

Child Language and Child Development: Multilingual-Multicultural Perspectives

Series Editor: Professor Li Wei, *University of Newcastle-upon-Tyne, UK*
Editorial Advisors: Professor Gina Conti-Ramsden, *University of Manchester, UK*
Professor Kevin Durkin, *The University of Western Australia*
Professor Susan Ervin-Tripp, *University of California, Berkeley, USA*
Professor Jean Berko Gleason, *Boston University, USA*
Professor Brian MacWhinney, *Carnegie Mellon University, USA*

Children are brought up in diverse yet specific cultural environments; they are engaged from birth in socially meaningful and appropriate activities; their development is affected by an array of social forces. This book series is a response to the need for a comprehensive and interdisciplinary documentation of up-to-date research on child language and child development from a multilingual and multicultural perspective. Publications from the series will cover language development of bilingual and multilingual children, acquisition of languages other than English, cultural variations in child rearing practices, cognitive development of children in multicultural environments, speech and language disorders in bilingual children and children speaking languages other than English, and education and healthcare for children speaking non-standard or non-native varieties of English. The series will be of particular interests to linguists, psychologists, speech and language therapists, and teachers, as well as to other practitioners and professionals working with children of multilingual and multicultural backgrounds.

Other Books in the Series

Culture-Specific Language Styles: The Development of Oral Narrative and Literacy
Masahiko Minami
Language and Literacy in Bilingual Children
D. Kimbrough Oller and Rebecca E. Eilers (eds)
Phonological Development in Specific Contexts: Studies of Chinese-Speaking Children
Zhu Hua

Other Books of Interest

The Care and Education of a Deaf Child: A Book for Parents
Pamela Knight and Ruth Swanwick
The Care and Education of Young Bilinguals: An Introduction to Professionals
Colin Baker
Child-Rearing in Ethnic Minorities
J.S. Dosanjh and Paul A.S. Ghuman
Cross-linguistic Influence in Third Language Acquisition
J. Cenoz, B. Hufeisen and U. Jessner (eds)
Dyslexia: A Parents' and Teachers' Guide
Trevor Payne and Elizabeth Turner
Foundations of Bilingual Education and Bilingualism
Colin Baker
Encyclopedia of Bilingualism and Bilingual Education
Colin Baker and Sylvia Prys Jones

Please contact us for the latest book information:
Multilingual Matters, Frankfurt Lodge, Clevedon Hall,
Victoria Road, Clevedon, BS21 7HH, England
<http://www.multilingual-matters.com>

CHILD LANGUAGE AND CHILD DEVELOPMENT 4
Series Editor: Li Wei, *University of Newcastle*

Bilingual Children's Language and Literacy Development

Edited by
Roger Barnard and Ted Glynn

MULTILINGUAL MATTERS LTD
Clevedon • Buffalo • Toronto • Sydney

Contents

Notes on the Contributors	vii
Introduction	
<i>Roger Barnard</i>	1
1 Languages in New Zealand: Population, Politics and Policy	
<i>Roger Peddie</i>	8
2 A Community Elder's Role in Improving Reading and Writing for Māori Students	
<i>Ted Glynn and Mere Berryman</i>	36
3 Reciprocal Language Learning for Māori Students and Parents	
<i>Mere Berryman and Ted Glynn</i>	59
4 Samoan Children's Bilingual Language and Literacy Development	
<i>John McCaffery and Patisepa Tuafuti, in association with Shirley Maithi, Lesley Eila, Nora Ioapo and Saili Aukuso</i>	80
5 A Five-Year-Old Samoan Boy Interacts with his Teacher in a New Zealand Classroom	
<i>Elaine W. Vine</i>	108
6 Students from Diverse Language Backgrounds in the Primary Classroom	
<i>Penny Haworth</i>	136
7 Private Speech in the Primary Classroom: Jack, A Korean Learner	
<i>Roger Barnard</i>	166
8 The Construction of Learning Contexts for Deaf Bilingual Learners	
<i>Rachel Locker McKee and Yael Biederman</i>	194
9 Community Language Teacher Education Needs in New Zealand	
<i>Nikhil Sharmaeey</i>	225
10 Students as Fact Gatherers in Language-in-Education Planning	
<i>Donna Starks and Gary Barkhuizen</i>	247

Library of Congress Cataloging in Publication Data

Bilingual Children's Language and Literacy Development. New Zealand Case Studies
 Edited by Roger Barnard and Ted Glynn. 1st edn.

1. Bilingualism in children--New Zealand. 2. Education, Primary--New Zealand.

3. Language and education--New Zealand. I. Barnard, Roger. II. Glynn, T. (Ted)

P115.2.B553 2003

306.44'6'0830993--dc22 2003017734

British Library Cataloguing in Publication Data

A catalogue entry for this book is available from the British Library.

ISBN 1-85359-712-0 (hbk)

ISBN 1-85359-711-2 (pbk)

Multilingual Matters Ltd

UK: Frankfurt Lodge, Clevedon Hall, Victoria Road, Clevedon BS21 7HH.

USA: UTP, 2250 Military Road, Tonawanda, NY 14150, USA.

Canada: UTP, 5201 Dufferin Street, North York, Ontario M3H 5T8, Canada.

Australia: Footprint Books, PO Box 418, Church Point, NSW 2103, Australia.

Copyright © 2003 Roger Barnard, Ted Glynn and the authors of individual chapters.

All rights reserved. No part of this work may be reproduced in any form or by any means without permission in writing from the publisher.

Typeset by Wordworks Ltd.

Printed and bound in Great Britain by the Cromwell Press Ltd.

- Pritchett, P. (1998) Zealand children MA thesis, Univ. of New Zealand
- Ramirez, J.D., Xuen, J. (1997) *Study of Structural Bilingual Education*. Mateo, CA: Aguil
- Ramsey, C.L. (1997) *Consequences*. Washington, DC: Sage
- Ramsey, C. (2001) *Be*. Washington, DC: Sage
- Schein, J., Mallory, E. (1997) *Communication for deaf students in mainstream classrooms. Research Monograph No. 2*, Western Canadian Centre of Studies in Deafness, University of Alberta, Edmonton.
- Skutnabb-Kangas, T. and Tuokomaa, P. (1976) *Teaching Migrant Children's Mother Tongue and Learning the Language of the Host Country in the Context of the Socio-Cultural Situation of the Migrant Family*. Helsinki: The Finnish National Commission for UNESCO.
- Slobin, D., Hoiting, N., Anthony, M., Biederman, Y., Kuntze, M., Lindert, R., Pyers, J., Thumann, H. and Weinberg, A. (2000) *The Berkeley Transcription System*. In B. MacWhinney (ed.) *The CHILDES Project: Tools for Analyzing Talk: Transcription Format and Programs*. Hillsdale, NJ: Erlbaum.
- Stake, R. (1995) *The Art of Case Study Research*. San Diego, CA: Sage.
- Stinson, M. and Antia, S. (1999) Considerations in educating deaf and hard-of-hearing students in inclusive settings. *Journal of Deaf Studies and Deaf Education* 4, 163-175.
- Stinson, M. and Lang, H. (1994) Full inclusion: A path for integration or isolation? *American Annals of the Deaf* 139, 156-158.
- Strong, M. and Prinz, P. (2000) Is American Sign Language skill related to English literacy? In C. Chamberlain, J.P. Morford and R.I. Mayberry (eds) *Language Acquisition by Eye*. Mahwah, NJ: Erlbaum.
- Swanwick, R. (1998) The teaching and learning of literacy within a sign bilingual approach. In S. Gregory, P. Knight, W. McCracken, S. Powers and L. Watson (eds) *Issues in Deaf Education* (pp. 111-118). London: David Fulton Publishers
- Townshend, S. (1993) 'The hands just have to move': Deaf education in New Zealand; A perspective from the deaf community. Unpublished master's thesis, Massey University.
- VandenBerg, M. (1971) *The Written Language of Deaf Children*. Wellington: New Zealand Council for Educational Research.
- Vygotsky, L. (1978) *Mind in Society: The Development of Higher Psychological Processes* (M. Cole, V. John-Steiner, S. Scribner and E. Souberman, eds). Cambridge, MA: Harvard University Press.
- Wilbur, R.B. (2000) The use of ASL to support the development of English and literacy. *Journal of Deaf Studies and Deaf Education* 5, 81-104.
- Willig, A.C. (1985) A meta-analysis of selected studies on the effectiveness of bilingual education. *Review of Educational Research* 55 (3), 269-317.
- Winston, E. (2001) Visual inaccessibility: The elephant (blocking the view) in interpreted education. *Odyssey: New Directions in Deaf Education*, Winter/Spring, 5-7.

Chapter 9

Community Language Teacher Education Needs in New Zealand

NIKHAT SHAMEEM

Introduction

The role that immigrants play in a nation and the degree of support they receive from government agencies are most clearly seen in the specific provisions made for new immigrants to learn about and adapt to the host culture while maintaining and strengthening their own culture and languages. The trend in New Zealand, as in the West, tends to be for the medium of instruction to be the majority language. While this promotes the learning of dominant languages such as English, it also encourages the shift away from the mother tongues of immigrants by the third generation (Holmes & Harlow, 1991; Shameem, 1997, 2000). The teaching and learning of minority languages is generally considered the responsibility of the parents and community. This is despite any awareness there might be in the wider society of the benefits of mother-tongue maintenance. In New Zealand, the revival and development of *te reo Māori* (the Māori language), has raised awareness of the issues of language death and the repercussions of this for Māori culture, identity and self-esteem. Despite this awareness, classes for other community languages continue to be provided in an ad hoc way by parents and other volunteers in the community. Members of most minority communities may have only sketchy knowledge of the existence of these classes, and this knowledge is mainly disseminated through networking and personal contacts. There is no national language policy in New Zealand to safeguard the linguistic interests of minority communities, or to ensure the continuity of the language and culture of the 40 or so minority speech communities now living in the country (Holt, 1999).

This chapter reports on the nature of community language teaching in New Zealand, specifically identifies the training needs of teachers in Auckland, and presents the outline of a possible professional development programme for them. The participants in this survey, conducted in 2000, were community leaders, teachers, language students (both adults and

children) and the parents of children under sixteen. However, data from the community leaders and teachers are the main focus of this chapter.

Community Languages in New Zealand

The term 'community language' has been used in Britain and Australia since the mid-1970s to represent a language other than English or the indigenous languages. In New Zealand, Waite offers the following meaning:

community languages are associated with communities, which have a primarily ethnic basis. The classical forms of some community languages, in addition to being ethnically based, are strongly associated with particular religions. (Waite, 1992: 56)

The diverse meanings contained in the term 'community language' in New Zealand can be illustrated by the example of Muslim children from a number of minority groups attending Arabic and Urdu language classes. Their mother tongues could be Oromo, Hindustani, Fiji Hindi, Cantonese, Amharic, Pushto, Somali or English. They learn Arabic and Urdu in order to access religious literature, to understand oral sermons, or to show religious affiliation and loyalty towards fellow Muslims. They may also attend community language classes to maintain and learn their mother tongues. Many users of community languages, especially new immigrants, are in reality multilinguals who speak several languages.

A community language can be revered by a minority community as its mother tongue even if members do not speak this language as their first language. This distinction is particularly important among second and third generation immigrants who would have acquired the host language from the environment, but have varying degrees of proficiency in their mother tongue.

The continuing and increasing demand for self-determination by New Zealand Māori has led to increased concern for the maintenance and the revival of te reo Māori, particularly during the latter half of the last century. This concern for Māori bilingualism and biculturalism has encouraged some interest in language and culture maintenance among other minority groups. However, interest has been community-based and often sporadic; little institutional support has been made available for learning programmes designed to encourage multilingualism and multiculturalism (see Abbott, 1989; Kasanji, 1994; Shameem, 2000; Smith, 1994).

Holmes (1996) and Chrisp (1997) both claim that the extent of the support that a community language can expect from the host government depends on how important economically or politically the government

perceives such support to be. According to Holmes (1996), the New Zealand government gives greater support to certain Pacific Island language groups such as those from the Cook Islands, Tokelau, Niue and Samoa. This is because the New Zealand government regards itself as having greater responsibilities towards these groups since they form part of its administrative responsibilities in the Pacific. At the interface, the Ethnic Affairs Service in the Department of Internal Affairs has operated an ethnic desk in Wellington since 1992 (Waite, 1992) and has recently opened an office in Auckland. Among other things, the Service prints a regular newsletter with information on educational, linguistic and cultural matters. Its current focus is the development of a strategic plan for the department, which would include specific statements about community languages (Hoffman, 2001).

For adequate language planning, it is imperative that specific knowledge of each speech community is gathered, over and above that available from census data and community language studies carried out to date. Only then will decisions on the nature of necessary support for minority language education be made in a fair and equitable way.

In the last fifteen years sociolinguistic research in New Zealand (e.g. Shameem *et al.*, 2002; Starks, 1997; White *et al.*, 2001) shows that some communities demonstrate a greater degree of language shift than others. Some have shifted in their use of the mother tongue over three generations, while others have shifted much more rapidly. For example, Tongan, Samoan, Cantonese, Greek and Gujarati are reasonably well maintained, while many European languages such as Dutch, Polish and Serbo-Croatian, and the Pacific Island languages (Tokelauan, Cook Island Māori, Niuean and Fiji Hindi) are shifting or have shifted very rapidly, even in the last bastion of mother-tongue use – the home (Bell *et al.*, 2000; Davis, 1998; Holmes, 1996; Meanger, 1989; Neazor, 1991; Roberts, 1999; Shameem, 1995).

However, even those communities that have experienced an almost total shift in language use report a persisting ethnic and cultural consciousness. This suggests that in some communities culture is a strong bond, promoting retention of ethnic identity and pride. Individuals and communities may make a greater effort to retain their culture than their language. This is particularly so in communities such as the Indo-Fijian where the mother tongue has low status and is used only for informal communication (Shameem, 1995).

Community Language Teaching in New Zealand

The need for a national languages policy is perhaps the most important factor influencing the teaching of community languages in New Zealand (see

community support, erratic student attendance, and shortage of suitable teachers (see Kasanji, 1994). Chrisp (1997: 15) suggests four ways of encouraging motivation to learn a community language:

- (1) offering incentives so that there is an economic benefit in knowing a community language;
- (2) promoting information on the long-term benefits of bilingualism;
- (3) installing community information and advisory services to target ordinary people and provide information to parents at the right time – before language shift sets in. Chrisp gives examples on how this is already being done in education and health in New Zealand;
- (4) providing language-awareness programmes for secondary and tertiary students, who form a captive audience. Such programmes can be readily managed and influenced by language planners.

Following her interviews with members of five New Zealand speech communities, Kasanji (1994: 14) identified the areas in which support was needed: affordable, suitable and generic training of teachers of any language; a multi-faceted, multi-level curriculum that allows for the teaching of culture; the use of up-to-date, authentic resources. Resources would include the appointment of a person in a Government agency who would support teachers and help with the development of teaching materials. Kasanji believes that the payment of community language teachers is also important.

Kasanji (1994) writes that two levels of support are crucial for the way forward for community language teaching: the formation of an Ethnic Schools Association whose work is similar to Australia's National Languages Institute (see Clyne, 1991: 241); and the provision by a recognised teacher education institution of teacher education programmes for teachers of community languages. She argues that a comprehensive and institutionalised teacher education programme would produce better-trained teachers of community languages, who are well versed in teaching in the local context and who understand the principles of language teaching and learning. She further suggests that such a training programme be part of the New Zealand Qualifications Authority's Unit Standards, which would mean that those taking the course could be cross-credited for a teacher education course and possibly other related training.

Despite the absence of a comprehensive list of New Zealand community language schools and student enrolment numbers, several inferences can be drawn from research studies to date. Community schools are mainly held at weekends, and have varied functions. Most importantly they provide an additional domain for language use. Some schools teach the mother tongue of community members, while others teach a religious language to students who

Hoffman, 1995, 2001; Kaplan, 1993; Peddie, this volume; Shackelford, 1997; Shameem, 2001). Moreover, Hamel and Corson (1999) claim that policy efforts by the government to support community language maintenance must be specific, and any language teacher education programme should take into consideration the differing needs of each community language. Reflecting the absence of such a policy in New Zealand, little progress has been made by successive governments to identify, locate and support community language schools. Most of these are community-funded or self-funded and are held in a range of formal and informal venues: school rooms, religious and community halls, sitting rooms and garages. Data on the number of schools operating, languages taught, nature of teaching and availability of materials continue to be held at community level only and – as this current research shows – even community leaders were unaware of schools and classes operating within their own communities.

Roberts' (1999) work with three New Zealand language communities showed that they had differing priorities. For example, the Gujaratis preferred to have funding for their own language school rather than have their language taught in a state school; the Samoans wanted support for both; and the Dutch did not give language maintenance classes such a high priority. Bell *et al.* (2000: 27) identify the greatest need in community language education to be for human, rather than material, resources. There is a very limited availability of qualified teachers who are well versed in the theory and practice of language teaching. In fact, teacher education programmes in New Zealand have a history of neglect in their training of bilingual teachers – even for Māori and English (Benton, 1996; Corson, 1999). Kasanji (1994) and Waite (1992) voice their concerns about the lack of teacher education provisions for teachers of community languages, and list a number of points suggested by the speech communities themselves. These include: recognising teaching qualifications acquired overseas by first-language speakers of community languages; offering short-term and mid-term courses for overseas qualified teachers to familiarise them with the local and national education environment in order to allow them to work in a range of language-maintenance settings; recruiting first language speakers of community languages into regular teacher education programmes, in order that primary and secondary schools have access to bilingual teachers; and extending international teacher exchange programmes to include teachers capable of teaching in community languages.

Efforts to revive and maintain community languages need to be regular and on-going. Many community language schools fold up because of problems with funding, insufficient materials and resources, sporadic

may not all share the same mother tongue. The programmes vary in their emphases on oral and literacy skills; for example, among the Wellington Gujaratis, although conversational Gujarati is most important, literacy skills are also in demand for possible visits 'home'.

The success rates of maintenance classes vary. In her study, Roberts (1999) found that attendance at language school related positively to literacy skills, and less strongly to greater oral proficiency among Samoans and Gujaratis. Zheng (1998) found that students who attended language-maintenance classes in Mandarin Chinese were able to maintain and use their mother tongue at home more readily and with greater fluency. She found, however, that home tutoring of children was also effective. Shameem (1995), on the other hand, found that Indo-Fijian children, if they were Muslim, were attending either Koran schools (where Arabic and Urdu were taught) or, if they were Hindu, Ramayan schools (Standard Hindi and Sanskrit were taught). Any exposure to Fiji Hindi, their mother tongue, was incidental and often did not occur at all because of the ethnic mix of students.

The degree to which a language school is important in the community can be demonstrated by the strength of enrolments and retention power of students. Samoan, Greek, Gujarati, Arabic and Cantonese schools have been operating for several decades in Wellington and Auckland. As Roberts (1999: 143) points out, other schools are in a state of flux. In the more recently immigrant Korean community in Auckland, language schools perform a crucial unifying function, with the whole community being involved and a high level of social and linguistic participation (Starks & Youn, 1998). In Meanger's (1989) Wellington study, 79% of his second-generation interviewees, and in Roberts' study, 85% of all respondents, had attended the Gujarati language school. Some 60% of Meanger's respondents felt the classes were of some benefit, although several of them complained about the non-bilingual (non-English speaking) teacher, the boring teaching methods and some felt resentful at being forced to attend by parents.

Summary

This review of published research has addressed the issues surrounding the teaching and learning of community languages. So long as New Zealand does not have a national languages policy, including a specific goal of community language maintenance, a comprehensive teacher education programme for community language teachers is not likely to be an educational priority.

Although research indicates the importance of home language use for

maintenance purposes, attending a language-maintenance school is also helpful in allowing a broadening of domains and uses for a community language and for the development of literacy skills. This in turn will support home and community language use and increase the chances of a community language being maintained beyond the third generation.

Case Study: Community Language Teaching Needs in Auckland

Research questions

A survey was undertaken to determine whether teacher education for community languages is desired and needed in Auckland, and to identify the possible content for such a programme. The following were the primary research questions:

- (1) Are current community language teachers trained and qualified? In what areas?
- (2) Is further teacher education needed and wanted?
- (3) What current needs in language schools would a teacher education programme address?
- (4) How would a teacher education programme be delivered?
- (5) What would a teacher education programme include?

Participants and networking

Contact with community language schools and teachers was made principally through networking. Social networking has been used internationally and in New Zealand for differing purposes (Boyce, 1992; Milroy & Milroy, 1992; Roberts, 1990; 1999; Shameem, 1995; Smith, 1994; Walker, 1996). It is most useful when there are no comprehensive community lists, or 'sampling frames', such as lists of regular church or mosque attendees. For example, because of the difficulty of differentiating Indo-Fijians from other Indians in lists such as phone books and the ethnic communities directory, Shameem (1995) used personal, social and religious contacts from the first-order zone to contact people in the second-order zone. Zones can be extended to further orders, depending on the depth of penetration needed in the group to be studied. Each person is viewed as a focus with links to other people in the community with whom he or she is in contact. This type of sampling is known as 'non-probability' sampling, where 'there is no way to estimate the probability each element has of being included in the sample and no assurance that every element has *some* chance of being included' (Kidder & Judd, 1986: 149). The benefits of using this technique

study, the available time span, the respondents' backgrounds, and the research questions. The four questionnaires used in the survey asked similar questions but from the different perspectives of the various respondents: the community leaders, the teachers, the students and their parents. Survey participants were provided with an addressed, pre-paid envelope for return of the completed questionnaires.

Some 95 eligible questionnaires were returned, which is quite a large number of responses from ethnic minorities, who tend to be reticent about coming forward with their concerns. Of those who responded, 41 responses were community leaders, who may not have been directly involved in community language teaching, 15 were language teachers, 17 were students and 22 were parents. All participants were involved in some way with a minority community and they included people from both refugee and immigrant backgrounds. (The response rates in the four categories were: community leaders 26.9%, teachers 31.9%, students 15.4% and parents 12.1%. The last two categories are estimates only, as the teachers were responsible for giving the questionnaires out to students and parents, and there was no way of knowing how many were actually distributed.)

Analysis of the data was quite straightforward, with descriptive statistics and frequency tables providing sufficient information on key research questions.

Presentation and Discussion of Findings

This section looks first at background factors pertinent to this study, including the languages covered by the study and the reasons why the study of the community language is regarded as important. This is followed by a presentation of the backgrounds of the teachers who responded to this survey in terms of their educational levels, qualifications, fields of expertise and language-teaching qualifications. Teachers, community leaders and parents then gave their opinions on why they thought community language teachers needed to participate in a teacher education programme. All three groups were also asked what qualifications might be most appropriate for these teachers. The final section examines the nature and logistics of the programme required: time for classes, instructional type, and possible content of a course on community language teaching.

First languages

In the current survey (see Table 9.1), community leaders, parents and students reported having 29 different first languages, which represents 90.6% of the 32 languages reported in the 1996 census of languages spoken

are economy and convenience – both were important considerations in the current study. Moreover, such samples also yield excellent descriptive data.

It was hoped that the community leaders contacted would be able to provide further addresses of community language teachers, and that these teachers in turn would be able to provide contact with two students in their class and, if these students were under 16, that the teachers would provide contact with their parents as well. Networking proved to be more difficult than anticipated, mainly because in many cases the community leaders did not have contact with language schools and teachers even within their community. Moreover, without face-to-face or telephone contact, the response rate of postal questionnaire returns is substantially reduced. Subsequently, the highest number of returns came from community leaders, with a smaller rate of return from teachers, students and parents.

Questionnaires

A questionnaire was chosen as the most suitable research instrument as it could be sent to as many community leaders as possible within a short time span. Postal questionnaires also allow respondents to take their time to respond, and to retain their anonymity. These are important considerations in immigrant and refugee populations. However, a drawback of the postal questionnaire, compared with interviews, is the inability to control responses and to probe incomplete answers or any misunderstanding of the questions. For example, three of the community leaders who responded gave addresses of teachers of ESOL (English for speakers of other languages) rather than community language teachers, in their community.

Kidder and Judd (1986) and Oppenheim (1992) suggest that a postal questionnaire needs to be reasonably short and easy to answer although Roberts, in her 1999 study, did not find a difference in response rate with a trial run of long and short questionnaires. A short questionnaire limits the researcher's ability to check on the accuracy of response, particularly with attitudinal and sensitive questions, by re-asking the question in another way and co-relating the results. Short questionnaires are, however, easy and less time consuming to code and analyse.

The postal questionnaires in this current survey were short, would have taken no longer than 20 minutes to complete, and were written in simple English. In designing the questionnaire, it was understood that not all respondents would be fluent English users. Hence the questions were simple and had easy answering methods – circling, ticking boxes, and writing one-word responses. Translating the questionnaire into various languages was not an option because of budgetary and time constraints. The design of the questionnaire was influenced by the main aim of the

Table 9.1 Reported first languages: Community leaders, teachers, parents

First language	Frequency	First language	Frequency
Amharic	5	Niuean	1
Assyrian	1	Oromifa	1
Cambodian	1	Oromo	4
Cantonese	2	Polish	1
Chinese	1	Punjabi	1
Congolese	1	Samoan	12
Croatian	2	Singhalese	6
Dutch	3	Spanish	1
English	15	Taiwanese	1
Fiji Hindi/Urdu	1	Tamil	1
Fijian	1	Thai	4
Greek	2	Tongan	3
Gujarati	2	Urdu	1
Hindi	3		
Lao	1	Total	79
Korean	1	(29 languages)	

in Auckland (Holt, 1999). The first languages reported were not the same as the languages taught, which included mother tongues, religious languages and smaller ethnic or regional group lingua franca. Fifteen respondents identified English as their first language although their mother tongue, with which their identity was linked, might have been different.

Most of the 95 respondents had very clear reasons why they or their children/students were learning or should be learning the community language. Respondents were provided with a list of possible reasons for learning the community language, and asked to indicate whether this was very important, important or unimportant for them. Table 9.2 ranks these responses in order of the reasons felt to be of particular importance. More than three-quarters of all respondents said that the language was very important, as it was integrally related to their culture and identity. Two-thirds of them said it was very important that they or the children in their community were able to use the language in order to communicate with their grandparents and other family members. A similar number also

Table 9.2 Most important reasons for community language learning

Reason	Respondents classifying as most important	Total no. of respondents
Identity and cultural maintenance	77.5%	95
Communication with grandparents and family	63.2%	95
Literacy	62.1%	95
Religion	35.8%	95
Return home	32.6%	95
Parental pressure	53.1%	32

said literacy in the community language was very important. Only a third thought it was most important to learn the language for religious purposes or for visits home.

Teachers and students (32 respondents) were asked how important they felt parental pressure to be in the rate of attendance at community language classes, and of 8 of the 17 students and 9 of the 15 teachers believed it to be a very important factor. Only half the respondents felt that parental pressure was the most important reason for attendance at community language school.

Teacher education and language teaching needs

Contacts that community leaders provided were carefully followed up in order to locate any language teachers, particularly to canvass their attitude towards teacher education. Fifteen of the 47 community language teachers to whom questionnaires were sent returned them.

Teacher profiles

Of the 15 teachers who responded, 80% were women, and half of these were in the 40–50 year age group. The others were almost equally spread in the other 10-year age groups between 20 and 70 years specified in the questionnaires. Those over 50 years were generally retired teachers. All the teachers were well-qualified and held certificates, diplomas and degrees (see Table 9.3). Eight of them – just over half – had more than one qualification. Only one teacher said she had an 'informal' qualification, and this was in addition to a certificate in teacher education.

When asked specifically about their field of teaching expertise, teachers said they were qualified in a wide range of areas with a leaning towards a

Table 9.3 Current teacher qualifications

Qualifications of language teachers	Frequency
Informal qualification & certificate	1
Certificate	1
Certificate & diploma	1
Certificate, diploma & degree	1
Certificate & degree	3
Diploma	1
Diploma & degree	2
Degree	5
Total	15

background of arts and education. Two-thirds (10) of the responding teachers reported backgrounds in either teaching or education (see Table 9.4). Besides their advanced level of education and qualifications, 11 teachers also indicated that they already had some form of training in language teaching.

Several teachers indicated their wish that, rather than concentrating solely on community languages or first-language teaching, further training

Table 9.4 Teacher expertise

Area of expertise	Frequency
Arts, Business	1
Arts	1
Education	3
Education, Business	1
Engineering	1
History	1
Languages	1
Teaching	3
Teaching, Anthropology	1
Teaching, Arts	1
Tutor, Geography	1
Total	15

courses might include bilingual education and ESOL teaching. Were this to be done, they believed their employment prospects would be enhanced.

Interest in teacher education

Despite most of the 15 responding teachers saying they had already undergone some language teaching training, 12 of them indicated strongly that they would like to study further in this area. Nearly two-thirds of the 41 community leaders and all 22 parents in the survey were also in favour of teachers participating in a language-teaching education programme.

The responses to an open-ended question about the reasons for participation in such a programme were broadly coded into the categories shown in Figure 9.1. On-going professional development was clearly the most important reason for both community leaders and parents. Six teachers and two parents felt that community language teachers needed to know more about New Zealand systems and methods. The teachers also felt that their current qualifications and experience need to be recognised, valued and factored into the equation in some way. Other issues, such as the possibility of getting paid and to learn more about how to motivate students, did not seem as important to these respondents.

There seemed to be general satisfaction with teachers and teaching in community language programmes. It appeared that any suggestions for further professional development of language teachers were genuinely

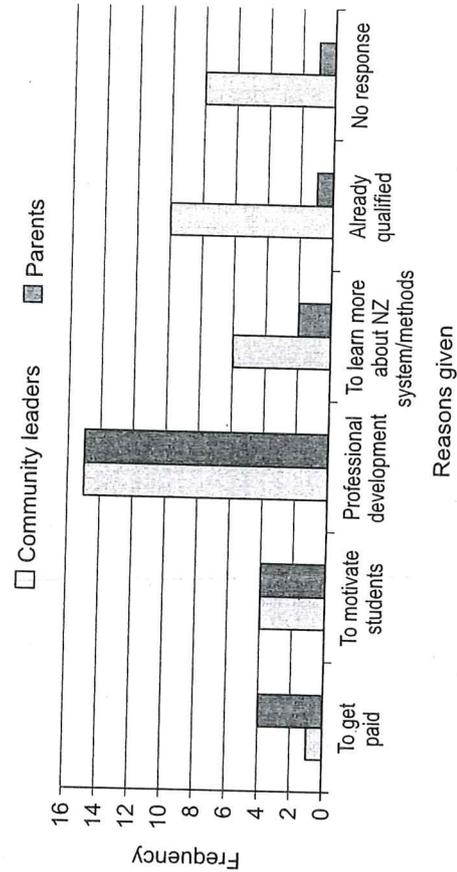


Figure 9.1 Reasons for participation in language teacher education: Parents, community leaders

concerned with helping them become *better* rather than helping them become *good*. Several teachers in fact indicated their wish to have training in bilingual and ESOL teaching, rather than a programme that concentrated solely on community language, mother-tongue or first-language teaching. With such training, they would have greater prospects for employment.

Responses strongly indicated a general appreciation by the community of the task that language teachers were performing in their spare time often, with very little remuneration. An in-service programme, which enhanced and expanded their existing skill repertoire, would benefit the whole community.

Education Needs of Community Language Teachers

Qualifications and timing

Research participants indicated that qualifications in community language teaching should span the full range included in the question options (see Figure 9.2). Two thirds of the respondents indicated the desirability of formal qualifications – a certificate, diploma or degree in language teaching – while the others felt that an informal qualification or a certificate was adequate. Teachers seemed to favour the award of a certificate or diploma in language teaching following the completion of training.

When asked to nominate the best time of the week for possible attendance at classes, seven of the teachers said they preferred evening classes, with the second preference (four) being weekend classes. As

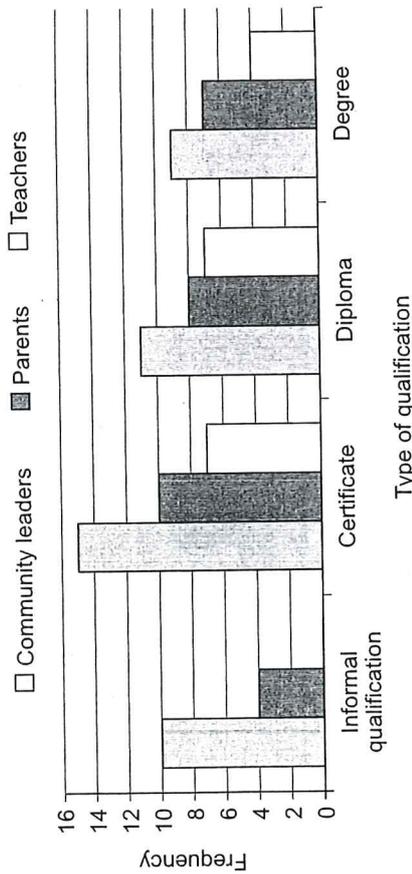


Figure 9.2. Appropriate qualifications in language teaching: Community leaders, parents, and teachers

teachers pointed out, most of them were teaching the community language at the weekends and wished to continue with this pattern – hence their first preference for evening classes. Daytime classes were preferred by only two teachers, confirming current occupational data that teachers worked elsewhere and taught the community language part-time. One teacher was happy to attend classes at anytime.

Instructional styles

Teachers expressed a preference for learning through a range of interactive and informal teaching styles (see Figure 9.3). Assignments were the least popular, and there may be a perception among these teachers that assignments are long, theoretically-based academic essays that would not be suitable in community language teaching. Teachers seem to want useful and practical assessment methods and tasks that are directly related to their language-teaching demands and needs. A majority clearly preferred workshops and group discussions. Four teachers said they would prefer seminars, and three would prefer lectures; of these, six also said these could be combined with other instructional methods. Interestingly, those who preferred seminars did not favour tutorials or lectures in their preferred style. Three teachers preferred an on-line course and only two said they wanted tutorials.

The results indicated a clear shift away from the more 'traditional' methods of learning to more challenging, demanding, practical and functional methods, which multilingual teachers could adapt to suit their particular purposes, needs and contexts. The results also demonstrated

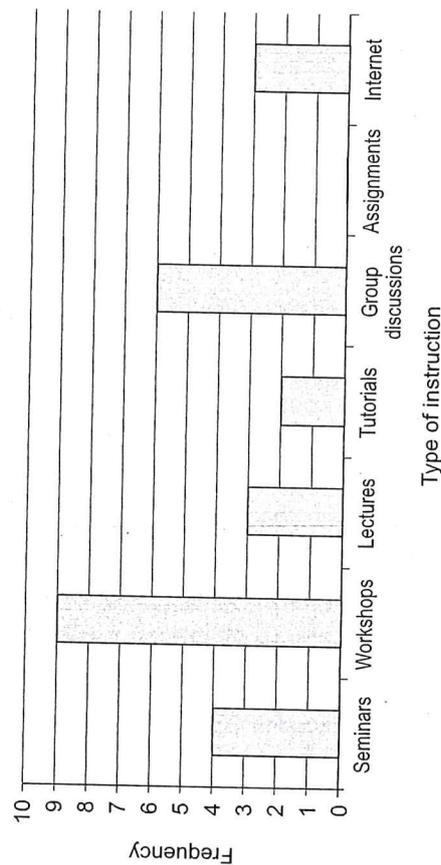


Figure 9.3 Nature of instruction: Teachers

was very important. Generally the community leaders' responses showed a desire for a greater range of activities than the teachers' responses did. While teachers felt that traditional productive oral activities should continue to be targeted in the language classroom, community leaders clearly felt that more communicative methods of learning (group discussion, field trips, watching videos) should be included. Community leaders also showed greater support for more listening activities and the teaching of a wider range of literacy functions. Interestingly, despite the presence of strong Pacific Island rhetorical cultures in the survey, formal speech making and drama were not favoured types of activity. There was clearly more support (almost double) for culture study from community leaders than there was from teachers. Less than half the teachers and community leaders supported the study of religious literature in the language classes. (None of the teacher participants in this study was teaching a religious language.) Generally, the results to this question on activities to be included in a language class indicates a desire for a diversity of activity types covering a wide range of language functions and cognitively demanding uses of language.

Subjects of study in teacher education programmes

Respondents indicated their desire for a programme that would include instruction in dealing with several language-teaching scenarios such as teaching bilingually, teaching ESOL, teaching two languages for different purposes (for example, a religious language and a group lingua franca) and teaching in mixed needs classes.

The data also showed some sharing of teacher and community attitudes towards the possible subject composition of a language-teaching programme, and priorities for both groups are shown in Table 9.5. As in the earlier question on activities to be included in a language-teaching curriculum, teachers and community leaders were asked to rank by level of importance possible subjects for study that would contribute to greater effectiveness in teaching. This would help in devising a programme that teachers saw as useful and practicable.

Teacher rankings differed only slightly from community rankings, and both would need to be taken into consideration in the design and delivery of a language-teaching course. Teaching methodology was identified by 80% (12) of the teachers and 70% (27) of community leaders as possibly the most important part of a programme (see Figure 9.5). Nearly three-quarters (42) of both teachers and community leaders also recognised the importance of a communicative approach to language teaching and learning, and wanted this included in the curriculum. Two-thirds (27) of community

that teachers want greater autonomy in selecting the learning styles: even if they had trained originally using more traditional methods, they were clear in their minds as to what suited them best now. It may therefore be more appropriate to use alternative assessment procedures such as group projects, portfolio presentations, student-led seminars and workshops, and observation of teaching practice in a teacher education programme for community language teachers.

Activities in a language curriculum

In order to identify those classroom activities that are thought helpful to include in a language curriculum, teachers and community leaders were given a list of activities to be placed on a scale of very important, important and unimportant for language learning. Teacher preferences may indicate activities they currently offer in their language programmes. Figure 9.4 demonstrates the activities that teachers and community leaders felt were very important and shows a definite preference for more traditional activities.

Some 80% of the teachers and community leaders gave a very important rating to word study and pronunciation. More than 80% (32) of community leaders and three-quarters of the teachers also felt that conversational practice

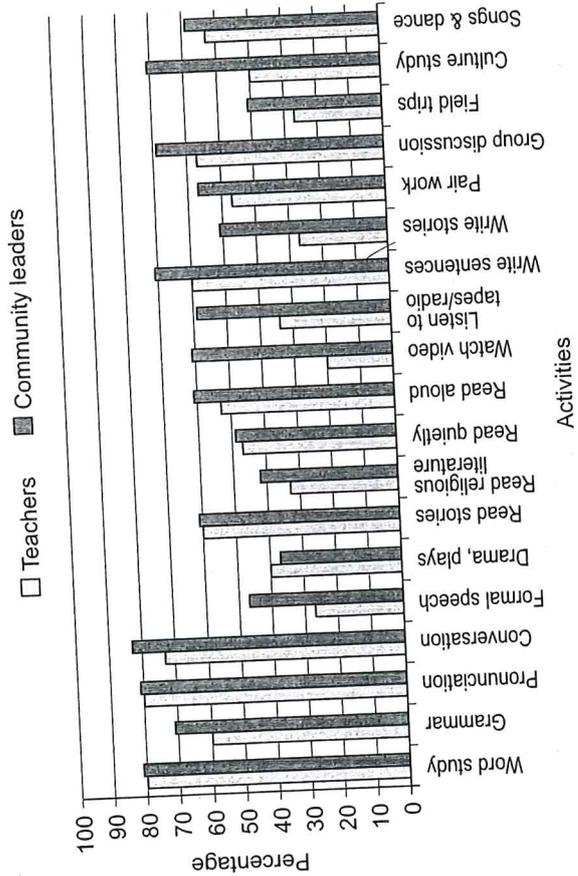


Figure 9.4 Very important activities in a language curriculum

Table 9.5 Ranking of subjects requested in teacher education

Ranking	Teachers	Community leaders
1	Teaching methods	Communicative approach
2	Communicative approach	Teaching methods
3	Assessment	Literacy teaching
4	Curriculum, Literacy teaching, Motivation	Motivation
5	Management	Curriculum, Management
6	Make and use materials	Make and use materials
7		Assessment

Note: 1 = Most important

leaders and half (8) the teachers felt that techniques in teaching literacy and encouraging student motivation should also be included. Teachers seemed more interested in learning about assessment than community leaders felt was necessary. Classroom management, curriculum design and using materials were supported by approximately half the teachers and community leaders. In a response to an earlier question, a third (6) of the students had felt the teaching curriculum needed revision.

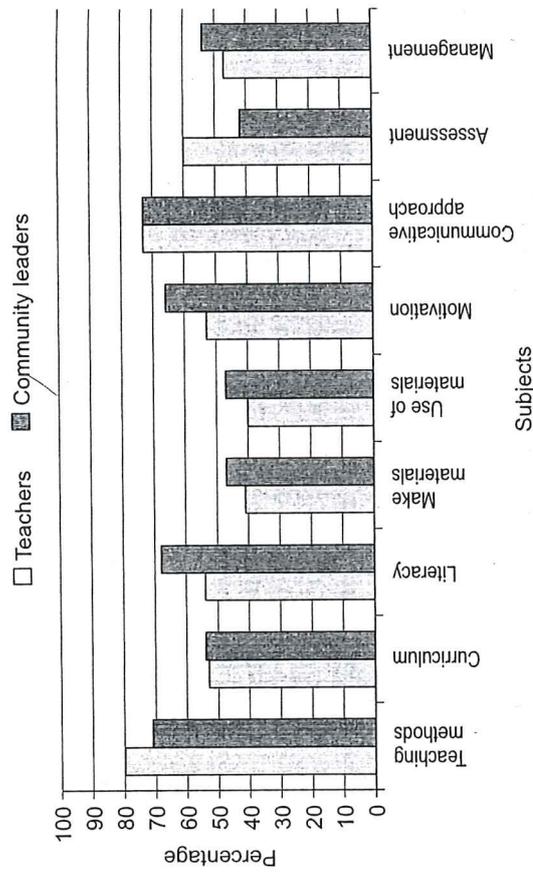


Figure 9.5 Possible subjects of study in community language teaching

The results show the difficulty in designing a programme for community language teachers because of their varying and sometimes contradictory needs. The following points can be established by the course leader at the start of the programme: the ages of the students, their time of immigration, the generation they tend to belong to, their length of residence, their reasons for learning the language, whether they want to learn both language and culture, the skills they wish to learn (passive or active), and practical demands and consideration (such as the availability of human and material resources). For this reason it is important that trainees should be autonomous learners so that they are able to apply the methodologies and content to their own contexts (see Shameem, 2000 and Shameem *et al.*, 2002 for possible needs-analysis questionnaires used in minority language contexts).

Conclusion

This chapter began by surveying the need for urgent action to maintain and develop community languages and avoid an irreversible shift towards exclusive use of the dominant language by second- and third-generation immigrants. Given the lack of official provision for, and even interest in, this matter, whether in New Zealand or elsewhere, the impetus must come from the language communities themselves and their representatives in educational organisations. The case study of survey research discussed above has illustrated some of the issues that arise when seeking to identify community language teaching needs and ways of meeting them. Above all, the study has pointed to the need to involve as many of the members of the community as possible – leaders, teachers, parents and students – and to have on-going consultations with communities. The present study has indicated some of the difficulties involved in the identification of potential respondents and the limitations of the chosen means of data collection. It has also pointed to the diversity of needs that emerge from solicited views. These difficulties and diversities reflect the confusion that emerges from the lack of a coherent national languages policy.

The data in this study indicate strong teacher and community support for the development of a language teacher education programme. However, the specifics of content (methodologies and theories, as well as practical emphases) await further development work by teaching teams within the institution that will deliver the programme. The development of the programme will also require another round of community consultation, in which interested community members are shown possible pedagogical

approaches, and their rationales. Community members and teaching staff can then make informed decisions about the details of course content.

Despite the evident need for further development, enough useful information was provided by this study to form the basis of a programme specifically aimed at community language teachers. For example, the best times for delivery of the programme would be in the evenings or at weekends, and the method of delivery would be a practical one, through interactive workshops and seminars. It is important that programme participants also observe the delivery of a number of community language classes so that self-reflection, observation and peer review contribute positively to professional development.

While it is envisaged that trainee teachers will study towards a certificate, it is also possible that these courses will be cross-creditable towards a higher qualification. Although still in its draft stages, following the path where communities have their own input in the development of courses that comprise the certificate programme is a challenging but worthwhile task. Such a process can have only positive ramifications for community language teaching and the maintenance of community languages beyond the third generation in New Zealand.

References

- Abbott, M. (1989) *Refugee Resettlement and Well-being*. (Based on the National Conference on Refugee Mental Health in NZ, Wellington, 12-15 May, 1988.) Wellington: Mental Health Foundation.
- Bell, A., Starks, D. and Davis, K. (2000) Languages of the Manukau region: A pilot study of use, maintenance and educational dimensions of languages in South Auckland. A report to the Woolf Fisher Research Centre, University of Auckland.
- Benton, R.A. (1996) The Māori language in New Zealand education and society. In F. Mugler and J. Lynch (eds) *Pacific Languages in Education* (pp. 209-227). Suva: Institute of Pacific Studies, University of the South Pacific.
- Boyce, M. (1992) Māori language in Porirua: A study of reported proficiency, patterns of use, and attitudes. MA thesis, Victoria University of Wellington.
- Christop, S. (1997) Home and community language re-vitalisation. *New Zealand Studies in Applied Linguistics* 3, 1-20.
- Clyne, M. (1991) *Community Languages: The Australian Experience*. Cambridge University Press.
- Corson, D. (1999) *Language Policy in Schools*. Mahwah, NJ: Lawrence Erlbaum Associates.
- Davis, K. (1998) Cook Islands Māori language in Auckland and the Cook Islands: A study of reported proficiency, patterns of use and attitudes. MA thesis, University of Auckland.
- Hamel, R.E. (1997) Language conflict and language shift: A sociolinguistic framework for linguistic human rights. *International Journal of the Sociology of Language* 127, 105-134.

- Hoffman, A. (1995) Reflections on a national languages policy. *New Zealand Language Teacher* (Journal of the Association of Language Teachers) 21, 45-50.
- Hoffman, A. (2001) A rationale for a languages policy for New Zealand. Online document: http://www.vuw.ac.nz/lals/lang-policy_nz.
- Holmes, J. (1996) Community language research in New Zealand: Reflections on methodology. *New Zealand Studies in Applied Linguistics* 2, 1-32.
- Holmes, J. and Harlow, R. (eds) (1991) *Threads in the New Zealand Tapestry of Language*. Auckland: New Zealand Linguistic Society.
- Holt, R.F. (1999) *The Geographical Distribution of Language Use in the Auckland Region*. Auckland: School of Languages, Auckland University of Technology.
- Kasani, L. (1994) Community language schools and their future. Paper delivered at the Fourth Community Languages and ESOL Conference, Christchurch.
- Kaplan, R.B. (1993) New Zealand national languages policy: Making the patient more comfortable. *Working Papers in Language Education* 1, 3-14.
- Kidder, L.H. and Judd, C.M. (1986) *Research Methods in Social Relations*. New York: Holt, Rinehart and Winston.
- Meanger, S. (1989) Adolescent Gujarati Indians in NZ: Their socialisation and education. MA thesis, Victoria University of Wellington.
- Milroy, L. and Milroy, J. (1992) Social network and social class: Toward an integrated sociolinguistic model. *Language in Society* 21 (1), 1-26.
- Neazor, C. (1991) Language maintenance and shift in the Wellington Polish community. *Wellington Working Papers in Linguistics* 3, 36-55.
- Oppenheim, A.N. (1992) *Questionnaire Design, Interviewing and Attitude Measurement*. London: Heinemann.
- Roberts, M.L. (1990) Language maintenance and shift and issues of language maintenance education in a section of the Chinese community in Wellington, New Zealand. MA thesis, Victoria University of Wellington.
- Roberts, M.L. (1999) Immigrant language maintenance and shift in the Gujarati, Dutch and Samoan communities of Wellington. PhD thesis, Victoria University of Wellington.
- Shackleford, N. (1997) The case of the disappearing languages policy. *The TESOLANZ Journal* 5, 1-14.
- Shameem, N. (1995) Hamalog ke boli. Language shift in an immigrant community: The Wellington Indo-Fijians. PhD thesis, Victoria University of Wellington.
- Shameem, N. (1997) ESOL and first language maintenance: Language loss or language gain? A case study. *The TESOLANZ Journal* 5, 15-25.
- Shameem, N. (2000) Factors affecting language gain and loss in young immigrants and the case of the Wellington Indo-Fijians. *Prospect* 15 (2), 48-64.
- Shameem, N. (2001) Many languages, diverse peoples, one nation. Aotearoa. A report on education needs of community language teachers in Auckland, Aotearoa/New Zealand. Auckland: School of English and Applied Linguistics, UNITEC.
- Shameem, N. (2002) Autonomy and community language teaching. In M. Hobbs (ed.) *Autonomous Learning: Here and There, Here and Now*. Proceedings from the UNITEC Autonomous Learning Symposium, 2-3 May, UNITEC Institute of Technology.

- Shameem, N., McDermott, K., Martin-Blaker J. and Carryer, J. (2002) Through language to literacy. A report on the literacy gains of low-level and pre-literate Adult ESOL learners in literacy classes. A collaborative project by National Association of Home Tutors, UNITEC Institute of Technology, Auckland University of Technology submitted to the Ministry of Education, Wellington.
- Smith, H.A. (1994) English language acquisition in the Lao refugee community of Wellington, New Zealand. MA thesis, Victoria University of Wellington.
- Starks, D. (1997) Community languages and research methodology in New Zealand: The issue of social networks. *New Zealand Studies in Applied Linguistics* 3, 46-61.
- Starks, D. and Youn, S.H. (1998) Language maintenance in the Auckland Korean community. *Many Voices* 12, 8-11.
- Waite J. (1992) *Aotearoa: Speaking for Ourselves. Part A: The Overview and Part B: The Issues*. Wellington: Ministry of Education.
- Walker, U. (1996) Social networks as code determinants in individual bilingualism: A case study of four German-background immigrant children. *New Zealand Studies in Applied Linguistics* 2, 33-48.
- White, C., Watts, N. and Trlin, A. (2001) Immigrant and refugee experience of ESOL provision in New Zealand: Realities and responsibilities. *Occasional Publication No. 5*. Palmerston North: Massey University New Settlers Programme.
- Zheng, Bihui (1998) Language shift in a group of young Chinese immigrants in Auckland New Zealand. MA thesis, University of Auckland.

Chapter 10

Students as Fact Gatherers in Language-in-Education Planning

DONNA STARKS AND GARY BARKHUIZEN

Introduction

Takala and Sajavaara (2000) point out that language planning can take many forms and can take place in a variety of settings. It can also have a variety of goals: political, economic, educational, or sociocultural. In South Africa, for example, the language-related clauses in the constitution of the country (Republic of South Africa, 1996) not only list the official languages of the country, they also call for the promotion of multilingualism and the development of African languages in order to redress undemocratic language practices characteristic of the previous ruling government. These clauses, together with their associated political ideologies and aims, are translated into statements in a national language policy. This policy, in turn, determines the nature of both regional language policies (in the various provinces, each with their own combination of languages) and policies for domains such as education. Although not always efficiently implemented or accurately interpreted (Barkhuizen & Gough, 1996), the policies provide a useful set of guidelines for the preparation, implementation and evaluation of language-planning activities. A similar planning structure exists in Australia where the country's first national language policy in 1987 has been used 'as a model by most states for complementary policies' (Lo Bianco, 1997: 111).

New Zealand does not have a *national* languages policy. The reasons for this, both historical and current, have been pointed out by a number of commentators and researchers, including Benton (1994; 1996), Kaplan (1994) and Peddie (1997, and this volume). They include lack of government support (in terms of both financial and human resources), changing governments, uncoordinated language planning initiatives, apathy, and priority given to more pressing socio-economic concerns. This means that the various sectors requiring language policies of their own (e.g. tourism,