
- Oriyama, K. (2010a). Heritage language maintenance and Japanese identity formation: What role can schooling and ethnic community contact play? *Heritage Language Journal*, 7(2), 237–272.
- Oriyama, K. (2010b). Mixed ethnic and cultural identities among biliterate Japanese-European New Zealander young adults. *New Zealand*, 19.
- Park, M. Y. (2021a). Heritage language use in the workplace: 1.5-generation Korean immigrants in New Zealand. *International Multilingual Research Journal*, 1–14. <https://doi.org/10.1080/19313152.2021.1904347>
- Park, M. Y. (2021b). Language ideologies, heritage language use, and identity construction among 1.5-generation Korean immigrants in New Zealand. *International Journal of Bilingual Education and Bilingualism*, 1–13. <https://doi.org/10.1080/13670050.2021.1913988>
- Park, S. M., & Sarkar, M. (2007). Parents’ attitudes toward heritage language maintenance for their children and their efforts to help their children maintain the heritage language:

- A case study of Korean-Canadian immigrants. *Language, Culture and Curriculum*, 20(3), 223–235.
- Phillips, J. (2005). *Depression: 1885 to 1900* [Web page]. Ministry for Culture and Heritage Te Manatu Taonga. <https://teara.govt.nz/en/history-of-immigration/page-10>
- Polinsky, M., & Kagan, O. (2007). Heritage Languages: In the ‘Wild’ and in the Classroom: Heritage Languages: In the ‘Wild’ and in the Classroom. *Language and Linguistics Compass*, 1(5), 368–395. <https://doi.org/10.1111/j.1749-818X.2007.00022.x>
- Revis, M. S. (2015). *Family Language Policies of Refugees: Ethiopians and Colombians in New Zealand*. 276.
- Ro, Y. E., & Cheatham, G. A. (2009). Bilingual and Bicultural Development in a Second-Generation Korean Child: A Case Study. *Journal of Research in Childhood Education*, 23(3), 290–308. <https://doi.org/10.1080/02568540909594662>
- Roberts, M. (2005). Immigrants’ Attitudes to Language. *Languages of New Zealand*, 248.
- Roberts, M. L. (1990). *Language maintenance and shift and issues of language maintenance education in a section of the Chinese Community in Wellington, New Zealand* [PhD Thesis]. Victoria University of Wellington.
- Roberts, M. L. (1999). *Immigrant Language Maintenance and Shift in the Gujarati, Dutch and Samoan Communities of Wellington*. <http://researcharchive.vuw.ac.nz/handle/10063/1311>
- Royal Society of New Zealand. (2013). *Languages in Aotearoa New Zealand*.
- Seals, C. A. (2017). Pasifika Heritage Language Education in New Zealand 1. In *The Routledge handbook of heritage language education* (pp. 298–312). Routledge.
- Seals, C. A. (2020). Classroom translanguaging through the linguistic landscape. In *Language Teaching in the Linguistic Landscape* (pp. 119–141). Springer.
- Seals, C. A. (2021). Heritage Languages in Aotearoa New Zealand and Australia. In M. Polinsky & S. Montrul (Eds.), *The Cambridge Handbook of Heritage Languages and Linguistics* (pp. 156–177). Cambridge University Press. <https://doi.org/10.1017/9781108766340.009>
- Seals, C. A., & Olsen-Reeder, V. (2018). Te reo Māori, Samoan, and Ukrainian in New Zealand. In *Heritage language policies around the world* (pp. 221–236). Routledge.
- Seals, C., & Shah, S. (Eds.). (2018). *Heritage language policies around the world* (First edition). Routledge.
- Shameem, N. (1994). The Wellington Indo-Fijians: Language shift among teenage new immigrants. *Journal of Multilingual and Multicultural Development*, 15(5), 399–418. <https://doi.org/10.1080/01434632.1994.9994580>

- Shameem, N. (2003). Community language teacher education needs in New Zealand. In *Bilingual children's language and literacy development* (pp. 225–246). Multilingual Matters.
- Shinbo, Y. (2001). *Challenges, needs, and contributions of heritage language students in foreign language classrooms* [PhD Thesis]. University of British Columbia.
- Smith, H. (2017). *Community Language Strategy Card*. CLANZ.
- Spolsky, B. (2004). *Language Policy*. Cambridge University Press.
- Spolsky, B. (2012). Family language policy – the critical domain. *Journal of Multilingual and Multicultural Development*, 33(1), 3–11.
<https://doi.org/10.1080/01434632.2011.638072>
- Spoonley, P. (2015). New diversity, old anxieties in New Zealand: The complex identity politics and engagement of a settler society. *Ethnic and Racial Studies*, 38(4), 650–661.
<https://doi.org/10.1080/01419870.2015.980292>
- Statistics New Zealand. 2018. 2018 Census Totals by Topic: National Highlights (Updated). Accessed June 29, 2022. <https://www.stats.govt.nz/information-releases/2018-census-totals-by-topic-national-highlights-updated>.
- Starks, D. (2006). The Changing Roles of Language and Identity in the New Zealand Niuean Community: Findings from the Pasifika Languages of Manukau Project. *International Journal of Bilingual Education and Bilingualism*, 9(3), 374–391.
<https://doi.org/10.1080/13670050608668655>
- Stoffel, H. (1981). Observations on the Serbo-Croatian Language in New Zealand. *New Zealand Slavonic Journal*, 1, 53–64.
- Stracke, E. (2021). Language Learning Motivation and Interculturality of Australian Community/Heritage Language Learners. In M. D. López-Jiménez & J. Sánchez-Torres (Eds.), *Intercultural Competence Past, Present and Future: Respecting the Past, Problems in the Present and Forging the Future* (pp. 23–41). Springer.
https://doi.org/10.1007/978-981-15-8245-5_2
- Sun, S. (1999). *The New Zealand-born Chinese Community of Auckland: Aspects of language maintenance and shift*. 14.
- Tabata-Sandom, M. (2020). Parental beliefs about children's Japanese-English bilingualism in New Zealand. *New Zealand Studies in Applied Linguistics*, 26(1), 48–75.
- Tamati, S. T. (2016). *Transacquisition Pedagogy for Bilingual Education: A Study in Kura Kaupapa Māori Schools*. 244.
- Tannenbaum, M. (1999). *Language maintenance in immigrant families as a multi-faceted construct, and its association with family relations* (Doctoral dissertation, Department of Psychology, Faculty of Science, University of Sydney).

- Tannenbaum, M., & Howie, P. (2002). The association between language maintenance and family relations: Chinese immigrant children in Australia. *Journal of multilingual and multicultural development*, 23(5), 408-424.
- Taumoefolau, M., Starks, D., Davis, K., & Bell, A. (2002). Linguists and Language Maintenance: Pasifika Languages in Manukau, New Zealand. *Oceanic Linguistics*, 41(1), 15–27. <https://doi.org/10.1353/ol.2002.0015>
- Te Kete Ipurangi (n.d.). *Learning Languages curriculum guides*. Retrieved 4 July 2022, from <https://learning-languages-guides.tki.org.nz/>
- Translanguaging Aotearoa. (n.d.). Retrieved 30 June 2022, from <https://www.translanguaging.nz/>
- Trifonas, P. P., & Aravossitas, T. (Eds.). (2018). *Handbook of Research and Practice in Heritage Language Education*. Springer International Publishing. <https://doi.org/10.1007/978-3-319-44694-3>
- Tucker, G. R. (2002). *A global perspective on bilingualism and bilingual education*.
- Tuominen, A. (1999). *Who decides the home language? A look at multilingual families*.
- Umali, R. (2016). *Tagalog language maintenance and shift among the Filipino community in New Zealand* [PhD Thesis]. Auckland University of Technology.
- Valdés, G. (2000). Spanish for native speakers: AATSP professional development series handbook for teachers K-16 (Vol. 1). *New York*.
- Valdés, G. (2001). Heritage language students: Profiles and possibilities. In *Handbook of heritage, community, and native American languages in the United States* (pp. 41–49). Routledge.
- Waite, J. (1992). *Aotearoa: Speaking for ourselves : a discussion on the development of a New Zealand languages policy*. Learning Media, The Ministry.
- Walker, U. (1995). *Bilingualism in German-born immigrant children in New Zealand*. 154.
- Walker, U. (2011). 13. The role of community in preserving Spanish in New Zealand: A Latin American parent perspective. In K. Potowski & J. Rothman (Eds.), *Studies in Bilingualism* (Vol. 42, pp. 331–354). John Benjamins Publishing Company. <https://doi.org/10.1075/sibil.42.19wal>
- Willoughby, L. (2018). The Victorian School of Languages as a model for heritage language education. *Handbook of Research and Practice in Heritage Language Education*, 417–428.
- Wilson, S. (2017). *A malu i fale le gagana, e malu fo'i i fafo. The Use and Value of the Samoan Language in Samoan Families in New Zealand* [PhD Thesis]. Auckland University of Technology.

Yu, S. (2005). *Family factors in bilingual children's code-switching and language maintenance: A New Zealand case study* [PhD Thesis]. Auckland University of Technology.

Appendix

Appendix A: ALPSS Human Research Ethnic Approval Letter

*Te Wānanga o Ngā Kete | Division of Arts,
Law, Psychology & Social Sciences*

The University of Waikato
Private Bag 3105
Hamilton 3240
New Zealand

Te Piringa – Faculty of Law
Dr Nathan John Cooper
Tel: +64 7 838 4463
Email: nathan.cooper@waikato.ac.nz
www.waikato.ac.nz



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Mary Connelly

Dr Ian Bruce

School of Social Sciences

1 September 2021

Dear Mary

Re: FS2021-46: A survey of heritage language education in Waikato

Thank you for submitting your revised application to the ALPSS Human Research Ethics Committee. We have reviewed the final electronic version of your application and the Committee is now pleased to offer formal approval for the research activities as detailed therein.

We encourage you to contact the Committee should issues arise during your data collection, or should you wish to add further research activities or make changes to your project as it unfolds. We wish you all the best with your research. Thank you for engaging with the process of ethical review.

Kind regards

A handwritten signature in black ink, appearing to read 'Nathan Cooper'.

Nathan Cooper, Chair
Division of Arts, Law, Psychology & Social Sciences Human Research Ethics Committee

Appendix B : Web Poster

<https://communitylanguages.co.nz/research>



The poster features a background of hands pointing towards the center, overlaid with a collage of various national flags. The text is centered and reads:

Community Languages Waikato About Research Newsletter Login

Do you speak a language other than English?

Are you a parent who came to New Zealand as an adult?

Do you want to participate in this research by answering questions about how your family uses your language?

Complete the survey below!

[Survey](#)

Community / Heritage languages in NZ: Survey

Over a quarter of the population of New Zealand was born overseas, yet ongoing calls for a comprehensive New Zealand languages policy have not yet been realised. Over the last few decades, research into heritage language maintenance and shift in New Zealand communities have revealed that intergenerational language loss is occurring alarmingly swiftly. New Zealand migrant communities tend to hold positive beliefs about heritage language maintenance; wishing their children retain the language in order to retain their cultural identity and close family ties, and for future academic and economic benefits. However, there seems to be little institutional support for heritage language education. This research aims to contribute to existing literature with an exploratory description of the heritage language education practices and opportunities of New Zealand's superdiverse communities.

Web poster continued

I am Margaret Connelly, a Masters student at the University of Waikato and I am currently carrying out a research project on heritage languages (HL). This involves gathering information about ethnic families' language beliefs, practices and management, including language education.

This research aims to answer the following research questions:

1. What are the language beliefs of ethnic New Zealanders?
2. How do parents use their language within family and community settings?
3. What types of HL education are available in formal (school) and informal (family or community) settings?

Approval Statement

This research project has been approved by the Human Research Ethics Committee of the Faculty of Arts and Social Sciences. Any questions about the ethical conduct of this research may be sent to the Secretary of the Committee, email ajpss-ethics@waikato.ac.nz, postal address, Division of Arts, Law, Psychology and Social Sciences, University of Waikato, Te Whare Wananga o Waikato, Private Bag 3105, Hamilton 3240.

info@communitylanguages.co.nz



Appendix C : Questionnaire

Questionnaire Section 1 : Ethical Consent Page



Heritage languages Waikato

I am Margaret Connelly, a Masters student at the University of Waikato and I am currently researching heritage languages (this is your first language, or the language you use with your parents). This involves asking ethnic New Zealanders about how they use, teach and learn their home languages. I will then analyse that information. It is an exploratory study which may lead into a larger project, and findings may be published in academic journals. You can also contact me at mmcc1@students.waikato.ac.nz if you would like a copy of the findings.

What am I asking you to do?

Please fill in a questionnaire about yourself and your language. This will take about 30 minutes.

Confidentiality

The reporting of the information from the research will not identify you, or your community affiliations.

Your rights

You can still withdraw from the study by closing the questionnaire at any time before submitting your responses.

You do not have to answer questions unless you are happy to talk about the topic.

Storage of the data

Because the results of the research may be used in future publications, the data will be stored in google forms, in a password protected account.

If you are a parent of a school-aged child or children and want to participate in this project by answering the questions, please continue to the next section.

[Sign in to Google](#) to save your progress. [Learn more](#)

*Required

Questionnaire section 1 contined

A heritage language is...

A heritage language is the language used by ethnic/migrant communities at home or in the community. For example, in New Zealand, a heritage language may be Chinese, Samoan, Tagalog or Hindi... any language that is not English, Maori or New Zealand Sign Language.

Approval Statement

This research project has been approved by the Human Research Ethics Committee of the Faculty of Arts and Social Sciences. Any questions about the ethical conduct of this research may be sent to the Secretary of the Committee, email alpss-ethics@waikato.ac.nz , postal address, Division of Arts, Law, Psychology and Social Sciences , University of Waikato, Te Whare Wananga o Waikato, Private Bag 3105, Hamilton 3240.

Participant Consent Page

I have read the above information describing the research project. Any questions that I have, relating to the research, have been answered to my satisfaction. I understand that I can ask further questions about the research at any time, by contacting the researcher at mmcc1@students.waikato.ac.nz

I understand that I do not have to answer questions unless I am happy to talk about the topic. I can choose to submit a partially completed questionnaire, and I can stop the questionnaire at any time. I understand that due to the anonymity of responses, I cannot withdraw my response once it is submitted.

When I submit this questionnaire, I will retain ownership of my responses, but I give consent for the researcher to use the responses for the purposes of the research outlined above.

I understand I can contact the researcher at any time to

- ask questions relating to the research
- receive a copy of the findings

I have read and understand the above information *

I accept

Next

Clear form

Questionnaire Section 2 : Questions

Please answer as many questions as you like.

Where were you born?

Your answer _____

Where did you live most of the time before you came to New Zealand?

Your answer _____

How long have you been in New Zealand?

Your answer _____

How many children do you have?

Your answer _____

What is your heritage language?

A heritage language is a language used at home or in the community. For example, in New Zealand, a heritage language may be Chinese, Samoan, Tagalog or Hindi... any language other than English, Maori or New Zealand Sign Language

Your answer _____

What other languages do you speak?

Your answer _____

What other languages can your children speak?

Your answer _____

Who lives with you? What languages do they speak? You do not need to share their names.

Your answer _____

What language/s do you speak most of the time at home?

Your answer _____

How old are your children?

Your answer _____

Where were your children born?

Your answer _____

If your children were not born in New Zealand, how old were they when they arrived in New Zealand?

Your answer _____

Did your children attend school in their country of birth? For how long?

Your answer _____

Where do your children go to school?

- Early Childhood Education (0-5 years old)
- Primary (5–12 years old)
- Secondary (13–17 years old)
- Tertiary
- Other: _____

In your opinion, how well can you speak your heritage language?

	1	2	3	4	5	
Basic user	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Native-like

In your opinion, how well can you write in your heritage language?

	1	2	3	4	5	
Basic user	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Native-like

In your opinion, how well can your children speak your heritage language?

	1	2	3	4	5	
Basic user	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Native-like

In your opinion, how well can your children write in your heritage language?

	1	2	3	4	5	
Basic user	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Native-like

Do you use your heritage language outside your home? (Where, when, how often, why?)

Your answer _____

Do you meet with other speakers of your heritage language? (Where, when, how often, why?)

Your answer _____

Tell me about the language/s your children use most of the time? (What, where, when, how, why?)

Your answer _____

How important do you think it is for your children to be able to speak and write in your heritage language?

Your answer _____

Have you ever worried about other family members' communication with your children? How do you feel about this?

Your answer _____

Do you try to encourage your children to use your heritage language? How do you do this? Is it effective?

Your answer _____

Do you have any language rules in your family? Tell me about them.

Your answer _____

Do you have any language rules at community events? Tell me about them.

Your answer _____

Do you try to teach your children your heritage language? How do you teach them?
What do you teach them?

Your answer _____

What resources are available to help your children learn your heritage language?

Your answer _____

Do you think your children should attend formal classes to learn your heritage language?

Your answer _____

Do your children attend heritage language classes? If yes, where, how often, which kind (church, community, private tuition, etc)? If no, why not?

Your answer _____

Do your children study your heritage language at school in New Zealand? How often? If no, why not?

Your answer _____

Did your child attend early childhood education / day care in your heritage language in New Zealand? Why / why not?

Your answer

How do you feel about the support for teaching / learning your heritage language?

Your answer

How do your children feel about studying your heritage language? How do you know?

Your answer

Do you think your children will speak your heritage language in the future? Why?

Your answer

What support for heritage language education would you like to see available to your community?

Your answer

[Back](#)

[Next](#)

[Clear form](#)



Heritage languages Waikato

[Sign in to Google](#) to save your progress. [Learn more](#)

Thank you for taking the time to answer these questions.

At the bottom of this page, you will be asked to submit your responses. After you submit, you will not be able to withdraw your responses. If you are happy to do so, please submit your responses.

If you would like to ask questions relating to this research, or receive a copy of the findings, please email me at mmcc1@students.waikato.ac.nz

Thank you again for participating.

[Back](#)

[Submit](#)

[Clear form](#)

Never submit passwords through Google Forms.

This form was created inside The University of Waikato. [Report Abuse](#)

Google Forms