

‘From a Strengths-Based Position’ – The Value of Pacific Heritage Language Maintenance in New Zealand Primary Schools

Olivia Balogh

A thesis submitted in partial fulfilment of the requirements for the degree of Master of Education,
the University of Auckland, 2022.

Abstract

Heritage languages are one of the essential parts of any culture around the world. Heritage languages can be defined as the languages of immigrant, refugee, and indigenous groups, used as their home language or has some form of family or heritage connection to the user. International research has shown that heritage languages contribute to students' wellbeing and academic achievement. A relatively small body of literature concerns heritage language maintenance of years 1 to 3 Pacific students in the New Zealand context. This qualitative study aims to understand teachers, Pacific families, and Pacific students' perceptions of the value of Pacific heritage language maintenance in Auckland, New Zealand, Primary schools in years 1 to 3.

Three schools were chosen across different Auckland suburbs with a medium and high percentage of Pacific students. *Talanoa* was used to interact with teachers, Pacific families, and Pacific students through interviews and focus groups online due to the global pandemic. Critical theory was used alongside thematic analysis to interpret data. Analysis of the responses demonstrates that all participants believed in the importance of valuing and affirming Pacific languages as it contributes to the wellbeing and learning of students. There are similarities between teachers, Pacific families, and Pacific students' perceptions of how Pacific languages can be valued and affirmed. Pacific families expressed that they would appreciate more opportunities for their children to be immersed in their culture and language. Teachers desired to be more equipped to support Pacific students in maintaining their Pacific heritage languages. Children also love practical classroom activities to learn more about their culture and heritage.

The results indicate significant factors to enhance Pacific heritage language maintenance in New Zealand classrooms. These factors are curriculum demands and teacher capabilities. On this basis, it is recommended that the New Zealand curriculum reflects the need to preserve Pacific heritage languages. The government must prioritise Pacific languages so that teachers can access professional development and alleviate other curriculum areas' pressures. Enhancing teacher capabilities through initial teacher education programmes and professional development opportunities might contribute to effective heritage language preservation. Further research is needed to engage more widely with larger sample sizes and different contexts across New Zealand.

Acknowledgments

Throughout the writing process of my thesis, some key people have helped and supported me along the way. Without them, this opportunity would not have been possible.

I want to express my deepest thanks to the participants in this study. Without your time and knowledge, this thesis would not have been possible. I thank you for being open and sharing your views and experiences during our interview sessions. I thoroughly enjoyed our conversations and your openness, especially during this global pandemic when things are so uncertain; I am truly grateful for your time.

I would like to recognise the invaluable assistance of my supervisor, Jacoba Matapo. We clicked straight away, and your passion and dedication were evident in our conversations, which truly inspired and motivated me throughout this research. Your advice and guidance supported me from the beginning to the end. You opened my eyes to a whole new worldview which has helped me grow.

I am very blessed to have wonderful family and friends who constantly check in to see how I am going and give me words of encouragement along the way to keep me on track. Words cannot express my gratitude for all you do for me. Thank you for always having my back and helping me be the best version of myself.

I want to pay special regard to my Fiancé, who was a constant support throughout this journey. Thank you for being my sounding board and for the time you spent reading through each part of this research and providing feedback. Thank you for encouraging me and pushing me to do my best.

Table of Contents

Abstract	ii
Acknowledgments.....	iii
Table of Contents	iv
List of Tables and Figures	vii
Introduction	1
Background to the Study	3
Purpose of the Study.....	5
Research Aims and Questions	6
Significance of the Study	7
Overview of Chapters.....	8
Literature Review.....	10
Introduction	10
Heritage Languages Defined	10
The Link Between Heritage Languages and Second Languages	13
The Importance of Maintaining Heritage Languages	16
The Relationship Between Heritage Languages and Wellbeing	16
The Relationship Between Heritage Languages and Learning	18
Teachers' Perspectives on the Value of Heritage Language Maintenance.....	20
Families' Perspectives on the Value of Heritage Language Maintenance	22
Students' Perspectives on the Value of Heritage Language Maintenance	24
Chapter Summary.....	25
Methodology	27
Introduction	27
Methodological Framing	27
Talanoa and Digital Vā.....	28
Research Design	29
Multiple Case Study Design	30
Site Selection	30
Participant Selection	31
Data Collection.....	31
Critical Theory.....	32
Data Analysis	32
Building Dependability	33
Ethical Considerations.....	34
Summary.....	35
Findings	37
Introduction	37
Background and Setting	37
Choosing Participants	38

Summary of Findings	38
Teachers' Perception of Ways to Support Pacific Students' Languages in the Classroom.....	38
Opportunities Created by Teachers for Pacific Students to Celebrate their Language in the Classroom	39
Incorporating Pacific Languages in Teaching Programmes	40
Affirming and Valuing Pacific Languages of Students in the Classroom.....	41
Teachers' Engagement with Family to Support Pacific Languages	45
Families' Experiences of Using their Pacific Heritage Languages at School.....	46
Families' Perspectives of Encouraging the use of Pacific Languages at Home, School, and in the Community	47
Families' Perceptions on How Pacific Heritage Languages Should be Valued in the Classroom	49
Children's Perceptions of Their Pacific Language on Their Identity, Wellbeing, and Learning....	50
Children's Perceptions of Their Teacher's Support of Their Pacific Language	50
Children's Perceptions of How Their Pacific Language Should be Valued in the Classroom	50
Summary.....	51
Discussion on Findings	52
Introduction	52
Research Aims and Questions	52
Key Findings and Themes from the Data	53
Theme 1: Bilingualism	53
Theme 2: The Crowded Curriculum	56
Theme 3: Cultural Norms	58
Theme 4: Wellbeing.....	60
Summary.....	61
Conclusion	62
Introduction	62
Key Findings.....	62
Pacific Heritage Language Maintenance has a Place in New Zealand Classrooms	62
Classroom Resources to Support Pacific Heritage Language Maintenance	63
Pacific Heritage Language Maintenance and Students Wellbeing and Learning.....	64
Implications	64
Curriculum Demands	65
Teacher Knowledge.....	65
Recommendations for Future Research.....	65
Limitations	67
Final remarks.....	67
Appendices	69
Appendix A – Ethics Approval	70
Appendix B – Participant Information Sheet for Principals	71
Appendix C – Consent Form for Principals.....	75
Appendix D – Participant Information Sheet for Teachers	76

Appendix E – Consent Form for Teachers	79
Appendix F – Participant Information Sheet for Families	80
Appendix G – Consent Form for Families.....	83
Appendix H – Assent Form for Children	84
Appendix I – Translator Agreement Form.....	86
References.....	87

List of Tables and Figures

Table 1 Participants relationship.....37

Figure 1 Threshold hypothesis.....14

Introduction

I start this chapter by sharing Pacific proverbs that affirm the importance of Pacific languages:

“E felelei manu ae ma’au i o latou ofaga (Samoa)

Birds migrate to environments where they survive and thrive.” (Ministry of Education, n.d.-b, para. 2).

“Kia āriki au i tōku tupuranga, ka ora uatu rai tōku reo (Cook Islands)

To embrace my heritage, my language lives on.” (Ministry of Education, n.d.-b, para. 3).

“Ko toku Tokiga e mau ai toku hikohikomaga (Tokelau)

My culture and language consolidate my learning environment.” (Ministry of Education, n.d.-b, para. 5).

Languages are one of the essential parts of any culture around the world. These Pacific proverbs suggest that language is the key to maintaining heritage and cultural roots. In many cultures, including Pacific cultures, language is a sacred treasure and perhaps one of the essential components of culture (Si'ilata, 2014). Language is the way of communicating with others and helps connect the histories and values crucial to individual and collective identity. It can be argued that it would be difficult for a culture to exist and be sustained over time without languages. When other languages are used in everyday language practices, the vitality of the language and all the cultural resources that are mediated by the language grow, enabling the culture to thrive and survive (Perley, 2011). Language also connects students to their learning environment at a classroom level and creates a space where they can flourish.

Personally, language and culture are something that informs my way of being in the world. My lineage includes English from my mother's side and Hungarian from my father's side. In the 1960s, when my father, a first-generation Hungarian in New Zealand, started Primary school, he had very little English. He would only speak in Magyar, the Hungarian language. He was punished by his teacher and ridiculed by his peers when speaking at school. His parents also reinforced that English is the only way to progress in society. He forgot his heritage language and only spoke English with constant messages that his heritage language was not essential or valuable. This caused him to lose a vital piece of his cultural identity, his heritage language. Without his heritage language, he could not communicate effectively with his family, which led to a decreased sense of belonging and a separation from his cultural roots. This also permeated through his life and to myself and my brother. Growing up, he refused to teach me Magyar, leading to language loss and a part of my cultural identity being abandoned. I can relate to many students I have taught who face similar situations.

Understanding how language loss can affect cultural identity and wellbeing led me to the teaching profession. I want to make the most significant impact and provide opportunities for students my father and I missed out on. I felt as though being a teacher gave me the space to provide students in my classroom with opportunities to explore their heritage and culture, as well as ensure that heritage

languages are being honoured. This contributes to students' strong sense of cultural identity, belonging, and achievement. Not only does the teaching profession provide opportunities to support students in maintaining heritage languages, but it also provides the platform for further study into the importance of heritage languages from different perceptions. It has allowed me to write this thesis to inform others and provide a stepping stone into future studies in this area. This experience has impacted my commitment as a teacher to understand better the value of Pacific heritage languages and how to support students in forming their cultural identity.

This experience has driven my passion for investigating heritage languages, particularly Pacific languages, and the perceptions of Pacific heritage language maintenance from teachers', parents', and students' perspectives in New Zealand Primary schools. My motivation for working with Pacific families stems from my former and present schools having many Pacific students. As my family is from Hungary, and our cultural values and lenses differ from those of others, I recognise and understand the importance of giving value to the voices of Pacific families in my research and advocating for marginalised cultures in New Zealand. Marginalised cultures are often unable to share their voices and values and have decisions made for them without consultation. These values and lenses must be uplifted with care to ensure this study is genuine and respects the participants and communities involved.

Within New Zealand, Pacific peoples can be described as a dynamic and diverse population of cultures from a range of Pacific Islands or who identify with the Pacific islands through their ancestry or heritage (Ministry of Social Development, 2016). The eight main Pacific ethnic groups in New Zealand, as referred to in New Zealand education discourse, are, but are not limited to, Samoan, Cook Islands Māori, Tonga, Niuean, Fijian, Tokelauan, Tuvaluan, and Kiribati. This research will use the term Pacific parents, Pacific children, and Pacific heritage language maintenance which relates to the description of Pacific peoples (Leaupepe & Sauni, 2014).

Heritage languages can be defined as the languages of immigrant, refugee, and indigenous groups, used as their home language or has some form of family or heritage connection to the user (Cummins, 2005). Heritage language research worldwide has established its significance on a student's wellbeing, identity, and education. However, there is a gap in the heritage language maintenance of Pacific students in Aotearoa, New Zealand. This research aims to provide further insights into the importance of heritage language maintenance for Pacific students from the perspectives of teachers, Pacific families, and Pacific students in New Zealand. This chapter will introduce the research by first discussing the background or heritage language maintenance, followed by the purpose of the study. The research aims and questions, the significance, and the study's limitations are also explained. There will also be an overview of the following chapters.

Background to the Study

Heritage language maintenance has been widely researched around the world. Professor Jim Cummins, a key researcher in this field, proposed that a cognitively and academically beneficial form of bilingualism can only occur when the first language or heritage language is adequately developed (1979). This research has been used as a seminal text in bilingual education. His theories highlight that if children are not proficient in their heritage language, they cannot enjoy the benefits of bilingualism, such as connection to family and cultural identity, sense of belonging, and academic success. This reveals the significance heritage language maintenance places on an individual and the strength it can bring to an individual's life. Often in schools in English-speaking countries where English is the dominant language, English is seen as the essential language to learn. Society often views English as higher in the language hierarchy in the United Kingdom, for example, stressing the importance of teaching English at schools so students can integrate into society (Weekly, 2020). Cummins's theories are significant as they highlight that children need to be proficient in their heritage language to enjoy the benefits of bilingualism and thrive in English-speaking countries while holding on to their cultural identity.

The maintenance of the new languages and cultures in New Zealand was ignored in the 1960s due to an influx of immigrants, notably those from Pacific nations, who were expected to conform and assimilate to British culture (Matika et al., 2021). Ka'ai et al. (2021) explained that data published by Statistics New Zealand showed an increase in population numbers and proportion in the context of Pacific language loss. According to Ka'ai et al. (2021), the census revealed that people of Pacific ethnicity made up the fourth-largest significant ethnic group in 2018 and that their percentage had increased from 7.4 percent in the 2013 census to 8.1 percent in 2018. Although more people identify as belonging to a Pacific ethnic group, fewer people speak a Pacific language. This demonstrates the critical need for New Zealand to preserve its Pacific heritage languages. This is reaffirmed by Harris (2004), who contends that learning a Pacific language is an investment in one's future and a means of fostering cultural identity, family ties, and a sense of belonging.

International studies have examined the benefits of maintaining heritage languages. Several studies in schools found that heritage language maintenance assisted language development and English acquisition, increased academic achievement, and formed strong links to cultural identity (Cho, 2000; Cummins, 2005; Slavin & Cheung, 2003). Furthermore, other studies in school contexts showed that languages also contribute to an individual's overall wellbeing. Research has shown that when an individual's heritage language is not maintained, it can cause a separation from cultural identity, a decreased sense of belonging, and even impact student achievement (Blom et al., 2014; Law, 2015; Lee & Oxelson, 2006). A recent study by Matika et al. (2021) demonstrated the impact of heritage language maintenance on Pacific people's wellbeing in New Zealand. This study found a positive relationship between ethnic identity and Māori and Pacific people's self-esteem. This relationship was even more vital for those who could speak their heritage language.

A Pacific Island model of health in the New Zealand context was created by Fuimaono Karl Puloto-Endemann (Mental Health Commission, 2001). The *Fonofale* model of health is a metaphorical

representation of a *fale*, a traditional Samoan house, and the structures that comprise the *fale* represent factors important for the overall health of a Pacific person. The foundation of the *fale* represents family, the roof represents beliefs and cultural values, the four posts between the foundation and the roof are used to represent the spiritual, physical, mental, and other aspects of life that together form the connections between family and culture (Averill et al., 2020). Surrounding the *fale* is a cocoon that represents the environment, time, and contexts, all of which can directly or indirectly influence an individual (Pulotu-Endmann et al., 1995). Languages contribute to cultural and spiritual wellbeing based on this health model. This illustrates that if Pacific heritage languages are neglected, it will negatively impact aspects of the *Fonofale* model, which are harmful to the health and wellbeing of Pacific people.

While research has shown the benefits of maintaining students' heritage languages, people's perceptions of the value of maintaining heritage languages are essential when discussing them. Key stakeholders in a student's life, such as teachers and families, must understand that heritage languages contribute to overall wellbeing and academic achievement. The impact of teachers' and parents' perceptions on students' wellbeing, identity, and academic achievement has been investigated in several studies conducted in schools around the world that use English as their dominant language.

International research suggests that teachers have different attitudes around the value of heritage language maintenance in the classroom. Studies have shown that while some Primary school teachers believe maintaining heritage languages increases student achievement, self-esteem, identity, and sense of belonging, other teachers do not see it as their job and instead the job of parents, families, and local communities (Lee and Oxelson, 2006; Weekly, 2020). In New Zealand, Bills and Hunter (2015) found that teachers must draw on Pacific learners' language to deepen their understanding and enhance their self-esteem and sense of belonging in the classroom. This is further supported by Snow et al. (1999), who contend that Pacific students would experience more effective teaching from teachers who affirm their culture by integrating teaching techniques and language into the classroom.

Research around migrant families' perceptions of the importance of heritage language maintenance showed contrasting views. Some families valued heritage language maintenance as they viewed it as a way to communicate with family members and saw it as a core value to their identity (Gkaintartzi et al., 2016; Liang & Shin, 2021). In contrast, other families valued English over their heritage language as they saw English as an essential way to blend into society and succeed in life (Hu et al., 2014). These studies highlight that families' perspectives differ as some want their children to communicate in the dominant language with their teachers and peers and fit into society. In contrast, others want their children to hold on to their culture and heritage and be able to communicate with family members.

How students perceive the value of heritage language maintenance is also a significant factor to investigate. International studies have shown that some students have a similar view to parents. They see English as superior to their heritage language, which is necessary to succeed in society (Lee, 2009). A contributing factor to this student view is the messages from those they admire, such as teachers and

family members. The way heritage languages are valued by those who are significant in their lives will considerably impact their attitudes and beliefs towards their heritage language. In New Zealand, research has revealed that Pacific young adults believe that language is crucial to their identity and sense of belonging and contributes to their long-term wellbeing (Samu et al., 2019). Si'ilata (2004) looked at the experiences of Pacific migrant students and their language loss in English-medium classrooms. The research revealed that Pacific students believed their teachers did not value their heritage language and did not create opportunities for heritage language use in the classroom.

While studies and the *Fonofale* model of health have shown that heritage languages are essential to an individual's wellbeing, sense of belonging and academic achievement, there is a need to recognise and discern the perceptions of the key stakeholders in a student's life and the students themselves. The relationship between the students, teacher, and family is interlinked, and each of their voices must be heard so they can understand the needs and values of each other. Understanding the perceptions of teachers, Pacific families, and Pacific students will reveal the current standings of Pacific heritage language maintenance in Auckland, New Zealand. It will provide crucial insights and uncover opportunities to create a supportive environment where students can thrive, embracing their heritage language and using it to strengthen their personal and academic lives. This research aims to address the current gaps in the literature to build knowledge around this topic. The following section identifies some of the current gaps and the rationale for this study.

Purpose of the Study

This qualitative study aims to understand teachers, Pacific families, and Pacific students' perceptions of the value of Pacific heritage language maintenance in New Zealand Primary schools in years 1 to 3. Heritage language maintenance contributes to students' overall wellbeing, identity, and academic achievement. By understanding each other's perceptions, students' wellbeing, identity, and academic achievement can be enhanced and supported in the classroom, permeating all aspects of their life.

A relatively small body of literature is concerned with heritage language maintenance of Pacific students in the New Zealand Primary school context. The voices of the youngest children in years 1 to 3 have also not been affirmed or understood. Without this aspect of the research, it is hard to understand teachers, Pacific families, and young Pacific students' views of the value of heritage language maintenance. Previous international research discussed in the literature review has missed placing a vital lens on Pacific families in New Zealand. There is also a lack of information on how years 1 to 3 Primary school teachers value and utilise Pacific heritage languages in the classroom context to support students and how the Ministry of Education and essential documents such as *Tapasā* (Ministry of Education, 2018) influence teachers' perceptions.

This gap must be addressed because heritage languages play a significant role in students' lives. Pacific students have identified in previous studies (Matika et al., 2021; Ka'ai et al., 2021) that maintaining their heritage languages contributes to their identity, self-esteem, sense of belonging, and long-term wellbeing. It is essential that key stakeholders in their lives, such as their teachers and families, understand the significant impact heritage languages have on students in the classroom and their long-term wellbeing, which is a priority for the Ministry of Education. Understanding the value of heritage language maintenance and how it is affirmed and utilised in the classroom context from the perception of teachers, Pacific families, and Pacific students will provide insights into heritage language maintenance strengths and the importance of valuing them in the education context.

Research Aims and Questions

Given the lack of research regarding the perceptions of teachers, Pacific families, and Pacific students of the value of Pacific heritage language maintenance for Pacific students in years 1 to 3 in Auckland, New Zealand, this study will aim to provide these crucial perceptions. From a strengths-based approach, this thesis aims to understand the perceptions of teachers, Pacific families, and students around the value of Pacific heritage language maintenance in Auckland, New Zealand, Primary schools by answering the following questions:

Overarching research question: What are the perceptions of years 1 to 3 Primary school teachers, their Pacific families, and Pacific students of the value of Pacific heritage languages in their school contexts?

Research sub-questions:

1. What do Pacific families believe about Pacific heritage language maintenance in the school context?
2. In what ways are Pacific heritage languages affirmed and utilised within the classroom and home context?
3. How do Pacific students perceive the value of their own Pacific heritage languages in their learning?

Through a qualitative, interpretivist paradigm these questions aim to explore the perceptions of teachers, Pacific families, and Pacific students of Pacific heritage language maintenance and how each participant values it. From a strengths-based position, which focuses on the strengths, skills, and knowledge of the individuals in the study (Maton et al., 2004), the aim is to reveal current practices that teachers use in their classrooms to support their students to maintain their heritage languages and how they use them to support their wellbeing and learning. This will provide insights for teachers to improve their practice and implement successful learning programmes to benefit the students in their classrooms. Pacific families will also be able to share their voices and experiences, which will help develop an understanding of the importance of Pacific heritage language maintenance.

Significance of the Study

This research will contribute to the body of knowledge around the perceptions of teachers, Pacific families, and students of the value of Pacific heritage language maintenance. This study is significant as it places the vital lens of Pacific families and Pacific students in Auckland, New Zealand, in years 1 to 3. This study is based in Auckland, where the researcher lives, allowing the researcher to access schools more efficiently and save time. The findings of this research are essential as they will inform teachers, Pacific families, and Pacific students about the significant impact that Pacific heritage language maintenance has on students' wellbeing and educational outcomes.

This study will bring awareness to teachers by highlighting teachers' current perceptions of the value of Pacific heritage language maintenance. It will reveal the importance of Pacific heritage languages in informing their learning programmes to support students. Teachers that read this research will gain insights into how others successfully set up their classrooms to support Pacific languages and create opportunities for students to celebrate their languages and cultures. It may also initiate teachers to reflect upon their practice and question the effectiveness of their teaching programmes for Pacific students in their classroom. This research could improve teacher practice and incorporate Pacific heritage languages in learning programmes to support students' wellbeing and academic achievement.

Furthermore, teachers will gain insights into the value Pacific families, and Pacific students place on Pacific heritage languages, their significant impact on student wellbeing, and the connection to student achievement. Teachers will have the opportunity to hear Pacific families' voices, and this research could contribute to stronger home-school partnerships. By understanding Pacific families' aspirations for their children, teachers will see what is important to them and create a supportive classroom environment conducive to common goals.

This research will create a space for Pacific families' voices to be heard. The families in this study will draw upon their personal experiences of Pacific heritage languages from their childhood. This will provide some interesting insights into their experiences at school regarding their Pacific heritage language and how their experiences have played a part in their child's own experiences. Pacific families will also identify how they encourage their children to use their Pacific language at home and school and explore how their Pacific language contributes to the wellbeing of their children. This information will help teachers understand the importance of Pacific languages to students' families in their classrooms. It will reveal how they can encourage students to use their Pacific language at school.

This research will allow Pacific students to voice their views on the value of Pacific heritage language maintenance. This study focuses on the Pacific heritage language maintenance of students in years 1 to 3. Students will reveal how they feel about their Pacific language and how it helps them learn in the classroom. They will also discuss how they feel when their teachers use their Pacific language in the classroom and how their teacher helps them use their Pacific language. Students will also have the opportunity to share ways they would like their Pacific language used and celebrated in their classroom. This study will provide critical information for teachers and the classroom environment.

By understanding the importance of Pacific heritage language maintenance for Pacific students, teachers will know the best way to incorporate them and celebrate them in the classroom to support students' wellbeing and achievement outcomes. Teachers will see how students value Pacific heritage languages, which will come to the forefront of their classroom teaching and environment.

Families will also see how vital Pacific heritage language maintenance is to their children, and it could affirm their contribution to teaching their children their heritage languages. It could also encourage families who perhaps emphasise learning English to assimilate into society and see their Pacific heritage language's importance and strength in the formal education context.

A vital lens on the perceptions of teachers, Pacific families, and Pacific students of the importance of Pacific heritage language maintenance in years 1 to 3 in Auckland, New Zealand Primary schools. The findings from this research could provide a stepping stone for further research into this field. It could be interesting for this study to branch out to incorporate the perceptions of older students in intermediate or high school. It could also be interesting to compare the results from this study to a similar study done in another part of New Zealand or even internationally.

Braun and Clarke's reflective thematic analysis approach (Braun & Clarke, 2006) will be used to analyse this research critically. This will enable the researcher to find and examine meaningful patterns to answer the research questions. By offering Pacific people a platform to express their perspectives and stories, a critical theory lens will be employed alongside thematic analysis to increase awareness of the need to address inequalities surrounding Pacific heritage languages (Mertens et al., 2009). The findings of this study will be used to expose concealed biases and assumptions in New Zealand's educational system through critical theory supported by Pacific epistemologies.

Overview of Chapters

Chapter one introduces the context of this research. The purpose of this study has been highlighted, and the research aims and questions have been identified. The significance of this study has been outlined, as well as the overview of chapters to follow.

Chapter two reviews the existing literature concerning heritage language maintenance. This includes a brief history of heritage language maintenance and the benefits of heritage language maintenance for students. The perceptions of heritage language maintenance value for teachers, families, and students will be discussed. This chapter concludes by identifying the gap in the current literature that this research seeks to address.

Chapter three describes the methodological framing for this research, explaining the type of research that will be conducted and explaining the chosen methods. The Pacific concept of *talanoa* will also be discussed as it underpins the research design and places an essential Pacific lens. Data collection and analysis will be explained, and ethical considerations will be discussed.

Chapter four will present a summary of the findings from the interviews. Using Braun and Clarke's (2006) reflexive thematic analysis approach, the perceptions of teachers, Pacific families, and Pacific students will be revealed, along with the themes and patterns that emerged based on the similarities and contrasts in participant responses.

Chapter five will provide a critical analysis and exploration of the data's meaning and identify the data's importance and significance from the findings. Key findings and themes will be identified and elaborated on. This is followed by discussing the findings, making links to the current literature that was reviewed, and answering the research questions.

Chapter 6 will conclude this study by summarising the key findings concerning the research aims and questions. The implications of this study will be discussed, followed by recommendations and opportunities for future research. Limitations in this study will also be identified.

Literature Review

Introduction

This chapter reviews the literature concerning the importance of heritage language and how it is valued by teachers, families, and students to answer the research questions. It begins with defining heritage languages, followed by exploring the link between heritage languages and second languages in the context of education. Threshold theory and developmental interdependence hypotheses will also be explained. The concepts of additive and subtractive bilingualism will also be discussed concerning heritage language maintenance for students in the classroom. The importance of heritage languages will then be examined, focusing on the relationship between heritage languages, wellbeing, and learning. The relationship will focus on cultural identity, sense of belonging, and cognitive function. Finally, this literature review will examine the various viewpoints of teachers, families, and students on the value of heritage language preservation, drawing on New Zealand and international studies. Gaps in the literature will also be revealed, informing the need for this research.

Heritage Languages Defined

Heritage languages are vital to an individual's cultural identity. Cummins (2005) describes heritage language as the language of immigrant, refugee, and indigenous groups, used as their home language or has some form of family or heritage connection to the user. Social scientists have documented a disturbing trend that heritage languages are usually entirely lost over two or three generations where dominant languages are not of the indigenous people (Brown, 2011; Yearwood, 2008). There is also evidence of this trend from a range of studies of communities in New Zealand that the language shift to English occurs within four generations and is sometimes completed in as few as two years (Holmes et al., 1993). Statistic New Zealand showed that the Pacific ethnicity made up the fourth-largest major ethnic group in New Zealand (Ka'ai et al., 2021). However, as the population of Pacific peoples in New Zealand grows, the number of Pacific language speakers decreases. According to the census, only 37.8 percent of Pacific people can speak two languages, with the majority (91.6 percent) identifying as English speakers (Ka'ai et al., 2021).

Often in schools in English-speaking countries where English is the dominant language, English is seen as the essential language to learn. According to Weekly (2020), society views English as higher in the language hierarchy in the United Kingdom, stressing the importance of teaching English at schools to students to integrate into society. As English is the main focus of education, seeing English as the doorway to integrating into society contributes to the loss of heritage languages. As a result of globalisation and migration, heritage language speakers are becoming increasingly common in schools around the world; however, the trend has remained in teaching to select standard languages for instruction, often those with the most prestige in a given country, such as English (Seals & Peyton, 2017). The prestige of English is displayed in a study by Dubiel and Guilfoyle (2021), who examined Primary-aged students of Polish descent in Ireland and their exposure to their heritage language. They

used a quantitative methodology that analysed lexical accuracy and access in Polish. They found that the lack of exposure to heritage languages and increased exposure to English contribute to these students' heritage language loss. Their study revealed that even in Poland, where there is a heritage language that is not English, English language experiences in education privilege the English language.

In New Zealand, similar issues are faced by students. A study carried out by Cunningham and King (2018) revealed that teenagers in New Zealand who were born to migrant parents and grew up in a family where one or more languages other than English was spoken found themselves up against the expectations of others. Through thematic analysis of more than 50 interviews with teenagers of Chinese, Dutch, French, German, Korean, or Spanish descent, it was discovered that because English is the dominant language in New Zealand, students felt that they went through phases of not wanting to use their minority language. On the one hand, students felt that using English helped them assimilate in the classroom; however, at home, their parents expected them to use their home language to communicate. This study concludes that students can adopt cultural and social practices without diminishing their allegiance to their home country as language is less about the heritage of the children of migrants and more about developing belonging in multiple locations between two languages and cultures.

Si'ilata (2014) emphasises that Pacific students should be able to succeed as Pacific people rather than living up to expectations that force them to assimilate into the dominant culture. As Si'ilata (2014) points out, if Pacific students' languages, cultures, and identities are represented and used as a regular part of learning in their classrooms, then their perceptions of success will also encompass their linguistic and cultural identities. Therefore, integration into society is not reliant on the proficiency of English but rather on the sense of belonging found in developing in multiple languages. This should be a focus in education.

To understand the importance of Pacific heritage language maintenance, it is vital to understand the implication and history of the English language in New Zealand schools. In the 1830s, many British migrants were arriving in New Zealand. *Te Tiriti o Waitangi* (the Treaty of Waitangi), New Zealand's founding document, was signed by Māori chiefs and British representatives in 1904. It promised to protect Māori culture and give the Crown the right to govern New Zealand (Ministry for Culture and Heritage, 2017). After the treaty was signed, there was an influx of British migrants in New Zealand, and the Māori language was no longer the most spoken in New Zealand (Matika et al., 2021). From the 1870s, the Māori language and culture were being neglected and denigrated as more Māori children attended English medium schools which contributed to the Māori language severely declining (Matika et al., 2021). As Māori children attended English medium schools, they were encouraged to speak English, leading to their heritage language not being practiced or seen as valued or important to others. Furthermore, Selby (1999) explains that Teachers physically punished Māori children as a tool of colonisation for speaking their language at school, contributing to traumatic and generational effects.

In the 1960s, there was an immigration influx in New Zealand, including Pacific nations, and the maintenance of the new languages and cultures in the country were overlooked and expected to assimilate to British culture (Matika et al., 2021). In the context of Pacific language loss, Ka'ai et al. (2021) explain that data released by Statistics New Zealand revealed the population's growth in numbers and proportion. As Ka'ai et al. (2021) discussed, the census showed that Pacific ethnicity made up the fourth-largest major ethnic group in 2018 and increased from 7.4 percent of the New Zealand population who identified with one or more Pacific ethnic groups in the 2013 census to 8.1 percent in 2018. Although there is an increase in the population of people who identify with the Pacific ethnic groups, there is a decrease in the number of Pacific language speakers. This shows a great need for Pacific heritage language maintenance in New Zealand. This is reiterated by Harris (2004), who suggests that Pacific languages serve as a vehicle for cultural identity, family connection, and a sense of belonging, and acquiring cultural knowledge is an investment for the future. In New Zealand, documents have been created to develop effective teachers of Pacific students.

Following four iterations of the Pacific education plan (Ministry of Education, 2001; 2006; 2009; 2013), targeting improved academic outcomes and the implementation of effective teaching for Pacific learners, the Ministry of Education created a cultural competencies framework for teachers of Pacific learners called *Tapasā*. This framework was created to "support teachers and leaders to engage, challenge, shift and transform their way of thinking and practice, and understandings of Pacific success" (Ministry of Education, 2018). *Tapasā* encourages teachers to critically examine their positionality around culture, language and identity including confronting any assumptions and bias through reflexive practice. The cultural competency framework, *Tapasā*, highlights the characteristics of a good teacher according to Pacific learners and parents. Pacific learners and parents emphasise the importance of teachers understanding that identity, language, and culture are essential and the need for teachers to make an effort to learn and use simple words in their language.

New Zealand's Ministry of Education has also added a new learning area in the New Zealand curriculum called "Learning Languages" "to encourage students to participate more actively in New Zealand's diverse, Multicultural society and in the global community" (Ministry of Education, 2007). As Si'ilata et al. (2018) point out, this new learning area focuses on learning additional or new languages rather than supporting community language maintenance languages. Furthermore, the Learning Languages area states that "because of New Zealand's close relationships with the peoples of Pacific, Pasifika languages also have a special place" (Ministry of Education, 2007, p.24). However, the reality is that at many schools with large populations of Pasifika students, their languages receive the same level of priority (and occasionally less) as languages like French, German, Mandarin, and Spanish. (Si'ilata et al., 2018).

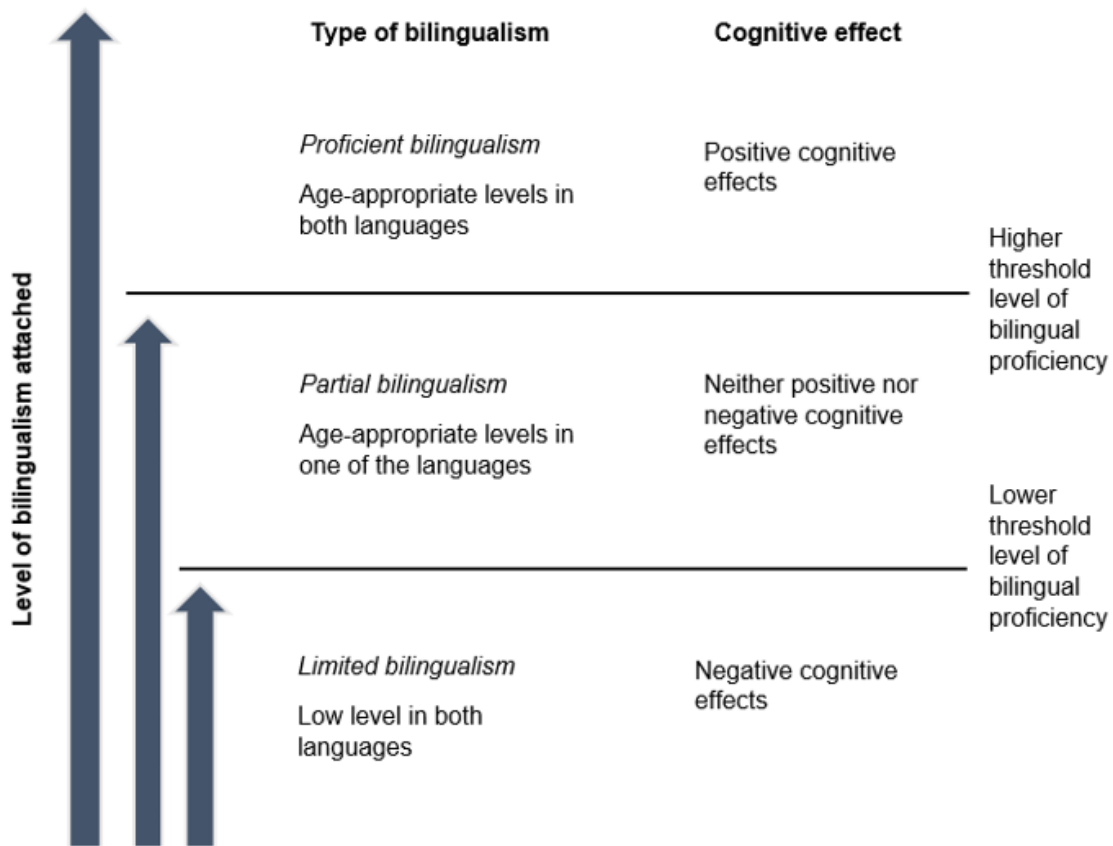
To help schools and educators understand the possibilities of utilising Pacific students' linguistic and cultural resources for Pacific students' success, the metaphor of Va'atele (the Samoan name for the ocean-voyaging double-hulled canoe of Pasifika peoples) is offered as a framework (Si'ilata et al.,

2018). The Va'atele framework by Si'ilata (2014) compares the path travelled and the outcomes sought by Pacific students and their families to succeed in school to the building, launch, maintenance, and sailing of the double-hulled deep-sea canoe. The double hulls of the Va'atele are compared with the two worlds of home and school that Pacific students are navigating using two hulls: one symbolises the language, literacy, culture, and worldview of their home; the other reflects those of their school (Si'ilata et al., 2018). Effective teachers should recognise, increase, and develop pupils' capacity and capability in both in order to help Pasifika students succeed in the often multiple worlds they live in (Si'ilata, 2014). Si'ilata et al. (2018) reiterate that in an ideal world, Pasifika students would attend schools that encourage the growth of their bilingualism, biliteracy, and bicultural awareness, paving the way for success not only in the classroom but also outside it in the worlds of their homes and communities.

The Link Between Heritage Languages and Second Languages

Heritage languages have been researched worldwide, and a key researcher in this field is Professor Jim Cummins. The term heritage languages emerged in 1977 in Canada, with American researchers later using the term in the context of language policy in the 1990s (Cummins, 2005). Cummins (1979) proposed that additive bilingualism, a cognitively and academically beneficial form of bilingualism, can only occur when the first language or heritage language is adequately developed. Two hypotheses were developed, the threshold hypothesis and the developmental interdependence hypothesis. These hypotheses provide a theoretical framework for researching the developmental interrelations between language and thought in bilingual children. Cummins (1979) explains that the threshold hypothesis is concerned with the cognitive and academic implications of various patterns of bilingual skills and proposes that there may be threshold levels of linguistic competence that a child must reach to avoid cognitive disadvantages. Reaching this threshold level allows the benefits of bilingualism to influence one's cognitive and academic functioning. The developmental interdependence hypothesis addresses the functional interdependence between students' first and second language development. This means that second language development is partially a function of a child's competence in their first language or heritage language (Cummins, 1979). These hypotheses suggest that a child cannot enjoy the benefits of bilingualism if they are not proficient in their heritage language. If a child is not proficient in either their first or second language, they will feel trapped between languages, meaning that students will feel that they are not strong in their first or second language leading them to feel stuck. This will be detrimental to their learning and wellbeing. The following figure depicts Cummins (1984) threshold hypothesis.

Figure 1. Threshold hypothesis



Note. Adapted from Cummins (1984)

The interdependence between a child's heritage language and second language is essential. It allows the child to transfer the knowledge and skills in their first language while learning a second language. This view is supported by studies such as Cummins (2017), who discusses the importance of heritage language in pedagogy and refers to it as additive bilingualism, a theory that grounds the importance of heritage languages as a base for learning an additional language. Additive bilingualism occurs when a student's second language expands their intellectual toolbox while developing conceptual language competency and academically in their first language. He stresses that these two languages should not be kept separate; instead, they are interdependent and rely on each other to develop language proficiency as a bilingual child (Cummins, 2017).

In contrast, subtractive bilingualism occurs when the second language replaces the user's heritage language, contributing to language and culture loss (Cummins, 2017). The effects of subtractive bilingualism are evident in a study by Menken and Kleyn (2010), who examined students of secondary schools in New York who experienced subtractive bilingualism at school. The findings highlighted the importance of creating opportunities to develop their heritage language and English through interviews with the students. Students in this study were part of a schooling system where

English was being taught and developed instead of their heritage languages, resulting in lower academic achievement and loss of connection to their cultural identity.

Similarly, a study by Nguyen and Obaidul (2017) examined the impact of subtractive bilingualism on a group of ethnic minority students in college who had experiences of subtractive bilingualism from Primary to college in the Central Highlands of Vietnam. Through semi-structured interviews, they revealed that the power of subtractive bilingualism in schools created conditions for students to devalue their heritage language and cultural identity. The invisible power of subtractive bilingualism forced them to integrate into society and bear the burden of constructing new identities to adjust to the school environment and mainstream society (Nguyen & Obaidul, 2017). The deficit position of subtractive bilingualism contributes to the misconception that heritage languages are a problem as they hinder individuals from academic achievement and being able to succeed in society. These studies demonstrate how subtractive bilingualism can lower academic performance and language acquisition and separate individuals from their cultural identity (Dorambari, 2021). It would be detrimental for students to be subjected to subtractive bilingualism as it negatively impacts wellbeing and learning. Heritage and second languages must be interdependent to nurture students' wellbeing and academic achievement.

Several studies have investigated the effect of additive bilingualism and the interdependent link between heritage languages and second languages. In a study by Sierens et al. (2019), they investigated the influence of internal and contextual factors on the interdependence of vocabulary skills in a sample of Turkish-Dutch emergent bilingual students attending Flemish preschool. They found that a higher level of vocabulary size in the first language of these students predicted a higher level of vocabulary in their second language. This supports the interdependence hypothesis, confirming the link between heritage and second languages. This is further supported by Bergström et al. (2016), who carried out a study that investigated first and second language acquisition in two age-matched groups of 2 to 6-year-olds in Germany. They found that students who participated in partial English immersion programmes developed their second language much stronger than in English-only based courses. This shows that first and second languages are interdependent as students can use what they know in their first language to help them learn a second language.

These studies show the importance of first and second language acquisition. They highlight the need for the first language or heritage languages to be maintained to acquire a second language. May (2012) explains that political theorists who oppose multiculturalism often think that bilingual education reduces the effective learning of English other majority languages. However, educational research reveals that bilingual education is effective in maintaining heritage languages and enhances the learning of a second language (May, 2012). If a student is strong in their first language, they will be able to transfer these skills over when they are learning a second language. These should be immersed together rather than be taught separately to have the best effect. Heritage language maintenance is also crucial for a student's wellbeing and academic achievement, which will be further discussed.

The Importance of Maintaining Heritage Languages

Heritage language maintenance significantly impacts students' emotional wellbeing and education. Several studies have investigated the benefits of maintaining heritage languages for individuals. A study by Riggs et al. (2014) revealed that heritage language maintenance positively influenced executive function in fifth and sixth-grade students. These executive function processes included inhibitory control, cognitive set-shifting, working memory, and organisational capacity (Riggs et al., 2014). This study revealed that bilingual students who maintain their heritage languages have more positive emotional, social and behavioural outcomes because of their impact on executive function (Riggs et al., 2014). Several studies have also highlighted further benefits of heritage language maintenance for students, such as assisting language development and English acquisition, increasing academic achievement, and forming links to cultural identity (Cho, 2000; Cummins, 2005; Slavin & Cheung, 2003). Understanding that heritage languages do not hinder students' academic achievement and wellbeing but instead positively impact students, investment in maintaining heritage languages is worthy (Lee & Suarez, 2009).

Conversely, the loss of proficiency in an individual's heritage language can negatively impact aspects of the heritage language users. Lee and Oxelson (2006) explain that losing one's heritage language can diminish the potential to experience and view the world from different perspectives and lead to a breakdown in communication with family members and the community. This can cause individuals to feel alienated from their ethnic community, contributing to lower self-esteem. Students who do not have the opportunity to develop in heritage languages and second languages entirely are also more likely to drop out of school than those who are fluent in both (Rumberger & Larson, 1998). These negative impacts display the importance of heritage language maintenance and its relationship with wellbeing and academic achievement.

The Relationship Between Heritage Languages and Wellbeing

The relationship between heritage languages and wellbeing has been well documented. Language, ethnic identity, and wellbeing are linked, and ethnic groups typically consider language a salient identity symbol (Trofimovich & Turuševa, 2015). When an individual's heritage language is not maintained, it is evident it can affect their wellbeing and connection to their cultural roots. Law (2015) suggests that students can lose their cultural identity without heritage language and therefore have a decreased sense of belonging. Language plays a significant role in culture, which can be expressed through language. Therefore, without language, students lose their cultural identity and may feel inferior because they lack competence in their home language and feel they do not belong (Law, 2015). This is elaborated on by Lee and Oxelson (2006). They claim that losing one's heritage language diminishes the ability to see the world through different lenses and contributes to breakdowns in communication with family members, alienation from ethnic communities, and lowered self-esteem. Heritage language loss decreases individuals' knowledge about their culture and negatively impacts their social connections, causing separation from their roots and a denial of one's identity.

The relationship between heritage languages and wellbeing is significant for students in the classroom. Studies have shown that heritage languages are rapidly lost when not reinforced within the school context and negatively impact students' cultural identity development (Wong-Fillmore, 1991). Students at the preschool level also begin to recognise the different status between their heritage language and English (Cummins, 2005). Furthermore, the interactions that students experience with their teacher can reinforce the status of their heritage language and can cause students to disengage with their cultural identities and heritage language. This causes language loss and a decrease in the students' wellbeing and sense of belonging (Olsen et al., 2001). This reinforces the need for all stakeholders in a student's life, including teachers, to maintain heritage languages and provide adequate support for students (Szilágyi et al., 2013). When heritage languages are maintained, students' wellbeing increases, leading to higher self-esteem and strong roots in their cultural identities.

In a study in Australia, Sivak et al. (2019) conducted semi-structured interviews with Bangarla community members who described the impacts of language loss on their mental health and wellbeing. Common themes emerged, including a loss of connection to spirituality, ancestors, country, culture, community, family, and emotions. They also found that language loss impacts identity and cultural pride (Sivak et al., 2019). Similarly, in New Zealand, Matika et al. (2021) conducted a study that compared the ratings of ethnic identity centrality, self-esteem, life satisfaction, and the Personal Wellbeing Index of monolingual (English only) and bilingual Māori and Pacific peoples, using New Zealand Attitudes and Values Study data. This study found a positive relationship between ethnic identity and self-esteem for Māori and Pacific people. This relationship was stronger for those who could speak their home language. This highlights the critical role heritage languages play in a person's life and the contribution heritage language maintenance can have to wellbeing.

In a recent review of the current research on language revitalisation, Ka'ai et al. (2021) compiled a literature review that examined language revitalisation, and the impacts language loss can have on individuals, specifically Pacific people. Particular emphasis is placed on building language communities as it allows speakers or people to feel belonging. Language revitalisation strengthens a community's sense of identity and often assists a community and its members in forming a new identity or renewing an existing one (Król, 2016). Giving members of a minority language community their language back can make them feel like they have a place to call home where they do not have to wonder who they are or where they fit in (Ka'ai et al., 2021).

The *Fonofale* Model of Health.

Fuimaono Karl Pulotu-Endemann created the *Fonofale* model of health as a Pacific Island model of health in the New Zealand context (Mental Health Commission, 2001). Averill et al. (2020) explain that the *Fonofale* model of health is a metaphorical representation of a *fale*, a traditional Samoan house, and the structures that comprise the *fale* represent factors important for the overall health of a Pacific person. The *Fonofale* model is a traditionally-based indigenous model in which the ideas and

metaphorical setting align well with the values from the culturally responsive framework *Tapasā*, which will be elaborated on later in this chapter.

The foundation of the *fale* represents family, the roof represents beliefs and cultural values, and the four posts between the foundation and the roof are used to represent the spiritual, physical, mental, and other aspects of life that together form the connections between family and culture (Averill et al., 2020). Surrounding the *fale* encompasses the environment, time, and contexts, all of which can directly or indirectly influence an individual (Pulotu-Endmann et al., 1995). As languages contribute to culture and spiritual wellbeing, it is made explicit through the *Fonofale* model that if Pacific heritage languages are being neglected, this affects an aspect of the *Fonofale* model which is detrimental to health and wellbeing.

The Relationship Between Heritage Languages and Learning

The relationship between heritage languages and learning is also vital for students. Heritage language maintenance has been shown to help students achieve better academically. In a study carried out in America by Wright et al. (2000), they looked at the impact of heritage languages on second language development among Inuit, White, and mixed heritage students. They found that acquisition and competence of the second language are linked to heritage language proficiency. Palmer and Martinez (2013) argue that bilingualism needs to be viewed by educators as a tool for social and academic learning, and they stress the importance of giving it attention and promotion in the classroom. This view is supported by Matthews and López (2019). They carried out a mixed-methods study that examines two key enactments of asset-based pedagogy (teachers' instructional choices that affirm students' culture in the classroom) for Latino students, cultural context, integration, and heritage language. This study revealed that honouring students' heritage language was the mediating element through which cultural integration predicted academic achievement for Latino students. This proves that heritage languages need to be seen as an asset to students, and teachers need to give special attention to them to enhance students' educational outcomes.

Bilingual students also have cognitive advantages when learning. In a study carried out by Blom et al. (2014), they found that bilingual Turkish-Dutch students showed cognitive gains in visuospatial and verbal working memory tests, which supports the hypothesis that experience with dual language management influences the executive control system. This is reiterated by Lee and Oxelson (2006). They suggest heritage language maintenance is essential for bilingual students as it results in greater cognitive flexibility and helps students deal with abstract concepts. In a quantitative study by Papapavlou (1999), the academic success of bilingual Primary school students from various language backgrounds in Greece was investigated. The results showed that bilingualism enhances students' educational, social and intellectual achievement, confirming previous studies (Cummins, 1996). Furthermore, from a New Zealand context Hakuta (2011) highlights that bilingualism enhances cognitive and social growth and understanding of diverse cultures. This displays the vital role heritage languages play for students academically, socially, and culturally. Understanding the differing

perspectives between teachers, families, and students is essential to gain insights into the current state of heritage languages in New Zealand.

Culturally responsive teaching for Pacific students acknowledges and understands the vital role heritage languages play in a student's life, is key to teaching and learning, and builds a bridge to success in school achievement (Chu, 2011). In New Zealand, initiatives such as full immersion education seek to affirm the importance of Pacific heritage languages in the education context. For example, there are Kaupapa Māori schools, Pacific full immersion early childhood education (language nests), and schools that operate with Pacific language bilingual units. These learning environments nurture students' cultural identity and affirm heritage languages.

Indigenous Māori and Pacific students, like other modern settler societies with indigenous and multi-ethnic populations, have a challenging political context in which they work (Rata & Tamati, 2022). There are opposing views about education, raising questions about what should be taught in schools and how it should be taught (Rata, 2020). There should be a right in New Zealand for academic knowledge to be acquired in more than one language, especially in bilingual education, where knowledge and language are in an interdependent relationship and cannot be separated (Rata and Tamati, 2022). In the 1960s, many groups, such as Māori, were not benefitting from education in the same way as others which called for the goal of increased educational achievement for Māori and started the campaign for the revival of the Māori language.

Rata and Tamati (2022) explain that the language-education political alignment showed strengths such as from the 1990s, as the Māori language became the language of instruction in kura kaupapa Māori and immersion units in schools. However, Rata and Tamati (2022) also claim that the politics of language revival overtook the educational goal which has caused several decades of language separation in many of the kura, characterised by a hostility towards the English language and misguided belief that academic knowledge belongs to that language (Rata & Tamati, 2013). A biliterate approach to teaching academic knowledge, known as TransAquisition pedagogy, developed by Tauwehe Tamati (2016; 2020) in a study undertaken in a New Zealand Māori school, to help biliterate students by designing specific teaching strategies that activate language interdependence.

Observing the implications of language and culture loss for Māori in New Zealand, as well as the effects on identity and self-esteem, Pacific communities took action to assure not only educational success for their children but also the preservation of their languages, culture, and identity (Ka'ai et al., 2021). Pasifika early childhood education (ECE) has been documented for more than 20 years. Throughout this time, it has established roots in the knowledge that the cultural identities of young students need to be nourished and maintained (Leaupepe et al., 2017). As Leaupepe et al. (2017) explain, a Pacific child is 'uniquely endowed with customs, beliefs, values, cultures, protocols, and languages.' When they enter a classroom or centre, they are already embedded with knowledge and experiences from their culture. They also may be entering a learning environment and speaking more than one language. It is critical that as students with multiple cultural identities are entering schools and ECE centres, the classroom and teachers need to cater to these differences and understand the specific

diversities to ensure that these students feel connected and celebrated through their culture (Leaupepe et al., 2017).

Teachers' Perspectives on the Value of Heritage Language Maintenance

Teachers play an essential role in the maintenance of heritage languages. Teachers are vital stakeholders in a student's life and can assist with maintaining students' heritage languages in the classroom. A mixed-methods study by Lee and Oxelson (2006) examined K-12 teachers' attitudes towards their students' heritage language maintenance in California. They investigated whether the teachers' classroom practices affirmed the value of maintaining heritage languages for students. They conducted surveys and interviews with teachers who taught students aged 5 to 18. They found different attitudes amongst teachers regarding their role in maintaining heritage languages, depending on their training and personal experiences. Some teachers believed maintaining a heritage language increased students' achievement, self-esteem, identity, and sense of belonging. By contrast, other teachers felt the schools' priority was to teach students English, and heritage language maintenance was not their job. The data showed that teachers would not understand the effects of heritage language loss unless they believed in the benefits of heritage languages and their role in diverse populations. Lee and Oxelson (2006) argue that educators must understand and affirm home cultures as the population of linguistically diverse students grows. They suggest that teachers also need to bridge the practices and knowledge of home and schools (Lee & Oxelson, 2006).

These differing teacher attitudes towards heritage language maintenance are evident in current practicing and pre-service teachers. In a quantitative study by Szecsi et al. (2015) in America, they explored pre-service teachers' attitudes and beliefs about heritage language maintenance and the variables that may predict their attitudes and beliefs. Pre-service teachers were surveyed using Likert-type statements and open-ended questions. This study found a range of variables that predicted the pre-service teachers' attitudes and beliefs towards heritage language maintenance. Pre-service teachers were more likely to display positive attitudes towards heritage language maintenance if they were well prepared through teacher education and could speak more than one language.

Another predictor of positive attitudes towards heritage language maintenance was having experiences with diverse cultures and languages outside of America. Pre-service teachers showed more awareness of heritage language maintenance at the end of their education programme than those at the beginning. However, descriptions of teaching strategies in heritage language maintenance indicated that pre-service teachers had limited understanding of supporting students to maintain their heritage language. This supports the study by Lee and Oxelson (2006) that there were different attitudes and beliefs toward heritage language maintenance depending upon their training and personal experiences. This suggests a gap between awareness and expected teacher behaviour and shows a need to educate teachers on the strengths of heritage language maintenance.

In New Zealand, a qualitative study was carried out by Grudnoff and Haigh (2017), which examined the use of intentional practicum placement for pre-service teachers in partner schools that have a high proportion of priority learners, which the Ministry of Education identified as Māori, Pasifika, and students with special learning needs. This was to enhance the capabilities of pre-service teachers and give them practical knowledge and training before they went into the field. This study found that intentional practicum placement enhanced pre-service teachers' knowledge when teaching priority learners (Grudnoff & Haigh, 2017). In particular, this experience encouraged teachers to tailor their teaching to make it relevant to students' culture and heritage languages as they discovered that children were more enthusiastic and empowered by learning to express themselves in another language (Grudnoff & Haigh, 2017).

Similarly, in a qualitative study by Weekly (2020), he examined attitudes, beliefs, and responsibilities for heritage language maintenance in the United Kingdom through interview data with English language teachers. He found that participants perceived the primary responsibility of maintaining heritage languages fell on parents, families, and local communities rather than educators. This was due to the lack of heritage language support in mainstream classes, making it necessary for parents and families to maintain their heritage languages. A limitation to the study is that participants were English language teachers, so they valued the importance of students integrating into the majority culture and language rather than maintaining their heritage language. In a New Zealand context, Snow et al. (1998) support this view by suggesting that the more schools can become part of their communities and incorporate teaching patterns and language into the classroom, the more effective teaching would be for Pacific students as teachers affirm their culture.

In a New Zealand context, Allen et al. (2009) discuss a professional development project that was carried out for teachers to develop their cultural self-efficacy and ability to influence Pacific students' engagement positively. Five teachers from New Zealand who worked in schools with a high percentage of Pacific students participated in a trip to Samoa. They experienced living in another culture where the first language is not theirs. This experience aimed to develop teachers' appreciation of students' challenges in an education system that did not reflect their heritage language and cultural values. The teachers reflected on their trip experiences, and four common themes emerged. These were conceptual transformation, teaching strategies, student relationships, and family interactions. Of importance, the outcomes of the initiative showed that teachers need to utilise their cultural self-efficacy to bring about culturally appropriate outcomes for students, including honouring their cultural differences, such as heritage languages (Allen et al., 2009). This demonstrates the need for teachers to be more aware of students' cultural identities and incorporate these values into the classroom and throughout teaching and learning.

Language is a crucial aspect of cultural identity and has an essential role in forming and maintaining identities, particularly Pacific identities in the New Zealand context (Hunter et al., 2016). Teachers must draw on Pacific learners' language to deepen their understanding and enhance their

self-esteem and sense of belonging in the classroom (Bills & Hunter, 2015). Although teachers must value heritage language maintenance in the classroom, studies have shown that teachers have differing perspectives on the value of heritage language maintenance. Some teachers see it as a crucial asset to bilingual students and see the value of ensuring they use culturally responsive pedagogy to enhance the learning and wellbeing of their students. Conversely, some teachers see heritage language maintenance as the parent and community role and believe that students are in their classrooms to learn English, as English is often seen as an essential language to learn.

The culturally responsive pedagogical framework, *Tapasā*, provides teachers with tools to build their capability when teaching Pacific students. Within *Tapasā* are competencies that describe behaviours and understandings at different stages of the teaching journey. The first competency is about identities, languages, and cultures. This competency highlights the importance of teachers knowing and understanding the identity, language, and cultures of Pacific learners underpins the way they think and learn, which is fundamental to their wellbeing and success (Ministry of Education, 2018). This supports the need for teachers of Pacific students to create a learning environment that supports heritage language maintenance in the classroom as it contributes to students' identity, wellbeing, and success.

Families' Perspectives on the Value of Heritage Language Maintenance

Families play a significant role in maintaining heritage languages for their children. Like teachers, another key stakeholder in a student's life is their family. A study by Melo-Pfeifer (2015) analysed how students perceive the family's role in the use of heritage language maintenance. This study highlighted two significant roles assigned to the family regarding heritage language maintenance. First, the emotional role is related to identity development and the transmission of traditions. Second, the cognitive and verbal role as the space for heritage language acquisition occurs during the first period of socialisation. Family is the first people in a student's life, so their input into heritage language maintenance is vital. This is an example of how important family is when maintaining heritage languages. Families' perspectives on the value of heritage language maintenance must be considered, as families play an essential role in students' lives.

Families face challenges when trying to maintain their child's heritage languages. In a qualitative study by Liang and Shin (2021), they investigated the perception, practices, and challenges Chinese immigrant families in America face regarding heritage language maintenance through multiple case studies. The findings showed that parents and students valued heritage language maintenance through cross-case analysis. It allowed them to communicate with family members and participate in bilingual education in Chinese and English. Although families employed various resources to maintain their heritage language, they have limited external resources except for a community Chinese heritage school. They also face challenges that include limited time and energy for heritage language maintenance and difficulty maintaining their children's motivation for learning Chinese.

Gkaintartzi et al. (2016) looked at nationwide quantitative research and an ethnographic study of Albanian immigrant parent perspectives on heritage language maintenance in a Greek context. The findings from the quantitative analysis showed that most parents desire their children to maintain and develop their heritage language. Parents considered this a core value of their identity, and it held bonds to their country of origin. The qualitative research findings also showed that parents had positive attitudes towards language maintenance and would like it to be taught in schools. Equally, Kwon (2017) conducted a qualitative study investigating six mothers' beliefs on their children's heritage language maintenance from Japan and Korea who migrated to the United States. She found that mothers believe heritage language maintenance was a bridge that connects families in other countries. She also found a need for teachers to recognise heritage languages as an asset and encourage families to teach them to their children.

Kwon (2017) revealed the need for heritage language maintenance to be a group effort between teachers and parents. Kim and Pyun (2014) undertook a study that looked at Korean-American heritage learners and heritage language literacy maintenance. The data showed that heritage language learners could be motivated and encouraged to maintain their heritage language and literacy through parents, family, teachers, and communities. This view is supported by Celine et al. (2009), who believe there should be a united partnership between school and home to help students succeed. These studies reveal that parents believe that heritage languages have a place in the classroom and believe they are essential to be maintained by themselves and their children's teachers.

In contrast, a quantitative study by Hu et al. (2014) revealed that some migrant parents in English-speaking countries value English over their heritage language and prefer teachers to encourage their children to speak English. In this study, five Australian early childhood teachers were interviewed to discuss their partnership with Chinese parents regarding their children's language usage in early childhood settings. They found that parents and teachers have different perceptions of language expectations for the child. Many Chinese parents expected their children to use only English in the classroom, whereas teachers disagreed with this view as they wanted students to use heritage languages freely. These educators developed strategies to address the tensions between themselves and parents to achieve positive student outcomes. This phenomenon is explained by Brown (2011), who suggests that some immigrant parents in America are aware that if their children cannot speak English, they will not be able to climb the social ladder. Parents believe that if their children can speak English, they will have a better future, valuing this more than maintaining their heritage language.

Furthermore, in New Zealand, a qualitative study by Fletcher et al. (2009) using *talanoa* methodology asked teachers and parents of Pacific students in a cluster of schools to state what they believed supported or hindered literacy learning for students in years 5 to 9. The results showed that Pacific students' literacy learning and learning were enhanced when Pacific values, cultural knowledge, and language identities were explicit in teaching and learning in the classroom (Fletcher et

al., 2009). The outcomes of this study revealed that Pacific parents recognise the need to use and acknowledge their children's Pacific beliefs and languages in school to help them learn more effectively. Pacific parents want their culture and language to be incorporated into their children's classrooms because they feel it will improve their children's wellbeing and academic outcomes (Fletcher et al., 2009). This is aligned with Pacific students' views and demonstrates the importance of acknowledging heritage languages in the classroom, contributing to overall wellbeing and academic success.

Students' Perspectives on the Value of Heritage Language Maintenance

Understanding students' perspectives on the value of heritage language maintenance are essential. It allows teachers and families to understand the importance of maintaining a student's heritage language. As discussed earlier, heritage language maintenance significantly impacts students' wellbeing and learning. Maintaining students' heritage languages contributes to a student's self-esteem, sense of belonging, cultural identity, and connection to ancestors, country, culture, community, family, and emotions (Law, 2015; Lee and Oxelson, 2006, Matika et al., 2021; Sivak et al. 2019; Trofimovich & Turuševa, 2015). Heritage languages also play an essential role in supporting students' wellbeing and learning outcomes. Students' perspectives must be considered to understand their value of heritage language maintenance.

Lee (2009) looked at young adults' views on the importance of Native American language maintenance through interviews and reflective writing in a qualitative study to understand students' perspectives on heritage language maintenance. It was discovered that the participants believed English was superior to their heritage language and was necessary to succeed in American society. Even with the perceived societal value of English, Native American youths still saw the worth in their culture, despite their limited fluency in their heritage language. Similarly, in a qualitative study by DeCapua and Wintergerst (2009), a case study looked at three German students' perspectives in an English-dominant environment whose mother was determined to foster their German heritage language. The findings indicated that students felt their heritage language was part of their identity. It also gave them advantages when learning English, as German words are similar. They also found it easier to learn about different cultures as they understood their own.

In a qualitative study, Tse (2001) explored the experiences of American native bilingual students who attained excellent literacy levels in English and their heritage language. The results of this study indicated that heritage language and second language development were aided by the coexistence of two factors: language vitality and the literacy environment. Students who had support from their families, schools, and peers contributed to greater language vitality. This helped heritage language students form their social identity, including their heritage language and culture. Access to heritage language environments allowed students to observe their heritage language from more literate adults and peers, making it more meaningful. This study confirms that language vitality is important for social validation, and heritage language strength is developed through meaningful and validating

experiences (Tse, 2001). This also supports other studies that language is the key to cultural identity and students' belonging in the classroom.

In a qualitative study in New Zealand, Samu et al. (2019) looked at young adults' concerns about the decline of their heritage languages. Through focus group interviews, they gathered data from diverse Pasifika, Māori, and Pakeha young adults between 18 and 25. Their findings revealed that participants believed language is crucial to identities and a sense of belonging. They found that understanding and using their heritage language contributed to their long-term wellbeing. Similarly, a New Zealand study by Si'ilata (2014) looked at the experiences of Pacific migrant students and their language loss in English-medium classrooms. It revealed that Pacific students believed their teachers did not value their heritage language and that their heritage language did not contribute to their learning if teachers were not actively creating opportunities for heritage language use in the classroom. This reinforced that their heritage language was unimportant, and English was the most important thing to learn. This contributes to students losing their heritage languages, decreasing their sense of belonging, self-esteem, and cultural identity.

Chapter Summary

Heritage languages are an essential part of an individual's identity. Social scientists have documented a disturbing trend that heritage languages are usually entirely lost over two or three generations, and there is evidence that sometimes it can be lost in as little as two years, including in New Zealand communities (Brown, 2011; Holmes et al., 1993; Yearwood, 2008). Cummins (1979; 2017) explained advantageous outcomes for bilingual learners when additive bilingual theories are applied in practice. Through the threshold and developmental interdependence hypotheses, it is clear that heritage languages and second languages are interdependent and allow students to transfer knowledge and skills they have in their first language while learning the second language. Losing heritage languages can be detrimental to a student's wellbeing and success in school. Hence, heritage language maintenance is crucial to ensure students feel a sense of belonging, high self-esteem, and connection to their roots. It is also crucial that they are maintained to support student's success in school. When their heritage language is recognised and supported, it helps improve learning outcomes for bilingual students.

Teachers, families, and students have similar yet conflicting views on the value of heritage language maintenance which can be seen across the reviewed literature. Some teachers view heritage languages as essential to student learning and believe in fostering students' heritage languages. Other teachers do not see the value of heritage language maintenance and believe it is not their job to support students. Instead, it is more important that students learn English. Bills and Hunter (2015) highlight the need for Pacific students' teachers to draw on Pacific learners' language to deepen their understanding and enhance their self-esteem and sense of belonging. Allen et al. (2009) also found that teachers who had an experience of living in Samoa found an appreciation of challenges students face when coping with an education system that did not reflect their heritage language and cultural values.

Families also have differing views of the value of heritage language maintenance. Some families believe that heritage language is essential for their children and believe it is a joint effort between key stakeholders in their child's life. Conversely, other families believe that English is the language that will help their children's future and encourage their teachers only to allow them to speak English at school. Fletcher et al. (2009) found that Pacific parents recognised the need for their children's Pacific values and languages to be utilised and acknowledged in the classroom to enhance their learning. They want their culture and language to be incorporated into their children's classroom as they believe it will contribute positively to wellbeing and academic achievement.

Students in the studies reviewed have very similar views on the value of heritage language maintenance (DeCapua & Wintergerst, 2009; Lee, 2009; Samu et al., 2019; Si'ilata, 2014). They believed heritage language maintenance was necessary for their sense of belonging and cultural identity. It also contributed to their overall wellbeing. They also see the value in their teachers acknowledging their heritage languages and giving them opportunities to use them in the classroom. Samu et al. (2019) revealed that young Pacific adults believe that language is essential to their wellbeing and identity. Furthermore, Si'ilata (2014) found that Pacific migrant students believed their teacher did not value their heritage language and that it did not contribute to their learning if teachers were not actively creating opportunities for heritage language use in the classroom. This contributed to students losing their heritage languages and decreased sense of belonging and cultural identity.

Current literature on heritage language maintenance in New Zealand Primary schools highlights significant gaps, such as how teachers, families, and students value heritage language maintenance, particularly in years 1 to 3 contexts. This is relevant to Pacific people as understanding the value of heritage language maintenance for Pacific students will provide insights for teachers, families, and students on the strength of understanding heritage languages and the importance of valuing them. Ka'ai et al. (2021) highlight the need for Pacific heritage language maintenance as the population of New Zealand who identifies with one or more Pacific ethnic groups increases. They explain that Pacific language revitalisation gives members of a minority language community their language back and makes them feel like they have a to call home, contributing to a sense of belonging and strengthening identities (Ka'ai et al., 2021).

Building a positive language learning community in the classroom will positively affect students' wellbeing as they will have an increased sense of belonging and understanding of their identity. As identified in the literature review, a relatively small body of literature is concerned with heritage language maintenance of Pacific students in the New Zealand context, particularly with year 1 to 3 students in Primary school. Without this aspect of the research, it is hard to understand teachers, families, and students' perspectives on the value of heritage language maintenance.

Methodology

Introduction

This study aims to address the current gap in the literature on how Pacific heritage language maintenance is valued by teachers, Pacific families, and students in Auckland, New Zealand, primary schools in years 1 to 3. This research aims to address these gaps from a strengths-based approach which focuses on the strengths, skills, and knowledge of the individuals in the study to aid in the empowerment of Pacific people. This study will contribute to new knowledge by providing insights for teachers, Pacific families, and Pacific students on the strength of understanding Pacific heritage languages and the importance of valuing them in the classroom. This study will also contribute to the wellbeing of students and their connection to their families and cultural identity. This new knowledge will emphasise the importance of valuing Pacific heritage languages and inform teachers, Pacific families, and students.

This chapter will begin with the methodological framing, explaining the type of research conducted and the methods chosen. Next, the research design will be explained, beginning with the site selection, which will be described to provide information about the general location and demographic characteristics of the site where this research will take place. This will be followed by a description of how the participants in this research were chosen and the characteristics of participants needed to be in this research. Next, the data collection procedures will be explained. This will be followed by data analysis, describing how data will be organised, coded, and gathered from the research. Next, dependability will be discussed and how it will be assured in this study. Ethical considerations will follow this. Lastly, a chapter summary will provide an overview of what has been explored.

The term Pasifika is described in *Tapasā* as “an umbrella term used to categorise trans-culturally diverse peoples from the Pacific region who now live in New Zealand but continue to have family and cultural connections to Pacific Island nations.” (Ministry of Education, 2018, p. 5). The term Pacific or Pacific peoples “is an umbrella term that is used to categorise one of the islands in the Pacific Ocean, particularly used in reference to the islands of Melanesia, Micronesia, and Polynesia.” (Ministry of Education, 2018, p. 5). These terms will be used throughout this research.

Methodological Framing

The epistemological position for this research is based on a qualitative interpretive paradigm. This research aims to construct inter-subjective knowledge and build a rich understanding of the perceptions of teachers, Pacific families, and students (Taylor & Medina, 2013). The interpretive inquiry approach for this research will concentrate on the meanings individuals bring to different situations and behaviour they use to view and make sense of their world (O'Donoghue, 2007). Understanding the world from other people's perspectives will help to build a holistic picture of how teachers, Pacific families, and Pacific students value Pacific heritage language maintenance in the classroom.

This research employs a strengths-based approach. Unlike deficit-based approaches, a strengths-based approach to research focuses on the positive potential of individuals, families, and communities rather than viewing the deficits and the need for those involved in the research needing to be 'fixed' (Maton et al., 2004). Furthermore, social scientists, professionals, and lawmakers may unintentionally contribute to the belief that those in need are the sources of problems and that they need to be fixed by experts, rather than seeing the strength and source of immense knowledge of those involved as solutions (Maton et al., 2004). This research aims to recognise and build on the participants' strengths and build new strengths by understanding the differing perceptions of those involved.

As this research involves Pacific people, it is essential to place a Pacific lens on the methodologies used to ensure that Pacific voices are respected and heard. Pacific research methodologies will be drawn upon as it is a culturally grounded approach and adds the critical Pasifika lens to the research. These methods will ensure that Pasifika voices are heard and valued within this research, and Pacific communities are empowered through the study to benefit all involved (Anae et al., 2001). As explained in the Pasifika Education Research Guidelines (Anae et al., 2001), epistemological underpinnings need to be fully considered and reflected upon when engaging in research with Pacific people. Hence, the research outcomes are of benefit to all involved. This study will also reflect Pasifika's cultural values to systematically reveal cultural knowledge and ensure social identity construction within the research (Sauni, 2011).

I am of Hungarian-English descent which gives me an understanding of being part of a minority language group. As explained in the introduction chapter, my brother and I suffered language loss as English was the language that was reinforced by society. This has driven my passion for undertaking this research. I want to understand the perceptions of others who live in a country where their language is not the primary language spoken and how heritage languages can be valued, affirmed, and maintained. As a non-Pacific researcher researching Pacific people, I needed to seek advice and guidance from my supervisor to understand the key underpinnings of Pacific research methodologies so I could use these methods appropriately to empower and uplift the participants.

Talanoa and Digital Vā

This research uses *talanoa* to interact with participants through interviews and focus groups. *Talanoa* can be described as a conversation or a talk where there is an exchange of thinking or ideas, formal or informal (Vaiotei, 2006). "*Tala* means to inform, tell, relate and command, as well as to ask or apply. *Noa* means of any kind, ordinary, nothing in particular, purely imaginary or void." (Vaiotei, 2006, p. 23). In research, *talanoa* goes beyond a simple conversation and is described by Vaiotei (2006) as a personal encounter with people where they can tell the story of their issues, realities, and aspirations. Due to the global pandemic and restrictions to meeting in person, *talanoa* was carried out online over Zoom.

An essential part of Pacific research is building relationships as a foundation before activities are carried out (Vaiolleti, 2006). Relationships must be maintained between the participants and the researcher before *talanoa* occurs. Wendt (1999) explains, "*vā* is the space between, the betweenness, not empty space, not space that separates but space that relates, that holds separate entities and things together in the unity- that- is- all, the space that is context, giving meaning" (p. 402). Within a Pasifika worldview, *vā* refers to the relational space that exists between people and entities, establishing the meaning of things through their relationship with each other (Anae, 2010). *Vā* is more than just a relationship; it is a relational space in a holistic web of interconnected spaces (Reynolds, 2016). A well-known Samoan expression, *teu le vā*, means "to value, nurture, look after, and if necessary to tidy up the *vā*" (Anae, 2010). The Samoan self is described by Anae (2010) as reliant on relationships that occur in the *vā*, or space between. A researcher working with Pacific participants must be aware of the *vā*. *Talanoa* aligns with the concept of *vā* as it builds upon these cultural values and creates a safe space to share stories and feelings.

The formation and maintenance of relationships are a crucial part of research with Pacific people, and the global pandemic has hindered the face-to-face interactions that are crucial in forming these relationships. Enari and Matapo (2020) explain that the digital space does not need to be seen as a disadvantage in research but rather an opportunity to reconceptualise the relational *vā* through a virtual framework. It enables Pasifika people to recreate a relational space with one another, where the relational *vā* becomes intertwined with the digital *vā*, opening up new modes of connection (Enari & Matapo, 2020).

The primary role of Pacific research is to develop a uniquely Pacific worldview underpinned by Pacific values, belief systems, and ways of structuring knowledge (Anae et al., 2001). This research must create a safe face-to-face or online space where participants feel safe sharing their realities and experiences built upon solid relationships. This will allow a unique Pacific worldview to be brought into this research to co-construct new knowledge and aid in empowering Pacific people. Before the interview, stories were shared between participants and the researchers to build these relationships online. Stories shared included upbringing, culture, language, and our journeys to where we are today. These conversations helped form the connection between the researcher and the participants and created the space for *talanoa*.

Research Design

The research design is based on an interpretive paradigm and a multiple case study design which was utilised to answer the following research questions:

Overarching research question: What are the perceptions of years 1 to 3 Primary school teachers, their Pacific families, and Pacific students of the value of Pacific heritage languages in their school contexts?

1. What do Pacific families believe about Pacific heritage language maintenance in the school context?
2. In what ways are Pacific heritage languages affirmed and utilised within the classroom context?
3. How do Pacific students perceive the value of their own Pacific heritage languages in their learning?

Multiple Case Study Design

This study followed a multiple case studies design to answer the research questions. A case may be an individual role, a small group, an organisation, a community, or a nation and can be explained as a phenomenon occurring in a bounded context (Punch and Oancea, 2014). A case study aims to understand the case in-depth in its natural setting, especially when the boundaries between phenomenon and context are not evident, to allow the researcher to recognise its complexity and context (Yin, 2009; Punch and Oancea, 2014). They also describe participants' realities through lived experiences and thoughts about a situation (Cohen et al., 2011). This research employed the method of multiple case studies, where there is more than one case. Each school is a case in this research. This ensures this research is more robust as comparisons can be made between several schools rather than an individual school (Yin, 2009).

Using a combination of data collection methods, a multiple case study strategy allows for a holistic overview of the context to be gained and reflects the individuals' everyday lives, capturing data from teachers, families, and students (Punch & Oancea, 2014). This is a typical design seen in the reviewed literature of research that supports an understanding of different perceptions of the value of heritage languages, provides the research with rich data, and allows for an in-depth understanding of participants in a natural setting. This design offers the opportunity to understand the complexities between schools and participants' perceptions, painting a multifaceted picture needed to answer the research questions.

Site Selection

This research took place in Auckland, New Zealand. Three schools were chosen across different Auckland suburbs, with a medium and high percentage of Pacific students enrolled in years 1 to 3. Due to the global pandemic, many schools felt they were unable to participate in this research as many people were impacted by Covid-19. This limited the choices of schools that could be involved. The schools involved comprised a medium to a high percentage of Pacific students enrolled in years 1 to 3. They were spread across central, south, and southeast Auckland. The interviews with the teachers, Pacific families, and students were conducted over Zoom due to Covid-19 restrictions and limited access to school grounds. Participants needed access to a device and a stable internet connection to participate in the Zoom interview.

Participant Selection

A purposive sampling strategy was used to seek the participants for this study. This strategy allowed the researcher to draw on a specific group of people with a particular focus (Punch & Oancea, 2014). A purposive sampling strategy was used as this study sought the perceptions of Pacific families and students. This strategy allowed the researcher to ensure that participants had particular characteristics as they had a unique and vital perspective on the phenomenon being researched (Robinson, 2014).

Three schools were invited to participate from schools with a low, medium, and high percentage of Pacific students enrolled in years 1 to 3. Each school was a case study. This allowed for an interesting comparison between perceptions in different socio-economic areas and allowed the researcher to draw cross-case conclusions (Yin, 2009). One classroom was chosen to be involved in the study from each school. The participants were the class teacher, two Pacific students from said class, and a family member for each student. Due to Covid-19, fewer families could participate, so one school had two students and family members, and two schools had one student and family member. Choosing families and students from the same household helped the researcher better understand families' perceptions and how these related to the student's perceptions. The researcher conducted separate interviews with the students' teachers and students with their families. There was a clear relationship between each participant, allowing for an in-depth analysis.

This section presents the participant sample across the sites. The names are pseudonyms. The Central Auckland school, which had a high percentage of Pacific students, consisted of Helen, the teacher of Alo, Billy and Peka, Pela (the parent of Alo), and Tina (the parent of Billy and Peka). The South Auckland school, which had a medium percentage of Pacific students, consisted of Willow, the teacher of Junior, and Mele, the parent of Junior. The South-East Auckland school, which had a high percentage of Pacific students, consisted of Erica, the teacher of Larry, and Mana, the parent of Larry. Due to the global pandemic, only one family from both the South Auckland school and the South-East Auckland school were available for interviews.

Data Collection

Researchers in the current literature on heritage language maintenance mainly use interviews and focus groups to collect rich data to contribute to their findings. This research collects data using similar methods through a multiple case study approach underpinned by Pacific research methodologies to ensure this data is collected in an authentic way inviting participants to tell their stories, realities, and aspirations (Vaiolati, 2006). Vaiolati (2006) suggests that Pacific people communicate their histories through oral tradition, so a qualitative approach is best suited to this research. The concept of *talanoa* supports this verbal communication style. It is used in this research through semi-structured interviews and focus groups, which allows space for discussion to evolve according to what participants would like to discuss. Although *talanoa* may have some variations among

Pacific nations, the concept is used widely in Pacific research as it engages cultural and relational ethics for communication (Vaioleti, 2006; Matapo & Enari, 2021).

Semi-Structured Interviews.

Data was collected from teachers using semi-structured interviews. This allowed an exploration of teachers' perceptions regarding the research questions, understanding their constructions of reality (Punch & Oancea, 2014). Semi-structured interviews allowed for an open response from participants as prompts can be flexibly adapted to participants and situations (Punch & Oancea, 2014).

Focus Group Interviews.

Data was collected from Pacific families and students using focus group interviews. These focus groups were semi-structured group interviews. This method was chosen as semi-structured interviews produce data and insights from group interactions that may not be stimulated on their own (Punch & Oancea, 2014). This aligns with the Pasifika concept of *talanoa*, where the conditions allow participants to engage in critical discussion and the sharing of emotions and experiences to co-construct stories and meaning making (Vaioleti, 2006).

Critical Theory

The broad category of critical theory encompasses several theories that typically examine social inequality and critique larger societal structures (Winkle-Wagner et al., 2019). A commonality with critical theory is the idea of critiquing social structures and considering ways to move towards social change (Winkle-Wagner et al., 2019). Critical theories were established in the 1920s through to contemporary times; however, many of the ideas found in critical theories can be traced back to Hegelian, Kantian, and Marxist theories as early as the 1800s (Kincheloe & McLaren, 2011).

In this study, critical theory is used alongside thematic analysis to provide an examination of inequalities around Pacific heritage languages by giving precedence to the voices of the Pacific people (Mertens et al., 2009). The outcomes of this study were analysed and critiqued using critical theory, supported by Pacific epistemologies, to expose the hidden biases and assumptions in New Zealand's educational system. Additionally, it offers disciplines and treatments guided by moral principles that will aid individuals in overcoming the psychological desolation promoted by cultural politics (Denzin, 2017).

Data Analysis

The researcher used a reflexive thematic analysis approach when analysing the data collected from interviews. This allowed the researcher to identify and analyse patterns of meaning to address the research questions (Braun & Clarke, 2006). This method of data analysis also allows the researcher to

show the opinions and experiences of participants clearly. It provided a systematic procedure for generating codes and themes from the data and created a framework for organising and reporting analytic observations (Clarke & Braun, 2017). The thematic analysis followed Braun and Clarke's (2006) six-phase process.

The first phase is to get familiar with the data (Braun & Clarke, 2006). This first comprised of listening to the *talanoa* sessions several times and transcribing them. It then involved reading, re-reading, and noting down initial thoughts. The second phase generates initial codes (Braun & Clarke, 2006). To achieve this, interesting data was coded from the interviews and *talanoa* sessions, and relevant data was compiled into each code. The third phase searches for themes (Braun & Clarke, 2006). To search for themes, the researcher will group codes into possible themes and collect comparative data from the interviews and *talanoa* sessions for each prospective theme.

Phase four reviews the potential themes to ensure that the themes fit with the coded extracts (Braun & Clarke, 2006). This will determine if these themes reflect the story of the data and answer the research questions. Phase five involved refining and naming the themes (Braun & Clarke, 2006). Continual data analysis will be carried out to refine each theme to convey the overall story told. Clear definitions and names for each theme will be discovered. The last phase of the thematic analysis is producing the report (Braun & Clarke, 2006). This is the final opportunity for analysis. Analytic narrative and engaging data extracts are woven together and related to the research questions and literature.

Thematic analysis was instrumental in this research. It was used to identify patterns within and across data concerning the participants' lived experiences, views, and perceptions while understanding what participants think, feel, and do (Clarke & Braun, 2017). Using thematic analysis as a tool for analysing the data aligns well with the methodological framing and the concept of *talanoa*. The purpose of this research is to seek the perceptions of teachers, families, and students of the value of heritage language maintenance using the method of interviews and focus groups underpinned by the concept of *talanoa*. This informs how data is analysed using thematic analysis as it continues to seek the participants' perceptions through their lived experiences and how they feel.

Building Dependability

Credibility, transferability, dependability, and confirmability were used to establish trustworthiness in this research. Research methods established in similar investigations were used to ensure credibility to seek accurate data to answer the research questions (Shenton, 2004). Interviews and focus groups were the primary methodologies used to collect data in the reviewed literature. These methods produced rich data, which thoroughly answered the research questions. This research employed similar methods, underpinned by the concept of *talanoa*, to use rich data to answer the research questions. To establish trust in this research, the researcher familiarised themselves with the school and the participants to build relationships with those involved (Shenton, 2004). Building

relationships before the interviews and focus groups made participants feel safe and more willing to share their experiences and perceptions during the interviews. Alongside *talanoa*, building this trust contributed to honest and open dialogue between the researcher and participants and produced rich data to answer the research questions.

Frequent debriefing sessions between the researcher and the supervisor contributed to the researcher seeing different perceptions and provided a sounding board to test ideas and interpretations (Shenton, 2004). This allowed for an in-depth analysis of the data and different points of view. Opportunities for peer feedback were also provided, which allowed the researcher to fine-tune the methods and strengthen arguments (Shenton, 2004). Triangulation will be achieved in this research by seeking the perceptions of different participants. Detailed descriptions of the findings will be provided so others seeking to apply them in their context can judge transferability. Readers can examine the research process used in this study by having this research audited for dependability (Nowell et al., 2017). The researcher also established how the interpretations and findings are derived from the data by marking the reasons for theoretical, methodological, and analytical choices throughout the study so others can understand how and why decisions were made to ensure confirmability (Nowell et al., 2017). Records of the raw data, field notes, transcripts, and a reflexive journal are used to ensure the data is systemised, related, and cross-referenced and provide a clear audit trail (Nowell et al., 2017).

Ethical Considerations

Ethical considerations have been taken into account to ensure this research is conducted ethically and participants are safe from harm. The University of Auckland Human Participants Ethics Committee (UAHPEC) granted ethics approval for this research. This research adhered to the guideline set out by the UAHPEC to ensure participants are treated with respect and dignity and their privacy, safety, health, and personal, social, and cultural sensitivities are protected. Considerations that have been taken into account are confidentiality, anonymity, informed consent, right to withdraw data and participation, conflict of interest, risk of harm, cultural considerations, incidental findings, deception, and data management. This research also considered ethics when engaging with Pacific communities.

Confidentiality for participants in focus groups cannot be assured as the involved participants may recognise the contributions made in the reporting. However, pseudonyms for the schools and participants involved in the study are used to ensure confidentiality in reporting and analysis. All data collected in this research is stored securely, and identifying materials are kept separate from the coded data. This is explained in the participant information sheet and consent forms.

To access participants, the principal of each school was contacted with information, and permission was sought to contact the teachers. Once permission was given, the administrator provided information about the study and sent it to teachers to ask if they would like to be involved. The information passed on to participants explained the research's purpose, process, and use to decide whether they would like to participate. Once teachers had expressed interest, participant information

sheets were given to them to hand out to Pacific families in their class. In the participant information sheets, participants were made aware that their participation was voluntary. They had the right to withdraw from participating in the research at any time without giving a reason. Participants were able to withdraw their data until the stage of data analysis which commenced one month after the interviews had taken place. Participants could not withdraw their data from the focus groups as their participation altered other participants' responses.

Research participants did not incur a cost as the interview process was held online through Zoom. Schools involved in this study had no connection to the researcher. The researcher ensured that social and cultural issues were handled sensitively and that all participants were treated with the utmost dignity and respect. Cultural protocols were also observed when conducting focus group interviews. As this research is about Pacific heritage languages, there was a possibility that the questions may evoke a response in participants that brings up language trauma that they may have experienced. The likelihood of this occurring was low.

To manage the data collected by research participants, the researcher stored this securely and disposed of it securely per the University's policies. Special attention was given to assure confidentiality and security of data when audio recording participants. Data stored for this research was only accessible by the researcher and supervisor. Identifiable personal information about the research participants will be retained no longer than the research has the lawful purpose to use it. Data will be disposed of and destroyed securely, and the timing and manner of destruction will be outlined in the participant information sheet and consent form for participants. Data is stored in a safe and secure university cloud storage for six years.

This research considered ethics related to Pacific communities. Anae and Mila-Schaaf (2010) issued a report through the NZ government that looked at the relationships informing research and policy in Pasifika education and used the expression *teu le vā* to encompass this. As mentioned earlier in this chapter, *teu le vā* is a Samoan expression that means "to value, nurture, look after, and if necessary to tidy up the vā" (Anae, 2010). *Teu le vā* emphasises the importance of relationships and working together to support Pacific-led knowledge and the importance of Pacific leadership in research and policy (Anae & Mila-Schaaf, 2010). Pacific research principles have been integrated into this research to ensure Pacific participants are respected and their voices are heard. These principles are relationships, respect, cultural competency, meaningful engagement, reciprocity, utility, rights, balance, protection, capacity building, and participation (Health Research Council, 2014).

Summary

This chapter explains the methodology of how this research was carried out. The methodological framing of this research is based on a qualitative interpretive paradigm. It aims to construct inter-subjective knowledge and build a rich understanding of the participants so others can

understand the world from their perspectives. Pacific research methodologies are also used in this study to ensure that Pacific voices are brought to the forefront and given space within this research. It aims to empower Pacific communities and benefit all those that are involved. The research methodologies which are used are *vā* and *talanoa*. *Vā* created the relationships and relational space between the researcher and participants, and *talanoa* assured a safe space where participants could share their stories and experiences to construct crucial knowledge around Pacific heritage language maintenance values from their perspectives.

A multiple case study design was used as this helps others to understand the case in-depth in its natural setting. It also provided a thick description of the realities and experiences of participants. The sites chosen in this study were three schools with low, medium, and high percentages of Pacific students enrolled in years 1 to 3. This allowed a range of schools that can be compared and contrasted. Semi-structured interviews and focus groups were used to collect the data for this study. The Pacific research methodology *talanoa* underpinned these.

To analyse the data collected from the interviews, thematic analysis was used. This allowed the researcher to search for themes in the data collected and analyse patterns of meaning to answer the research questions. Trustworthiness was established in this research by ensuring credibility, transferability, dependability, and confirmability were used. Ethical considerations were also discussed to ensure that this research kept participants safe and prevented them from harm. Considerations taken into account were confidentiality, anonymity, informed consent, right to withdraw data and participation, conflict of interest, risk of harm, cultural consideration, incidental finding, deception, and data management. Ethics related to Pacific communities were also considered when engaging with Pacific communities. This took into account the Pacific research principles.

Findings

Introduction

From a strengths-based position, this study aimed to address the gap in the literature on how Pacific heritage language maintenance is valued by teachers, Pacific families, and students in Auckland, New Zealand, Primary schools in years 1 to 3. Rather than focusing on the inadequacies and the need for those participating in the research to be 'fixed,' a strengths-based approach to research focuses on the positive potential of individuals, families, and communities (Maton et al., 2004). A review of the literature revealed that teachers, families, and students had similar yet differing views on the importance of heritage language maintenance. This chapter begins with a summary of the study's purpose and describes the methodology used to gather information. This will be followed by a brief review of the background and setting for the study. Next is a description of how and why the participants were selected to participate in this study. A summary of the findings will follow, presenting the patterns that emerged as themes based on commonalities and differences in the participant responses through Braun and Clarke's (2006) reflexive thematic analysis approach.

Background and Setting

The participants in this qualitative study were the class teacher, two Pacific students from said class, and a family member for each student (refer to Table 1). Due to Covid-19, fewer families could participate, so one school had two students and family members, and two schools had one student and family member. Pseudonyms were used in this study to ensure participant anonymity. Three schools were invited to participate from South Auckland, Central Auckland, and South-East Auckland. These schools had a high and medium percentage of Pacific students enrolled in years 1 to 3. One school was in a modern learning environment setting, and the other two were in a traditional classroom setting.

Table 1. Participant groups

School	Teacher	Family	Child
Central Auckland School (high percentage)	Helen	Pela	Alo
		Tina	Billy and Peka
South Auckland School (medium percentage)	Willow	Mele	Junior
South-East Auckland School (high percentage)	Erica	Mana	Tinirau

Choosing Participants

A purposive sampling strategy was used to choose the participants for this study as the researcher wanted to draw on a specific group of people (Punch & Oancea, 2014). Information regarding school demographic information was accessed through the Education Review Office (ERO) public database. This study sought the perceptions of Pacific families and students as their unique experiences and perspectives were vital in answering the research questions. Schools were chosen based on the percentage of Pacific students in years 1 to 3. One school per high, medium, and low percentage was chosen. However, due to the global pandemic, the low percentage school were unable to participate. One classroom was chosen from each school, and the participants from that class were the class teacher, one or two Pacific students from said class, and a family member for each student. By selecting families and students from the same household, the researcher could gain a deeper understanding of family perceptions and how they related to student perceptions. The researcher conducted interviews with the student's teachers to establish a clear relationship between all participants, allowing for more in-depth analysis.

Summary of Findings

Interviews were conducted to collect data from the participants using the methodology of *talanoa* with advice and guidance from my supervisor as I am a non-Pacific researcher. *Talanoa* goes beyond a simple conversation between people but a personal encounter with people where they can tell the story of their issues, realities, and aspirations (Vaiote, 2006). Retelling the participants' narratives through *talanoa* authenticates the nature of their individual experiences. Building relationships is an integral part of *talanoa*, and as a researcher, it was essential to build relationships to open the space for sharing before the interviews. Participants felt more comfortable expressing their own experiences after hearing these stories because it helped to bridge the gap between the researcher and the participant, which is the cornerstone for most Pacific activities (Vaiote, 2006). The research questions in this study created a sense of openness that invited storytelling and meaning-making through *talanoa*. It also required the researcher to open up *talanoa* with humility, positioning the teacher, family, and children as experts. Data collection in this study consisted of one online *talanoa* session with each of the teachers, one online *talanoa* session with the Pacific students, and a family member for each student per school.

The themes in the summary of findings were grouped with big ideas that were discussed through *talanoa*. They are grouped first with the teachers' responses, followed by the families and children. They have been ordered in this way to show the perspectives of the different participants and what they viewed as important.

Teachers' Perception of Ways to Support Pacific Students' Languages in the Classroom

The classroom environment was important for teachers to help support students' Pacific languages. Willow and Helen both explained how they use signage and wall displays in their classroom

environment to promote Pacific languages. Erica said they are working on identifying where children are from and putting their faces next to their flags. Using string, she pinpointed their heritage connections and established a link between their homeland and New Zealand. She has also completed some artwork making family trees with her students. Instead of using a regular tree, they used coconut trees. Erica stated, "because my classroom is predominantly Pacific Island, I used a coconut tree. I put their faces at the top, and their families are down the bottom to show there is no hierarchy and that they are important."

Willow also shared that she created a whānau wall in her classroom where students can bring photos of their family or social events they celebrate at home. She explains that "the whānau wall is a way for students to use oral language where they can celebrate and share about themselves and their families."

Helen also uses oral language in her classroom and incorporates greetings and other things they do in the mornings. Setting up the classroom environment is an important way for students to feel safe and accepted in their learning environment, as well as a basis for teachers to create opportunities for Pacific students to celebrate their learning in the classroom.

Opportunities Created by Teachers for Pacific Students to Celebrate their Language in the Classroom

Pacific Language weeks, as promoted throughout New Zealand, are a big focus for all teachers in this study as it creates an opportunity to celebrate other Pacific languages. Pacific language weeks offer an opportunity to promote culture and language through various activities to revitalise and preserve Pacific languages (Ka'ai et al., 2021). Erica's school celebrates language weeks, where they learn about stories from other Pacific nations. From another school context, Willow explains that her school puts a big emphasis on language weeks, where they go out into the community to learn more about Pacific languages and cultures. Integrating Pacific languages into classroom programmes creates opportunities for Pacific students to build on their oral language.

Willow proudly stated,

"we have every single language week celebrated from Samoan language week to Māori language week. They are quite big at our school where we get in our community. This year, our goal is to have Pacific heritage languages integrated into our classroom programmes."

Both Willow and Helen discussed integrating oral language for Pacific students into their literacy programmes. Willow explains how they have content in their literacy programme relevant to their Pacific students to cater to them. She described that they usually do this during language weeks, so they try to tie it into their day-to-day teaching throughout the year. Willow shared, "language weeks are an

excellent opportunity to learn about Pacific languages, but integrating them into teaching programmes throughout the year can be challenging.”

Erica explains, "often language weeks are a way of acknowledging students' cultures because I found that over the years, I don't know how else to do it because everything is so busy." Erica says they have created self-portraits in her classroom, introducing themselves and where they are from below their drawing. This is a way of celebrating who they are. Erica goes on to say, "it is funny because a lot of students don't know where they come from."

This art exercise sparks conversation and helps students understand where they come from geographically. Helen always asks her student's parents what language they speak at home and what language the child can speak, as often the students are unaware. Understanding students' cultural background allows teachers to plan and incorporate Pacific languages in their teaching programmes.

Incorporating Pacific Languages in Teaching Programmes

Pacific dual-language texts, designed to support the early language and literacy learning of Pacific students in English-medium classrooms, are a resource teachers have incorporated into their programmes. Helen's school undertook professional development around the *Pasifika Early Literacy Project (PELP)* (Ministry of Education, n.d.-a), where she was introduced to dual-language texts. She regularly uses the PELP resources in her classroom and says they were also used during distance learning during the global pandemic.

Willow also uses the PELP dual-language texts in her classroom and loves to send these home as reading homework. Willow explains, "what I found quite interesting is we're trying to encourage students to read at home, and because they have their heritage language, their whānau are now getting involved." She also found that grandparents are helping students to read these books and teaching them some of the words in their heritage language while also learning English at the same time.

At Helen's school, they run a programme called Garden to Table. Through this programme, they are incorporating many recipes and cooking from the Pacific cultures. They also grow many vegetables from other cultures, such as kumara, and then use the ingredients they harvest from the garden in recipes. She says the people who run 'Garden to Table' at her school ask questions to families about what plants they grow in their culture so they can incorporate these into the programmes. Helen explains that she included cooking activities during distance learning to bring in the language during writing tasks.

Helen shared,

"Children were sharing photos of themselves standing next to their grandparents' taro patch. One of the dual-language texts was about a boy who grows taro with his grandfather, and this book could have been about him. We use that stuff to build strong connections for our children."

In Erica's classroom, they have *talanoa* every morning and often do that through music. She also tries to integrate Pacific languages into her classroom programme, such as student inquiry. In her classroom this year, their student inquiry is 'journeys.' The learning about journeys comes from stories of the Pacific. For Erica, learning about other Pacific heritages and looking at the differences and similarities between cultures is a way of affirming and valuing Pacific heritage in the classroom.

Erica explains,

"for example, this week we've read 'The Artist and the Whale', a Niuean story. Although there are no Niueans in my classroom, we still celebrate their culture. We also look at comparisons between cultures like Niueans have whales, and so do we. Niueans create wakas, and so do we. I'm trying to compare the simplest things."

Affirming and Valuing Pacific Languages of Students in the Classroom

In Willow's classroom, acknowledgment is a way to affirm the Pacific languages of students in her classroom and gives students the courage to take ownership of their learning. Samoan speech competitions are a way for Willows students to do this. Once students write their speech, supported by their family and teacher, they are celebrated at school in their syndicates and the whole school. Willow says, "it's not about whether they are placed or not, but as a whole school, communication goes out about these students, and they are celebrated." The acknowledgment of this affirms and values the Pacific languages of these students. Willow can speak her mother tongue, so when she has Samoan students in her classroom, she is fortunate enough to talk to them in Samoan. From her experience, students respond well to hearing their Pacific heritage language spoken in the classroom. Willow states, "Samoan students respond well when I am speaking in Samoan to them, especially as they are English language learners, so if they don't understand English, then I've got my language, and I can speak to them."

Helen encourages her students to speak in their heritage language during *talanoa* when children are given the opportunity to share with their parents.

Helen states,

"they will share their learning with their parents in their heritage language, which is much more authentic because they're using their own words to describe their learning. Whenever I hear anything, I ask what the word was and how to pronounce it, so they know we're trying to learn."

At Helen's school, they are trying to embed cultural sustainability through everything they do, which is one of their strategic goals. Erica also explained how she encourages her students to speak to her in their heritage languages freely. Then she repeats the words to them because if it is essential to them, then it is important to her. Teachers affirming and valuing Pacific languages in the classroom contribute to the wellbeing and identity of students because students see that their heritage language is important when their teacher lets them use it freely and take an interest in understanding more about it.

Strengths of Affirming and Valuing Pacific Languages in the Classroom.

The strength that Willow found in affirming Pacific languages in the classroom is that it contributes to the wellbeing of the students. Willow relates it to *Te Whare Tapa Whā*, a Māori model created by Sir Mason Durie that represents four dimensions of wellbeing, which are *taha tinana* (physical wellbeing), *taha hinengaro* (mental wellbeing), *taha wairua* (spiritual wellbeing), and *taha whanau* (family wellbeing) (McNeill, 2009).

Willow also believes it must start at primary school so that when students are experiencing different emotions, teachers can encourage them that it is okay to feel that way. They can be proud of who they are, where they come from, and their language. They are comfortable and confident.

Willow explains,

"if students can identify each part of their wellbeing and understand why it is so important, I think it grows everything, especially their confidence and knowing who they are. By the time they get to high school, they will be able to spread their wings."

Helen believes that by affirming Pacific languages in the classroom, she can provide the opportunity for students to show their confidence and self-efficacy in their learning. Helen believes that there are benefits to understanding a student's rich cultural heritage and that teachers should let children shine for who they are.

Helen states,

"you hear many teachers say that young students don't come with anything, and they have nothing to bring. As a new entrant teacher, nothing makes me angrier than hearing this. They bring their rich cultural history, ancestors, and culture to school, and if you give them a chance, they'll share it with you."

Erica sees the strengths of affirming Pacific languages in the classroom because students are proud of who they are.

Erica shares,

"they're proud of who they are, they can't help it. I think that comes from strength drawn from their families. Like when they talk about the families at home, it could be just going to church, whatever it is, they tell me they're proud."

Activities students do in the community, beyond home and school, are a huge part of children's lives and contribute to their wellbeing and self-belief. Erica has been focussing on validation with her class this year. She believes that validating students is crucial because validation leads to belief in themselves. Erica has incorporated affirmation into her classroom this year so students can feel validated and believe in themselves. Affirming and valuing Pacific languages at the school positively impacts Pacific students' wellbeing and learning.

Impact of Affirming and Valuing Pacific Languages on Pacific Students' Wellbeing.

Helen refers to the Māori term *Hauora* and *Te Whare Tapa Whā* when considering Pacific students' wellbeing. She explains that she incorporates the Pacific health model *Fonofale* as a holistic approach to Pacific students' wellbeing. As a teacher, it is essential to ensure that all areas are cared for and respected, including culture and heritage language.

Helen explains that,

"as a teacher, it is important to ensure that you are doing that all the time and that we don't fall into complacency because I think that is easy, especially as a Pakeha teacher in a Pacific school, it is easy to fall back on your cultural norms. We're doing this and that, but we can always do more. There's always a lot more."

Willow explains her view on wellbeing "It's that holistic view in the students, it goes back to their wellbeing, and how important it was. And that because the students are celebrated and they, they're able to identify all parts of themselves kind of thing." Willow believes in the holistic view of the child. If they can identify all parts of themselves in relation to *fonofale* and understand why each part is so important, it will grow their confidence and pride in who they are.

In Erica's class, she can see that celebrating her students' Pacific heritage language and culture contributes to their wellbeing because they walk into school feeling happy and proud of who they are. She explains that she must be authentic as a teacher and show that she has emotions to connect with her students and create a safe space for them to be authentic. Pacific languages being valued and affirmed positively impacts wellbeing and identity, which leads to students feeling more confident in their learning. By creating this safe space, Helen found that students are comfortable to share who they are.

Helen stated,

'they bring their ancestors in their island in their culture with them to school when they, if you give them the chance, they'll share it with you. But oh no, they come with nothing. And I also think, often, it's ignorance, but people totally underestimate what children are capable of.'

Helen believes that teachers need to give students the opportunity to thrive using their Pacific heritage languages. Students come to her class from many different backgrounds, and she sees this as a strength in their learning as it helps build their self-efficacy and confidence.

Helen explains,

"You're giving them that opportunity to show their confidence and self-efficacy in their own learning and their own language. A lot of people I think, diminish minority groups in schooling. I hear teachers say 'Oh, they don't know anything, they have nothing to bring, they don't come with anything, so we have to do all this stuff to them, to make them do stuff.' But they have a rich cultural history. They bring their ancestors, their island, their culture. Often it's ignorance, they underestimate what children are capable of."

Erica finds that students view her as a role model and see similarities between them and her. She states,

"I think if they see someone similar to them, it does spark off confidence. Or that how they feel and what they're doing is the right thing, I think. But again, that goes down to someone else telling you, validating you and your worth, when I'm more of I know my worth and this is it, you're not going to tell me any different."

A student seeing their teacher be positive and confident in who they are and their cultural heritage show students that they are unique and should also feel confident about who they are and what they are worth.

Impact of Affirming and Valuing Pacific Languages on Pacific Students Learning.

Willow finds that her students are more engaged in the learning when their Pacific languages are affirmed in the classroom. Willow always builds strong relationships with her students and incorporates her students' knowledge into her teaching programmes. She brings the context of her students' cultures into the classroom and builds their learning around it, encouraging students to be more engaged in their learning.

Willow states,

"I think they are more engaged, definitely. The programs that we're running now, because they're related, we're taking that time to build the relationships with our students. And we're bringing that context into the classroom and building our learning around it and they're able to

relate and give feedback on it. I think it would then support them, and more of reaching their goals that they've seen."

Helen believes that if students are strong in their language and culture, they will know who they are, which builds students' confidence and self-efficacy and builds upon their self-identity and identity as learners. Helen has noticed a gap between generations knowing their Pacific heritage language, but she wants families to feel encouraged to continue speaking their languages.

Helen explains,

"You can reassure families of the importance of speaking your language. You know, by talking to their children in their home language, they are not disadvantaging them in any way. I mean, if you're bilingual, your brain is working 40 times better than a monolingual person. So, you know, the neuroscience around being bilingual itself, there is no disadvantage and people have been given the wrong messaging for so many years."

Erica also sees that affirming Pacific languages in the classroom contributes to students' confidence in themselves and validates their worth as students with Pacific heritage and culture. "Family is also essential in building students' confidence and identity through sharing their Pacific heritage and language with their children." Erica states.

Teachers' Engagement with Family to Support Pacific Languages

Family engagement is essential in supporting students' Pacific languages in the classroom. Each teacher has a different way of engaging with their Pacific families. Erica communicates with her parents through reporting, texts, and phone calls, given that there is Covid-19 in the community. She also celebrates her students' successes and communicates this through certificates.

At the beginning of the year, Willows' school has a Whanaungatanga day where all parents are invited to come into the classroom and discuss their child. Willow explains, "it's not so much a meeting about the core subjects, but rather a time where we can build relationships and know their expectations for their child or their goals for their child." Willow also has *talanoa* check-ins with her class and ensures parents know they can come in any time and talk with her. She also uses other forms of communication, such as Seesaw and emails, but knows that her Pacific families prefer face-to-face communication. Building these relationships and having open communication helps her support the Pacific languages of students in her classroom.

Helen previously mentioned *talanoa*, which helps support the Pacific languages of her students in the classroom. She has had some transition to school information translated, so families know how this works at her school.

Helen explains that,

"often Pacific families are surprised when asked about their Pacific languages to support their children as it sometimes doesn't align with their experiences at school. Some parents can't believe their child is allowed to speak Tongan at school, which is heartbreaking."

Helen also acknowledges other Pacific teachers who bring their language and culture into the school context, which contributes to supporting the Pacific languages of the students and the upskilling of other teachers. Helen feels parents are very grateful that their child is cared for and noticed for who they are.

Families' Experiences of Using their Pacific Heritage Languages at School

Pela, the parent of Alo, who is in Helen's class, is of Tongan, Fijian and Niuean descent. She grew up in Auckland, but her parents taught her about her heritage. She attended Tongan church and grew up learning the Tongan language more than the Niuean and Fijian languages. As soon as Pela stepped through the door at home, they only spoke Tongan. Her mum introduced the Niuean language at home too. Pela first attended a school with a low percentage of Pacific students. She found that there was not much diversity amongst students or teachers. She then moved schools and attended the same school as her son. This was her first experience with culture and diversity embedded in the classroom. She was introduced to cultural festivals and felt it did not matter which culture you belonged to; you were accepted.

Tina, the parent of Billy and Peka, who is also in Helen's class, grew up in the same area as her children's current schools. When Tina attended school, she had experiences with students being able to speak any language they wanted. Tina is Samoan and was brought up speaking Samoan in her household. At school, there were people in the classroom who would help translate things from Samoan to English so she could understand.

Tina explains,

"in the classroom, teachers didn't mind us speaking Samoan as long as we have someone that can translate something from Samoan to English that makes us understand. We've lost it now. Yeah, we don't have that nowadays."

Mana, the parent of Tinirau, who is in Erica's class, grew up in South Auckland. He found that when he was at school, his class was encouraged to speak their heritage languages, even for learning. They were never forced to speak English in class, and the teacher allowed them to explore their heritage language and English at a comfortable pace. Many teacher aides in the class spoke mainly Samoan and Tongan, and they would assist with the learning and language in the classroom.

Mele, the parent of Junior, who is in Willow's class, grew up in Samoa and attended school in Samoa. She moved to New Zealand in 2017, and her son Junior is attending school in South Auckland.

She explains that all her schooling was in Samoan, which she enjoyed. She was taught how to learn and communicate in Samoan at her school. She sees the importance of using Pacific languages in different settings such as home, school, and the community, as she attended a school that used her heritage languages for teaching and learning.

Families' Perspectives of Encouraging the use of Pacific Languages at Home, School, and in the Community

Pela believes in encouraging the use of Pacific languages at home. She explains that her son is Tongan, Niuean, Fijian, and Samoan from his father's side. She believes that learning these Pacific languages is good for him, and she wants to teach her son as her father taught her. Pela explains, "I'm going by the way my dad taught me. From the age of 10, when you enter the front door of the home, you're going to speak nothing but Samoan and Tongan." Church is also an essential time for family and the community to use Pacific languages.

Pela explains,

"when you go to church, you have to speak our language. We have Sundays for that. So, we have to build that culture. It's not just speaking, it's going to church and being that kid that doesn't understand the language standing up."

Tina explains that in her home, she speaks Samoan to her children even though they may not understand what she is saying. She explains that after she speaks in Samoan, she translates it into English so they can understand what she is saying and pick up on Samoan words. Her children ask her what something means when she speaks in Samoan, which has helped them learn some Samoan words. Mele also speaks Samoan at home as this is her heritage language, and she encourages Junior to speak Samoan too.

Pela also believes in the importance of learning heritage languages so you can communicate with others at school. Understanding both languages will allow him to relate to others and understand his peers.

She explains,

"My son is Tongan and Samoan, so we are trying to balance it out as much as possible without confusing him. There are two different languages and cultures he needs to focus on, but in the end, it will help him at school as he will be able to understand Tongan kids and Samoan kids, and he can be proud of both."

Tina also wants her children to learn about other cultures in the community. She encourages her children to learn about other cultures and try different foods from their cultures. She has friends from different Pacific cultures and wants her children to be able to make friends and understand their culture

too. Mana also encourages Tinirau to use the opportunities given to him at school to learn about other languages and cultures. Mana explains, "my son always comes home with stories and learns about myths and legends from other cultures. We had Samoan language week most recently, and my son likes to say prayers in Samoan."

From the families' perspectives encouraging Pacific languages help children understand who they are as individuals. Pacific languages also allow children to relate to others and understand other cultures better. They can make comparisons between themselves and others and build strong bonds between peers at school. Pacific languages also help children when they are participating in activities in the community such as attending church.

Impact of Pacific Languages on Pacific Students' Identity and Wellbeing from the Families Perspective.

Pela believes that having and learning Pacific languages gives confidence to Alo. She does not want Alo to be stereotyped because of his race and wants him to know his heritage language so he can stand up for himself and be proud of his culture. Pela commented, "Pacific languages give confidence in himself to know who he is and to be proud of who he is."

Another parent Mana expresses that his son Tinirau's heritage language empowers him. When he learned how to say prayers in Samoan, he was so proud because he was learning something from his grandfather's side. He explains, "I think anything to do with the languages, you can just see it on their faces, especially if it's their culture they're learning about because it's not pushed through at home,"

Tina believes it is essential to encourage their children to learn their heritage language, and she feels this is dying off now. She also points out that primary school is an important place for students to learn and develop their heritage languages. This helps students to build their confidence and be strong in who they are when they get older. Tina elaborates, "some of us are in foster care, and this is a chance for kids to learn their language where their parents are from, especially in Primary school."

Teachers getting involved in heritage languages is also a meaningful way to encourage students to be proud of who they are. Pela explained that her son Alo loves it when his teacher tries to pronounce Tongan words. Tina, another parent, explains the positive reaction her child shared about their teacher using Tongan language.

Tina elaborates,

"during Tongan language week, the teachers had a go at speaking Tongan. The kids crack up that they got words wrong, but at the same time, they love it. They come home and say my teachers spoke Tongan. That was so cool."

This shows children that they are interested in their heritage language and that the children can be seen as experts. This gives students confidence in themselves and can positively impact students learning.

Impact of Pacific Languages on Pacific Students Learning from the Families Perspective.

Pela feels that learning at school can often be separate from learning at home, and it would be good to see the home learning drift into school. She also believes that more could be done in learning heritage languages because it is good for other children to learn about cultures other than their own so they can relate to and understand others. Merging learning at school and home through Pacific languages will strengthen students' confidence in themselves and positively impact their learning.

Pela states,

"they kind of be home and learn the language and then go to school. That's a separate thing. It's going to make them have different mindsets in two different situations. I reckon primary is a good place to bring in languages culture as they do with cultural festivals."

Mele finds that Junior's understanding of two languages not only helps him with his learning at school but also helps her learn English. When Junior brings homework home, such as dual language books, Mele can help m Junior understand and teach him in Samoan. Junior can also help Mele understand it in English, which has enabled her to learn the English language. Mele explains, "I speak to my friends in Samoan, and I speak my language with my family. When my kids have homework, I listen to them speak in English."

Families' Perceptions on How Pacific Heritage Languages Should be Valued in the Classroom

At the school Pela's son attends, she explains that they are a very diverse school embedded with the Pacific and other cultures. Although this school is very multicultural and embraces others, Pela sees that languages could be more valued in the classroom by making students the experts and allowing them to teach others about their language. Pela explains, "teachers should push for those languages to come out. If you don't know something, let the kids teach you."

Mana also believes that Pacific languages should be valued as an everyday language in the classroom. Mele thinks languages should be part of the everyday language of the classroom and used as a communication tool for the children.

Mana adds,

"Pacific languages should be valued just like other languages, and it should be seen as another tool for the kids to communicate. If you know another language, you've got more knowledge than someone who only knows one language, and I think teachers should see this as valuable."

Pela would also love to see more bilingual classes in schools and to have more options. When she was in high school, they had a Samoan bilingual class, and often, like herself, there would be Tongan students in that class too. Tina suggests that schools could have different options for students to learn about other languages. Tina explains, "Once or twice a month, they could have the option, like block one, to learn other languages, foods they eat, what clothes they wear, and their values,"

From this study children also see value in their Pacific languages and feel they contribute to their identity and how they view themselves. They also see how understanding their languages helps them in their learning as they can make connections between their culture and their learning.

Children's Perceptions of Their Pacific Language on Their Identity, Wellbeing, and Learning

Alo, Billy, Peka, Junior, and Tinirau felt that their Pacific languages made them feel good inside. Their Pacific language also made them feel proud of who they are and contributed to them feeling happy. Knowing their Pacific languages helps them understand who they are and where they come from, contributing to their identity, wellbeing, and confidence.

Alo, Billy, and Peka believe that their Pacific language makes them feel happy when they are learning. Junior added that when he is learning mathematics, being Samoan helps him to remember things, especially patterns that he has seen at home. Tinirau explained, "my Pacific language makes me feel confident when I am doing my learning." Pacific languages contribute to children's identities and help them feel confident in their learning.

Children's Perceptions of Their Teacher's Support of Their Pacific Language

Alo feels supported by Helen to learn his Pacific language because she helps him in the classroom. Junior explains that Erica helps him learn more about his Samoan heritage and language because she is Samoan too. He also explains, "she shows me books from Samoa. She gives me books that are written in Samoan too." Tinirau likes it when his teacher tries to learn words in other languages. He shares, "she tries to say words in different languages, and other children in the classroom help her."

Children's Perceptions of How Their Pacific Language Should be Valued in the Classroom

Children spoke about practical ways in which they would like their Pacific language and culture to be valued in the classroom. Peka would love to learn more about her language and "how to speak it more." Billy would like to know about foods from his culture and how to cook cultural dishes. Junior would like to see people in his classroom wearing Samoan clothes and traditional outfits. Tinirau would like to have the opportunity to learn about the music and instruments from his culture. He explains, "my class doesn't do Cook Island drumming because we don't have drums or sticks."

Summary

This chapter reveals the perceptions of teachers, families, and children on the value of Pacific heritage language maintenance. Findings from this study demonstrate the importance of valuing and affirming Pacific languages in the classroom, home, and community as it contributes to the wellbeing and learning of students. Teachers, families, and students all feel that heritage languages contribute to feelings of confidence, pride, and happiness which contribute to students' identity. These feelings have a positive impact on student learning. There are similarities between teachers, families, and student's perceptions of how Pacific languages can be valued and affirmed. While teachers feel the classroom environment, Pacific language weeks and dual-language texts are a meaningful way of recognising and building upon students' Pacific languages; families and children offer essential insights. Families feel that their children's schools incorporate students' Pacific languages in the classroom. Languages can, however, be more valued at school by making children the experts, having opportunities to be in bilingual classes, and having Pacific languages as an everyday language, not just in language weeks. Children would also love practical classroom activities to learn more about their culture and heritage, such as music, cooking, and clothing. Following these findings, key emerging themes will be elaborated on, critiqued, and analysed, concluding with recommendations for how Pacific languages can be valued.

Discussion on Findings

Introduction

This chapter provides a critical analysis and exploration of the data's meaning and identifies the data's importance and significance from the findings. This chapter begins with recapping the research aims and questions of this research. Next, the essential findings and themes will be identified and elaborated on. This is followed by discussing the findings, making links to the current literature that was reviewed, and answering the research questions. This chapter will conclude with a summary of the key findings in this discussion.

Research Aims and Questions

Given the lack of research regarding the perceptions of Pacific heritage language maintenance for young Pacific students in years 1 to 3, this study aimed to understand the perceptions of teachers, Pacific families, and Pacific students around the value of Pacific heritage language maintenance in Auckland, New Zealand Primary schools. This research has one overarching research question and three sub-questions which aim to address the gap in the current literature around the perceptions of the value of heritage language maintenance for Pacific students. This thesis asks:

Overarching research question:

What are the perceptions of years 1 to 3 Primary school teachers, their Pacific families, and Pacific students of the value of Pacific heritage languages in their school contexts?

Research sub-questions:

1. What do Pacific families believe about Pacific heritage language maintenance in the school context?
2. In what ways are Pacific heritage languages affirmed and utilised within the classroom and home context?
3. How do Pacific students perceive the value of their own Pacific heritage languages in their learning?

Through a qualitative, interpretivist paradigm these questions will aim to explore the perceptions of teachers, Pacific families, and students of heritage language maintenance and how each participant values it. They will also reveal current practices teachers use in their classrooms to support their students in maintaining their heritage languages and how they use them to support their wellbeing and learning. Analysis through critical theory will uncover the effects of political structures and power relations for Pacific people and their heritage language maintenance. This will provide insights for teachers to improve their practice and implement successful learning programmes to benefit the students in their classrooms. Pacific families and students will also be able to share their voices and

experiences, which will help develop an understanding of the importance of Pacific heritage language maintenance.

Key Findings and Themes from the Data

The key findings in chapter four revealed the perceptions of teachers, families, and children of the value of heritage language maintenance. The discussion on findings will address themes that were discovered during thematic analysis. These themes are bilingualism, the crowded curriculum, cultural norms, and wellbeing. These themes will be analysed and explored to answer the research questions and reveal insights and future recommendations. Underpinning these themes are the ideas of power relations, access, and equity which are essential to highlight to move towards fairness and social justice for Pacific year 1 to 3 students.

Theme 1: Bilingualism

Threshold Hypothesis and Pacific Heritage Languages.

Additive bilingualism, a cognitively and academically beneficial form of bilingualism, can only occur when the heritage language is adequately developed (Cummins, 1979). Two hypotheses were developed, which provided the theoretical framework for researching the developmental interrelations between language and thought in bilingual children. These hypotheses suggest that if a child is not proficient in their heritage language, then they cannot enjoy the benefits of bilingualism which impact their learning and wellbeing as they are trapped between two or more languages.

As evident from this study's findings, students who could speak their Pacific heritage language felt confident in who they were, positively impacting their learning. Students were supported to learn their Pacific heritage languages by being immersed in their languages in the community, such as through experiences at church. This supported children to learn more about their Pacific heritage languages and use them to help support their wellbeing and learning.

Pacific teachers who speak their Pacific heritage language could also speak their language in the classroom. It was evident that students responded positively to hearing their Pacific heritage language. This helped them build proficiency in their Pacific heritage language while learning English. Teachers who were not of Pacific descent also found ways of incorporating Pacific heritage languages into the classroom, such as classroom displays, greetings, phrases, and resources. This helped to support bilingual students to develop in their Pacific heritage languages and encouraged those who are not bilingual to build their understanding of their Pacific Heritage languages.

There must be strong home/school partnerships to develop students' proficiency in their Pacific heritage languages. Families encouraging their children to build their Pacific heritage languages have a wealth

of knowledge. Understanding this, teachers would have ways of supporting students in the classroom and understand the best way to teach them

Home/School Partnership to Support Pacific Heritage Language Maintenance.

Overseas, literature revealed that teachers had differing attitudes towards the value of heritage language maintenance. In California, Lee and Oxelson (2006) found that some teachers believed maintaining heritage languages increased students' achievement, self-esteem, identity, and sense of belonging. In contrast, other teachers felt it was the school's priority to teach students English, and heritage language maintenance was not their job. The study by Tse (2001) indicated that heritage language and second language development are aided by the coexistence of two factors: language vitality and the literacy environment. Students who have support from their families, schools, and peers contribute to greater language vitality. This helped heritage language students form their social identity, including their heritage language and culture.

The findings of this study show that teachers see the importance of Pacific heritage language maintenance, and they see the classroom environment as an opportunity to build on Pacific students' knowledge and provide support. While teachers are creating supportive classroom environments and incorporating Pacific language resources in the classroom, some families feel as though it is still very separate. From the family's perspective, children learn their Pacific heritage languages at home and then go to school in an English setting. Although teachers try their best and see the value in supporting Pacific heritage languages, families have observed that children have different mindsets for different situations. The school would be an excellent place to bring in Pacific languages and culture.

Data from the study by Lee and Oxelson (2006) showed that teachers needed to understand and believe in the benefits of heritage language maintenance. The findings from this research revealed that teachers in this study do. A crucial part of affirming and valuing Pacific heritage languages is bridging the practices and knowledge of home and school to create a supportive environment for students to develop their Pacific heritage languages. The Va'atele framework (Si'ilata, 2014), which was discussed in the literature review, compared the double hulls of the Va'atele with the two worlds of home and school that Pacific students are navigating. One hull symbolises the language, literacy, culture, and worldview of their home; the other reflects those of their school (Si'ilata et al., 2018). Although teachers in this study believe in the value of Pacific heritage language maintenance for their students, the way it is implemented in the classroom can sometimes feel disjointed from the family's view. The learning in the classroom can be separate from the learning at home and in the community. Tapping into the knowledge of students' families can help support teachers when they are implementing heritage languages in the classroom, as teachers will understand the perspectives of families and students and can create authentic learning experiences aligned with the values of their homes.

Bilingual Classrooms.

In New Zealand, initiatives such as full immersion education affirm the importance of Pacific heritage languages in the education context discussed in the literature review. These included Kaupapa Māori schools, Pacific full immersion early childhood education (language nests), and schools that operate with Pacific language bilingual units. These initiatives are designed to nurture students' cultural identity and affirm heritage languages. As Ka'ai et al. (2021) explained, Pacific communities took action to ensure their children's educational success and the preservation of their languages, culture, and identity. Si'ilata (2018) reiterates that in an ideal world, Pasifika students would attend schools that encourage the growth of their bilingualism, biliteracy, and bicultural awareness, paving the way for success not only in the classroom but also outside it in the worlds of their homes and communities.

The findings from this study showed that families believe in the value of these initiatives, especially with some families having their own experiences of being in a bilingual class themselves. Families believe that there should be more options in schools for students to have the opportunity to be part of a bilingual class. Holmes et al. (1993) revealed the trend from a range of studies of communities in New Zealand that the language shift to English occurs within four generations and is sometimes completed in as little as two. Ka'ai et al. (2021) explain that Statistics New Zealand showed that Pacific ethnicity made up the fourth-largest major ethnic group in New Zealand; however, as the population of Pacific peoples in New Zealand grows, the number of Pacific language speakers decreases. This stresses the need for more bilingual class options in schools to support students learning and maintaining their Pacific heritage languages.

In English-speaking societies, English is viewed as the language which will enable people to succeed in life as they will need this for their careers and to communicate with others. Without English, it is an assumption that people will not be able to contribute to society and build lives for themselves (Weekly, 2020). Minority languages in New Zealand, such as Pacific languages, are not seen as important as English; therefore, the balance of power between these languages is unequal whereby academic knowledge belongs to the English language (Rata & Tamati, 2013). Through the findings of this study, schools' inability to provide equal opportunity for Pacific students to learn through the languages of their Pacific heritage in mainstream classes could reinforce these views of power. Pacific students will learn that their heritage languages are unimportant and do not contribute to their success as individuals in society if they do not see them being used and valued in the classroom.

The teachers in this study celebrate their Pacific students and want to acknowledge and enhance their heritage languages; however, teachers are often unequipped to create opportunities for this to happen in the classroom. There are many reasons teachers do not have the means to provide these opportunities in the classroom, including the government's push to learn the core elements of the New Zealand curriculum, such as literacy and numeracy. Teachers are often busy and spread too thin to cater to all students in their classroom, in particular, Pacific heritage languages.

Theme 2: The Crowded Curriculum

Pacific Heritage Languages and Learning.

Literature supports the view that bilingual students have cognitive advantages when learning. Speaking more than one language positively influences the executive control system, results in greater cognitive flexibility and helps students deal with abstract concepts (Blom et al., 2014; Lee and Oxelson, 2006). This is evident in the New Zealand context, as Hakuta (2011) highlights that bilingualism enhances cognitive and social growth and understanding of diverse cultures. The findings in this study reveal that teachers find that Pacific heritage languages encourage their students to be more engaged in their learning programmes because their learning is built around their Pacific heritage languages and put into context.

However, Hu et al. (2014) revealed through a study that some migrant parents in dominant English-speaking countries value English over their heritage language and prefer teachers to encourage their children to speak English. They believe that English is essential to learn as the majority of the people in that country speak it, and it will be the way to succeed in society. This study revealed that teachers sometimes need to reassure families of the importance of speaking their Pacific heritage language and that by speaking it, they are not disadvantaging their children in any way. They believe that families have been given the wrong message for many years, which needs to change.

However, the families in this study see Pacific heritage languages' value for their children's learning. They believe Pacific languages should be valued just as much as any other language and should be seen as another communication tool for students. Findings also reveal that children feel their Pacific languages make them feel more confident in their learning which helps them to feel happy and willing to take risks. Families have also highlighted that the classroom may be the only place where students can learn about their culture and language, as some families do not have their language at home.

Authentic Learning Experiences.

Students can examine concepts from the real world that are relevant to them in the classroom by engaging in authentic learning experiences. These experiences that involve students culture reinforce that students' Pacific heritage language is essential. Studies in New Zealand, such as Si'ilata (2014), revealed that Pacific students felt their teachers did not value their heritage language and that it did not contribute to their learning if the teacher was not actively creating opportunities for heritage language use in the classroom. Fletcher et al. (2009) also found in a study that asked teachers and parents of Pacific students what they believed to support or hinder literacy learning for students that literacy learning and learning as a whole were enhanced when Pacific values, cultural knowledge, and importantly, language identities were made explicit in teaching and learning in the classroom.

The findings in this study support the view that authentic learning experiences, where teachers show interest and incorporate Pacific languages into their learning programme, contribute to an increase in

engagement and learning. Teachers in this study repeat words that are significant to students, incorporate myths and legends from other Pacific nations, teach prayers in other Pacific languages, and encourage students to communicate their learning with their families in their Pacific languages. These experiences demonstrate to students the importance of their Pacific heritage languages and that they have a place in the classroom to support their learning.

Students highlighted that they would like more authentic experiences in the classroom to learn more about their Pacific heritage languages. These authentic learning experiences must relate to not only the core curriculum subjects of numeracy and literacy but also practical experiences like music, dance, food, and clothing. Teachers viewing the students as experts also made students feel confident and valued. Families want teachers to push for languages to come out and encourage teachers to ask children to teach them if they do not know the language.

Integration in the New Zealand Curriculum.

To encourage students to participate more actively in New Zealand's multicultural society, New Zealand's Ministry of Education (2007) added a new learning area to the curriculum called 'Learning Languages.' As revealed in the literature review, Si'ilata et al. (2018) point out that this new learning area focuses on learning additional languages rather than supporting community maintenance of languages. Although the New Zealand Curriculum does refer to Pacific languages being at the forefront, the reality is that at many schools with large populations of Pasifika students, their languages receive the same priority (and occasionally less) as French, German, Mandarin, and Spanish. (Si'ilata et al., 2018).

Teachers in this study understand the value of maintaining Pacific heritage languages in the classroom and its impact on wellbeing, identity, and learning. However, the reality is that the only way to acknowledge a student's identity is often through token events such as Pacific language weeks because the curriculum and assessment demands weigh heavy on them. There is a massive push on literacy and numeracy, with teachers often involved in professional development in these areas. There is sometimes no space left to integrate Pacific languages into their learning programmes.

Some initiatives, such as the Pasifika Early Literacy Project (Ministry of Education, n.d.-a), assist teachers with integrating Pacific heritage languages in the classroom. A teacher in this study undertook professional development in this area. She was introduced to Pacific dual-language texts designed to support Pacific students' early language and literacy learning in English-medium classrooms. Other teachers in this study also use these books and have found that students and families enjoy using them. Teachers try incorporating Pacific heritage languages into the classroom through wall displays, greetings, *talanoa* with children and families, and celebrating language weeks. Although teachers try their best to integrate Pacific languages into their teaching programmes, they feel there is much more

they could do if they had more time. Parents agree that although teachers are doing their best, much more could be done, not just during language weeks.

The same curriculum should be accessible to Pacific students as it is to all other students. The ability to speak a Pacific heritage language should be used to enhance learning rather than as a barrier to success. As explained earlier, Pacific students are usually exposed to their heritage languages through token events such as language weeks. Many teachers are trying their best to incorporate heritage languages with their skills and provide the same opportunities for learning as all students in their classrooms; However, a lot more can be done. Teachers in this study know there is more that they can do. However, they do not have the means to do it. This is due to many factors, such as politics, initial teacher education, professional development opportunities, and more. If teachers were given the means to provide all students with equal access to the curriculum, there would be shifts in how Pacific heritage languages are viewed in society. They will not be used in a tokenistic way but instead be seen as an asset and a crucial part of Pacific students' success.

As well as Pacific students being provided equal access to the New Zealand curriculum, factors such as assessment need to be addressed. Students in a classroom are typically assessed using the same method so that data to be compared. The assessments cater to English-speaking students and enable them to understand and answer the questions appropriately. The language and contexts used in the assessments are often irrelevant to non-English-speaking students, including Pacific students. Rather than the assessments providing teachers with the student's knowledge, they become an assessment of how proficient you are in the English language. This is an example of access not being equal for all students. This study highlights the need to diminish these barriers so all students have equal opportunities in the classroom.

Theme 3: Cultural Norms

Political Messages.

S'i'lata (2014) emphasises that Pacific students should be able to succeed as Pacific people rather than living up to expectations that force them to assimilate into the dominant culture. Many teachers are ensuring they respect and uplift their Pacific students in their classrooms which is evident from the findings of the teachers in this study. However, it is essential to note that while teachers are trying their best, it is often easy to fall back on cultural norms unknowingly to the teacher. This can be due to various influences, such as the curriculum pressures and lack of knowledge and understanding of Pacific heritage languages and culture. A teacher in this study noted that although she uses the holistic approach to wellbeing using the *Fonofale* model of health and tries her best to meet the needs of her Pacific students, it is easy to fall back on cultural norms and revert back to your usual ways of being to get through the day in a bustling classroom with added external pressures. Although teachers are trying their best, much more can be done to support students' heritage languages and culture.

Political contexts often shape how people think, and the norms made explicit in society. May (2011) explains that some political theorists who oppose multiculturalism believe that bilingual education reduces the effective learning of English. These challenging political contexts often have conflicting views around what should be taught in schools and how it should be taught. Rata and Tamati (2022) claim that in Kura Kaupapa Māori, the politics of language revival caused several decades of language separation in many of the kura, characterized by a hostility towards the English language and a belief that academic knowledge belongs to that. A biliterate approach to teaching academic knowledge, known as TransAquisition pedagogy, was developed to help biliterate students by designing specific teaching strategies that activate language interdependence. Using teacher-directed tasks that connect the student's heritage languages with academic concepts, the TransAquisition pedagogy stimulates the thinking process (Rata and Tamati, 2022). This pedagogy is crucial for teachers to assist them in creating teaching programmes to activate students' language interdependence.

Initial Teacher Education.

Teachers having strategies that activate language interdependence in their teaching programmes and understanding Pacific values and knowledge would help Pacific students. A study by Grudnoff and Haigh (2017) found that the intentional practicum placement of teachers in schools with priority learners, such as Pacific students enhanced pre-service teachers' knowledge when teaching these students. The experience of the teachers in this study encouraged them to tailor their learning programmes to make them relevant to students' culture and heritage languages, as this made students more enthusiastic and empowered them to express themselves in another language (Grudnoff & Haigh, 2017). A study by Allen et al. (2009) found that teachers with experiences of living in another culture where the first languages are not their own developed teachers' appreciation of challenges students found coping in an education system that did not reflect their heritage language cultural values. Not having experienced such studies could cause teachers to fall back on their cultural norms and curriculum pressures.

The New Zealand curriculum and the political drive for achievement in literacy and numeracy drive the focus for teaching programmes as teachers need to meet the needs of their school and the curriculum. Although there has been some attempt by the government to give priority to heritage languages in the curriculum, it has more of a focus on learning an additional language rather than the maintenance of heritage languages explained earlier. This makes it easier for teachers to fall back on their cultural norms when faced with the pressure of achievement in numeracy and literacy, removing the need for heritage languages to be supported and nurtured in the classroom. This is evident in this study by the comments from teachers about how busy they are meeting the curriculum's needs and that they often do not have the time or knowledge to support Pacific heritage language maintenance in the classroom.

Equity in the classroom for Pacific students would mean they have freedom from bias to learn their Pacific heritage languages and have them valued by others. Teachers in this study see the value of Pacific heritage maintenance but often do not have the time or the skills to create opportunities for

students in the classroom. Pacific languages need to be seen as a priority by the government. If they understood the value of Pacific heritage languages for Pacific students, this would be held in just as an important light as the core subjects such as literacy and numeracy. Furthermore, initial teacher education programmes would reflect this government priority and be adapted to reflect this need. Teachers would be upskilled in Pacific heritage languages and learn ways in which they can ensure Pacific students have access to the curriculum as other students do. This would create fairness for Pacific students to succeed in the classroom as Pacific students.

Some initiatives were mentioned earlier in this chapter to provide equity provision for Pacific students in the classroom. These initiatives ensure that Pacific students have the resources and support they need in the classroom to ensure they are successful. Although these initiatives and resources are available to all, there are many schools and teachers who are unaware of them or do not know how to use them to enhance their students' learning. If the government is not pushing these initiatives through initial teacher education programmes or professional development, for example, Pacific students are not being provided with opportunities to overcome the disadvantages in the classroom. This inequity ultimately inhibits these students from being successful in using their Pacific heritage languages as a strength. This can have long-term impacts on their wellbeing.

Theme 4: Wellbeing

Cultural Identity, Self-Esteem, and Belonging.

Heritage language contributes to students forming their cultural identity, evident in the studies reviewed in chapter two. Wong-Fillmore (1991) revealed that studies have shown that heritage languages are rapidly lost when they are not reinforced within the school context, and this negatively impacts students' cultural identity development. Matika et al. (2021) found a positive relationship between ethnic identity and self-esteem for both Māori and Pacific people in a study. This relationship was stronger for those who could speak their home language. Teachers' perspectives in this study reveal that language is crucial to a student's cultural identity. They agree that Pacific heritage languages help students to feel confident in knowing who they are, so as they get older, they will be able to spread their wings and fly.

Gkaintartzi et al. (2016) examined the family's perspective. Most parents desire their children to maintain and develop their heritage language as this is a core value of their identity and bonds to their country of origin. Harris (2004) also suggests that the Pacific languages serve as a vehicle for cultural identity, family connection, and a sense of belonging. Families in this study feel that Pacific languages give their children confidence in understanding their cultural identity and help them feel proud of who they are. Students in this study also acknowledge how their Pacific heritage language helped them to feel confident and happy.

Relating to Others and the Community.

Children who understand their culture and heritage language can relate to others. Lee and Oxelson (2006) claim that losing a heritage language diminishes the ability to see the world through different lenses and contributes to breakdowns in communication with family members, alienation from ethnic communities, and lowered self-esteem. Heritage language loss decreases individuals' knowledge about their culture and negatively impacts their social connections, causing separation from their roots and a denial of one's identity. Families in this study see the value of Pacific heritage languages as their children will be able to understand children from other cultures and find similarities to others' cultural stories and food, for example.

Relating to others and having cultural experiences outside of school and home, such as church or sports teams, help students feel connected to others and develop their understanding of their culture and Pacific languages. Teachers share that students feel proud of who they are and believe this strength is drawn from their families and experiences outside the home, like church. Students come to school excited to share their experiences with others proudly. Families can also see that when students talk about their heritage languages, it can be seen how proud they are on their faces. Families believe knowing heritage languages also help children when participating in activities such as church, helps them to build their culture amongst their community, holding bonds to their country.

Models of Wellbeing.

Samu et al. (2019) found that language is crucial to young Pasifika people's identities and a sense of belonging. Understanding their heritage language contributes to their long-term wellbeing. Language is often a salient identity symbol for ethnic groups and can affect wellbeing and connection to cultural roots when it is not maintained (Trofimovich & Turuševa, 2015). The *Fonofale* model of health, discussed in Chapter 2, shows that if certain aspects of the *Fonofale* are not cared for, there can be a detrimental effect on wellbeing. Teachers in this study referred to *Te Whare Tapa Whā* and the *Fonofale* model of health and explained that for students' wellbeing to be nurtured, all areas of the *Fonofale* must be cared for. This includes recognising, encouraging, and supporting the use of Pacific heritage languages in the classroom, at home, and in the community.

Summary

This chapter analysed and explored the data's meaning and identified the data's importance and significance from the findings. The themes which emerged from the key findings were bilingualism, the crowded curriculum, cultural norms, and wellbeing. Links between the current literature and the findings were made and reviewed, which contributed to answering the research questions. Critical insights were formed, which included the ideas of notions of power, access, and equity. Chapter 6 will discuss the recommendations suggested by the researcher from the discussion on findings, followed by a conclusion of this research.

Conclusion

Introduction

The literature examined in this thesis reveals that languages are an essential part of cultures around the world. Languages can provide opportunities for people to communicate with those who share their language and can support the preservation of cultural traditions and customs. This thesis has explored national and international heritage language research and established its significance on multilingual students' wellbeing, identity, and education. This study has collected and interpreted data in the New Zealand context through semi-structured interviews (teachers) and focus group interviews (Pacific families and Pacific students) using *talanoa*. This study has also critically analysed the perceptions of teachers, Pacific parents, and Pacific students of the importance of heritage language maintenance in Auckland, New Zealand, Primary schools through a qualitative case study approach. The participants' voices in this study are vital in understanding the importance of Pacific heritage language maintenance, the barriers, and complexities tied to Pacific language maintenance, and their ability to be used to their full potential in New Zealand classrooms. This chapter will conclude this study by summarising the key findings concerning Pacific heritage language maintenance related to the research aims and questions. Next, the implications of this study will be discussed, followed by recommendations and opportunities for future research in Pacific heritage language maintenance. Next, the limitations of this study will be identified. It will conclude with final remarks.

Key Findings

Through the participants' perceptions in this study, key findings have provided new insights into the research aims and questions in this thesis. This study was conducted during pivotal shifts to online learning due to Covid-19, which added another layer of complexities that impacted teachers, students, families, and schools. By understanding the current situation of Pacific heritage language maintenance in New Zealand classrooms from the perspectives of teachers, Pacific parents, and Pacific students, it was evident that all participants believed in the value of Pacific heritage language maintenance in the classroom context. It was apparent that Pacific heritage language maintenance in the classroom made students feel proud of who they are and contributed to their overall wellbeing. Pacific families expressed that they would appreciate more opportunities for their children to be immersed in their culture and language. Teachers desired to be more equipped to support Pacific students in maintaining their Pacific heritage languages.

Pacific Heritage Language Maintenance has a Place in New Zealand Classrooms

This thesis discovered that teachers, Pacific families, and Pacific students strongly support keeping Pacific heritage languages alive in the classroom because of their positive effects on students' learning and wellbeing. Students in this study expressed that they are happy and proud when their Pacific heritage languages are incorporated into their learning environment. Teachers and Pacific families feel that it is crucial to maintain the Pacific heritage languages in the classroom through

activities like language weeks and integration in the curriculum. In this study, teachers used various ways to incorporate Pacific languages in their learning environments, such as greetings, wall displays, and oral language opportunities to express cultures in the classroom. Teachers found that students were more engaged when their Pacific heritage languages were immersed in their classroom environment and learning programmes. Pacific students also expressed that when their teachers explicitly acknowledged their Pacific languages, they felt proud and happy.

Although teachers are creating supportive classroom environments for their students, from the family's perspective, the classroom and home environment are still very separate, and more can be done to bring the two worlds together. As explained earlier in this thesis, the Va'atele framework (Si'ilata, 2014) compared the double hulls of the Va'atele with the two worlds of home and school that Pacific students are navigating. One hull symbolises the language, literacy, culture, and worldview of their home; the other reflects those of their school (Si'ilata et al., 2018). Bridging the gap between home and school will support teachers in creating authentic learning experiences aligned with the values of students' homes. Students in this study highlighted that they would like more authentic learning experiences in their classrooms to learn more about their Pacific heritage languages.

Classroom Resources to Support Pacific Heritage Language Maintenance

This thesis also shows that although there are classroom resources that teachers are using to help support their students in maintaining their Pacific heritage languages, a lot more can be done from the teachers' and families' perspectives. Resources such as the Pasifika Early Literacy Project (PELP) were used, and Pacific language weeks were celebrated to support Pacific heritage language maintenance. Although these classroom resources have helped to support teachers and students, from the perspectives of teachers and Pacific parents, much more needs to be done in the classroom to enhance Pacific heritage language maintenance.

Teachers in this study also expressed the importance of whole school events such as Pacific language weeks. This was an opportunity for schools to spend a week connecting with communities and creating authentic learning experiences for students to learn more about their own and other cultures. Teachers in this study found that students were engaged in these experiences, and many similarities and differences between cultures found by students were highlighted through meaningful discussions. Pacific students in this study were excited when their teachers talked about other cultures and loved learning about food, clothes, and stories. Pacific families expressed how they supported Pacific language weeks. However, having one-off events that do not carry on after a week made these events feel tokenistic. Teachers in this study agreed that they would love to have the time and knowledge to be able not just to celebrate languages during events but to integrate them into their teaching programmes.

Implications for practice included the demands of the New Zealand curriculum weighing heavy on teachers. As revealed in the study, teachers are often focused on teaching literacy and numeracy that they do not have the time to incorporate Pacific heritage languages in the classroom. Although New

Zealand's Ministry of Education (2007) added a new learning area to the curriculum called 'Learning Languages', it is more focused on learning additional languages rather than supporting community maintenance of languages (Si'ilata et al., 2018). Teachers in this study highlighted that they would like to integrate Pacific languages into the classroom and learning programmes to support their students; however, they feel as though they do not have the time and sometimes the knowledge to be able to do this successfully.

Pacific Heritage Language Maintenance and Students Wellbeing and Learning

Wong-Fillmore (1991) revealed that studies have shown that heritage languages are rapidly lost when they are not reinforced within the school context, and this negatively impacts students' cultural identity development. Furthermore, Matika et al. (2021) found a positive relationship between ethnic identity and self-esteem for both Māori and Pacific people in a study. This thesis confirmed that students feel happy and proud when Pacific heritage languages are used in the classroom and incorporated into learning programmes. Pacific students in this study commented that they appreciate it when their teachers use their language in the classroom, making them feel good inside. Teachers found that their students are more engaged in their learning when their Pacific languages are used in the classroom and can see it build their self-esteem and self-identity. Pacific students in this study also commented that their Pacific language helped them learn, for example, mathematics, as it helps them remember things like patterns they have seen at home. Harris (2004) suggests that the Pacific languages serve as a vehicle for cultural identity, family connection, and a sense of belonging. This study demonstrated that Pacific families value their Pacific languages as they give their children confidence in understanding their cultural identity and help them feel proud of who they are.

Losing a heritage language diminishes the ability to see the world through different linguistic lenses, which was highlighted by DeCapua and Wintergerst (2009) as they found that children who understood their heritage language and culture were able to understand others. Losing a heritage language also contributes to breakdowns in communication with family members, alienation from ethnic communities, and lowered self-esteem (Lee & Oxelson, 2006). This study highlighted that from the Pacific families' perspectives, Pacific heritage languages assisted their children in understanding other cultures and finding similarities between their cultures, such as cultural stories and food. Teachers in this study also believe that students feel proud of who they are as they draw strength from their families and experiences in the community, such as church.

Implications

The findings of this study indicate that Pacific heritage language maintenance in the classroom is essential for students' wellbeing. Teachers and Pacific families acknowledged that although numerous initiatives are in place to support the maintenance of the Pacific heritage language in schools, much more can be achieved. Pacific students affirmed the need for Pacific heritage language maintenance to be a top priority as they believed using their Pacific languages helped contribute to their

overall wellbeing and education. This thesis highlighted significant factors to enhance Pacific heritage language maintenance in New Zealand classrooms. These are curriculum demands and teacher capabilities.

Curriculum Demands

The findings from this study highlighted that although teachers see the value in supporting their students to maintain their Pacific heritage languages, they are under pressure to meet the demands of the curriculum and assessment. Literacy and numeracy take up a lot of the key teaching time in the classroom, and the government drives teachers to teach these core subjects. To ensure that the New Zealand curriculum reflects the need to preserve Pacific heritage languages, the government must prioritise Pacific languages so that teachers have access to professional development and the pressures of other curriculum areas are alleviated. This will give teachers more time to enhance Pacific heritage language maintenance in their classrooms and learning programmes. This study highlighted that Pacific heritage languages contribute to students' overall wellbeing and engagement in their learning. More time spent on maintaining Pacific heritage languages in the classroom could help enhance students' wellbeing and learning.

Teacher Knowledge

The findings of this study showed that teachers have resources to help support their students in the classrooms. However, teachers and Pacific families acknowledge that more can be done to integrate Pacific heritage languages into learning programmes. If the Pacific language maintenance and revitalisation were seen as more of a priority by the government, this would be reflected through initial teacher education programmes and professional development opportunities for teachers already in the classroom. This would directly impact education policy and support teachers by enhancing their knowledge and capabilities. Pacific heritage language maintenance will easily be incorporated into the classroom and support Pacific students' wellbeing and learning.

Recommendations for Future Research

The significance of maintaining Pacific heritage languages in New Zealand schools and the commitment of teachers and Pacific families to do so have been highlighted by this study. There are several recommendations for classrooms and teachers to be equipped to enhance heritage language maintenance in the classroom.

First, pre-service teachers would benefit from initial teacher programs incorporating knowledge and strategies to maintain Pacific heritage language in the classroom. There is a growing population of Pacific people in New Zealand, which must be acknowledged in the education system by upskilling new teachers coming into the field. Teachers need to understand the value of Pacific heritage language maintenance and its impacts on students' wellbeing and learning. Learning through university

programmes would strengthen pre-service teacher capabilities and equip them with tools and strategies to maintain Pacific heritage languages in the classroom. Furthermore, practicum experience in schools with Pacific students and strong teacher role models could improve initial teacher education and provide pre-service teachers with hands-on experiences that they can incorporate into their classrooms when they graduate.

Second, teachers are often busy and have many things they need to incorporate into their learning programmes. Sadly, Pacific heritage language maintenance will often be overlooked or weaved in when there is an opportunity to do so, such as during Pacific language weeks. It is crucial that the government understands the importance of Pacific heritage language maintenance for Pacific students and adjusts the curriculum pressures and priorities. By prioritising Pacific heritage language maintenance in schools, there would be a greater focus on this area and could afford teachers more time to support Pacific students to maintain their Pacific heritage languages through their learning programmes. Long term, the benefits of maintaining Pacific heritage languages in the classroom will positively impact students' wellbeing and learning. This will contribute to more engagement in the classroom and perhaps improved academic achievement. The government prioritising this now will likely improve the learning and engagement in the curriculum areas teachers feel pressured to teach.

Third, professional development for teachers to understand essential documents such as *Tapasā* and resources such as PELP could help enhance their capabilities in teaching Pacific students. The crucial document *Tapasā*, a cultural competency framework to assist instructors in engaging, challenging, shifting, and transforming their way of thinking and practice and understandings of Pacific success (Ministry of Education, 2018), was not mentioned by teachers in this study. This document needs to be incorporated into initial teacher education programmes to provide pre-service teachers with an understanding of how to teach Pacific students effectively. It also needs to be taught to existing teachers and leaders through professional development. The government prioritising Pacific heritage maintenance will initiate better use of the *Tapasā* document. It will also encourage schools and teachers to utilise resources such as PELP and dual-language texts to enhance Pacific students' engagement and achievement.

Further research with bigger sample sizes and schools in other areas of New Zealand could help others to understand further the importance of Pacific heritage language maintenance from the perspectives of teachers, Pacific families and communities, and Pacific students. The results from this study cannot be expected to be the same across other contexts. Replicating this study in different contexts would allow for comparison in results and a discussion around the similarities and differences. Furthermore, having a larger sample size enables the results from the study to be more generalisable as conclusions can be drawn across a range of contexts with a larger group of people. A mixed methods approach would allow the results from the study to benefit from the strengths of qualitative and quantitative data. Quantitative data brings the strengths of conceptualising variables, findings patterns, and relationships and formalising comparisons using large samples combined with qualitative data,

which brings sensitivity to meaning and context and local groundedness (Punch and Oancea, 2014). Using a mixed-methods approach would create a more robust study. To better understand the implications of this research, future studies could address the effects of initial teacher programmes on Pacific Heritage language maintenance teacher capabilities. Future studies could also address the curriculum pressures on teachers and learning programmes.

Limitations

A limitation of this study was the Covid-19 global pandemic. Due to the pandemic and the varying alert levels in Auckland, it was challenging to recruit schools due to the closure of some schools and illness amongst communities. This affected the recruitment of schools with low, medium, and high percentages of Pacific students as several schools pulled out of the study due to the effects of Covid-19 on their communities. This meant that only medium and high percentage schools were recruited. This limited the comparisons of findings between different areas of Auckland. Covid-19 also limited the number of participants who could be part of this study. Some participants could not attend an interview, so fewer views were captured, limiting the data collected. All interviews were conducted over Zoom due to the Covid-19 restrictions. This experience limited the interactions and the ability to form the essential relationships needed for *talanoa*. This could mean that participants did not feel as comfortable sharing their genuine opinions as they could not create connections as they would have if the *talanoa* interviews were conducted in person (Enari & Matapo, 2021). In order to build relationships with participants, I took time at the beginning of the interviews to ensure participants knew who I was and what brought me to where I am today. I feel this helped participants feel more open about sharing personal stories of their own; however, doing this over Zoom limited the connections which could have been made face-to-face.

Final remarks

This study acknowledges the perceptions of year 1 to 3 teachers, Pacific families, and Pacific students of the value of Pacific heritage language maintenance in Auckland, New Zealand, Primary schools. It has revealed some key findings that can contribute to understanding the importance of maintaining and supporting Pacific heritage languages in the classroom. Pacific heritage language maintenance can be attributed to the wellbeing and learning of Pacific students in the classroom. The participants' voices and stories in this study have been vital in understanding the different perceptions of teachers, Pacific families, and Pacific students. They have highlighted some critical implications and recommendations for the future.

I feel very privileged that I have been able to share this learning journey with the participants in this study. Coming from a European background, I feel humbled and honoured that the participants in this study shared their personal stories and hopes with me. This experience has touched me and made an impact on me personally and as a teacher. I am thankful for the time and experiences that have

been shared with me. This research has contributed to answering the research questions and provided a baseline for further research to build upon the findings so that we can support Pacific heritage language maintenance for young Pacific people of New Zealand. Hearing teachers' perspectives on the value of maintaining Pacific heritage languages and those of Pacific families and Pacific students has been uplifting. This encourages us to maintain our young people's Pacific heritage languages in the future.

Appendices

Appendix A – Ethics Approval

Appendix B – Participant Information Sheet for Principals

Appendix C – Consent Form for Principals

Appendix D – Participant Information Sheet for Teachers

Appendix E – Consent Form for Teachers

Appendix F – Participant Information Sheet for Families

Appendix G – Consent Form for Families

Appendix H – Assent Form for Children

Appendix I – Translator Agreement Form

Appendix A – Ethics Approval

The University of Auckland
Private Bag 92019
Auckland, New Zealand
Level 3, 49 Symonds Street
Auckland, New Zealand
Telephone 86356
Facsimile +64 9 373 7432

UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE (UAHPEC)

18/11/2021

Dr Jacoba Matapo

Re: Application for Ethics Approval (Our Ref. UAHPEC23258): Approved with Comment

The Committee considered the application for ethics approval for your study entitled **"From a Strengths-Based Position' – The Value of Heritage Language Maintenance in New Zealand Primary Schools"**. We are pleased to inform you that ethics approval has been granted with the following comment(s) or required minor changes:

1. PIS Principal

Please change 'help' to 'held' within the following statement:

'Interviews and focus groups will be help outside of school hours.'

**** The current restriction of contact in person with participants due to the COVID-19 lockdown may make the proposed methodology impractical. The Committee would like to remind researchers that they should check guidance updates and submit an amendment request if any changes need to be made to an approved ethics application to enable you to continue with your study.

The Committee would like to remind researchers that they should frequently check guidance updates, at the following sites:

<https://covid19.govt.nz/>

<https://www.staff.auckland.ac.nz/en/research-gateway/research-support-gateway/manage-ethics-and-regulatory-obligations/human-ethics-approvals.html>

Research continuity:

<https://www.staff.auckland.ac.nz/en/human-resources/staff-support-services/covid-19-coronavirus-outbreak/researcher-support-and-information.html>

If you have any questions about research continuity, not answered by the pages linked above, please contact your Faculty/Institute Research Service Team representative, your Faculty/Institute Business Continuity Lead, or mail researchcontinuity@auckland.ac.nz.

Research storage:

<https://www.staff.auckland.ac.nz/en/news-events-and-notice/news/news-2020/covid-19/drop-in-virtual-help.html>

The expiry date for this approval is **18/11/2024**.

Completion of the project: In order that up-to-date records are maintained, you must notify the Committee once your project is completed and submit a final report.

Amendments to the approved project: Should you need to make any changes to the approved project, please follow the steps below:

- Send a request to the UAHPEC Administrators to unlock the application form (using the Notification tab in the Ethics RM form).
- Make all changes to the relevant sections of the application form and attach revised documents (as appropriate).
- Change the Application Type to "Amendment request" in Section 13 ("Submission and Sign off").
- Add a summary of the changes requested in the text box.
- Submit the amendment request (PI/Supervisors only to submit the form).

If the project changes significantly, you are required to submit a new application.

Funded projects: If you received funding for this project, please provide this approval letter to your local Faculty Research Project Coordinator (RPC) or Research Project Manager (RPM) so that the approval can be notified via a Service Request to the Research Operations Centre (ROC) for activation of the grant.

The Chair and the members of UAHPEC would be happy to discuss general matters relating to ethics approvals. If you wish to do so, please contact the UAHPEC Ethics Administrators at humanethics@auckland.ac.nz in the first instance.

Additional information:

- Do not forget to fill in the 'approval wording' on the PISs, CFs and/or advertisements, using the date of this approval and the reference number, before you use the documents or send them out to your participants.

All communications with the UAHPEC regarding this application should indicate this reference number: **UAHPEC23258**.

UAHPEC Administrators

University of Auckland Human Participants Ethics Committee

c.c. , Miss Olivia Balogh



**EDUCATION AND
SOCIAL WORK**

PARTICIPANT INFORMATION SHEET

(Principal/BOT)

Project title: 'From a strengths-based position' – The Value of Heritage Language Maintenance in New Zealand Primary Schools

Name of Principal Investigator/Supervisor (PI): Jacoba Matapo

Name of Student Researcher: Olivia Balogh

RESEARCHER INTRODUCTION

I am Olivia Balogh and I am a student at the University of Auckland. I am completing a Masters of Education degree under the School of Education and Social Work. I am undertaking a one year research project as part of the requirements for this degree.

PROJECT DESCRIPTION AND INVITATION

Your school is invited to participate in this study which looks at what the perceptions are of Pacific families, teachers, and students of the value of heritage languages in New Zealand primary schools. Heritage language is the language of immigrant, refugee, and indigenous groups, used as their home language or has some form of family or heritage connection to the individual. This research is important because heritage languages are essential as they provide a connection to family and cultural identity. It also provides individuals with a sense of belonging and connection to their roots. A relatively small body of literature is concerned with heritage language maintenance of Pacific students in the New Zealand context, particularly with year 1 to 3 students in primary school. Without this aspect of the research, it is hard to understand teachers, families, and students views on the value of heritage language maintenance. Studies in other countries which have English as the dominant language, show some common perceptions of heritage language, such as how it affects identity, sense of belonging, and connections to family and home countries. However, it missed placing a vital lens of Pacific families in New Zealand. Understanding the value of heritage language maintenance and how it is affirmed and utilised in the classroom context from the perception of teachers, families, and students will provide insights into heritage language maintenance strengths and the importance of valuing them. This research aims to address these gaps in the literature, from a strengths-based approach which focusses on the strengths, skills, and knowledge of the individuals in the study to aid in empowerment of Pacific people.

Your school has been invited to take part in this study because I am seeking the perceptions of teachers, Pacific families and students around heritage language maintenance in Auckland primary schools. Your school has been selected as I am seeking three schools from different areas of Auckland who have a low, medium and high percentage of Pacific students enrolled in year 1 to 3. Your schools participation in this research is voluntary and if you would not like to participate in this study you do not have to. This Participant Information Sheet with help you to decide if you would like to take part in this research.

The anonymity of your participation in this study will be preserved by using pseudonyms for the school and participants involved in the study when reporting and analysing the data. All data collected in this research will be stored securely and identifying materials will be kept separate from the coded data. This study will be disseminated to participants and wider community through a thesis, a journal publication, and conference meetings.

If you agree to take part in this study, you will be asked to sign the Consent Form on the last page of this document. You will be given a copy of both the Participant Information Sheet and the Consent Form to keep.

This document is 4 pages long, including the Consent Form. Please make sure you have read and understood all the pages

PROJECT PROCEDURES

Your teachers of year 1 – 3, Pacific families and students will be invited to participate in an interview (teacher) and focus group (family members/guardians and students). The interview and focus group will use the concept of talanoa which can be described as an exchanging of ideas and thinking while allowing space for discussion to evolve according to what participants would like to discuss. In the interview and focus group I will ask a range of questions related to heritage languages. If they would prefer to use their Pacific language to answer questions, a translator will be arranged to support the interview and transcription.

These interview and focus group will take around 30-45 minutes and it will take place in the teachers classroom or a space convenient to them at a time that suits them. Interviews and focus groups will be held outside of school hours. In the instance where the interview and focus group cannot take place at school due to Covid restrictions, a call on Zoom will be used. To participate in the Zoom interview participants will need access to a device and have a stable internet connection. Although Zoom video records, only the Zoom audio recording will be downloaded and used for the purposes of this research. All other Zoom files will be deleted.

The interview and focus group will be audio recorded. Participants may refuse to answer any questions and are free to leave the group discussion without having to give a reason. However, because of the nature of the focus group situation, the recording device cannot be turned off during the discussion and, if participants decide to withdraw from the research, information they have contributed up to that point cannot be withdrawn.

As this research is about heritage languages it may make participants feel uncomfortable. In the event that family members/guardians experience this, I will provide information for them to access public services. In the event that a student discloses any information about experience they have had around heritage languages, I will help participants follow the processes in place at the school including lines of communication and reporting. I will also provide information to access public services. In the event that there are any experiences that are shared in the interview with teachers that could cause them risk, I will provide information to professional networks such as the teachers council and teacher wellbeing resources, as well as information to public health services.

DATA STORAGE/RETENTION/DESTRUCTION/FUTURE USE

Data will be stored safely and securely on the University of Auckland cloud storage for up to 6 years before being erased. The data in this research will be stored securely and

disposed of securely in accordance with the Universities policies. Data stored for this research will only be accessible by the researcher and supervisor.

The interview with the teacher will be audio recorded (or video recorded on Zoom if there are Covid restrictions. Although Zoom video records, only the Zoom audio recording will be downloaded and used for the purposes of this research. All other Zoom files will be deleted.). The teachers will be offered an opportunity to review and edit recordings of their responses and will be given a two week period to do so.

Focus group interviews will be also be audio recorded (or video recorded on Zoom if there are Covid restrictions. Although Zoom video records, only the Zoom audio recording will be downloaded and used for the purposes of this research. All other Zoom files will be deleted.). Family members/guardians and students will be given a summary of the group discussion. The nature of the group situation means that they will not be able to edit or withdraw the information that they have contributed to the focus group.

RIGHT TO WITHDRAW FROM PARTICIPATION

Participants have the right to withdraw from participation at any time without giving a reason. Teachers will be able to withdraw their data until the stage of data analysis which will commence one month after the interviews have taken place. Parents and students will have the right to withdraw from a focus group meeting at any time without giving a reason. However, they will not be able to withdraw their data because its' removal will affect the contextual meaning of the remaining data. As the board of trustees/Principal the researcher requests assurance that participation or non-participation will not affect the teachers relationship or employment with the school or the grades of the student. Participants will be assured that their participation or non-participation in this study will have no effect on their relationship with the organisation or access to its services. Employers cannot give permission on behalf of the employee to participate, withdraw their data or be recorded.

ANONYMITY AND CONFIDENTIALITY

Confidentiality of teachers will be maintained by replacing all names with pseudonyms before analysing any transcripts or documentation and by deleting any identifying information. Confidentiality for participants who will be in focus groups cannot be assured as the involved participants may recognise the contributions made in the reporting. However, every effort will be made to maintain confidentiality by replacing all names with pseudonyms before analysing any transcripts or documentation and by deleting any identifying information, including the name of the school. All data collected in this research will be stored securely and identifying materials will be kept separate from the coded data.

CONTACT DETAILS

If you have any questions or queries about this research you are more than welcome to contact the researcher or supervisor. If you would like to know more information about the study or you have any questions about your participation in the study do not hesitate to contact us.

Supervisor
Jacoba Matapo
j.matapo@auckland.ac.nz

Student Researcher
Olivia Balogh
obal007@aucklanduni.ac.nz

Head of Critical Studies in Education
John Morgan
j.morgan@auckland.ac.nz

UAHPEC CHAIR CONTACT DETAILS:

For any queries regarding ethical concerns you may contact the Chair, The University of Auckland Human Participants Ethics Committee, Office of Research Strategy and Integrity, The University of Auckland, Private Bag 92019, Auckland 1142. Telephone 09 373-7599 ext. 83711. Email: humanethics@auckland.ac.nz

Approved by the University of Auckland Human Participants Ethics Committee on 18/11/21 for three years. Reference Number 23258

Appendix C – Consent Form for Principals



**EDUCATION AND
SOCIAL WORK**

CONSENT FORM

(Principal/BOT)

THIS FORM WILL BE HELD FOR A PERIOD OF 6 YEARS

Project title: 'From a strengths-based position' – The Value of Heritage Language Maintenance in New Zealand Primary Schools

Name of Principal Investigator/Supervisor (PI): Jacoba Matapo

Name of Student Researcher(s): Olivia Balogh

I have read the Participant Information Sheet, have understood the nature of the research and why my school has been selected. I have had the opportunity to ask questions and have had them answered to my satisfaction.

- I agree for my school to take part in this research.
- I agree for this research to be conducted on the school site.
- I assure that participation or non-participation of participants in this study will not affect the teachers relationship or employment with the school or the grades of the student.
- I understand I cannot give permission on behalf of the employee to participate, withdraw their data or be recorded.
- I understand that participants are free to withdraw their participation at any time. The teacher will be able to withdraw their data up until the data analysis stage which will commence one month after the interview.
- I understand that parents and students will not be able to withdraw their data because of the nature of focus group interviews.
- I wish / do not wish to receive the summary of findings. If so, my email address is:

Name: _____

Signature: _____

Date: _____

Approved by the University of Auckland Human Participants Ethics Committee on 18/11/21 for three years. Reference Number 23258

Appendix D – Participant Information Sheet for Teachers



**EDUCATION AND
SOCIAL WORK**

PARTICIPANT INFORMATION SHEET

(Teacher)

Project title: 'From a strengths-based position' – The Value of Heritage Language Maintenance in New Zealand Primary Schools

Name of Principal Investigator/Supervisor (PI): Jacoba Matapo

Name of Student Researcher: Olivia Balogh

RESEARCHER INTRODUCTION

I am Olivia Balogh and I am a student at the University of Auckland. I am completing a Masters of Education degree under the School of Education and Social Work. I am undertaking a one year research project as part of the requirements for this degree.

PROJECT DESCRIPTION AND INVITATION

You are invited to participate in this study which looks at what the perceptions of Pacific families, teachers, and students of the value of heritage languages in New Zealand primary schools. Heritage language is the language of immigrant, refugee, and indigenous groups, used as their home language or has some form of family or heritage connection to the individual. This research is important because heritage languages are essential as they provide a connection to family and cultural identity. It also provides individuals with a sense of belonging and connection to their roots. A relatively small body of literature is concerned with heritage language maintenance of Pacific students in the New Zealand context, particularly with year 1 to 3 students in primary school. Without this aspect of the research, it is hard to understand teachers, parents, and students views on the value of heritage language maintenance. Studies in other countries which have English as the dominant language, show some common perceptions of heritage language, such as how it affects identity, sense of belonging, and connections to family and home countries. However, it missed placing a vital lens of Pacific families in New Zealand. Understanding the value of heritage language maintenance and how it is affirmed and utilised in the classroom context from the perception of teachers, families, and students will provide insights into heritage language maintenance strengths and the importance of valuing them. This research aims to address these gaps in the literature, from a strengths-based approach which focusses on the strengths, skills, and knowledge of the individuals in the study to aid in empowerment of Pacific people.

You have been invited to take part in this study because I am seeking the perceptions of teachers of students who are of Pacific decent around heritage language maintenance in Auckland primary schools. Your participation in this research is voluntary and if you would not like to participate in this study you do not have to. This Participant Information Sheet with help you to decide if you would like to take part in this research.

There is a possibility that if more than one teacher expresses an interest in the project you may be excluded. The teacher participant selection will be based upon the percentage of Pacific students enrolled in your class. This will ensure a fair and just decision is made regarding teacher participation. The anonymity of your participation in this study will be preserved by using pseudonyms for the school and participants involved in the study when reporting and analysing the data. All data collected in this research will be stored securely and identifying materials will be kept separate from the coded data. This study will be disseminated to participants and wider community through a thesis, a journal publication, and conference meetings.

If you agree to take part in this study, you will be asked to sign the Consent Form on the last page of this document. You will be given a copy of both the Participant Information Sheet and the Consent Form to keep.

This document is 4 pages long, including the Consent Form. Please make sure you have read and understood all the pages

PROJECT PROCEDURES

You will be invited to participate in an interview. This interview will use the concept of talanoa which can be described as an exchanging of ideas and thinking while allowing space for discussion to evolve according to what you would like to discuss. In this interview you will be asked a range of questions related to heritage languages in the classroom.

This interview will take around 30-45 minutes and it will take place in your classroom or a space convenient to you at a time that suits you. In the instance where interviews cannot take place at school due to Covid restrictions, a call on Zoom will be used for the interview. To participate in the Zoom interview you will need access to a device and have a stable internet connection. Although Zoom video records, only the Zoom audio recording will be downloaded and used for the purposes of this research. All other Zoom files will be deleted.

This interview will be audio recorded. I will also be interviewing two family members/guardians and their children in your class. This will be a focus group interview and I will also be asking them questions around their experiences of heritage languages. I will ask that I can use your classroom after school for this interview which will take around 30-45 minutes. If Covid restrictions are in place, the focus group interview will take place over Zoom. I will ask if you could share a Zoom link with the family member/guardian.

In the event that there are any experiences that are shared in the interview that could cause you risk, I will provide information to professional networks such as the teachers council and teacher wellbeing resources, as well as information to public health services.

DATA STORAGE/RETENTION/DESTRUCTION/FUTURE USE

Data will be stored safely and securely on the University of Auckland cloud storage for up to 6 years before being erased. The data in this research will be stored securely and disposed of securely in accordance with the Universities policies. Data stored for this research will only be accessible by the researcher and supervisor.

The interview will be audio recorded (or video recorded on Zoom if there are Covid restrictions). You will be offered an opportunity to review and edit recordings of your responses and will be given a two week period to do so.

RIGHT TO WITHDRAW FROM PARTICIPATION

You have the right to withdraw from participation at any time without giving a reason. You will be able to withdraw their data until the stage of data analysis which will commence one month after the interviews have taken place. The board of trustees/Principal has assured that your participation or non-participation in this study will have no effect on your relationship with the school or access to its services. It will also have no effect of students grades. Your employer cannot give permission on behalf of its employees to participate, withdraw their data or be recorded.

ANONYMITY AND CONFIDENTIALITY

Confidentiality will be maintained by replacing all names with pseudonyms before analysing any transcripts or documentation and by deleting any identifying information. All data collected in this research will be stored securely and identifying materials will be kept separate from the coded data.

CONTACT DETAILS

If you have any questions or queries about this research you are more than welcome to contact the researcher or supervisor. If you would like to know more information about the study or you have any questions about your participation in the study do not hesitate to contact us.

Supervisor	Student Researcher	Head of Critical Studies in Education
Jacoba Matapo	Olivia Balogh	John Morgan
j.matapo@auckland.ac.nz	obal007@aucklanduni.ac.nz	j.morgan@auckland.ac.nz

UAHPEC CHAIR CONTACT DETAILS:

For any queries regarding ethical concerns you may contact the Chair, The University of Auckland Human Participants Ethics Committee, Office of Research Strategy and Integrity, The University of Auckland, Private Bag 92019, Auckland 1142. Telephone 09 373-7599 ext. 83711. Email: humanethics@auckland.ac.nz

Approved by the University of Auckland Human Participants Ethics Committee on 18/11/21 for three years. Reference Number 23258



**EDUCATION AND
SOCIAL WORK**

CONSENT FORM

(Teacher)

THIS FORM WILL BE HELD FOR A PERIOD OF 6 YEARS

Project title: 'From a strengths-based position' – The Value of Heritage Language Maintenance in New Zealand Primary Schools

Name of Principal Investigator/Supervisor (PI): Jacoba Matapo

Name of Student Researcher(s): Olivia Balogh

I have read the Participant Information Sheet, have understood the nature of the research and why I have been selected. I have had the opportunity to ask questions and have had them answered to my satisfaction.

- I agree to take part in this research.
- I understand that my participation or non-participation in this study will have no effect on my relationship with the school and access to its services. It will also have no effect of student's grades.
- I understand my employer cannot give permission on behalf of the employee to participate, withdraw their data or be recorded.
- I understand that I am free to withdraw my participation at any time, and to withdraw any data traceable to me up until data analysis which will commence one month after the interview has taken place.
- I agree to be audio recorded.
- I agree to be video recorded on Zoom if the interview takes place online due to Covid restrictions. Although Zoom video records, only the Zoom audio recording will be downloaded and used for the purposes of this research. All other Zoom files will be deleted.
- I wish / do not wish to have my recordings returned to me. If so, my email address is: _____
- I wish / do not wish to receive a transcript of my interview for editing. If so, my email address is: _____
- I wish / do not wish to receive the summary of findings. If so, my email address is: _____

Name: _____

Signature: _____

Date: _____

Approved by the University of Auckland Human Participants Ethics Committee on 18/11/21 for three years. Reference Number 23258



**EDUCATION AND
SOCIAL WORK**

PARTICIPANT INFORMATION SHEET

(Focus Group)

Project title: 'From a strengths-based position' – The Value of Heritage Language Maintenance in New Zealand Primary Schools

Name of Principal Investigator/Supervisor (PI): Jacoba Matapo

Name of Student Researcher: Olivia Balogh

RESEARCHER INTRODUCTION

I am Olivia Balogh and I am a student at the University of Auckland. I am completing a Masters of Education degree under the School of Education and Social Work. I am undertaking a one year research project as part of the requirements for this degree.

PROJECT DESCRIPTION AND INVITATION

You are invited to participate in this study which looks at what the perceptions of Pacific families, teachers, and students of the value of heritage languages in New Zealand primary schools. Heritage language is the language of immigrant, refugee, and indigenous groups, used as their home language or has some form of family or heritage connection to the individual. This research is important because heritage languages are essential as they provide a connection to family and cultural identity. It also provides individuals with a sense of belonging and connection to their roots. A relatively small body of literature is concerned with heritage language maintenance of Pacific students in the New Zealand context, particularly with year 1 to 3 students in primary school. Without this aspect of the research, it is hard to understand teachers, parents, and students views on the value of heritage language maintenance. Studies in other countries which have English as the dominant language, show some common perceptions of heritage language, such as how it affects identity, sense of belonging, and connections to family and home countries. However, it missed placing a vital lens of Pacific families in New Zealand. Understanding the value of heritage language maintenance and how it is affirmed and utilised in the classroom context from the perception of teachers, families, and students will provide insights into heritage language maintenance strengths and the importance of valuing them. This research aims to address these gaps in the literature, from a strengths-based approach which focusses on the strengths, skills, and knowledge of the individuals in the study to aid in empowerment of Pacific people.

You have been invited to take part in this study because I am seeking the perceptions of family members/guardians and students who are of Pacific decent around heritage language maintenance in Auckland primary schools. Your participation in this research is voluntary and if you would not like to participate in this study you do not have to. This Participant Information Sheet with help you to decide if you would like to take part in

this research. The anonymity of your participation in this study will be preserved by using pseudonyms for the school and participants involved in the study when reporting and analysing the data. All data collected in this research will be stored securely and identifying materials will be kept separate from the coded data. This study will be disseminated to participants and wider community through a thesis, a journal publication, and conference meetings.

If you agree to take part in this study, you will be asked to sign the Consent Form on the last page of this document. You will be given a copy of both the Participant Information Sheet and the Consent Form to keep.

This document is 4 pages long, including the Consent Form. Please make sure you have read and understood all the pages

PROJECT PROCEDURES

You and your child will be invited to participate in focus group interviews with another family member/guardian and their child. These interviews will use the concept of talanoa which can be described as an exchanging of ideas and thinking while allowing space for discussion to evolve according to what you would like to discuss. In this focus group interview you and your child will be asked a range of questions related to your experiences of heritage languages. If you would prefer to use your Pacific language to answer questions, a translator can be arranged to support the interview and transcription.

This interview will take around 30-45 minutes and it will take place in your child's classroom after school. In the instance where interviews cannot take place at school due to Covid restrictions, a call on Zoom will be used for the focus group interviews. To participate in the Zoom interview you will need access to a device and have a stable internet connection. Although Zoom video records, only the Zoom audio recording will be downloaded and used for the purposes of this research. All other Zoom files will be deleted.

This interview will be audio recorded. You may refuse to answer any questions and are free to leave the group discussion without having to give a reason. However, because of the nature of the group situation, the recording device cannot be turned off during the discussion and, if you withdraw from the research, information you have contributed up to that point cannot be withdrawn.

As this research is about heritage languages it may make you or your child feel uncomfortable. In the event that you experience this, I can provide information to access public services. In the event that your child discloses any information about experience they have had around heritage languages, I will help you follow the processes in place at the school including lines of communication and reporting. I will also provide information to access public services.

DATA STORAGE/RETENTION/DESTRUCTION/FUTURE USE

Data will be stored safely and securely on the University of Auckland cloud storage for up to 6 years before being erased. The data in this research will be stored securely and disposed of securely in accordance with the Universities policies. Data stored for this research will only be accessible by the researcher and supervisor.

Focus group interviews will be audio recorded (or video recorded on Zoom if there are Covid restrictions). You will be given a summary of the group discussion. The nature of the group situation means that you will not be able to edit or withdraw the information that you have contributed to the focus group.

RIGHT TO WITHDRAW FROM PARTICIPATION

Participation in this study is voluntary and you have the right to withdraw from participation at any time without giving a reason. You have the right to withdraw from a focus group meeting at any time without giving a reason. However, you will not be able to withdraw your data because its removal will affect the contextual meaning of the remaining data. The board of trustees/Principal has assured that you and your child's participation or non-participation in this study will have no effect on your relationship with the school or access to its services. It will also have no effect on your child's grades.

You will need to give consent for your child to participate in this study before they are approached for their assent. Your child will need some support to read and understand their assent form. Your child has a right to decline to participate or to withdraw from the research at any time without giving a reason. If you or your child decline consent, your child cannot participate in the project. Your child's decision not to participate in the research takes priority over any other valid consent.

ANONYMITY AND CONFIDENTIALITY

Confidentiality for participants who will be in focus groups cannot be assured as the involved participants may recognise the contributions made in the reporting. However, every effort will be made to maintain confidentiality by replacing all names with pseudonyms before analysing any transcripts or documentation and by deleting any identifying information. All data collected in this research will be stored securely and identifying materials will be kept separate from the coded data.

CONTACT DETAILS

If you have any questions or queries about this research you are more than welcome to contact the researcher or supervisor. If you would like to know more information about the study or you have any questions about your participation in the study do not hesitate to contact us.

Supervisor Jacoba Matapo j.matapo@auckland.ac.nz	Student Researcher Olivia Balogh obal007@auckland.ac.nz	Head of Critical Studies in Education John Morgan j.morgan@auckland.ac.nz
--	---	--

UAHPEC CHAIR CONTACT DETAILS:

For any queries regarding ethical concerns you may contact the Chair, The University of Auckland Human Participants Ethics Committee, Office of Research Strategy and Integrity, The University of Auckland, Private Bag 92019, Auckland 1142. Telephone 09 373-7599 ext. 83711. Email: humanethics@auckland.ac.nz

Approved by the University of Auckland Human Participants Ethics Committee on 18/11/21 for three years. Reference Number 23258

Appendix G – Consent Form for Families



**EDUCATION AND
SOCIAL WORK**

CONSENT FORM

(Focus Group)

THIS FORM WILL BE HELD FOR A PERIOD OF 6 YEARS

Project title: 'From a strengths-based position' – The Value of Heritage Language Maintenance in New Zealand Primary Schools

Name of Principal Investigator/Supervisor (PI): Jacoba Matapo

Name of Student Researcher: Olivia Balogh

I have read the Participant Information Sheet, have understood the nature of the research and why I have been selected. I have had the opportunity to ask questions and have had them answered to my satisfaction.

- I agree to take part in this research.
- I understand that mine and my child's participation or non-participation in this study will have no effect on my relationship with the school and access to its services. It will also have no effect on my child's grades.
- A give consent for my child _____ to take part in this research.
- I understand that if me or my child decline consent, my child cannot participate in the project. My child's decision not to participate in the research takes priority over any other valid consent.
- I understand that I am free to withdraw my participation at any time, and I understand I cannot withdraw information from the focus group because of the nature of the group setting.
- I understand that confidentiality cannot be assured because of the nature of focus groups.
- I agree to be audio recorded.
- I agree to be video recorded on Zoom if the interview takes place online due to Covid restrictions. Although Zoom video records, only the Zoom audio recording will be downloaded and used for the purposes of this research. All other Zoom files will be deleted.
- I wish / do not wish to have my recordings returned to me. If so, my email address is:

- I wish / do not wish to receive a summary of the group discussion. If so, my email address is:

- I wish / do not wish to receive the summary of findings. If so, my email address is:

- I agree to not disclose anything discussed in the focus group.

Name: _____

Signature: _____

Date: _____

Approved by the University of Auckland Human Participants Ethics Committee on 18/11/21 for three years. Reference Number 23258



**EDUCATION AND
SOCIAL WORK**

Child Information Sheet and Assent Form

Project Title: 'From a strengths-based position' – The Value of Heritage
Language Maintenance in New Zealand Primary Schools



My name is Olivia, and I am a teacher. I am studying at the University of Auckland. I want to invite you to take part in this project.



I want to find out what you know about the languages you speak at home with your family, how it makes you feel and how you use them at school to help you learn.



You and your family will meet with me and I will ask some questions about the languages you speak at home.



You do not have to answer the questions if you do not want to and you can leave at any time. I will not show your answers to anyone.



You do not have to be in this study if you do not want to. You won't get in any trouble with me or your teacher if you say no.



You can stop the interview at any time but your answers will still be kept.



Your guardians were asked if it is OK for you to be in this study. Even if they say it is OK, it is your choice if you want to or not.



You can ask any questions. If you think of a question later, you can ask your parents to contact us.

Supervisor
Jacoba Matapo
j.matapo@auckland.ac.nz

Student Researcher
Olivia Balogh
obal007@aucklanduni.ac.nz



EDUCATION AND SOCIAL WORK

If you are happy to do this with us, then write your name in the space below.

My name is _____ and I am happy to take part in this study.

The date today is _____

Thank you 

Approved by the University of Auckland Human Participants Ethics Committee on 18/11/21 for three years. Reference Number 23258

Appendix I – Translator Agreement Form



**EDUCATION AND
SOCIAL WORK**

TRANSLATOR CONFIDENTIALITY AGREEMENT

Project Title: 'From a strengths-based position' – The Value of Heritage Language Maintenance in New Zealand Primary Schools

Researcher: Olivia Balogh

Supervisor: Jacoba Matapo

Translator:

I agree to translate the focus group interviews for the above research project. I understand that the information contained within them is confidential and I agree that I will not disclose or discuss it with anyone other than the researcher and his/her supervisor(s).

Name: _____

Signature: _____

Date: _____

Approved by the University of Auckland Human Participants Ethics Committee on 18/11/21 for three years. Reference Number 23258

References

- Allen, P., Taleni, L. T., & Robertson, J. (2009). 'In order to teach you, I must know you.' The Pasifika initiative: A professional development project for teachers. *New Zealand Journal of Educational Studies*, 44(2), 47–62.
<https://search.informit.org/doi/10.3316/informit.475029950870571>
- Anae, M. (2010). Research for better Pacific schooling in New Zealand: Teu leva – a Samoan perspective. *Mai Review*, 1(1), 1–24.
- Anae, M., Coxon, E., Mara, D., Wendt-Samu, T., & Finau, C. (2001). *Pasifika education research guidelines*. Ministry of Education.
- Anae, M., & Mila-Schaaf, K. (2010). Teu le vā - Relationships across research and policy in Pasifika education: A collective approach to knowledge generation and policy development for action towards Pasifika education success. Ministry of Education.
- Averill, R., Glasgow, A., Rimoni, F. (2020). Exploring understandings of Pacific values in New Zealand educational contexts: Similarities and differences among perceptions. *International Education Journal* 19(2), 20-35. <https://doi.org/10.26686/wgtn.14120900.v1>
- Bergström, K., Klatte, M., Steinbrink, C., & Lachmann, T. (2016). First and second language acquisition in German children attending a kindergarten immersion program: A combined longitudinal and cross-sectional study. *Language Learning*, 66(2), 386–418. <https://doi.org/10.1111/lang.12162>
- Bills, T., & Hunter, R. (2015). The role of cultural capital in creating equity for Pasifika learners in mathematics. In M. Marshman, V. Geiger, & A. Bennison (Eds.), *Mathematics education in the margins: Proceedings of the 38th annual conference of the Mathematics Education Research Group of Australasia* (pp. 109–116). MERGA.
- Blom, E., Küntay, A. C., Messer, M., Verhagen, J., & Leseman, P. (2014). The benefits of being bilingual: Working memory in bilingual Turkish-Dutch children. *Journal of Experimental Child Psychology*, 128, 105–119.
<https://doi.org/10.1016/j.jecp.2014.06.007>

- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Brown, C. L. (2011). Maintaining heritage language: Perspectives of Korean parents. *Multicultural Education*, 9(1), 31–37.
- Celine, S., Chapman, M., & Shi, L. (2009). Functions and genres of ESL children's English writing at home and at school. *Journal of Asian Pacific Communication*, 19(1), 30–55. <https://doi.org/10.1075/japc.19.1.03sze>
- 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. <https://doi.org/10.1080/15235882.2000.10162773>
- Chu, S. Y. (2011). Perspectives in understanding the schooling and achievement of students from culturally and linguistically diverse backgrounds. *Journal of Instructional Psychology*, 38(3), 201–209.
- Clarke, V. & Braun, V. (2017). Thematic analysis. *The Journal of Positive Psychology*, 12(3), 297–298. <https://doi.org/10.1080/17439760.2016.1262613>
- Cohen, L., Manion L., Morrison, K. (2011). *Research methods in education* (7th ed.). Taylor & Francis Group.
- Cummins, J. (1979). Linguistic interdependence and the educational development of bilingual children. *Review of Educational Research*, 49(2), 222–251. <https://doi.org/10.3102/00346543049002222>
- Cummins, J. (1984). Bilingualism and cognitive function. In S. Shapson & V. D'Oyley (Eds.), *Bilingual and multicultural education: Canadian perspectives* (pp. 55–70). Multilingual Matters Ltd.
- Cummins, J. (1996). *Negotiating identities: Education for empowerment in a diverse society*. California Association for Bilingual Education.

- Cummins, J. (2005). A proposal for action: Strategies for recognizing heritage language competence as a learning resource within the mainstream classroom. *The Modern Language Journal*, 89(4), 585–592.
- Cummins, J. (2017). Teaching minoritized students: Are additive approaches legitimate? *Harvard Educational Review*, 87(3), 404–425.
<https://doi.org/10.17763/1943-5045-87.3.404>
- Cunningham, U., & King, J. (2018). Language, ethnicity, and belonging for the children of migrants in New Zealand. *International Journal of Bilingualism*, 8(2), 1–11.
<https://doi.org/10.1177/2158244018782571>
- DeCapua, A., & Wintergerst, A. C. (2009). Second-generation language maintenance and identity: A case study. *Bilingual Research Journal*, 32(1), 5–24.
<https://doi.org/10.1080/15235880902965672>
- Denzin, N. K. (2017). Critical qualitative inquiry. *Qualitative Inquiry*, 23(1), 8–16.
<https://doi.org/10.1177%2F1077800416681864>
- Dorambari, D. (2021). Countering subtractive bilingualism with additive bilingualism in the Albanian language. *Prizren Social Science Journal*, 5(1), 79–85.
<https://doi.org/10.32936/pssj.v5i1.198>
- Dubiel, B., & Guilfoyle, E. (2021). Early shifts in the heritage language strength: A comparison of lexical access and accuracy in bilingual and monolingual children. *International Journal of Bilingualism*, 25(1), 21–39.
<https://doi.org/10.1177/1367006920936337>
- Enari, D., & Matapo, J. (2020). The digital vā: Pasifika education innovation during the Covid-19 pandemic. *MAI Journal: A New Zealand Journal of Indigenous Scholarship*, 9(4), 7–11. <https://doi.org/10.20507/MAIJournal.2020.9.4.2>
- Fletcher, J., Parkhill, F., Fa'afoi, A., Taleni, L. T., & O'Regan, B. (2009). Pasifika students: Teachers and parents voice their perceptions of what provides supports and barriers to Pasifika students' achievement in literacy and learning. *Teaching and Teacher Education*, 25(1), 24–33. <https://doi.org/10.1016/j.tate.2008.06.002>

- Gkaintartzi, A., Kiliari, A., & Tsokalidou, R. (2016). Heritage language maintenance and education in the Greek sociolinguistic context: Albanian immigrant parents' views. *Cogent Education*, 3(1), 1–17. <https://doi.org/10.1080/2331186X.2016.1155259>
- Grudnoff, L., & Haigh, M. (2017). The influence of an intentional sustained practicum in a low-decile primary school on pre-service teachers' knowledge of teaching priority learners. *Waikato Journal of Education*, 22(3), 9–20. <https://doi.org/10.15663/wje.v22i3.380>
- Hakuta, K. (2011). Educating language minority students and affirming their equal rights: Research and practical perspectives. *Educational Researcher*, 40(4), 163–174. <https://doi.org/10.3102/0013189X11404943>
- Harris, A. (2004). *Hīkoi: Forty years of Māori protest*. Huia.
- Health Research Council, (2014). *Health Research Council Pacific Guidelines*. Zealand Health Research Council. [http://www.hrc.govt.nz/sites/default/files/Pacific%20Health%20Research%20Guidelines%200 14.pdf](http://www.hrc.govt.nz/sites/default/files/Pacific%20Health%20Research%20Guidelines%200%2014.pdf)
- 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>
- Hu, J., Torr, J., & Whiteman, P. (2014). 'Parents don't want their children to speak their home language': How do educators negotiate partnerships with Chinese parents regarding their children's use of home language and English in early childhood settings? *An International Research Journal*, 34(3), 255–270. <https://doi.org/10.1080/09575146.2014.927419>
- Hunter, J., Hunter, R., Bills, T., Cheung, I., Hannant, B., Kritesh, K., & Lachaiya, R. (2016). Developing equity for Pasifika learners within a New Zealand context: Attending to culture and values. *New Zealand Journal of Educational Studies*, 51(2), 197–209. <http://doi.org/10.1007/s40841-016-0059-7>

- Ka'ai, T., Tukimata, N., & Smith-Henderson, T. (2021). *Global to local: Understanding models of community language revitalisation for Pacific languages in Aotearoa New Zealand - a literature review*. Ministry for Pacific Peoples.
- Kim, C. E., & Pyun, D. O. (2014). Heritage language literacy maintenance: A study of Korean-American heritage learners. *Language, Culture and Curriculum*, 27(3), 294–315. <https://doi.org/10.1080/07908318.2014.970192>
- Kincheloe, J. L., & McLaren, P. (2011). Rethinking critical theory and qualitative research. In K. Hayes, S. R. Steinberg, & K. Tobin (Eds.), *Key works in critical pedagogy* (pp. 285–326). Sense Publishers.
- Król, T. (2016). Lost in the world and completely lonely: What must be endured by the one who arduously keeps awakening a language. In J. Olko, T. Wicherkiewicz., & R. Borges (Eds.), *Integral Strategies for Language Revitalization* (pp.65–63). University of Warsaw.
- Kwon, J. (2017). Immigrant mothers' beliefs and transnational strategies for their children's heritage language maintenance. *Language and Education*, 31(6), 495–508. <https://doi.org/10.1080/09500782.2017.1349137>
- Law, S. (2015). Children learning Chinese as a home language in an English-dominant society. *International Journal of Bilingual Education and Bilingualism*, 18(6), 735–748. <https://doi.org/10.1080/13670050.2014.946399>
- Leauepepe, M., Matapo, J., & Ravlich, E. (2017). Te Whāriki a mat for “all” to stand: The weaving of Pasifika voices. *Curriculum Matters*, 13, 21–41. <https://doi.org/10.18296/cm.0021>
- Leauepepe, M., & Sauni, S. (2014). Dreams, aspirations and challenges: Pasifika early childhood education within Aotearoa New Zealand. *International Journal for Cross-Disciplinary Subjects in Education*, 5(3), 1711-1719. <https://doi.org/10.20533/IJCDSE.2042.6364.2014.0239>
- Lee, J. S., & Oxelson, E. (2006). "It's not my job": K-12 teacher attitudes toward students' heritage language maintenance. *Bilingual Research Journal*, (30)2, 453–477. <https://doi.org/10.1080/15235882.2006.10162885>

- Lee, J. S., & Suarez, D. (2009). A synthesis of the roles of heritage languages in the lives of children of immigrants: What educators need to know. In G. W. Terrence, J. S. Lee, & R. W. Rumberger (Eds.), *The education of language minority immigrants in the United States* (pp. 136–171). Multilingual Matters.
- Lee, T. S. (2009). Language, identity, and power: Navajo and Pueblo young adults' perspectives and experiences with competing language ideologies. *Journal of Language, Identity, and Education*, 8(5), 307–320.
<https://doi.org/10.1080/15348450903305106>
- Liang, F., & Shin, D-S. (2021). Heritage language maintenance of Chinese immigrant families: Perceptions, practices, and challenges. *Bilingual Research Journal*, 44(1), 23–38. <https://doi.org/10.1080/15235882.2021.1922539>
- Matapo, J., & Enari, D. (2021). Re-imagining the dialogic spaces of talanoa through Samoan onto-epistemology. *Waikato Journal of Education. Special Issue: Talanoa Vā: Honouring Pacific Research and Online Engagement*, 26, 79-88. <https://doi.org/10.15663/wje.v26i1.770>
- Matika, C. M., Manuela, S., Houkamau, C. A., & Sibley, C. G. (2021). Māori and Pasifika language, identity, and wellbeing in Aotearoa New Zealand. *Kōtuitui: New Zealand Journal of Social Sciences Online*, 1(1), 1–23.
<https://doi.org/10.1080/1177083X.2021.1900298>
- Maton, K. I., Dogden, D. W., Leadbeater, B. J., Sandler, I. N., Schellenbach, C. J., & Solarz, A. L. (2004). Strengths-based research and policy: An introduction. In K. I. Maton, C. J. Schellenbach, B. J. Leadbeater & A. L. Solarz, A (Eds.). *Investing in children, youth, families, and communities: Strengths-based research and policy* (pp. 3–12). American Psychological Association.
- Matthews, J. S., & López, F. (2019). Speaking their language: The role of cultural content integration and heritage language for academic achievement among Latino children. *Contemporary Educational Psychology*, 57, 72–86.
<https://doi.org/10.1016/j.cedpsych.2018.01.005>
- May, S. (2012). *Language and minority rights: Ethnicity, nationalism, and the politics of language* (2nd ed.). Routledge.

- McNeill, H. (2009). Māori Models of Mental Wellness. *Te Kaharoa*, 2(1), (96–115).
<https://doi.org/10.24135/tekaharoa.v2i1.127>
- Melo-Pfeifer, S. (2015). The role of the family in heritage language use and learning: Impact on heritage language policies. *International Journal of Bilingual Education and Bilingualism*, 18(1), 26–44. <https://doi.org/10.1080/13670050.2013.868400>
- Menken, K., & Kleyn, T. (2010). The long-term impact of subtractive schooling in the educational experiences of secondary English language learners. *International Journal of Bilingual Education and Bilingualism*, 13(4), 399–417.
<https://doi.org/10.1080/13670050903370143>
- Mental Health Commission. (2001). *Pacific mental health services and workforce: moving on from the Blueprint*. Mental Health Commission.
- Mertens, D. M., Harris, R., & Holmes, H. (2009). Transformative research ethics. In D. M. Mertens & P. Ginsberg (Eds.), *Handbook of social research ethics* (pp. 85–102). Sage.
- Ministry for Culture and Heritage. (2017). *The Treaty in brief*. Ministry for Culture and Heritage.
<https://nzhistory.govt.nz/politics/treaty/the-treaty-in-brief>
- Ministry of Education. (n.d.-a). *Te kete ipurangi: PELP dual language books*. Ministry of Education.
<https://tewhariki.tki.org.nz/en/teaching-strategies-and-resources/communication/pasifika-early-literacy-project/>
- Ministry of Education. (n.d.-b). *Te kete ipurangi: Tapasā proverbs*. <https://tapasa.tki.org.nz/proverbs/>
- Ministry of Education. (2001). *First Pasifika education plan*. N.Z. Ministry of Education.
- Ministry of Education. (2006). *Pasifika education plan 2006-2010*. N.Z. Ministry of Education.
- Ministry of Education. (2007). *The New Zealand curriculum for English-medium teaching and learning in years 1–13*. Learning Media.
- Ministry of Education. (2009). *Pasifika education plan 2009-2012*. N.Z. Ministry of Education.

- Ministry of Education. (2013). *Pasifika education plan 2013-2017*. N.Z. Ministry of Education.
- Ministry of Education (2018). *Tapasā: Cultural competencies framework for teachers of Pacific learners*. N.Z Ministry of Education.
- Ministry of Social Development. (2016). *Pasefika proud: The profile of Pacific peoples in New Zealand*. Ministry of Social Development.
<https://www.pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Pacific-peoples-paper.pdf>
- Nguyen, T. T. T., & Obaidul, H. M. (2017). Subtractive schooling and identity: A case study of ethnic minority students in Vietnam. *Journal of Language, Identity, and Education*, 16(3), 142–156. <https://doi.org/10.1080/15348458.2017.1286990>
- Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic analysis: Striving to meet the trustworthiness criteria. *International Journal of Qualitative Methods*, 16(1), 1–13. <https://doi.org/10.1177/1609406917733847>
- O'Donoghue, T. A. (2007). *Planning your qualitative research project: An introduction to interpretivist research in education*. Routledge.
- Olsen, L., Bhattacharya, J., Chow, M., Jaramillo, A., Tobiansen, D. P., Solorio, J., & Dowell, C. (2001). *And still we speak: Stories of communities sustaining and reclaiming language and culture*. California Tomorrow.
- Palmer, D. & Martinez, R. (2013). Teacher agency in bilingual spaces: A fresh look at preparing teachers to educate Latina/o bilingual children. *Review of Research in Education*, 37, 269–297. <https://doi.org/10.3102/0091732X12463556>
- Papapavlou, A. N. (1999) Academic achievement, language proficiency and socialisation of bilingual children in a monolingual Greek Cypriot-speaking school environment. *International Journal of Bilingual Education and Bilingualism*, 2(4), 252–267.
<https://doi.org/10.1080/13670059908667692>
- Perley, B. C. (2011). Language as an integrated cultural resource. In T. F. King (Ed.), *A companion to cultural resource management* (pp. 203 – 220). Blackwell Publishing, Ltd.

- Pulotu-Endemann, F. K., Crawley, L., & Stanley-Findley, R. T. U. (1995). *Strategic directions for the mental health services of Pacific islands people*. Ministry of Health.
- Punch, K. F., & Oancea, A. (2014). *Introduction to research methods in education* (2nd ed.). Sage.
- Rata, E. (2020). The history of an intellectual dispute at Auckland's school of education. In X. Bonal, E. Coxon, M. Novelli, & A. Verger (Eds.), *Education, globalisation and the state: Essays in honour of Roger Dale* (pp. 153–166). Peter Lang.
- Rata, E., & Tamati, T. S. (2022). *Academic achievement in bilingual and immersion education: Transquisition pedagogy and curriculum design*. Taylor & Francis Group.
- Rata, E., & Tamati, T. S. (2013). The effect of indigenous politics on English language provision in New Zealand's Māori schools. *Journal of Language, Identity and Education*, 12(5), 262–276.
<https://doi.org/10.1080/15348458.2013.818474>
- Reynolds, M. (2016). Relating to vā: Re-viewing the concept of relationships in Pasifika education in Aotearoa New Zealand. *AlterNative: An International Journal of Indigenous Peoples*, 12(2), 190–202.
<https://doi.org/10.20507/AlterNative.2016.12.2.7>
- Riggs, N. R., Shin, H., Unger, J. B., Spruijt-metz, D., & Pentz, M. A. (2014). Prospective associations between bilingualism and executive function in Latino children: Sustained effects while controlling for biculturalism. *Journal of Immigrant and Minority Health*, 16(5), 914–921. <http://doi.org/10.1007/s10903-013-9838-0>
- Robinson, O. C. (2014). Sampling in interview-based qualitative research: A theoretical and practical guide. *Qualitative Research in Psychology*, 11(1), 25–41.
<https://doi.org/10.1080/14780887.2013.801543>
- Rumberger, R. W., & Larson, K. A. (1998). Toward explaining differences in educational achievement among Mexican American language-minority students: A magazine of theory and practice. *Sociology of Education*, 71(1), 68-92.
<https://doi.org/10.2307/2673222>

- Samu, L-J. V., Moewaka Barnes, H., Asiasiga, L., & McCreanor, T. (2019). "We are not privileged enough to have that foundation of language": Pasifika young adults share their deep concerns about the decline of their ancestral/heritage languages in Aotearoa New Zealand. *AlterNative: An International Journal of Indigenous Peoples*, 15(2), 131–139. <https://doi.org/10.1177/1177180119835228>
- Sauni, S. L. (2011). Samoan research methodology: The ula – a new paradigm. *Pacific-Asian Education*, 23(2), 53–64.
- Seals, C. A., & Peyton, J. K. (2017). Heritage language education: Valuing the languages, literacies, and cultural competencies of immigrant youth. *Current Issues in Language Planning*, 18(1), 87–101. <https://doi.org/10.1080/14664208.2016.1168690>
- Selby, R. (1999). *Still being punished*. Huia Publishers.
- Shenton, A. K. (2014). Strategies for ensuring trustworthiness in qualitative research projects. *Education for Information*, 22(2), 63–75. <https://doi.org/10.3233/EFI-2004-22201>
- Sierens, S., Slembrouck, S., Van Gorp, K., Agirdag, O., & Van Avermaet, P. (2019). Linguistic interdependence of receptive vocabulary skills in emergent bilingual preschool children: Exploring a factor-dependent approach. *Applied Psycholinguistics*, 40(5), 1269–1297. <https://doi.org/10.1017/S0142716419000250>
- Si'ilata, R. (2004). *Tala'aga o gagana a tamaiti mai le Pasifika: Language stories of children from the Pacific*. [Unpublished Masters dissertation, The University of Auckland]. University of Auckland.
- Si'ilata, R. (2014). *Va'a Tele : Pasifika Learners Riding the Success Wave on Linguistically and Culturally Responsive Pedagogies*. The University of Auckland.
- Si'ilata, R., Wendt, T., & Siteine, A. (2018). The va'atele framework: Redefining and transforming Pasifika education. In E. A. McKinley & L. T. Smith (Eds.), *Handbook of Indigenous Education* (pp. 907 – 936). Springer Nature Singapore Pte Ltd.

- Sivak, L., Westhead, S., Richards, E., Atkinson, S., Richards, J., Dare, H., Zuckermann, G., Gee, G., Wright, M., Rosen, A., Walsh, M., Brown, N., & Brown, A. (2019). "Language breathes life"—Barngarla community perspectives on the wellbeing impacts of reclaiming a dormant Australian Aboriginal language. *International Journal of Environmental Research and Public Health*, *16*(20), 1–17. <http://doi.org/10.3390/ijerph16203918>
- Slavin, R. E., & Cheung, A. (2003). *Effective reading programs for English language Learner: A best-evidence synthesis* (Report No. 66). Centre for Research on the Education of Students Placed At Risk (CRESPAR).
- Snow, C. E., Burns, M. S., & Griffen, P. (1998). *Preventing reading difficulties in young children*. National Academy Press.
- Szecszi, T., Szilágyi, J., & Giambo D. A. (2015). Attitudes and beliefs of teacher candidates regarding heritage language maintenance. *Heritage Language Journal*, *12*(1), 75–99. <https://doi.org/10.46538/hlj.12.1.4>
- Szilágyi, J., Giambo, D., & Szecszi, T. (2013). Teaching strategies: "What if I don't speak it?" Classroom strategies to nurture students' heritage languages. *Childhood Education*, *89*(2), 117–121. <https://doi.org/10.1080/00094056.2013.774248>
- Tamati, S. T. (2020). TransAcquisition pedagogy with emergent bilinguals in indigenous and minority groups for cultural and linguistic sustainability. In C. Seals & V. Olsen-Reeder (Eds.), *Embracing multilingualism across educational contexts*. Victoria University of Wellington.
- Tamati, S. T. (2016). TransAcquisition pedagogy in bilingual education: A study in kura kaupapa Māori. [Unpublished PhD thesis]. University of Auckland.
- Taylor, P. C., & Medina, MN. D. (2013). Educational research paradigms: From positivism to multiparadigmatic. *Journal for Meaning-Centered Education*, *1*(2), 1–16. <https://doi.org/10.13140/2.1.3542.0805>

- Trofimovich, P., & Turuševa, L. (2015). Ethnic identity and second language learning. *Annual Review of Applied Linguistics*, 35, 234–252.
<https://doi.org/10.1017/S0267190514000166>
- Tse, L. (2001). Resisting and reversing language shift: Heritage-language resilience among U.S. native biliterates. *Harvard Educational Review*, 71(4), 676–708.
<https://doi.org/10.17763/haer.71.4.ku752mj536413336>
- Vaiolenti, T. M. (2006). Talanoa research methodology: A developing position on Pacific research. *Waikato Journal of Education*, 12, 21–34.
<https://doi.org/10.15663/wje.v12i1.296>
- Weekly, R. (2020). Attitudes, beliefs, and responsibility for heritage language maintenance in the UK. *Current Issues in Language Planning*, 21(1), 45–66.
<https://doi.org/10.1080/14664208.2018.1554324>
- Wendt, A. (1999). Afterword: Tatauing the postcolonial body. In V. Hereniko & R. Wilson (Eds.), *Inside out: Literature, cultural politics, and identity in the new Pacific* (pp. 399–412). Rowman & Littlefield Publishers.
- Winkle-Wagner, R., Gaskew, A. N., & Lee-Johnson, J. (2019). The missing link in data analysis: An introduction to the use of critical theory to guide data analysis. In R. Winkle-Wagner, J. Lee-Johnson, & A. N. Gaskew (Eds.), *Critical theory and qualitative data analysis in education* (pp. 3–13). Taylor & Francis.
- Wong-Fillmore, L. (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)
- Wright, S. C., Taylor, D. M., & Macarthur, J. (2000). Subtractive bilingualism and the survival of the Inuit Language. *Journal of Educational Psychology*, 92(1), 63–84.
<https://doi.org/10.1037/0022-0663.92.1.63>

Yearwood, E. (2008). Culture bound: Psychosocial implications for heritage language maintenance. *Journal of Child and Adolescent Psychiatric Nursing*, 21(1), 62–63.
<https://doi.org/10.1111/j.1744-6171.2008.00131.x>

Yin, K., R. (2009). *Case study research: Design and methods*. Sage.