The Challenges and Benefits of Maintaining Chinese

ECE Children's Home Languages

in New Zealand

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Abstract

With the development of globalisation in the last couple of decades, early childhood centres in Auckland have become more diverse in culture and languages, both with regard to children and their families as well as teachers. Teachers and parents have noticed bilingualism including the benefits of being bilingual and the challenges of maintaining young children's home languages. This is also noticeable in Early Childhood centres, where an increasing number of children and their families as well as teachers are becoming more culturally diverse, which entails the use of different languages. This gives rise to considering what teachers and parents could do to promote children's home languages within the increasingly linguistically and culturally diverse educational environment in Aotearoa New Zealand. This study explores the question of the benefits and challenges teachers and parents experience when they try to keep and promote children's home languages in the multicultural and multilingual education environment in Aotearoa New Zealand. The theoretical perspective in this research was social-cultural theory, which was firstly put forward by Russian psychologist Vygotsky. According to this theory, children's language development is understood as a sociocultural process which take place through their participation in their own communities and families. This study adopted a qualitative research methodology using semi-structured interview as the main data collection method. Data was collected from eight participants including four qualified early childhood teachers and four Chinese parents from the same centre located in East Auckland. Teacher participants included one monolingual teacher and three bilingual teachers. Semi-structured interviews were designed to explore teachers' and parents' perspectives of bilingualism and the challenges they met during their teaching practices. Manual thematic coding was used to analyse the data and six themes

were identified which included: the benefits of having bilingual teachers; benefits of being bilingual; cultural identities and belonging; attitudes towards bilingualism; biliteracy teaching; and challenges of keeping home languages. However, teachers found that they did not have clear guidance from the early childhood curriculum on maintaining children's home languages and parent did not realise that they could also work together with teachers to promote children's home languages. Most of the literature on bilingualism is international and this research contributes to the domestic studies in this area in Aotearoa New Zealand. This study also contributes to our understanding of the state of bilingual education in early childhood centres in Aotearoa New Zealand and highlights the need to develop clear guidelines to help teachers support bilingual development of children with home languages other than English. This research has also provided a different perspective to understand *Te Whāriki,* the early childhood curriculum of Aotearoa New Zealand. This can be useful for the updates of the curriculum. The issue of bilingual teachers using of home languages in the centre also deserves our further research.

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List of Abbreviations

AUT   Auckland University of Technology

ECE   Early childhood education

ESOL   English for speakers of other languages, or English as a second or other language

MoE   Ministry of Education

Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgments), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Huan Huan Song

In accordance with the Auckland University of Technology Ethics Committee (AUTEC), the final ethics approval for this research project was granted on 11 December 2018 (Ethics Approval Number 18/432). (See Appendix A).

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1.Introduction

千里之行，始于足下

A journey of a thousand miles begins with single step.

1.1. Overview

The proverbs at the beginning of each chapter are very ancient Chinese sayings and as such there are no references. In future chapters where a reference is available, it will be provided. I used this old Chinese proverb to start my research journey, and I know this research is just a small step to Chinese communities in New Zealand and it is a beginning of my educational research, too.

In this chapter, I will discuss where my research ideas come from and how I started my research journey. I will also summarise the literature review chapter, provide synopses of the theoretical background underpinning my study as well as the research methodology and findings. This study investigates the benefits and challenges of maintaining young children's home languages within the diverse cultural and linguistic context of early childhood centres in New Zealand. With the fast spread of globalisation throughout the world (Ball, 2012; Bhagwati, 2004; Bottery, 2006; Cummins, 2001; Rizvi and Lingard, 2010; Tabors, 2008, Terrini & McCullum, 2003), it is the time to focus on multilingual children and value their home languages. There is no shortage of research studies that highlight the benefits of bilingualism (Beauchamp, 2016; Cummins, 1977; Donaldson, 1979; Guhn, Milbrath & Hertzman, 2016; Issa & Hatt, 2013; Kabuto, 2010; Peal & Lambert, 1962; Reyes, 2004; Verdon, Mcleod & Wong, 2015), but very few studies explore children in Aotearoa New Zealand who speak home languages other than Māori and/or English (Ball, 2012; Terrini & McCullum, 2003).

This research aims to investigate the benefits and challenges of maintaining children's home languages, and the support early childhood teachers provide for children who speak English as their second language after they immigrate to Aotearoa New Zealand or enter early child centres. To date, there are limited studies that focus on children's home languages such as Chinese, Korean, Arabic, and Hindi. Most of the research studies on home languages in Aotearoa New Zealand tend to concentrate on the retention of Te Reo Māori. As a member of the Chinese community, I hope that my small study will be a little helpful to children of diverse languages and their families. The study also seeks to encourage monolingual or bilingual or even multilingual ECE teachers, who work with children every day, to support children's home languages.

In this thesis, the social setting is early childhood education, and the focus is on children under five years old as most of the children in Aotearoa New Zealand go to primary school when they are five. The purpose of this research was to find out whether teachers in early childhood centres realised the benefits of bilingualism and what their attitude towards young bilingual children are as well as to examine how parents of bilingual children support the maintenance of their home language and the experiences or challenges they have met when they teach their children.

In this chapter I will explain where the research idea comes from and also introduce some of my educational background and work experiences as a teacher to provide a personal context for this thesis. After that, I will briefly discuss my research questions. The theoretical perspective and methodology chapter will be introduced and will be discussed in detail in Chapter 2. Research findings and discussions will also be briefly summarised, and lastly the overview of all the chapters of this thesis will be presented.

1.2. **Where my research idea comes from**

1.2.1.   My dream to learn the world languages

When I was a primary school student, I was fascinated with language learning and it started with a "joke" in the class in front of all or my classmates and the teacher. It was our Chinese teacher who asked us to make a sentence with the term "不但。。。而" which means "not only, but also". I put up my hand and I told my teacher, "我以后不但要学好英语，而且要学世界语". (I will not only learn Chinese and English, but also the world languages). It seemed like a joke to everyone in the class as they all laughed, even though it was only a learning activity. After I went to intermediate school, I found that it was easy for me to learn English, even though I started learning this language when I was more than 12 years old with very limited resources at that time. Time always flies. I kept on learning English throughout high school and really enjoyed it. When most of my high school classmates were confused about what they were going to study in the university, I was so clear, and I chose to study English Education and my second choice was learning French as another language. I was interested in language differences and "how these differences become cultural when grouped in social organisations" (Afrin, 2017, p. 2). I wanted to learn to be an interpreter and I thought this job was great because interpreters worked as a communication bridge which connects people who would not otherwise understand each other. However, I was accepted into the English Education degree and chose to become a teacher instead. After I studied English education at university, I became an English teacher in a private English training school where most of the students planned to go overseas.

1.2.2.   My experiences of working in culturally and linguistically diverse environments

I arrived in Aotearoa New Zealand in 2010 and soon after started work in a small private tertiary institution in Auckland CBD. After I moved to Aotearoa New Zealand, I started to think about my cultural identity with my home languages in this English host society. Here I had the chance to engage with different languages and cultures, develop intercultural competence and grow my cultural identity (Grey, 2013). Languages are always associated with culture (Verdon et al., 2015). When I first arrived, I did not have a very clear idea about ECE education as up to that point I had dealt with the age group from teenagers to adult students. It was only after I had my son Felix in 2013 that I started to learn about the Aotearoa New Zealand early childhood education profession. I have initially been concerned with his language learning. Different from the other Chinese parents, I am always very confident about his English learning in Aotearoa New Zealand, which I believe may become his first language in the end. However, it seems inevitable that he will become illiterate in Chinese if I do not push him to learn our home language. (The word 'illiterate' here refers to his lack of reading and writing ability in Chinese). Therefore, I have kept on thinking about his home language maintenance journey. My idea of doing this research also comes from how to keep his home language and then the other ECE children's as well.

1.3. Research Questions

My research questions which guided this research are as follows:

1. What are the benefits of children speaking and hearing their home languages in the early childhood learning centres?
2. What challenges do parents/teachers find in maintaining and promoting children's home languages?
3. What is the role of bilingual teachers in the centres?

4. What kind of support can teachers and parents provide to children to keep and improve children's home languages?

The study explores the experiences and perspectives of Chinese parents and both monolingual teachers and bilingual teachers. This research aimed to find out what they think about bilingualism for young children in the centre and at home, and the challenging experiences they had met. I was also interested in how teachers promoted children's home languages and in their views about a bilingual teacher's role in the centre. Finally, I wanted to know about the language teaching strategies used by Chinese parents, what kind of challenges they encountered and how they responded to these.

1.4. Theoretical Perspectives

I believe that this study will be helpful for early childhood education teachers and parents, especially Chinese parents, to reflect on their teaching practices of young children who speak home languages other than English. I feel that home languages play a very important role. My study originated in my own reflections of my own teaching experiences with children and my own child in diverse a cultural and linguistic environment. Kabuto (2010) described teachers as bridges which links students and the dominant society:

> Teaching is a journey. We navigate through the unknown, we reveal in our success, and sometimes wallow in our struggles. But it is always a journey of reinventing ourselves as individuals and teachers and a way to reconcile differences of perspectives, opinions, and beliefs about how and what children learn with how and what we should teach. (p. 6)

This quote perfectly encapsulates/conveys what I feel about teaching and I want to bring to my own teaching. Russian psychologist Vygotsky's (1962) social-cultural theory and

Kenner's (2004) perspective about children's early writing are theoretical framework in this thesis.

Social-cultural theory, which was first described by Vygotsky (1978), conceptualises language learnings as the result of historically cultural experiences. Based on his theory, Issa and Hatt (2013) said in their work that "young children are interacting with adults and peers in their home environments while developing conceptually" (p. 111). In other words, children first and foremost use their language for social interaction, but it will become the structure of children's thinking in the end (Vygotsky, 1962). Thus, when children start in early childhood centres, they may not be very competent in English, which, based on Issa and Hatt's (2013) exploration, may mean that they are not thinking. However, Issa and Hatt (2013) assert that "given the opportunity there is a strong probability that they will be able to do their thinking in their home languages" (p. 112). Based on Vygotsky's view (1962), Ball (2012) also thinks that "children learn through social relationships embedded in their culture" (p. 8). Children's "culturally acquired thinking" (Issa & Hatt, 2013, p. 119) will change and develop when they start in early childhood centres, because they will meet new experiences and they will try to think and evaluate new information in this new world using a new language, which Issa and Hatt (2013) define as a "bicommunicative mode" (p. 119). Even though English could be understood in most bilingual immigrant families, the language of interaction between family members will still happen in children's home languages (Issa & Ozturk, 2008).

With regard to children's learning of the writing systems of both host language and their home language, Kenner (2004) proposes that familiarity with how their home language is written will help children understand the English writing system. It was suggested by Kenner (2004) that "language awareness develops quite quickly if

children have the chance to encounter other writing systems" (p. 55). The learning of scripts from each language will also give young children "expanded range of possibilities as writers" (Kenner, 2004, p. 104). Issa and Hatt (2013) agree that "utilizing children's first languages in early years settings will greatly enhance children's acquisition of English and positively affect their social and emotional development" (p. 123).

1.5. Methodology

This research involves eight participants, who were all recruited from the same ECE centre. Four out of the eight participants were teachers, including three bilingual teachers and one monolingual English-speaking teacher. The other four participants were parents who were all Chinese and came to Aotearoa New Zealand more than three years ago. They each attended a private semi-structured interview with me between December 2018 and January 2019. All interviews were recorded and subsequently transcribed by me. Data analysis was based on these transcripts. Identifying themes based on Vygotsky's socialcultural theory was the theoretical frames throughout the research. The findings will be briefly summarised in the following paragraphs and discussed in detail in chapters 4 and 5.

1.6. Findings

This study found that all teacher participants held positive views on using and promoting bilingualism in the centre and they were also willing to communicate with parents and children in their home languages. The monolingual teacher appreciated the work that bilingual teachers have done in their teams and both bilingual and monolingual teachers agreed that bilingual teachers had an important and valuable role

in early childhood centres. Bilingual teachers are supportive of both children's home language and English learning and development. Both bilingual and monolingual children can benefit from being immersed in a diverse linguistic and cultural environment in the early childhood centre, which is consistent with policies in *Te Whāriki* (MoE, 2017), the early childhood curriculum of Aotearoa New Zealand.

Another findig that emerged from the semi-structured interviews with teachers and parents was children's cultural identity and belonging, and most of the participants believed that it comes along with home languages. Ball (2012) also notes that "children's sense of identity and belonging, and their emergent literacy, were being promoted through the use of home languages (p. 9). Wyse (2008) said that language is deeply rooted in social and cultural experience. Almost all Chinese parents in this research were persistent with their children's home language learning as they thought losing home language means losing their culture and sense of belonging.

With regard to the benefits of being bilingual in Aotearoa New Zealand society, most of the parent participants agreed that keeping their children's home languages had many practical advantages such as providing them with skills that may be relevant for their future career and convenience in everyday life. Furthermore, many authors (Cummins, 1977; Issa & Hatt, 2013; Peal & Lambert, 1962; Reyes, 2004; Verdon, Mcleod &Winsler, 2014) founds that bilingual children performed better than monolingual children when it came to metalinguistic awareness and cognitive development.

In this research, it was found that almost all of the participants held a positive view towards the use and promotion of home languages in the centre. Ball (2012) notes that some teachers and management were not supportive enough to home language use in some of the centres where she researched. It can be a limitation in this research that I

recruited all eight participants in the same centre located in the east Auckland. Parents were very willing to create the home language lingual contexts for their children, and they all wanted to send their children to professional Chinese language schools. However, some of them did not realise that early childhood teachers were also helpful for their children's retention of home languages.

Finally, most of the participants encountered challenges using and teaching their family language at home. For example, parents had difficulties in balancing their children's home language and English learning, and some of them realised that it was challenging to keep the home language learning context. In regard to teachers' challenges, most of them felt that they wanted to get clearer guidelines from *Te Whāriki* (MoE, 2017)*,* and they identified to have enough resources in children's home languages. In this sense, the findings of this research raise important issues that will be relevant for early childhood curriculum developers in the future.

1.7. Structure of the Thesis Chapters

When we are doing research in early childhood education in Aotearoa New Zealand, there is a government document which could not be ignored: that is *Te Whāriki* (Ministry of Education (MoE), 2017), the bilingual (Māori/English) early childhood curriculum for all of children in this country. As there will be many references to *Te Whāriki,* I will only provide the full reference when there is a direct quote from the document.

There are six chapters in this thesis. I will briefly summarise each chapter in the following paragraphs. This chapter started with an overview on this whole research project. Then I discussed where my research ideas came from and how my experiences

led me to choose this topic. The research questions which guided this project were provided and socio-cultural theory and Kenner's (2004) perspective were introduced as the theoretical perspectives underlying this thesis. Methodology and research findings were also summarised in this chapter.

In chapter two, the review of relevant literature is presented. Both Aotearoa New Zealand literature and international literature are discussed, such as the context of globalisation, definitions of bilingualism, benefits of being bilingual and debates of keeping home languages for young children.

In chapter three, details of the methodology are discussed and how it underpins and works in the whole research. This chapter features a justification for using semi-structured interviews and a detailed description of the data collection and data analysis process. Lastly, ethical considerations of this study are addressed.

In chapter four, the prevalent themes that have emerged from the data analysis process are presented. Overall, six main themes that address the research questions were identified from the data which were: the benefits of having bilingual teachers; benefits of being bilingual; cultural identities and belonging; attitudes towards bilingualism; biliteracy teaching; and challenges of keeping home languages. Each theme is described in detail with relevant quotes from the participants given as examples.

Chapter five presents a discussion of the research findings in relation to the relevant literature. The overarching topic is the discussion is the literature on the retention of children's home languages in the diverse cultural and lingual environment in Aotearoa New Zealand.

Chapter six features the conclusion of this thesis. In this chapter, research questions as well as methods are reviewed. Some implications of this study are also e considered and strengths and limitations of the study are discussed. Suggestions are made for future possible research are provided.

2. Literature Review

子曰："有教无类。"(出自《论语 卫灵公》)

Confucius said that educators are expected to cater for students' differences, an emphasis that was also evident in the educational principles of Confucius.

2.1. Introduction

Aotearoa New Zealand has a culturally and linguistically diverse educational environment, which gives rise to a context of bilingualism and multilingualism,. In order to provide context for the focus of this study, the current chapter provides a review of the literature that explores the benefits and challenges of maintaining early childhood children's home languages. Issues surrounding biliteracy, the ability to read and write in more than one writing system, are also reviewed. This review highlights that most of the relevant literature is international, with only a small amount of local Aotearoa New Zealand literature.

Aspects of bi- and multilingualism has been explored from a variety of perspectives (Cummins, 1977; European Council, 2014; Issa & Hatt, 2013; NALDIC, 2011; Tabors & Snow; 2011). Based on these studies, being bi- or multilingual may benefit speakers in three areas. The first of these benefits is related to cognition, as bilingualism is believed to help children's intellectual development (Cummins, 1977; Peal & Lambert, 1962; Issa & Hatt, 2013). In addition to the cognitive benefits, bilingual children seem to have social and linguistic advantages compared to monolingual children (Issa & Hatt, 2013; Marian and Kaushanskaya, 2009; Tabors, 2008; Vygotsky, 1978; Zauche, Thul, Mahoney & Stapel-Wax, 2016). Finally, bilingualism is also associated with socio-

economic and educational benefits (Beauchamp, 2016; Cummings, 2009; Guhn, Milbrath & Hertzman, 2016; Verdon et al., 2015).

Te Whāriki is regarded as an inclusive curriculum and includes diverse communities and their cultures and languages. However, research also showed that implementation of bilingualism and multiculturalism is difficult as teachers do not have very detailed guidelines on how to maintain and promote children's home languages in early childhood sector (Ball, 2012; Jenkin, 2010; Terrini & McCullum, 2003). If children are losing their "precious home languages" (Kaur, 2010, p. 47), it will be difficult for them to learn English without bilingual support.

2.2. The Context of Globalisation

Under the context of globalisation in the world, lingual and cultural diversity have also been promoted, as Rios and Stanton (2011) said "Multicultural education advocates recognize the global nature of our world. But they also recognize that internationalisation and globalisation have also increased and enhanced the diversity within our own border" (p. 22). Take myself as an example: when I was a high school student, I was dreaming of learning one or more foreign languages. I wanted to work as an interpreter, which I thought was a great job because I believed interpreters were bridges among people from different cultures and languages. Nevertheless, once I entered university, I studied English education and became a teacher instead. With the trend of studying and working overseas, I came to Aotearoa New Zealand in 2010 and I have been working as a bilingual teacher. As an immigrant, I deeply understand what globalisation has brought to us in every aspect of our life. In the following paragraphs, definitions and the common forms of globalisation will be discussed.

There are different definitions of globalisation from various perspectives such as the economic globalisation, political globalisation, cultural globalisation and demographic globalisation. However, most people define this term from the economic perspective. Bhagwati (2004), for instance, uses the term globalisation to refer to the flows of foreign capitals, technologies and international labor movement in the free trade world market. Bottery (2006) describes the concept of globalisation from many different perspectives, such as economic, political, educational, linguistic, cultural, demographic and environmental. Rizvi and Lingard (2010) suggest that education is directly or subtly influenced by them as well. I will discuss the cultural and linguistic globalisation in the following two paragraphs.

"Globalisation and the growing mobility of people are contributing to increase in cultural and linguistic diversity in most western countries" (Ball, 2012, p. 17), which has also significantly influenced the diversity and numbers of children speaking home languages in education (Ball, 2012; Cummins, 2001; Tabors, 2008, Terrini & McCullum, 2003). Culture is quite a complex concept and not only limited to works of literature, arts and music, but also includes customs, knowledge, laws, values, morals and other capabilities acquired by human beings in the society (Tabors, 2008). Cultural globalisation is regarded as one of the most important forms globalisation, which has two models called standardisation and hybridisation (Olssen, Codd & O'Neil, 2004). Culture standardisation is described as a process of culture flows where western countries' cultures have expanded throughout the whole world. Cultures from the western countries have deeply influenced local cultures and leave uniformed or standardise cultural models in different countries. In the end, culture mixing, or hybridisation would be seen in the process of globalisation (Olssen et al., 2004).

The processes of political and economic globalisation automatically causes cultural and linguistic globalisation. Linguistic globalisation refers to the spread of languages of economic and political powerful countries, especially English. Since the beginning of the 21st century, English has built its status as the *lingua franca* in the world (Majhanovich, 2013). Aotearoa New Zealand immigration policies (Statistics NZ, 2013) has brought in more people from overseas, especially people who are non-English speakers, which has increased the language diversity in Aotearoa New Zealand (Spoonley, Peace, Butcher & O'Neill, 2005). As a result, Jones, Diaz and Harvey (2007) believe that Aotearoa New Zealand has become the most linguistically and culturally diverse country in the world.

2.3. Bilingualism and Multilingualism

Bilingualism and multilingualism can be described as a tool used by a learner who can use two or more languages to communicate (European Council, 2014; NALDIC, 2011; Tabors & Snow; 2011). However, definitions differ markedly when it comes to identify the exact levels of proficiency and use that are required to be considered bi- or multilingual. Tabors and Snow (2011) propose that we should define bilingualism broadly as "individuals who have been exposed to at least two languages, no matter what level of proficiency in the languages" (p. 176). Beauchamp (2016) notes that "dual, or indeed, plural language acquisition, as is the case in ESOL and monolingualism, is shaped by context, which has the potential to both complicate and enrich societal process" (p. 23). Issa and Hatt (2013) apply the term 'bilingual' to "children who use or are exposed to a language or languages other than English at home and/or in community settings" (p. 5) and they think that "the term multiculturalism also implies multilingualism" (p. 109). Ball (2012) defined bilinguals in her thesis as people who can use or are fluent in two languages. This means that a person can be described as bilingual but only have the ability to carry out conversations orally. Other bilingual

people, though, may be also proficient in reading and writing in two or more languages. This skill, which is called bi-literacy, will be further discussed in subsequent paragraphs.

In short, "definitions of bilingualism range from a minimal proficiency in two languages, to an advanced level of proficiency which allows the speaker to function and appear as a native-like speaker of two languages" (NALDIC, 2011). Perspectives from diverse aspects such as parents, socio-economic circumstances and environmental influences, the terms bilingualism and multilingualism can be defined as dual or plural language acquisition (Beauchamp, 2016). "A person may be bilingual by virtue of having grown up learning and using two languages simultaneously (simultaneous bilingualism). Or they may become bilingual by learning a second language sometime after their first language" (Franson, 2011, para. 5). In ECE centres, we may notice when a young child may be called bilingual because we can hear them use the home languages at home or for familial purposes, but he/she prefers English to communicate in the centre or outside home. A child can also be called bilingual if they are literate in English but not able to speak or converse with it in their classrooms. If a child can use three or more languages routinely, he/she would be described as plurilingual (NALDIC, 2011). Therefore, the term "bilingual" should be used dependent on "context, linguistic proficiency and purpose" (Franson, 2011, para. 6).

2.4. Biculturalism in Aotearoa New Zealand

A statement that in Aotearoa New Zealand bilingual usually refers to Māori and English languages. Jenkin (2010) maintains that the "discussion of bicultural development in Aotearoa New Zealand starts with the signing of Te Tiriti o Waitangi in 1840" (p. 22). The treaty was signed between the indigenous people (Māori) and the Crown (Pākehā), and the latter were descendants of European people. In Ball's (2012) research, she

introduced the relationship as follows: "in Aotearoa New Zealand, the terms bicultural and bilingual primarily refer to the dominant Pākehā or introduced culture and English language, alongside tikanga Māori me ōno te reo Māori, the indigenous culture and language (Ball, 2012, p. 21). The Crown/Government has no mandate to politically negotiate with the many ethnicities, but as part of the Crown's/Government's responsibilities negotiates on behalf of Pākehā and all ethnicities to ensure best outcomes. "This partnership is recognised in New Zealand law and in the education system" (Ball, 2012, p. 21).

2.5. *Te Whāriki*: Aotearoa New Zealand National Early Childhood Curriculum

Te Tiriti o Waitangi, which was signed in 1840, is a very important document and has given a direction to Aotearoa New Zealand's early childhood curriculum as it "was inherently the source which informed the development of *Te Whāriki"* … [and] thus represents one way in which early childhood educators can meet their obligations to Te Tiriti o Waitangi" (Jenkin, 2010, p. 26). There are very important sociocultural principles underlined in *Te Whāriki*. At the heart of *Te Whāriki* lie several important sociocultural principles that reflect the bicultural way of thinking in Aotearoa New Zealand where Western thought and Māori concepts are combined:

> Children learn and develop best when their culture, knowledge and community are affirmed and when the people in their lives help them make connections across settings. It is important that kaiako develop meaningful relationships with whānau and that they respect their aspirations for their children, along with those of hapū, iwi and the wider community. (MoE, 2017, p. 20)

In the strand of Mana whenua/Belonging of *Te Whāriki,* cultural and linguistic diversity are incorporated: "ECE settings are safe and secure places where each child is treated

with respect and diversity is valued. All children need to know that they are accepted for who they are and that they can make a difference" (MoE, 2017, p. 31). This can be seen as a guidance to early childhood teachers to respect children and meet various needs of children from diverse cultures and languages. In the Mana reo/Communication strand of *Te Whāriki*, there are also some statements on bilingual and multicultural children: "Learner identity is enhanced when children's home languages and cultures are valued in educational settings and when kaiako are responsive to their cultural ways of knowing and being" (MoE, 2017, p. 12). Early childhood teachers should be aware that children's home languages need to be valued and promoted:

> Increasingly, children are likely to be learning in and through more than one language. Besides English, Te Reo Māori and sign language... some 200 different languages are in use in New Zealand ...Northern Chinese, French and Yue (Cantonese) being the most common. Children more readily become bi- or multilingual and bi- or multiliterate when language learning in the education setting builds on their home languages. (MoE, 2017, p. 12)

It is stated in *Te Whāriki* that "the languages and symbols of children's own and other cultures are promoted and protected" (MoE, 2017, p. 45). All of the qualified or unqualified early childhood teachers should also understand that they need to value children's home languages and try to promote it. As the document states "Kaiako respect and encourage the use of children's home languages" (MoE, 2017, p. 45).

Te Whāriki has been highly praised internationally (Brooker & Woodhead, 2010; Fleer, 2013) as it proves the philosophical base to children's development. However, Terrini and McCullum (2003) found that there are limited resources and not enough teachers to implement this directive even though the *Te Whāriki* explicitly calls for all home languages and communities to be promoted. Harvey (2011) notes that there are not enough policies on bilingualism of children's home languages and little research on

children's diverse home languages (Terrini & McCullum , 2003). I hope this thesis may make a contribution to Chinese children's home language research in New Zealand.

2.6. Bilingualism or Multilingualism in *Te Whāriki*

The national early childhood curriculum *Te Whāriki* is informed by Te Tiriti o Waitangi. "Te Tiriti o Waitangi/The Treaty of Waitangi is New Zealand's founding document and this agreement provided the foundation upon which Māori and Pākehā would build their relationship as citizens of Aotearoa New Zealand" (MoE, 2017, p. 1). This treaty, through the ECE curriculum *Te Whāriki*, brought two different world views together which sit alongside each other (Fleer, 2013). Those two sides refer to Pākehā and Māori in Aotearoa New Zealand. In *Te Whāriki,* the term bilingualism and biculturalism refer to Te Reo Māori and indigenous Māori culture, and the dominant language English. This relationship is described as a commitment of partnership in *Te Whāriki* which is also the acceptance of the obligations in participation an protection (MoE, 2017). At the same time, *Te Whāriki* also "recognises Māori as tangata whenua, assumes a shared obligation for protecting Māori language and culture, and ensures that Māori are able to enjoy educational success as Māori (MoE, 2017, p. 2).

Te Whāriki is an inclusive curriculum for all of the children in Aotearoa New Zealand no matter which community they are from, and it encompasses children with diverse ability and learning needs, socio-economic status and religion, family structure and values (MoE, 2017). This Tiriti-based curriculum acknowledges other languages and cultures from different ethnicities, even though "their voices are not heard as strongly as Pākehā and Māori voices" (Ball, 2012, p. 21). However, early childhood teachers do not have detailed guidelines on how to support different cultures and how to encourage children's using of their home languages (MoE, 2017). Jenkin (2010) found that the

"development of *Te Whāriki* was unique in that throughout the process there was collaboration and consultation with Māori in order to produce a bicultural and bilingual document" (p. 26). She also realised that many early childhood teachers have found it was challenging to implement the bilingual or bicultural aspects of *Te Whāriki* under this Tiriti-based curriculum (Jenkin, 2010). Fleer (2013) suggests that the government needs to update and develop a new curriculum which includes more voices of multicultural communities. This has indeed happened already with a revision of the *Te Whāriki* in 2017 and that some attention has been paid to what Fleer (2013) suggested. This may have been a result of Fleer's comments or a progression with the changes in ethnicities present in the country since 1996. As "New Zealand is increasingly multicultural, Te Tiriti/the Treaty is seen to be inclusive of all immigrants to New Zealand, whose welcomes comes in the context of this partnership" (MoE, 2017, p. 3). However, teachers mostly hold the view that the retention of home languages should happen in their homes (ERO, 2011).

2.7. Multiculturalism

The concept of multiculturalism will be reviewed in this section. With the fast development of globalisation, the spread of multiculturalism emerges rapidly and gets more attention among many countries in the world. As will the term bilingualism and multilingualism, the definitions of multiculturalism vary widely. According to Majhanovich (2013), multiculturalism is like a salad bowl and can be described as cultural mosaic or as the opposite to social integration. The term multiculturalism may be used to mean acceptance of immigrant and minority groups as distinct communities, or the promotion and appreciation of multiple cultures (Majhanovich, 2013). Within a political context, the term often refers to an advocacy of equal respect to diverse cultures in a country as well as to policies to maintain diversity of various ethnic and religious groups (Majhanovich, 2013). He suggested each unique ethnic group has their

own special culture which may include philosophical beliefs, various ways of thinking, food, religions, and more. Multiculturalism is also regarded as a philosophy to advocate for the co-existence of many cultures, and it encourages different ethnic groups to participate fully in society in order to enhance their integration into the host country culture (Mashau, 2012). In Aotearoa New Zealand the political relationship is governed by Te Tiriti o Waitangi and the bicultural relations and descriptively Aotearoa New Zealand is a multiethnic and multilingual country. Based on data from 2001 census (Statistic NZ, 2013), the number and population of multilingual people was 562,113, and in 2006, it was 671,658 (Statistic NZ, 2013). From 2013 Census (Statistic NZ, 2013), there were 737,910 people who spoke more than one language. We can notice that the number is increasing.

Table 2.1: Most Common Languages Spoken in Main Urban Centres of New Zealand

Rank	Auckland region		Wellington region		Canterbury region		New Zealand	
	Language spoken	Number	Language spoken	Number	Language spoken	Number	Language spoken	Number
1	English	372,615	English	86,757	English	59,310	English	730,743
2	Samoan	51,336	Māori	15,000	Māori	8,277	Māori	139,959
3	Hindi	47,157	Samoan	13,380	French	6,117	Samoan	76,953
4	Northern Chinese[1]	32,649	French	8,886	German	4,731	Hindi	63,342
5	Māori	29,253	German	5,928	Samoan	4,059	French	48,777
6	Yue[2]	25,044	Hindi	5,067	Northern Chinese	3,714	Northern Chinese	44,967
7	Tongan	23,088	Yue	4,137	Dutch	3,477	Yue	36,516

[1] *Includes Mandarin.*
[2] *Includes Cantonese.*
Note: Adapted from http://archive.stats.govt.nz/Census/2013-census/profile-and-summary-reports/quickstats-culture-identity/languages.aspx. Copyright (2013) by Statistics New Zealand.

Although I wanted to get evidence of the newest data about multilingual people in Aotearoa New Zealand in 2018, it can only be obtained in September 2019, so I used the data in 2013 which could also give a clear picture about the most common languages spoken in Aotearoa New Zealand. Based on the census data in 2013, about 99% of multilingual people speak English. "Although New Zealand is a multicultural society it presents itself as a monolingual country" (Beauchamp, 2016, p. 21). Three regions had the highest numbers of multilingual people, which were Auckland, Wellington, and Canterbury. Almost half of the total (51.2% or 377,550 people) multilingual speakers in New Zealand lived in the Auckland region. 87,438 and 59,718 multilingual people lived in the Wellington and Canterbury regions respectively, making up 11.8% and 8.1% of all multilingual speakers in New Zealand (Statistics NZ, 2013). With the increasing multilingual and multicultural population in Aotearoa New Zealand, there are more teachers as well as children from diverse cultures and languages, which is the research context in this study.

2.8. Biliteracy

As mentioned above, many different definitions and classifications of what bilingualism means have been established, some of which include biliteracy. Biliteracy can be described as "the ability to read and write in two languages" and it is "harder to achieve" than speaking and listening (Ball, 2012, p. 24). In Aotearoa New Zealand, it can be noticed that children of immigration families, especially the second or the third generations, tend to be fluent orally in both English and their home languages, but they often have very limited literacy skills in their home languages (Butler & Hakuta, 2004). One explanation for this could be that "literacy is usually taught, rather than acquired (Ball, 2012, p.24). Kabuto (2019) holds the view that "becoming biliterate requires a deep understanding of human thought and the nature of language..." (p. 1). Chomsky (2006) said everyone has the capacity to learn languages through exposure in the forms of grammatical structures and oral sounds, which means that interactive communicative

skills such as speaking and listening comprehension are easier to learn than reading and writing. Kabuto (2019) further explains that there are distinct differences between "oral and written forms of language with its overall social and cultural meanings is required in order to appreciate the extent of becoming biliterate" (p. 3). She regarded both speaking and written language forms as the tools that carry cultures and she thinks that cultural tools are specific to each different culture. In my family, both me and my husband speak Chinese and English, and thereby we are linguistic role models for our children as we show them how to use both languages in oral and written forms as cultural tools, while other families may use English, and another may use French or Arabic. Kabuto (2010) states that in the complex world with diverse languages, biliteracy is more complex tie to our social identity and she also said that writing involves understanding the relationships between you and the others in society because written language includes "spelling and punctuation, or orthographies, they are also related to writing directionality such as whether we write from left to right or right to left" (Kabuto, 2010, p. 23). Gee (1996) said we have both biological characteristics to help us align to social and cultural groups and physical aspects to define who we are. However, when we interact with other people, we construct socially who we are. In this process, we are acquiring speaking, writing and acting to make our identity. When children are still small, writing names can be seen as an essential milestone of the early literacy (Clay, 1975; Haney, 2002). Young children always feel that their names make them different and distinct from the other children (Haney, 2002) and other authors (Haneda, 2005; Thompson, 2006) also found that name writing were tightly connected to children's family, ethnicity, identity and culture. Like our Chinese parents, we always try to give our children the best names with meaningful Chinese characters as Thompson (2006) said that names have their own social currency and personal names investment is "an investment in social identity" (p. 190). Most Chinese parents, especially the first generation of immigrants, tend to give their children both Chinese

names and English names, as they want to make sure that their children are able to "live among both cultural worlds" (Kabuto, 2010, p. 66).

2.9. Debates on Early Bilingual Use

Before reviewing literature and research on the benefits of bilingualism, it needs to be acknowledged that despite the multilingual reality in many countries of the world, there are still many misconceptions about the retention and children's home language use, even among academics. Esser (2006), for instance, argues that "the use of the native language in the family context has a clearly negative effect" (p. 64). He also argues that, if immigrant children kept on maintaining their home languages, their motivation and performance of learning the host language could be reduced. Research (Issa & Hatt, 2013) showed that some people thought "the common anxiety of professionals (teachers, doctors, speech therapists and school psychologists) was that the use of the two languages would seriously hinder the functioning of the brain" (p. 127). Baker (1996) assumes that learning another language would hinder children's cognitive development and they would suffer intellectual disadvantages. However, from 1960s onwards, it was found that those deficit aspects of bilingualism were based on class distinction (Issa & Hatt, 2013). Considering children's socio-economic backgrounds, the intellectual level of bilingual and monolingual children will be the same (Cummins, 2009). Furthermore, parents' occupations should also be taken into account, as it was suggested it could affect children's intelligence (Issa and Hatt, 2013). Bialystok (2001) found that while being bilingual may create initial confusion when children are very young, this phenomenon tends to diminish once the children are five years old.

2.10. The Benefits of Bilingualism

2.10.1. Cognitive Advantages

Issa and Hatt (2013) argue that "utilizing children's first languages in early years settings will greatly enhance children's acquisition of English and positively affect their social and emotional development" (p. 108). A language does not only consist of oral and grammatical structures, but it is also "a rich symbol system embodied with meaning, thoughts, and emotions" (Kabuto, 2010, p. 2). According to Second Language Acquisition theory (Beauchamp, 2016), children who learn two languages at a young age may have a number of advantages of those who do not. Reyes (2004), for instance, found that bilingual children are more metacognitive as they can translate and explain the grammar systems of different languages. Those children are aware that English is not the only language for them, which results in both linguistic and social advantages over monolingual children (Perez, 2004). Peal and Lambert (1962) show that there are certain cognitive advantages of bilingualism such as increasing fluency, flexibility, originality, and elaboration.

"There may be a threshold level of linguistic competence which a bilingual child must attain in order to avoid cognitive deficits and allow the potentially beneficial aspects of becoming bilingual to influence his cognitive growth" (Cummins, 1977, p. 10). Cummins (1976) compared cognitive performance of bilinguals and monolinguals from different countries. His results show that bilinguals perform better in the tasks of various measurements on divergent thinking than monolinguals. Issa and Hatt (2013) also found in their research that bilinguals might have some advantages over monolinguals on divergent thinking. Verdon, Mcleod and Winsler (2014) also support the view that being bilingual can help children increase their abstract thinking skills, attention and memory as well as improve their mathematical thinking and their ability to learn more languages.

2.10.2. Social Advantages of Bilingualism

According to Cummins (2009), when children are at a very early age, their total immersion into the host language will lead to linguistic and cultural assimilation. In Europe and the USA, the importance of bilingualism for society and education has been generally accepted and recognised (Bullock Report, 1975). Bilingualism or multilingualism can bring socio-economic and educational benefits as well (Beauchamp, 2016). Therefore, the Europe Council (2014) encouraged bilingualism and even diverse languages and promotes teaching and learning languages among European Community member countries which helps them to build stronger social cohesion. Bilingual children can communicate more easily with their own ethnicity groups. Furthermore, Verdon et al. (2015) found that the retention of children's home languages and diverse cultures would help them form their cultural identities. Bilingual children who are both fluent in their home languages and proficient in English, the host language in Aotearoa New Zealand, are more likely to reach higher achievements in their academic performances (Guhn et al., 2016).

2.10.3. Linguistic Advantages of Bilingualism

Vygotsky (1978) suggests that when children use a new language, they will also see things in a new way and reflect on their own thoughts. Issa and Hatt (2013) also found that bilinguals may "provide additional insights into the way language relates to thinking" (p. 131). There is an assumption that children's brains are small, and the capacities cannot does not allow them to learn more one language or it may lead to the confusions of languages. However, Tabors (2008) supports the view that children's brains are unlimited and can hold more than one language at the same time. Marian and Kaushanskaya's (2009) research with English-Mandarin bilingual children has shown that compared to monolinguals, bilinguals have superiority in metalinguistic awareness,

which is essential to young children's early reading development (Donaldson, 1979). Zauche et al. (2016) found in their research that it is easier for younger children to learn a language and it is important for their brain development.

2.10.4. Language Attrition

To some extent, people usually do not forget but lose their language since "the term "loss" often implies a discrete, all-or-nothing process and you do not lose a little bit of your purse, you either have it or it is gone" (Schmid, 2011, p.3). Children growing up in an immigrant family may not guarantee that they will become bilingual (Jones Diaz & Harvey, 2007). Flores (2017) found that a big portion of young bilingual children can be called "heritage speakers" (p. 692) which refers to "minority language speakers who acquire two languages almost simultaneously" or they originally have the heritage (mother) language in their family after birth and "the majority language mainly through interactions outside the home (e.g., kindergarten)" (p. 692). Some authors (Jones Diaz & Harvey, 2007; Schmid, 2011; Tabors & Snow, 2001; Wong Fillmore, 1991) found when young children are exposed to the host language (which is English in Aotearoa New Zealand) too early, home language attrition or complete loss may happen.

When some children grow up, they may feel their home language has less use than English or has a lower social status than English in the host country, and may refuse to use their home language (Tabors & Snow, 2001; Wong Fillmore, 1991). The term "language attrition" refers to totally or partially "forgetting of a language by a healthy speaker" (Schmid, 2011, p. 4). This phenomenon always happens in a society where the host language is used only (such as English in Aotearoa New Zealand) in schools. Parents of early bilinguals may also change their attitudes to their home languages and believe that the home language may not be helpful for their children to achieve success in school academic performances and future careers. There is a lack of literature about children's language attrition in young children in Aotearoa New Zealand (Jones, Diaz & Harvey, 2007). Bilingual children will also need a positive multilingual environment to maintain their using of home languages (Jones Diaz & Harvey, 2007; Wong Fillmore, 1991).

2.11. Conclusion

Bearing in mind the large volume of research on bilingualism, this review limited its focus on literature about multilingualism, its benefits, and the Aotearoa New Zealand early childhood curriculum *Te Whāriki* (Ministry of Education, 2017). The review of the literature aimed to convey our current knowledge of bilingualism and its benefits for bilingual children. "The majority of children's early development takes place in their home languages. This includes the development of early learning and writing" (Issa & Ozturk, 2008, p.122). This review of the literature has confirmed that the achievements in children's home languages can promote their learning in a second language (Ball, 2012; Beauchamp, 2016; Cummins, 2009; Tabors, 2008). Bilingualism has benefits not only for children's cognitive development, but also for their linguistic and social and educational achievements (Beauchamp, 2016; Cummings, 2009; Guhn et al., 2016; Issa & Hatt, 2013; Marian and Kaushanskaya, 2009; Tabors, 2008; Verdon et al., 2015; Vygotsky, 1978; Zauche, Thul, Mahoney & Stapel-Wax, 2016). It is highlighted that retaining a child's home language has positive effects on their second language development (Drury, 2007; Tizard & Hughes, 1984; Wells, 1986).

Some literature also advocates providing support to home language learning and retention in educational facilities such as school or childcare centres that are traditionally English only environments (MoE, 2017; Drury, 2007). This would require teachers to take a "holistic socio-cultural approach" (Drury, 2007, p. 49) to help bilingual children's learning as well. In order to follow children's learning at school and home, there will be always conversations between parents, brother or sisters and friends from the same culture and ethic community, which is often in children's home languages. Therefore, the social-cultural approach will help to meet the needs of children from diverse cultures and languages (Drury, 2007). Unfortunately, in *Te Whāriki* (Ministry of Education, 2017), Aotearoa New Zealand early childhood

curriculum, the government has not given a clear guidance to teachers about how to improve and promote children's home languages (Ball, 2012; Harvey, 2011; Jenkin, 2010; Terrini & McCullum, 2003). Considering that cultural and linguistic diversity are global trends throughout the world (Jones Diaz & Harvey, 2007; Spoonley, Peace, Butcher & O'Neill, 2005), it seems essential that governments realise the importance of diverse languages being a national and globally resource (Cummins, 2001). Early childhood teachers are also essential to help maintain those resources and help children develop their social identities. "There is no justification in the literature for a policy of 'English language only' in early childhood education" (Ball, 2012, p. 38).

To conclude, most of the literature I have reviewed for this chapter is international as little research has been done on bilingualism and home language retention in Aotearoa New Zealand. This thesis aims to contribute to filling this gap. As a bilingual teacher and also a mum with two children, I have been interested in bilingual language teaching and home language retention because I have met the problem of my own children's Chinese learning. Therefore, I wanted to find out the answers for the following research questions: What are the benefits of children speaking and hearing their home languages in the early childhood learning centres? What challenges do we find in maintaining and promoting children's home languages? What is the role of bilingual teachers in the centres? What kind of support can teachers and parents provide to children to keep and improve children's home languages? The following chapter will detail how I carried out the research that arose from a review of the literature.

3. Methodology

朝闻道，夕死可矣!

In the morning, hear the way. In the evening, die content!

3.1. Introduction

The ancient Chinese saying above is very famous in Chinese culture, which is used to describe an attitude towards purchasing the truth, the knowledge, the nature of the world or the right way of life. If we can perceive the ultimate truth in the morning, we can be satisfied with death in the evening. I wish I will be such a persistent educational researcher in the future.

This chapter outlines the methodology used for this study. It starts by introducing and conceptual framework that underlies this research, namely qualitative interpretivism. Then, it provides a detailed account of the data collection process as well as how data analysis was approached. This includes an outline of how data were validated and presented. The chapter concludes with a reflection on the reciprocity which happened between myself and my research participants. Finally, ethical implications of the study are discussed. All of the participants need to be protected from this research, to participate voluntarily without any pressures or any harm. The details of how participants were recruited and how consent was sought are provided.

3.2. My Research Methodology

The first decision researchers need to make when planning their research design is whether to use quantitative or qualitative methodology, or mixed research methods (Tolich & Davidson, 2011). Quantitative research tends to come from a positivists'

world view which believes that "rules and explanations can be uncovered by scientific research" (Mutch, 2013, p. 62). Researchers use quantitative methods to "reduce numerical data to quantifiable explanations" (Mutch, 2005, p. 223). Researchers usually use methods such as questionnaires and surveys to collect data from a big population. I did not choose to use a quantitative approach as I focused on a small group of participants.

Qualitative research, on the other hand, concentrates on the lived experiences or lives of subjects and does not seek to uncover and generalise the data. Researchers use qualitative methods to declare their position, which means they "acknowledge how their age, gender, social class, ethnicity or culture, geographic location, life experiences, and current status influence their research decisions" (Mutch, 2013, p. 64). As qualitative approaches take an inductive research method with social reality as its individual property (Bryman, 2004). Kaur (2017) notes "a qualitative research methodology explores attitudes, behaviours and experiences" (p. 55).

For this research, I chose to use an interpretivist research paradigm. Qualitative interpretivism is a research philosophy where researchers interpret various elements of the study which they integrate through social resources such as stories, observations from participants' life, and views. According to Mack (2010, p. 8), "interpretivism's main tenet is that research can never be objectively observed from the outside rather it must be observed from inside through the direct experience of the people". In my research, data was collected through interviews, which mainly involved questions about participants' daily experiences. Mack (2010) asserts that interpretivism requires researchers to explain, understand, and interpret information from every participant, as knowledge comes from an individual's daily experiences, which means researchers require more understanding than explaining.

One criticism of the interpretivism paradigm is that it is more subjective than objective, but no research can be fully objective (Willis, 2007). With this paradigm, researchers try to "understand social phenomena", but they analyse the data objectively (Mack, 2010, p. 9). With a qualitative paradigm, researchers cannot fully separate their own perspectives from their own research. Interpretivists believe that reality can only be understood by studying and interpreting our natural environment. In contrast to positivist researchers who seek to "explain social phenomena", interpretivists seek to understand, and they are not trying to challenge and change some social phenomena (Mack, 2010). Mutch (2013) regards methodologies as links from "theoretical frameworks to methods" (p. 104) and they "comprise a selection of related methods and strategies" (p. 104). But "methods are a coherent set of strategies or a particular process that you use to gather one kind of data" (Mutch, 2013, p. 104).

3.3. Interviews

Interview is a qualitative research method tool which tries to describe and "understand the world from the subjects, to unfold the meaning of their experiences, to uncover their lived world prior to scientific explanations" (Kvale & Brinkmann, 2009, p. 84). Hancock and Algozzine (2006) state that interviews are a common aspect of case studies as they enable collection of rich, personal data in relation to the topic under study. Interviews with different people of any age are interesting and enjoyable and those interviewing activities can reach the parts that the other research methods cannot (Wellington, 2000).

Through interviews, participants convey information using their own words that reflect their perspectives. Kvale and Brinkmann (2009) state that interviews take place in

conversations and originate in participants' everyday life and interviewers collect the subject information, but they interpret those information into objective data. Kvale and Brinkmann regard interview research as a craft that, if carried out it well, can become an "intellectual craft" (p. 84). Cohen, Manion and Morrison (2000) suggest that interviews are a straightforward way to collect information related to the research objectives.

Interviews are different from questionnaires because they are "open to new and unexpected phenomena" (Kvale & Brinkmann, 2009, p. 28), and researchers as interviewers need to be careful about what will be said and how will it be said. Compared to quantitative research, interviews tend to be open-ended and less structured (Punch, 2009), but Kvale and Brinkmann (2009) reject the idea that this means qualitative research is less scientific. They state that qualitative research interviews can be objective as this method allows "investigated object speak" (p. 243) and expresses the nature of the phenomena. In other words, the interview research method is neither too subjective nor too objective because qualitative and quantitative methods can interact during the research process.

Interviews can be classified into three different formats according to the type of interview questions used. These formats are structured interviews, semi-structured interviews and unstructured interviews. Structured interviews usually use "a set of prescribed questions" and "follow a questionnaire format" (Mutch, 2013, p. 119). Semi-structured interviews are different from structured interviews as they have a less rigorous set of questions, while unstructured interviews start with "a single open-ended question or a broad theme" only, allowing the interviewee to determine the "direction" (Mutch, 2013, p. 119).

Mutch (2013) also divided interview research methods into quantitative and qualitative. Quantitative interviews are like a "verbal form of a survey" and the questions are "pre-determined" and structured (p. 120). Qualitative interviews are usually conducted one-on-one and are usually semi-structured and unstructured. With qualitative interviews, researchers can explore a topic more deeply. "The qualitative research interview is a construction site of knowledge. An interview is literally an *inter view*, an interchange of views between two persons conversing about a theme of mutual interest" (Kvale, 1996, p. 2). Punch (2009) reminds researchers to be mindful because qualitative interviews are less structured and more open-ended than quantitative ones and that is an issue because it is more subjective and harder for researchers to analyse data.

The semi-structured interview was my preference as it allows interviewers to expand on related questions, which may bring new ideas into the interviews. It also allows new directions to be taken during the interviews, and research questions can be expanded (Cohen, Manion & Morrison, 2011). Kvale and Brinkmann (2009) think it is important for interviewers to develop good relationships with interviewees in order to conduct an interview naturally, professionally and effectively. During the interviews, interviewers also need their good interpersonal skills and listening skills. Kvale and Brinkmann (2009) suggest that interviewers learn more about the interview topic and have a flexible and open attitude about whatever interviewees may say.

3.4. Recruitment of participants

I recruited all of my interview participants in the centre where I am currently working. Mutch (2005) suggests researcher use "convenient participants" (p. 216), as it can save time, money and effort (Miles, Huberman & Saldana, 2014). The other reason why I

chose my centre to participate in this research is because it is a very large early childhood centre in a multilingual and multicultural area in Auckland.

There were two groups of participants. The first group consists of teacher participants and the second of parents. Each group was chosen based on different selection criteria. The criteria for the teachers' selection were:

- Teachers needed to include one person who speaks English only, one who can speak Chinese and two participants who speak a different language, such as Hindi, Sri Lankan, or Philippino

- Teachers needed to currently work in Baby room, Toddlers room, Pre-school room one and Pre-school room three.

- Teachers from Pre-school room two were not included as that is the room I work in. I am one of the team of pre-school room two. Teachers in this room were not included because of potential conflicts of interest.

- Teachers could hold either a full or a provisional registration.

The criteria of the parents' selection were:

- All parent participants needed to speak Chinese only, as my research is mainly focused on Chinese children and the Chinese community.

- Parents needed to have children in Baby room, Toddlers room, Pre-school room one or Pre-school room three.

- Parents with children in Pre-school room two were not included.

- Parent participants were only included if they were born in China and came to Aotearoa New Zealand more than approximately 3 years ago.

In order to recruit participants, I had a talk with my centre manager, who was willing to help by putting up recruitment posters around the centre. As the centre I am working in is rather big, there are three licenses in the whole centre and our centre manager gave

the posters to the three license leaders and they put the teachers' and parents' participant recruitment posters in front of their room doors and on the room notice board as well. Our centre manager also posted a recruitment notice on the centre's Facebook page and on our centre's story park. It seems that the distribution of the recruitment advertisement was quite effective as several teachers met me and talked with me about my research in response to seeing one of the posters. They all expressed an interest to be participants in my research. The posters (see Appendix B for the teacher recruitment poster and Appendix C for the parents recruitment poster) outline the topic of this research, the reason of doing this research, the selection criteria for participants, and they highlight that all of the potential participants were invited to contact me directly and confidentially if they were interested in participating in my research.

Mutch (2013) discusses the importance of "informed consent: participants in your research should be fully informed about the purposes, conduct and possible dissemination of your research and should give their consent to be involved" (p. 78). All of the potential participants who asked me about the research were given a copy of Information sheet. There were two different copies of participant's information sheet, one for teachers (see Appendix D) and one for parents (see Appendix E). After receiving the information sheet, potential participants had the opportunity to ask questions and I ensured that all questions were answered. When they approached me on the phone or face to face, we talked about the interviews in greater detail and we also arranged a suitable time for an interview. As my interviews were one-on-one, it was easy to find a time where both the participant and me were available. Following Mutch's (2013) description of the principle of "confidentiality" (p. 78), I tried my best to make sure of participants' details were protected around the centre, but I found that they were quite happy to talk with me about the research and make interviews appointments in front of our managers or license leaders and the other teachers or parents. Even though most of the participants did not mind being recognised in the

centre, I still asked all of them to sign the consent form (see Appendix F) and I also ensured their personal information were kept private and secure as detailed in the information sheet.

3.5. Data Collection

3.5.1. Procedures to run the interviews

In order to avoid any conflicts with teaching commitments, I arranged the interviews appointments with teachers and parents to take place at the end of December and early January as this period are always the off-peak time. In Aotearoa New Zealand, school holidays tend to start around mid-December. Even though this does not apply to private early childhood centres like our centre, many of parents will take their children out for few weeks as their siblings will stay at home. When I was trying to make appointments with teachers and participants, they were all willing to be interviewed during this period.

The first interview took place on the last day of the year 2018. It was a semi-structured individual interview lasting around 35 minutes. As I explained earlier above, the participant signed a consent form and were asked some questions about the interview as well. I decided not to conduct the interviews at a cafe as they are quite noisy and lack privacy, and it would not suitable for me to use my mobile phone as an audio recorder to take records there. In order to protect the privacy of participants, I also ruled out the Library and the meeting room in our centre. I considered using AUT library rooms as one of my interview place choices in the beginning as well, but some of the participants do not know how to drive, and they all told me that they want a place nearest to our centre where can save our time and fuel. Instead, I booked a room at a Leisure Centre that is located a short 10-15 minute walk from our centre. As teachers and parents are

very busy people, as they all have teaching commitments and families and children, and it was very important to find a convenient place to meet.

The first participant wanted to be interviewed on the last day of the 2018 as our centre always closes earlier that day, giving us enough time to meet. Then I did 5 interviews on 4th of January as most of the participants had time to do it. All of the interviews lasted around 25 minutes. During the discussions, participants did not seem to feel uncomfortable or embarrassed as they can see me every day in the centre and they were all very eager to answer my questions and were thoughtful in their replies. After this whole day's interviews, I still had two interviews to do: one was teacher participant and the other was parent participant. The teacher participant went overseas for holidays and the parent participant's child was sick, which is why they could not do interview in the early January, but they promised me to do it as soon as they were available. Finally, I conducted both interviews on the 14th and 18th of January.

From the interviews it emerged that my interview questions (see Appendix G and H) by themselves were straightforward and easy to answer, which had the result that some interviews were shorter than others. However, the use of semi-structured interviews allowed me to develop additional questions to further my understanding of participants' perspectives and personal histories. Smith and Osborn (2008) describe interviews as a "guided schedule, rather than a set of list of questions, so that participants can introduce issues important to them and so that the researcher can try to enter the psychological and social world of the participant" (p. 58). Thus, the interview structure should be treated as a "loose, malleable process that is open to adjustment" (Kaur, 2017).

My supervisor suggested using two separate recording devices for my interviews in case one of them malfunctioned. However, since I did not have an extra recording

device, I only used my mobile phone to record the interviews. Fortunately, my mobile phone worked smoothly, and I transferred the audios immediately to my laptop when I reached home. Apart from the audio recording, I also took some notes during the interviews. However, I later found that the notes were not too useful as it was often impossible to gather what someone meant solely based on my notes, while if I listened to the audios two or three times, I could hear what they said in the tape.

All of the participants received a transcript of the interview, which were sent to participants by email in order to keep matters confidential. After the confirmation of the data from the participants, researchers needed to "cultivate their ability to perceive and judge thickly" (Kvale & Bringkmann, 2009, p. 67), which means that researchers need to use their own wisdom to interpret the data using their own words. At the end of every interview, I thanked all the participants for their involvement, and I gave all of them a koha. As all of the participants were female, I decided to give each of them a selection of skincare products chosen for their individual skin conditions and I think they all loved the gifts.

3.5.1 Data Management

Data management is very important for researchers (Ball, 2012). "Raw qualitative data are usually in textual form, either as original text (i.e., not created by the research, such as policy documents) or research-created text (e.g., interview transcripts or field notes)" (Mutch, 2013, p. 163). A human being can be a very "fast and effective organizer and recognize patterns in data, but it is not too effective in storing large amounts of finite hits of data" (Vockell, 2008, p. 56). In this research, I stored my data both in hard copies in a file and as electronic files on my laptop. I created a file named for this research

only. All of the audio records were both stored on my mobile phone and my laptop and transcripts were also saved in the same file.

3.6. Data Analysis

Data was analysed after all of the interviews were completed and transcribed. I transcribed all of the interviews myself, which roughly took me around 30 hours overall. It was fortunate that all the audio recordings were quite clear apart from few unclear sentences that required me to listen to them two or three times. A "rigorous analysis" (p. 19) of the data should be employed by researchers (Mutch, 2005). When I found a theme was emerging, I would draw a little triangle or star by the side of the transcripts. "Identifying salient themes, recurring ideas or languages, and patterns of belief that link people and settings together is the most intellectually challenging phase of data analysis and one that can integrate the entire endeavour" (Marshall & Rossman, 1999, p. 154). Thematic analysis is the most common approach to analysing texts. It is a "qualitative strategy that takes its categories from the data, which pre-determine categories" (Mutch, 2013, p. 164).

In order to identify the themes emerging form the data, I used colour highlighters and little colour stickers on the transcripts. Mutch (2013) suggests to "read more closely, underlining or highlighting anything of interest" (p. 124), such as a recurring theme or a common word. The next step was coding, which was described by researchers to be the first step in "determining categories" (p. 124). According to Vockell (2008), the coding process in research is bringing together "as many items of data as possible into a meaningful whole" (p. 76). I made a table in Word with columns showing the name of participant and the themes. My husband suggested I used Excel, but I felt more

familiar with Word, so I chose to use Word for supporting the analysis and recording the themes.

3.7. Ethical Considerations

In this chapter so far, I have discussed my methodology, the recruitment of participants, and the procedures of conducting interviews as well as the data collection, management and analysis. "All of these processes needed to be carried out ethically" (Ball, 2012, p. 54). Lovey (2000) cautions researchers not to take participants for granted as "educational or social research is essentially a parasitic occupation. We feed off our subjects, and without willing participants, teachers, parents and, to a certain extent, children, we cannot undertake our research" (p. 118). Mutch (2013) also points out that "researchers are in a position of power" and this relates to "trust, power, coercion, validity, repercussions for non-participation and so on" (Mutch, 2013, p. 76). Laws will protect all the people while in the research world, and there are codes of practice for the researchers to protect participants, which is why we need to follow ethical principles.

> Ethical issues may stem from the kinds of problems investigated by social
> scientists and the methods they use to obtain reliable data. In theory, at least,
> that means that each stage of the research sequence may be a source of ethical
> problems. (Cohen, Manion & Morrison, 2000, p. 49)

Mutch (2013) suggests that when researchers embark on a project, they follow some general ethical guidelines. Informed consent requires researchers to inform all participants about the project and obtain their consent to be involved. Voluntary participation means all participants are able to choose to participate or not and they should have the right to withdraw. Researchers should ensure that participants are not coerced or put into a difficult situation to be in the place of coercion that "makes them feel uncomfortable" (Mutch, 2013, p. 78). Deception requires researchers to make sure

that all participants are not be misled about the research and ensure that all research data are kept confidential and stored securely. Anonymity and privacy of all participants should be assured as well. Participants' safety should also be considered, which includes any "physical, psychological, emotional or cultural harm" (Mutch, 2013, p.78). If they have any concerns about potentially experiencing negative repercussions as a consequence of their involvement in the research, researchers should clarify this with their participants.

Ethical considerations can be one of the most important parts of the research. Any research that involves human beings will need to be approved by AUTEC, the Auckland University of Technology Ethics Committee. With the preparation of the ethics approval form, I had a clear idea about the ethical requirements of my study. I needed to ensure that as no harm would come to my participants as a result of my study. In the following paragraphs, I demonstrate how I ensured that all my participants were protected. The main considerations of my ethical checks was how I conducted the recruitment of my participants. Then I needed to ensure that participation in my study was truly voluntarily. The information given to my participants needed to be appropriate and consent forms had to be signed. Tuhiwai Smith (1999) also suggested "Insider research has to be as ethical and respectful, and as reflexive and critical as outsider research" (p. 139). Researchers need to be humble because they are in different power relationships and positions.

As research cannot always be neutral and I am in a position of power because I am working as a teacher in our early childhood centre, I was particularly careful to attend to my participants' rights in order to protect them. As a result, participants were treated with respect and dignity (Litchman, 2013).

I did not plan to ask the manager to recruit participants directly either by herself or via the license leaders as the teachers and parents are not in an equal relationship of power with them. This could have made it harder for the teachers and parents to refuse (Tolich & Davidson, 1999). Mutch (2013) highlights that "participants should not be coerced to participate in the research or to complete any part in a manner that makes them feel uncomfortable" (p. 78). Parents and teachers contacted me directly so that there was no possibility of creating a sense of coercion and I ensured that their participation was confidential. "Participants should be able to freely to choose whether to participate in the research overall, or in aspects of it" (Mutch, 2013, p. 78). All of the participants had the right to join the research or withdraw at any time "without fear of consequences" (p. 78).

It is also important that "researchers are obliged to record, analyse and publish their data in ways which prevent the recognition of individuals" (Davidson & Tolich, 2003, p. 78). In other words, all researchers are required to record, analyse and publish the data confidentially and they also need to ensure that no participants cannot be recognised. The ethical principles that noted above have been collated and summarised in the following table.

Table 3.1: Ethical Principles

Ethical Principle	Interviews
Voluntary participation	All of the participants were provided information sheets, and their questions about this research all got answered. The potential participants would make their own decision to take part in interviews or not.
Informed Consent	Participants signed consent forms before interviews.
Right to withdraw	Participants were all informed that they have the right to withdraw from my research freely without any fear of consequences.

No Coercion	Participants were not faced any coercion situations that made them feel uncomfortable. Our centre manager and license leaders helped me by putting up posters about the research and announced on Facebook around the centre. They were not involved in individual recruitment of participation of my research. It was also clearly stated in the information sheet that parents and teachers in the same room I am working would not get recruited. No face to face invitations happened.
No Deception	No deception was involved in my research. All questions were answered
Confidentiality	Any data I collected from participants was kept confidential and transcripts and audio records were sent to AUT and securely stored.
Anonymity	No participants would be recognised in the final thesis. Pseudonyms were used
Privacy	In order to keep participant's privacy, I found a place that participants would not be recognised during interviews. Interviews were one on one and face to face.
No Harm	The participation of my research did not cause any physical, psychological, emotional or cultural harm. It was stated in my information sheet if they have concerns about the conducting this research, they can contact AUTEC.
Analysing and reporting data faithfully	Transcripts of interviews were sent to participants and they had chance to check and correct information. All of the data analysed from participants is faithfully reported in the final thesis.

Based on Tolich and Davidson (1999)

In this research, I tried my best to make sure all of the participants' rights were protected and to ensure that they were participating voluntarily and could withdraw without any fear. Even though participants did not mind being recognised in the research, I still tried to ensure their privacy and make their names anonymous.

3.8. Conclusion

In this chapter, I have discussed the methodology and the research procedures I applied in this study. The study employs qualitative research methods as this was the most suitable approach for my research. It involves exploring participants' perspectives about the benefits and challenges of teaching and learning ECE children's home languages. I used semi-structured interviews as my research technique to collect data, as interviewing people from different ages can be interesting. Wellington (2000) notes that interview based research has an advantage in that it can reach the parts that the

other methods could not. I have also described how I recruited the participants and the procedures of data collections, data management and data analysis. The chapter also provided a discussion of the ethical issues involved in my study. Based on the data I collected and analysed from participants, I will discuss what I discovered in the following chapter.

4: Research Findings

青青园中葵，朝露待日晞。

阳春布德泽，万物生光辉。

常恐秋节至，焜黄华叶衰。

百川东到海，何时复西归？

少壮不努力，老大徒伤悲。

Green the mallow in the garden,

Waiting for sunlight to dry the morning dew;

Bright spring diffuses virtue,

Adding fresh luster to all living things.

Yet I dread the coming of autumn

When leaves turn yellow and the flowers fade.

A hundred streams flow eastwards to the ocean,

Nevermore to turn west again;

And one who mis-spends his youth

In old age will grieve in vain.

4.1. Introduction

This famous ancient Chinese poem suggests that children are like the green mallow (a kind of green plant in the garden) under the sunlight. The implication of this is that, if children do not learn as much knowledge as they can, they will feel regret when they are getting old. This chapter presents findings from the data collected from eight interviews with participants affiliated with one early childhood learning centre. As discussed in the previous chapter, research data were collected from four teachers and

four parents. The interviews took place privately and participants had opportunities to talk about their experiences, the benefits and challenges, of teaching home languages at work or at home. As the researcher, all participants' stories or experiences with bilingual children inspired me and their strategies of maintaining children's home language and developing their English enlightened my research. Generally speaking, teachers and parents all wanted to support children's home language retention. Transcripts of my interviews with participants were analysed for emerging themes. Overall, six themes were identified including: the benefits of having bilingual teachers; benefits of being bilingual; cultural identities and belonging; attitudes towards bilingualism; biliteracy teaching; and challenges of keeping home languages, which are discussed in this chapter. Quotes from the interviews were used as examples to illustrate the findings. The chapter begins by providing the teacher and parent participants' background information before the various themes are explored.

4.2. Participants' Backgrounds

This research study involved eight participants, four teachers and four parents, who were recruited from an early childhood centre located in Auckland where I am currently working. All of them were female and aged between 23 years and 57 years. The parents group included four Chinese families. All of the parent participants fulfilled the selection criteria (see section 3.4.) as they were born in China and they had been living in Aotearoa New Zealand for more than five years at the time of the interviews. They all had at least one child in our centre. One of them could speak English very well, which is why I decided to interview her in English. The other three parent participants all answered the interview questions in Chinese. All of them have had concerns about bilingual learning and teaching with regard to their children.

Teacher participants included one Chinese teacher, two teachers who speak English as their first language and one more teacher whose English is the additional language with Philippino being her native tongue. Three teachers are fully qualified ECE teachers and one is provisional. Two of the teacher participants had overseas teaching experiences.

Table 4.1: Overview of teacher participants

Interview	Participants (Pseudonym)	Ethnic Group	Home Language	Age Group teaching in the Centre
1	Berry	China	Chinese (Mandarin)	Up to 2 years
2	Mango	South Africa	Afrikaans/ English	4 to 5 years
3	Cherry	New Zealand European	English	Up to 2 years
4	Apple	Filipino	Tagalog	3 to 4 years

The table above outlines the basic information of the teacher participants in this research. There were four qualified teachers in this study including one monolingual teacher and three bilingual teachers who speak Chinese, Afrikaans and Tagalog. The category age group used in the table 3 refers to the children's age group the teachers are currently teaching. For instance, Berry currently teaches in the baby and toddlers' room and the children's age is up to two years old.

Table 1.2: Overview of parent participants

Interview	Participants (Pseudonym)	Ethnic Group	Home Language	Years in Aotearoa New Zealand
1	April	Chinese	Chinese (Mandarin)	3 years
2	May	Chinese	Chinese (Mandarin)	16 years
3	June	Chinese	Chinese (Mandarin)	16 years
4	July	Chinese	Chinese (Mandarin)	5 years

Table 4.2 mainly summarises the information of parent participants. They are all come from China and speak Mandarin. The time they have been in Aotearoa New Zealand varied but the minimum was three years.

The main theme that emerged from the findings was that teachers and parents all wanted to support children's home language retention. From this stemmed the six themes that will be discussed in this chapter:

1. It is beneficial to have bilingual teachers in early childhood centres.

2. There are benefits to being bilingual.

3. Languages and culture are important in maintaining cultural identity and a sense of belonging.

4. Positive attitudes were held by all parent and teacher participants about children's learning of their home languages.

5. Chinese biliteracy (i.e. reading and writing) are important.

6. Challenges of promoting children's home languages both at home and at the centre.

4.3. Benefits of Having Bilingual Teachers in the Early Childhood Centre

Both teachers and parents expressed their appreciation of the work of bilingual teachers in early childhood learning centre. The monolingual teacher highlighted the importance of having a bilingual teacher in the team. Both the monolingual and the bilingual teacher participants said that they enjoyed working in their teams where they felt valued by the rest of the staff. All the bilingual teachers played important roles in the centre as well such as communicating with parents and children with little or no English and helping settling down new children. Bilingual teachers were happy to use their home languages

with parents and children, help young bilinguals settle down well in their room, and support children in maintaining their home languages in the centre. Berry said that using Chinese to communicate with Chinese parents and especially grandparents helped her understand them better and it also helped her support young children to settle down faster and explain the routines to them more easily:

> Firstly, we can communicate with the parents better, especially the Chinese grandparents. They couldn't speak English at all, so they prefer to talk to the teachers who can speak Chinese. Secondly, we can help to settle the children when they first start in the centre. Gradually we can help them to learn English easier. For babies, they are quite easy to pick both languages, while the older children need Chinese speaking teacher when they first start in the centre to help them to settle down and explain them the routines and what he can do here. While for babies, they don't have this kind of problem. (Berry, Interview 1)

Cherry, the monolingual teacher participant in my research, noticed that having teachers who can use children's home languages is useful as it helps children settle into the routine and often the children will gain a sense of being valued:

> You will be able to speak with the children who may not speak English well or completely and help them to support them to settling into the routine and things like that and also help them to learn more English. If they don't understand certain phrases in English, the bilingual teachers can help them to get what they want like time to eat now and sit down around the table. They will also understand English over the time. Children will also feel the sense of being valued. (Cherry, Interview 3)

Mango, one of the teacher participants in this research, believed that having a bilingual teacher in the team is not only beneficial to teachers and children, but also to parents and grandparents:

So, having bilingual teachers are really beneficial which is not only for the teachers, also for the parents and children to feel more confident to share and discuss things with us. (Mango, Interview 2)

Parent participants realised that having a bilingual teacher in the centre is very important as their children could have another place and more opportunity to practice and learn their home languages.

If there is a bilingual teacher in kindy, children could have another place and more chances to learn and practice both English and their home languages. (April, Parent Interview 1)

Another point was raised by a parent participant, May, who commented that children may learn Chinese in the centre if bilingual teachers talk to them in Chinese:

On the other hand, children will have more time and chance to learn and speak Chinese if teachers encourage and communicate with them in Chinese. Children will also have another place to practice Chinese. (May, Parent Interview 2)

If there is a bilingual teacher in the early childhood centre, they might have different bilingual teaching strategies and children could learn different knowledge from them:

Furthermore, teachers may have different teaching strategies from parents, children could learn new knowledge from their teachers. (April, Parent Interview 1)

One of the parent participants also mentioned that having bilingual teachers in the early childhood centre allows children to embrace different cultures and languages:

Then my children can embrace different cultures, which I think is pretty important as well. Lastly, I think bilingual teachers can share their languages and cultures to the other kids. (July, Parent Interview 4)

All of the teacher and parent participants agreed that using children's home languages could comfort new children who do not speak any English or only very little English when they enter the centre:

> Likewise, we have some Philippino children, when I talk to them in our mother tongue, they will feel happy and the parents are happy to leave their children to me as well. (Apple, Teacher Interview 4)

Parents indicated that they appreciate having bilingual teachers in the centre who help their children settle down easily:

> For example, my child came to New Zealand very young and she did not speak English and we always communicate in our mother tongue at home. After she entered the kindy, circumstances have changed a lot and she could not talk and communicate in English with other children and teachers. In this case, if there is a bilingual teacher who can speak Chinese to her, it reduced their anxiety in new circumstance. (April, Parent Interview 1)

One of the teacher participants also showed me an example of how she tried to use children's home languages to support children and comfort them even if she does not speak the language fluently herself:

> If their language is not my language, I will try my best to learn some day-to-day language such as some simple sentences in Chinese "don't cry. Mom will be here soon. Go to weewee (toilet)." I try to use some strategies to make them feel that they will be safe to be with me and I will support them. I also downloaded some apps to learn simple Chinese. When I meet Philippino children, I will talk with them in my mother tongue which I can see the children feel comfortable and safe in this room. They will settle down very fast as well (Apple, Teacher Interview 1)

To conclude in this section, it was found that all teacher and parent participants agreed that bilingual teachers play an important role in the centre, as they help bilingual children settle down easily and function as bridges between monolingual teachers and children as well as parents and grandparents. Additionally, bilingual teachers also help promote children's home languages at the centre, allowing children to immerse themselves into different cultures and languages, which is consistent with the early childhood curriculum as well.

4.4. Benefits of Being Bilinguals

In this research, all of the four parent participants believed that being bilingual and maintaining children's Chinese will be beneficial to their future life and will enable them to be more successful in their future careers as well:

> It is very helpful for young bilinguals to learn one more language when they are young because it is fast for them to accumulate knowledge during this period and it is useful for their future life and careers as well. (April, Parent Interview 1)

May, another parent participant with three children, also agreed that keeping children's home languages may constitute a practical advantage when they grow up:

> I think it has huge advantages for children in the future, for example, for their future careers, travelling overseas, and go back and work in China. (May, Parent Interview 2)

June also had the same view as April and May that children's lives will be more convenient if they learn Chinese:

It will be more convenient for their life in the future...In the future, being bilingual can also be more competent in their careers for them. (June, Parent Interview 3)

Mango also insisted that being bilingual and keeping children's home language is essential for children's learning of other languages such as English as they need a foundation language:

I think it is very important because children need to have their foundation language. From that, it is the building blocks for establishing languages for them. If they are not fluent in their home language, then it will be hard for them to learn the second language. (Mango, Teacher Interview 2)

Our bilingual teacher participant is trying to promote her home language with children and parents as she thinks that language carries culture and she does not want to lose her culture in Aotearoa New Zealand:

I want to keep my culture, so when I meet the parents or children from my country, I can practise and talk with them in our own language. When they get home, they know their own language. When they come to centre, they can talk in their own language. (Apple, Teacher Interview 4)

April, the Chinese parent participant, is very persistent in teaching her daughter about Chinese culture because she thinks that it shows they belong to the Chinese community:

Firstly, keeping on learning Chinese is very important and we could not forget our mother tongue as we are Chinese. (April, Parent Interview 1)

July also thinks that being a bilingual can be very helpful to learn two different cultures:

For me, I think it is very important because bilingualism means you actually know two cultures. (July, Parent Interview 4)

Berry, as a bilingual teacher and mum, said it is very important for children to maintain their home languages especially they are from the immigrant families:

> If the children's first language is not English and have grown up in an English speaking country. I think it is important for those children to keep their home languages. (Berry, Teacher Participant 1).

Cherry's view on bilingualism is from a cognitive aspect because she thinks that being bilingual is good for children's brain development:

> It is quite beneficial for their brains and good for their brain development. It is also good for their cultures. (Cherry, Teacher Participant 3)

In a word, parent participants all agreed that being bilingual would be beneficial for their children's future as they will have practical advantages in their career and life. Teachers thought that maintaining children's home languages were essential because it would provide a solid foundation to children's English learning.

4.5. Cultural Identity and Belonging

From the interviews, most of the parent and teacher participants believed that home languages also represent children's cultural identity, which supports their sense of cultural belonging:

> Also, it is very important for them to speak their home languages as they can understand their own culture.... I believe that language is always associated with cultures. (Berry, Teacher Interview 1)

July, a parent participant with two children, thought that if children speak their home languages with the other children and teachers in the centre, they would feel more comfortable:

At the centre, there will be children who are from the same ethnicity, and they can learn from each other and also they feel the sense of belongings because they have got friends who speak the same language with them. (July, Parent Interview 4)

Mango, one of the teacher participants, also believed that using home languages to communicate with parents and children makes them feel more confident and increases their self-esteem:

So, having bilingual teachers are really beneficial which is not only for the teachers, also for the parents and children to feel more confident to share and discuss things with us. (Mango, Teacher Interview 2)

Mango also noticed that when children arrived the centre without English or only little English, they still feel confident to play with the children who speak the same language, and she also supported children to speak their home languages:

I have never said to a child don't speak Mandarin, or don't speak Hindi or Punjabi with their friends because that's the way they feel confident to communicate. (Mango, Teacher Interview 2)

Teachers also described some teaching strategies to help children who could not speak English very well when they just started in centre. They have noticed that if they used children's home languages, children would respond positively:

For example, one time I have noticed the Chinese children who are in a group together, they have very nice play in the sandpit while I couldn't understand them. If I step in and ask them what they are doing in English, maybe they couldn't answer me back properly in English. In my strategies, I will write a learning story about a certain child, I will ask help from our Chinese teacher in our room who can help me and guide the children, asking them what they are doing in Chinese. (Apple, Teacher Interview 4)

Mango also shared her method to help children who do not speak English, which is to find other children who speak the same language to help them.

> The best way for a child to learn English if the child doesn't speak English is to have a child speaks the same home languages as the other children. (Mango, Teacher Interview 3)

In this section, parents and teachers shared their views on bilingualism and culture. They believed that languages and cultures cannot be separated and home languages support children's cultural identities. From the aspect of bilingualism, there were no different views from either parents or teachers.

4.6. Attitudes towards Home Language Use

4.6.1. Parents' Attitudes

Most of the parent participants expressed that they support their young children to keep on learning their home language and some of them were very persistent as they were planning to do their best to motivate their children to learn in the future:

> If my children mix Chinese and English together when they talk to me, I will request them to talk to me again in pure Chinese or English. Anyway, our whole family are using more Chinese than English at home. (May, Teacher Interview 2)

June also tried to create Chinese language learning context for her daughter:

> Therefore, I requested my daughter to speak Chinese with all my family members and it will be easier for grandparents to communicate with her as well. (June, Parent Interview 3)

Parents also discussed that they intend to send their children to professional Chinese language training schools and look for professional Chinese teachers to teach their children:

> So professional teachers are very essential for children's Chinese learning. We parents are able to provide a Chinese lingual context while parents can only play a supportive role but academic teaching needs professional teachers. (April, Parent Interview 1)

In general, parent participants were greatly supportive for their children's Chinese language learning, and they knew that the linguistic environment was important for their children which they also tried to create and provide to them. However, June said that she would try her best make a good Chinese language learning context, but she would not force her daughter to learn it in the future. It would depend on her own interest on language learning.

4.6.1. Teachers' Attitudes

Berry, our teacher participant who can also speak Mandarin, has been in Aotearoa New Zealand for more than 20 years. She discussed with me how parents' attitudes towards bilingualism has changed during those 20 years. In the excerpt below, she talks about how Chinese parents wanted their children to maintain Chinese learning now, which is different from 20 years ago when she just came to Aotearoa New Zealand:

> From my experiences, most of the Chinese parents, they prefer their children to speak English. But it was many years ago like 15 or 20 years ago, the parents have the similar age with me, they expected their children to learn only English in the day care. But recently, I do meet many young parents who ask me to speak Chinese to their children. (Berry, Teacher Interview 1)

Teachers' comments suggest that they are supportive of children learning and speaking their home languages as being bilingual will become their future asset:

> It is always good for children that they can speak more than one language which will become their asset when they grow up and they can get better job opportunity. (Berry Teacher Interview 1)

Furthermore, both bilingual teachers and monolingual teachers understand that language is always connected to culture, so immigrant families should support their children to learn their home languages:

> It is very important for them to speak their home languages as they can understand their own culture. After they immigrated here, most of the stuff they have learnt are not Chinese cultures. I believe that language is always associate with cultures. (Berry Teacher Interview 1)

Apple, the other bilingual teacher participant, discussed her teaching strategies with bilingual children and her philosophy is to respect children's own languages and to use their home language to discover everything in that child in order to support them more:

> My philosophy here is respecting what they feel and how they are comfortable with their own languages. For that child, if you are going to guide their learning, how can you guide them if English is another barrier to learn. If the teacher can talk to them in their own languages, you can dig everything in that child, and you can do more strategies and you can support more about their learning and motivate them. (Apple, Teacher Interview 4)

But Apple felt disappointed when she tried to use her mother tongue in her room in the centre, because her colleagues stopped her as they could not understand what they talked about with the other teacher and parents. She hoped the other people could know and respect their mother tongue and their cultures as well:

> To let the other people know, or we keep our own languages. Sometimes, I feel bad that the other teacher doesn't want you to talk or use my own language in the centre with parents or other teachers. They should respect my language and culture because I always respect their languages. (Apple, Teacher Interview 4)

Teachers also mentioned that if children speak their home languages in the centre, it allows others to understand more about bilingualism and our multicultural environment in the centre:

> It allows other children to hear different languages that they might not normally hear, and it also shows that our centre is multicultural and we have different languages available. (Cherry, Teacher Interview 3)

Teachers support children to speak their home languages as it would help children practise their own languages in different places:

> Children also don't lose the languages that they have learnt at home. Sometimes it does make sense if you practise both at home and at the centre, maybe the consistency. (Cherry, Teacher Interview 3)

However, teacher participants realised that they have not got enough resources in children's home languages, but they just got the newsletter translated in Chinese:

> No, we don't have any Chinese book. We don't have any Chinese writings in our room either. We normally do translating in newsletters for parents, but for children, we don't have any. (Berry, Teacher Interview 1)

April commented that there are no resources in her home language, Tagalog, which she thought she needed so that she can do more for the children who spoke the same language as her:

No, we need more of that. We do not have any resources in my mother tongue as well. On the world day, I did ask Philippino parents to bring our traditional resources to our room and introduced it to children. But I think we can start now in this centre to do more for our mother tongues. (Apple, Teacher Interview 4)

Mango said they tried to make their own resources in Chinese as most of the resources were in English and Māori:

If it is for Mandarin speaking children, we do not have any resources in Mandarin. We've only got bicultural resources and for Chinese language, we make our own resources. (Mango, Teacher Interview 2)

Our monolingual teachers also mentioned that while *Te Whāriki*, Aotearoa New Zealand's bilingual early childhood curriculum emphasises English and Te Reo Māori, we also need to incorporate other cultures and languages used in this country:

We do have much resources in both English and Māori language, but we don't have much resources in other languages for instance, Chinese. *Te Whāriki* emphasises English and Māori language, but our country is quite multicultural. It would be nice to incorporate with those cultures present, especially in the centre and represented, so children will find their language and cultures have been valued. (Cherry, Teacher Interview 3)

Mango thought the early childhood curriculum should be updated to follow the trend of multicultural globalisation:

We also have children who speak Chinese, Hindi, Punjabi and Arabic, and those languages are not visible in the centre, only greetings. In NZ, *Te Whāriki* talks Māori and other. With the multicultural in coming now, but the train has not moved to multicultural yet. (Mango, Teacher Interview 2)

Teachers also felt unsatisfied that children's home languages are not visible enough in the centre and they have made genuine efforts to make cards, art displays or other formats to show their respects to the other cultures and languages:

> Only greetings, we don't have any other format, so I have brought the multicultural story time inviting the parents to give us opportunity to teach children their language. (Mango, Teacher Interview 2)

One teacher participant suggested that people in Aotearoa New Zealand should open up their mind and develop a different outlook on multicultural communities, and not only focus on Te Reo Māori and Pacific Islands as our society is changing rapidly:

> Although *Te Whāriki* says Māori and other, while the other is not specified, so if you read *Te Whāriki* carefully, lots of them are based on Pasifika Islands. But what about the other cultures. We have got lots of other cultures within NZ. They always say Pasifika and Māori which is their concept of multicultural to look at. My multicultural concept is why do we just keep on saying biculturalism. Our minds need to be opened up as we are living in Auckland, there is a huge multicultural society. We have children coming from all over the world at the moment. (Mango, Teacher Interview 2)

However, as I reviewed the literature about biculturalism and multiculturalism in Aotearoa New Zealand, it emerged that, with the signing of Te Tiriti o Waitangi in 1840, the Crown made a commitment to ensure preservation of Te Reo Māori. This really needs an explanation about Aotearoa New Zealand being politically bicultural and descriptively multicultural (Stuart, 2002) and that regardless of ethnicity of the children te reo and tikanga are incorporated as well as other cultures as represented by the ethnicities of the children in the centre. With the trend of globalisation, Aotearoa New Zealand early childhood curriculum needs to be updated to reflect the needs of multilingual children and teachers.

Berry also mentioned that she thought it is very hard for children to balance the learning in both English and their home languages:

> Some of my friends' children, they have already finished their university, but it doesn't mean that their English level is at the same height with the native speakers. It is hard for children to balance both languages' learning. We haven't found any children who are good at both languages. My own children, their English are very good, but their Chinese are very poor. (Berry, Teacher Interview 1)

Our bilingual teacher regretted that she did not ask her children to learn more Chinese when they were young:

> As a parent, I would like to encourage them to learn more Chinese. If the time could go back to my children's childhood age, I wouldn't just expect them to learn English only, I should have taught them in both languages. (Berry, Teacher Interview 1)

The other monolingual teacher also expressed that she wished there was someone who pushed her to learn one more language when she was young:

> There is a sort of expectations that I should know the language and I should have learnt when I was younger. I feel little bit left out when the others speak their own languages, but I cannot join them. (Cherry, Teacher Interview 3)

The findings presented in this section stand in stark contrast to the Ball's (2012) study. Seven years ago, Ball (2012) noted that some of her participants, including teachers and management, did not have positive views on bilingualism. However, in my research, all of the teacher and parent participants were supportive of home language learning and promotion except what Apple experienced in her room.

4.7. Biliteracy Teaching

As I mentioned earlier, biliteracy is part of bilingualism, and refers to the ability to read and write in both languages. Chinese has a very complicated writing systems, which also has artistic writing characters. All of the Chinese parent participants described their strategies of teaching their children Chinese writing at home or at school with Chinese teachers. They believed that writing skills could be transferred across languages, which means building a solid foundation in home language writing could also support the development of English writing as well:

> Chinese language is extensive and profound, apart from the basic Pinyin[1], children need to learn how to read and write deeply. Then they will need professional teachers' good teaching strategies and understand how to write professionally. (April, Teacher Interview 1)

One parent participant planned to send her daughter to professional Chinese classes to learn more about Chinese writing as she thought that Chinese writing is more difficult than English and engaging a trained teacher would provide more systematic learning opportunities:

> On the other hand, for our Chinese, writing Chinese characters is much more difficult than speaking and listening, as we know that Chinese characters are quite difficult. Now I am trying to teach her how to write her name in English and Chinese, and she learnt how to write in English very easy, but she could not write her name in Chinese. My daughter is going to be 4 years old, so I am planning to send her to Chinese classes to get more systematic learning soon especially Chinese writing. (June, Parent Interview 3)

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[1] Pinyin can be literally translated into "spell sound", and refers to the Romanisation of Chinese characters which helps to spell Chinese words from English alphabet.

In the excerpt below, July recounts her friends' story about Chinese language writing and reading and she comments that the linguistic context is very important for children, which is challenging for parents in Aotearoa New Zealand:

> I have got a friend who has two children She put one child back to China to learn reading and writing, and the other one in NZ. Then her child staying in China can read and write simply, while the other one couldn't, so language learning environment is very important, which is very challenging for parents to keep their children learning Chinese. (July, Parent Interview 4)

Parent participants all expressed their views on biliteracy of their children which refers to Chinese and English. They all think that Chinese writing is more difficult than English because their children lack the home language learning context and Chinese writing system is more complicated. However, they said they would create opportunities for their children to learn even though it is challenging for both parents and children.

4.8. Challenges of Keeping and Teaching Home Language

Finally, in the interviews, parents and teachers shared their stories and experiences of promoting and teaching home languages to children at home or at the centre. Some parents had concerns that their children would be confused if they learn Chinese and English at the same time:

> For our Chinese, when we learn Chinese, the first challenge will be Pinyin. Children might get confused when they learn Chinese and English at the same time. (May, Teacher Participant 2)

Chinese parents were also concerned that, if children used their home languages too often in the centre with teachers and other children, they would only make friends with Chinese children and be excluded by the other children:

> The only thing for my daughter is making friends as I have noticed that her friends in kindy are mostly Chinese children and she couldn't make friends with other children who speak English or other languages. (June, Parent Interview 3)

May shared her experiences in her workplace where the management made the rule of not speaking home language with the other staff and she also thought that the only disadvantage in the overuse of home languages is that it may result in children being excluded by the other children:

> There is only one disadvantage is when our children communicate in Chinese in the centre, children from the other countries could not understand them. Children are very simple and naive. They could judge if it is good or bad while the other teachers, parents or children might feel that they are talking about me or my children and I could not understand what they are talking about. So they might feel being excluded, and it is not fair to them as well. In my work place, all of the staff are required to speak English and we are not allowed to speak our mother tongues with our colleagues. (May, Parent Interview 2)

May also found that her children were very independent, and they had their own ideas so that she could not force them to learn Chinese in Aotearoa New Zealand. She also believes that her children are not patient enough to sit down and learn a language:

> Young children are always not patient enough to sit down and learn a language. They think that they don't need to learn Chinese as they are in New Zealand and not in China. My second son is more difficult for me as he likes talking with me in English. (May, Parent Interview 2)

May and June also noticed that most of the immigrant parents tend to use some English words while they talk in Chinese and their children are learning from them. Furthermore, their children usually spend more time in kindy than at home, so they would have less time to practise and learn Chinese within the home language context. It was also very challenging for them to retain their home language:

> After we stay in New Zealand for a long time, we also have also found that it is easier to speak some English words than Chinese words when we talk in Chinese. I have notice that my daughter is learning from us as well ... I think it will be challenging for her to learn Chinese in the future (June, Parent Interview 3)

Our teacher Berry shared her experiences with me about her children's learning stories of Chinese. She found that she missed the best time to teach her children Chinese when they were young. After she realised that Chinese was very important to them and started to send them to Chinese classes, her children refused to attend. She also regretted that she did not do anything about their home language when they were young, when it was easier to pick up a language:

> But when they started their school, I realised that they need to learn Chinese, as their English is quite good. I started to talk with them in Chinese, but now they will only reply to me in English. They can understand Chinese, but they don't want to speak to me in Chinese. We also sent them to Chinese after school classes for a few years, but they refused to attend after they became teenagers. Their writing in Chinese is quite bad as they found it very hard to write especially when they write Chinese in complicated Chinese[2]. Then I stopped sending them to Chinese classes. (Berry, Teacher Interview 1)

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[2] There are two sets of Chinese writing characters which are simplified Chinese used in Mainland China and the complicated Chinese used mainly in Taiwan, Macau and Hongkong. The simplified Chinese writing characters were created to reduce the number of strokes and encourage people's literacy

The monolingual teacher also felt challenged when she was with bilingual children who just came to the centre with very little English or no English and she felt it was important to communicate with parents or grandparent and share children's learning processes. This was hard for her as she speaks English only:

> The first challenge will be the children with their own home languages might not understand what I talk about, for example, when I ask them to follow the routines or ask them to wash their hands, they might not quite understand what you are talking about. Especially when you have many children, you cannot individually show them the instructions. It is quite difficult to connect with the parents who cannot speak English or very little English. It is hard to share with them their children's learnings, stories and developments. (Cherry, Teacher Interview 3)

Chinese parents in this research shared their experiences of teaching Chinese to their children in the English educational contexts in Aotearoa New Zealand. They all felt that Chinese writing was quite challenging to young children. They were also worried that learning Chinese and English at the same time could cause confusion for young children. However, they tried to adjust to the educational environment in Aotearoa New Zealand and to find how to overcome the challenges they have met.

4.9. Conclusion

In order to establish parents' and teachers' perceptions of the benefits and challenges of encouraging the use of Chinese at home and in early childhood centres in Aotearoa New Zealand, this research identified six core findings based on interviews with eight teacher and parent participants form the same early childhood learning centre. In general, all participants acknowledged the benefits of being bilingual under the context of globalisation. Both teachers and parents appreciated the work that bilingual teacher have done in the centre. Monolingual teachers felt that it was very important to have a

bilingual teacher in the team to help communicate with parents and grandparents and cope with children who cannot speak English and settling those children in the centre is also very important.

All of the parent participants believed that maintaining home languages were very beneficial for their children, especially for their future life and career. Furthermore, participants expressed the belief that language is associated with culture, which means that keeping their mother tongue is connected to keeping their cultures as well. All parents positively encouraged their children to learn Chinese including reading and writing even though those were more difficult than listening and speaking. They all expressed that professional Chinese teachers and school were essential for their children's learning.

All of the parent participants felt that the linguistic context provided at home was very important for children's learning and teachers supported the promotion of children's home languages in the centre. But one of our teachers discussed that it was very hard to balance both English and children's home languages. Teachers also commented that the early childhood curriculum of Aotearoa New Zealand, *Te Whāriki*, has no detailed guidance for how to support multicultural communities beyond Pasifika and Māori. However, apart from those issues, the participants in this research believed that they need to support children in their learning and development of their home language both in the centre and at home. In the following chapter, aspects of these findings will be discussed in detail.

5. Discussion

学而时习之，不亦说乎

Is it not pleasant to learn with a constant perseverance and application?

学而不思则罔，思而不学则殆

Learning without thought is labour lost; thought without learning is perilous.

5.1. Introduction

Those two Chinese sentences were said by Confucius, in one of most famous Chinese books featuring collections of Confucius' conversations with his students. This book includes many famous educational ideas and philosophical principles which are still influence Chinese students and teachers today. These two sayings seem appropriate to this discussion chapter because they reflect students' attitudes to studies and their need to think when they are learning.

In the previous chapter, I identified six themes from the interview data with eight participants. In this chapter I discuss those six themes with reference to the literature reviewed in Chapter 2. Research has shown that children benefit from being bilingual, which suggests that in the Aotearoa New Zealand context, Chinese migrant children should try to learn their home language as well as English. This should be their learning goals under the linguistic context in Aotearoa New Zealand. In this research, all parent participants insisted that supporting their children to keep and learn Chinese in addition to English was very important for their future learnings and careers. Teacher participants also shared their ideas about bilingualism and the challenges they

encountered when communicating with parents or children in the centre. Their attitudes towards bilingualism were overwhelmingly positive. However, Apple realised that some of the teachers in her room were not respectful enough of her home language (Tagalog) and her cultures.

The themes identified align with the findings presented in the literature review in Chapter 2, where the main focus was on the benefits of being bilingual in the educational context of Aotearoa New Zealand (Cummins, 1977; Issa & Hatt, 2013; Marian & Kaushanskaya, 2009; Peal & Lambert, 1962; Perez, 2004; Reyes, 2004; Verdon et al. 2014). This study found that bilingual teachers played an essential role in the early childhood centres and that bilingual teachers' work as part of the ECE team was being valued by both monolingual and bilingual teachers as well as parents (Gonzalez-Mena, 2011; Flores, 2017; Jones Diaz & Harvey, 2007; Makin, 2003; Nemeth, 2009; Tabors, 2008; Tabors & Snow, 2001; Wong Fillmore, 1991).

Maintaining children's home languages is generally believed to be entwined with children's cultural identities and community belonging as well (Ball, 2012; Cummins, 2009; Lao, 2004; Verdon et al., 2015). Almost all of the participants in this study also expressed positive views about maintaining and supporting children's home languages learning, and they thought that it was essential for children's future learning outcomes and their future careers, too. Under the current globalisation context, bilingualism or multilingualism is bound to spread quickly (Guhn et al., 2016; Verdon et al., 2014).

Furthermore, participants, especially Chinese parent participants, were determined to teach their children to be bi-literate, as they all believed that reading and writing was an essential part of their language learning and an important aspect of Chinese culture. In other words, losing languages means losing cultures (August & Shanahan, 2006;

Ball, 2012; Barratt-Pugh, 2000; ERO, 2017; Kenner, 2004; Lao, 2004; Tabors & Snow, 2001; Vygotsky, 1978). Parents also believed that the skills of literacy could be transferred between languages. It was consistent with the literature (Ball, 2012) that all participants including teachers and parents in this study agreed that their children, no matter whether they are bilingual or monolingual, were influenced by the multilingual and multicultural environment in Aotearoa New Zealand, which brought along benefits to them as well.

The last theme of this study was related to parents and teachers' concern of the challenges they have encountered during their teaching experiences in the centre or with their own children at home. The challenges they faced included: the confusion of learning both home languages and English at the same time; children and teachers' overusing home languages in the centre; and children not wanting to learn their home languages. Finally, teaching strategies that early childhood teachers use to promote children's home languages and achieve their learning outcomes will be discussed in this chapter.

5.2. Benefits of Having Bilingual Teachers in Early Childhood Centre

Bilingualism needs teachers' support in schools, which is crucial for children's home language development (Wong Fillmore, 1991). In this research, monolingual teacher participants appreciated the valuable work that bilingual teachers did in their teams and bilingual teachers appreciated that both teachers and parents acknowledged their roles in the centre. All parent participants also commented that, when their children just started attending the centre, bilingual teachers' use of their home language and language support helped their children to learn and settle down in the centre. In this study, languages such as Chinese, Tagalog and Afrikaans were used by bilingual teacher

participants in the centre and they have shared the beneficial experiences that they have had with children. Teachers were also aware that bilingualism should be promoted and supported in the centre and that this requires teachers' contributions. Bilingual teachers help bilingual children to be "a language learner rather than a user of languages" (Harvey, 2011, p. 32). Teachers who used their home languages in the centre were also "pedagogically appropriate" (Ball, 2012, p. 90) and their use of home languages were essential for children, especially the new beginners:

> Likewise, we have some Philippino children, when I talk to them in our mother tongue, they will feel happy and the parents are happy to leave their children to me as well. (Apple, Teacher Interview 4)

Some of the teacher participants in the research shared that it was not necessary to talk with children in their home languages after they learned English well:

> After the child has settled down, I will start to use both Chinese and English. I will talk to him/her in Chinese first, then I will say the same thing again in English to help the child to develop his both languages. Until the child understands English very well, I might just speak English to him/her. (Berry, Teacher Interview 1)

However, the literature (Gonzalez-Mena, 2011; Flores, 2017; Jones Diaz & Harvey, 2007; Tabors, 2008; Tabors & Snow, 2001; Wong Fillmore, 1991) suggests that bilingual teachers' continuing use of home languages could help the retention of children' s mother tongues and avoid their home language loss. Bilingual children need a positive and supportive language environment to maintain their home languages (Jones Diaz & Harvey, 2007; Makin, 2003; Tabors, 2008; Wong Fillmore, 1991). Bilingual children also need ongoing conversations with their bilingual teachers who can speak the same languages with them in order to practise their home language outside the home and become emergent bilinguals (Jones Diaz & Harvey, 2007; Wong Fillmore, 1991):

> I think it is very beneficial for children's learning and development to communicate with bilingual teacher in their mother tongues. Furthermore, teachers may have different teaching strategies from parents. Children could learn new knowledge from their teachers. (April, Parent Interview 1)

Mango, a teacher participant, raised the issue of bilingualism in *Te Whāriki*. She discussed in the interview that the early childhood curriculum needed to incorporate more languages and cultures as Aotearoa New Zealand is a multilingual and multicultural environment now. However, *Te Whāriki* does not give teachers clear guidance about how to support children from cultures other than Māori, English and Pasifika:

> They always say that Pacific and Māori, which is their concept of multicultural to look at. My multicultural concept is why do we just keep on saying biculturalism. (Mango, Teacher Interview 2)

However, Aotearoa New Zealand is politically a bicultural nation and descriptively a multicultural nation (Stuart, 2002). Teachers need to follow the early childhood curriculum and teach children Māori. Then I think they can promote and support needs of children with diverse cultures and languages. Such a lack of mandate and clear guidance on how to approach bilingual support was also evident in my interviews with teacher participants. Thus, teachers were aware of "the importance of children's first languages from a cultural perspective and proactive in the social inclusion thereof, but did not see it as their responsibility to extend or include first language learning through the home" (Beauchamp, 2016, p. 77). In other words, it is very important to have bilingual teachers in the early childhood classrooms, but teachers need to get clear guidance about how to promote bilingualism and multilingualism during their teaching experiences as well. Nemeth (2009) also said "teachers should provide some degree of daily support for each child in her/his own language" (p. 20). This is consistent with

Ball's (2012) idea in her research, who thinks that the management and colleagues should support bilingual teachers on languages and literacy development to meet the needs with children from diverse cultures and languages.

5.3. Benefits of Being Bilingual

Both parent and teacher participants expressed the belief that being bilingual was beneficial for children. Literature also supports this notion as bilingual children tend to have cognitive advantages over monolingual children (Cummins, 1977; Peal & Lambert, 1962; Reyes, 2004; Verdon et al. 2014). Issa and Hatt (2013) note that "ownership of two languages may provide additional insights into the way language relates to thinking" (p. 131). For instance, some children noticed that English was not the only language for them, and they were more metacognitive than monolingual children (Perez, 2004; Reyes, 2004). Marian and Kaushanskaya's (2009) also found that bilingual children had better metalinguistic awareness than monolingual children.

Children's use of their first languages has been linked to improvements in their social and emotional development (Beauchamp, 2016; Cummins, 2009; ERO, 2017; Guhn et al., 2016; Issa & Hatt, 2013; Verdon et al., 2015). Bilingual children felt more connected to their own community and more confident to communicate with teachers and their peer children in their home languages. Teacher participant Mango expressed her view that she always encouraged children in her room to speak their home languages such as Chinese, Punjabi, Abrabic or Tagalog to communicate with their peer children, parents and teachers.

Research suggests that children benefited linguistically from learning one or more languages (ERO, 2017; Issa & Hatt, 2013; Vygotsky, 1978; Tabors, 2008; Zauche et

al., 2016). Parents also believed that it was important for children to learn one or more language when they were young. Lao (2004) suggests that "Chinese literacy could be further developed if children found their literacy experiences meaningful and validating" (p. 115). He also suggests parents "tap into their own resources" (p. 115) and help their children to be exposed to "as much conversational and written Chinese as possible" (p. 115). Parents could turn to their grandparents who are fluent in Chinese to provide with exposure to oral and written Chinese.

5.4. Cultural Identity and Belonging

While working with parents of Chinese children in the centre, I have observed that the parents feel surprised at experiencing language loss or attrition such as forgetting "your native language is perceived as something unnatural and sad" and "like forgetting your mother" and "like losing part of your soul" (Schmid, 2011, p. 3). Language is a social tool and a way to express social strata, which is also a part of cultural capital (Bourdieu, 1977). The retention of children's home languages and their cultures helped them form their cultural identities (Verdon et al., 2015). Children's home languages are the major tool for their learning (Kaur, 2010):

> I think it is very important because children need to have their foundation language. (Mango, Teacher Interview 2)

Parents appreciated that bilingual teachers could share different languages and cultures to their children at the centre. They understood that cultural identity was closely connected to language:

> If there is teacher who can speak English and their own languages, they are more than welcome to share their mother tongue with my children. Then my children can embrace different cultures, which I think is pretty important as well. Lastly, I think bilingual teachers can

share their languages and cultures to the other kids. (July, Parent Interview 4)

Based on Vygotsky's (1962) theory, language can be used as a cultural tool which helps young learners express their feelings and emotions. When young children enter early childhood centres, those complicated processes could mostly happen in children's home languages. Even though most immigrant families can understand English, meaningful interactions between children and adults still take place in their home languages (Issa & Ozturk, 2008). Languages are always associating with cultures (Verdon et al., 2015).

All of the parent participants in this research wanted to keep their children's home languages while English was also very important to promote at the same time as it is the main language of Aotearoa New Zealand. "The explicit message given was that all languages were equal and part of who children were, part of their developing identities" (Issa & Hatt, 2013, p. 135). Promoting multiculturalism in children's early years is also essential as it may help children "move away from their own egocentric world, and begin to see the values and the cultures of others as different but equally enriching as their own" (Issa & Hatt, 2013, p. 135).

5.5. Attitudes towards Home Language Use

There are many authors and researchers (Issa & Hatt, 2013; Kabuto, 2010; Tabors, 2008; Vygostsky, 1978) supporting the idea of young children using their home languages in early childhood centres and at home. Teachers hold positive views of promoting children's home languages and they also need a socio-cultural approach to help bilingual children (Drury, 2007). However, the early childhood curriculum of

Aotearoa New Zealand, *Te Whāriki*, could not lead teachers to a clear understanding about bilingualism and multilingualism in the classrooms (Ball, 2012; Harvey, 2011; Terrini & McCullum, 2003). Parents thought that their children should be encouraged to communicate with their peers in their home languages (Beller, 2008). Even though these authors were writing before the second edition of *Te Whāriki,* there have only been few changes in the updated version. Changes in the second edition of *Te Whāriki* include:

> updated context, language, examples, and implementation advice; stronger bicultural framing and a focus on identity, language, and culture, and on inclusion of all children; fewer, clearer learning outcomes; links to The New Zealand Curriculum and Te Marautanga o Aotearoa; a streamlined structure that is more easily navigated. (MoE, 2017b)

In other words, the updated version of *Te Whāriki* features an increased emphasis on the level of inclusiveness (MoE, 2017b). However, the document still does not provide sufficient guidance to teachers about how to support and include all children with their many and varied home languages.

5.5.1. Parents' Attitudes

Beller (2008) highlights that it is important for children to build social relationships with other children who speak their home language. This idea was also expressed by parents in the current study:

> If you want them to maintain our mother tongue, you might need to communicate with other Chinese parents and their children. (June, Parent Interview 3).

School-based programs are not enough to maintain and develop a language (Fisherman, 1991). Rather, "language practice in the home is the most crucial factor in predicting whether a language is maintained across generations" (Lao, 2004, p. 100). Lao (2004) found that the Chinese parents sent their children to learn Chinese because "a high level

bilingualism could provide their children better career opportunities; Chinese-language development would facilitate communication with the Chinese-speaking community; Chinese-English bilingual education would help children develop a positive self-image" (p. 107). Those reasons are also reflected in the interviews with parent participants who provided some of the following explanations for why they support their children to be bilingual and maintaining Chinese was important:

> Secondly, it is very helpful for young bilinguals to learn one more language when they are young because it is fast for them to accumulating knowledge during this period and it is useful for their future life and careers as well. (April, Parent Interview 1)

May was focusing on the practical advantages of being bilingual, which was strongly consistent with Lao's (2004) findings of career opportunities:

> I think it has huge advantages for children in the future, for example, for their future careers, traveling overseas, and go back and work in China. (May, Parent Interview 2)

Almost all of the parent participants strongly believed that "bilingualism would bring their children practical advantages" (Lao, 2004, p. 107). Chinese parents also had high expectations of their children's home language proficiency (Lao, 2004) and they all wanted to send them to professional Chinese training schools in the hopes that it would help them get the language normalised and validated (Ball, 2012). They believed that developing higher home language competency happened in professional language schools (Young & Tran, 1999). Parents also believed that "bilingual education facilitates children's language development in both languages" (Lao, 2004, p. 112):

> As she has spent most of her time in the kindy, and less time in communicating with our family at home as she will eat and sleep. Therefore, parents need to keep the lingual context of learning Chinese, otherwise she will lose her mother tongue. (June, Parent Interview 3)

Krashen (1992) found that children who are more proficient in their home language literacy find it easier to develop literacy in their second language. There is strong support for this idea (Donaldson, 1979; Issa & Hatt, 2013; Kaushanskaya, 2009; Lee, 1999; Young & Tran, 1999).

In general, the parents in this research were all enthusiastic about their children being bilingual, both to achieve the goal of English learning and the retention of home languages development. They felt that English learning in Aotearoa New Zealand would be easier and faster for their children, especially once they go to primary schools where they would be fully immersed in the language in English-only classrooms. However, "parents value bilingualism and understand the importance of being bilingual and biliterate" (Lao, 2004, p. 113).

5.5.2. Teachers' Attitudes

All of the teachers in this research, no matter whether they were monolingual or bilingual, held positive views about bilingualism and they all understood the importance for children to use their home languages both in the centre and at home. However, according to Ball (2012), some teachers and centre managers were not supportive enough to home language use. In this research, Apple's experience is in consistent with her view and also showed that not all of the colleagues in her room were positive enough to support bilingual teachers to promote and develop children's home languages. Apart from this, all of the teacher participants claimed to encourage their children to use their home language at the centre. Bilingual teachers always use their home languages to communicate with the children who can speak the same language to comfort them and help them settle down. Teachers also believed that children's communication skills as well as their social and thinking skills that developed with their

home languages will transfer to their host language learning and form a metalinguistic foundation of future language learning (Issa & Hatt, 2013; MoE, 2010; Nemeth, 2009). One of the bilingual teacher participants' views about home language learning was also consistent with Kenner's (2004) perspective, as the teacher thought home language learning would build a solid foundation for their English learning in the centre:

> I think it is very important because children need to have their foundation language. From that, it is the building blocks for establishing languages for them. If they are not fluent in their home language, then it will be hard for them to learn the second language. A lot of Asian parents want their children to speak English only, then I always ask them please not to do that because children need to have solid foundation. (Mango, Teacher Interview 2)

However, "high-level bilingualism and biliteracy are difficult to achieve when the exposure to oral and written Chinese is limited in their daily life (Lao, 2004, p. 114). Although parents and teachers all wanted to support and promote children's home languages, the Chinese use did increase in practice and the knowledge of Chinese language did not get reinforced at home. Therefore, "Chinese might be used at the conversational level, but the use of written Chinese was limited" (Lao, 2004, p. 114). It would be hard for children to learn both languages to the same level:

> As an immigrant parent, of course it is very important, but the reality is that it is not easy to have both languages at the same level. It is hard for children to balance both languages' learning. We haven't found any children who are good at both languages. (Berry, Teacher Interview 1)

There is research (Pert & Letts, 2006) that says it is too early under five years old to judge children are using both languages at low level. Some research also (Baker, 2006) promotes the idea that bilingualism causes confusion and hinders cognitive development in children, which may be worrying for teachers and parents alike.

However, other research (Cummings, 1976; Issa & Hatt, 2013; Peal & Lambert, 1962) shows that bilingualism only causes initial confusion in children and that being bilingual can benefit cognitive development. My son is a bilingual and our home language is Chinese. When he first started in the early childhood centre, he began to learn English. I still remember the first word he told me in English was: good job! He was a bit confused to tell what language it is and which one is Chinese or English because he talked to me in both Chinese and English. However, he has gradually learnt which language he needs to use in the centre and which language he should use with his grandparents. He is six years old now and he can differentiate between English and Chinese.

Teachers also found that there were insufficient resources in children's home languages available and those children's home languages were not visible enough at centre as well. Lao (2004) found that "the lack of access to Chinese print limits their literacy growth in the language" (p. 115):

> If it is for Mandarin speaking children, we don't have any resources in Mandarin. We only got bicultural resources and for Chinese language, we make our own resources. (Mango, Teacher Interview 2)

Teachers also felt that they needed more support from the Ministry of Education and *Te Whāriki,* as they had more children from diverse languages and cultures nowadays. Teachers also found it difficult to implement *Te Whāriki*, since the sections on how to implement multicultural and multilingual policies do not explicitly feature immigrant communities (Ball, 2012; Fleer, 2013; Jenkin, 2010). Mango, the teacher participant expressed her views on multiculturalism and multilingualism in Aotearoa New Zealand and she thought the voices of other communities were not heard in *Te Whāriki* except Māori and Pacific Islands. However, it was explained above that Māori language is

compulsory as written in *Te Whāriki,* but the document also needs to be updated under the trend of multiculturalism.

5.6. Biliteracy Teaching

The teacher participants discussed that they did not have sufficient resources in children's home languages, especially the literacy resources. Cherry expressed her views on the lack of multilingual resources in the centre:

> I think it will be nice to have more resources in children's home languages, and it is not as enough as we like. (Cherry, Teacher Interview 3)

In order to make links with children's home languages (Barratt-Pugh, 2000), teachers also brought other formats such as story time or Chinese songs into the classroom. Ball (2012) noted that "all of these strategies involving both the oral and the written language have been shown to promote the development of emergent literacy in both languages, also known as biliteracy" (p. 111):

> Only (home language) greetings, we don't have any other format. So I have brought the multicultural story time inviting the parents to give us opportunity to teach children their language. (Mango, Teacher Interview 2)

Other teachers held similar views and also made their own resources in children's home languages in their room:

> If it is for Mandarin speaking children, we don't have any resources in Mandarin. We only got bicultural (Māori) resources and for Chinese language, we make our own resources. (Berry, Teacher Interview 1)

Lao (2004) said in his study that "L1 (the first language) maintenance and development cannot be achieved without a strong commitment from the parents" (p. 116). Vygotsky (1978) also found that it was beneficial for children to receive guidance from people, especially parents, who had a higher level of language literacy so that children could be exposed to the home language use and engage in guided literacy activities by a competent language user.

In this research, all of the parent participants wanted to promote their children's reading and writing proficiency in Chinese, and they mentioned many times that they thought Chinese writing characters are amazing and meaningful but quite complicated. They knew that languages are connected with culture. Even though parents realised that they could support their children's home language literacy (August & Shanahan, 2006; Tabors & Snow, 2001), they were not aware that literacy development also needed teachers' involvement in the centre (Barratt-Pugh, 2000; ERO, 2017).

According to Kenner's (2004) theory, if children are more familiar with their home language writing, it will help them develop their English writing systems as well. She also points out that, if children have encounters with other writing systems, their language awareness develops faster. Issa and Hatt (2013) suggest that "the utilizing children's first languages in early years settings will greatly enhance children's acquisition of English and positively affect their social and emotional development" (p. 123).

5.7. Challenges of Keeping and Teaching Home Language

The final findings of this research were about the challenges when parents and teachers tried to promote and teach Chinese to their children in the centre or at home. Those findings could not be directly related to Chapter 2, (the literature review), but they still deserve discussion as parents and teachers were concerned about them. Even though parents agreed that using and learning home languages was beneficial, they still worried that it could cause confusion for their children if they learn English and home languages at the same time:

> Finally, another challenge that I am currently facing is mixing Chinese and English together when my children are talking to me. For me, I think we need to talk in pure Chinese or English only, mixing them together will cause confusion to children in the future. (May, Parent Interview 2)

Some research on bilingualism highlight potentially negative impacts of bilingualism on children, such as a reduction in their motivation to learn the host language and a delay in their thinking development and the functioning of the brain (Baker, 1996; Esser, 2006). In the present day, more authors support bilingualism or multilingualism as their data suggest that bilingualism benefits children (Beauchamp, 2016; Cummins, 2009; Issa & Hatt, 2013; Peal & Lambert, 1962; Perez, 2004; Zauche et al., 2016). For young bilinguals, learning two or more languages when they are young might cause initial confusion, but this is likely to disappear when children are getting older (Bialystok, 2001). One of our parent participants shared her experiences about her son's awareness of different languages and she said her second son was unwilling to learn Chinese because he knew that he was in Aotearoa New Zealand.

Parent and teacher participants also discussed that it would be difficult for monolingual teachers and other children if children's home languages were overused in the centre. Chinese parents worried that their children might only make friends with Chinese children and are excluded by others. Parents also found their children do not want to speak Chinese as they knew that they are living in Aotearoa New Zealand, and they do not need to speak their home languages:

> If Chinese children always speak in their own group, the other children might not understand them, and they cannot join or play together. So, it will be only Chinese children playing with Chinese, kiwis playing with Kiwis, which could be one negative. (July, Parent Interview 4)

But participants all agreed that above situation should not be a reason to stop using home languages in the centre. Even though monolingual teachers had difficulties understanding children who communicated in their home languages, they said they can find another teacher who speaks the same language to interpret or they could use body language. Generally, they thought the advantages of keeping home languages outweigh the disadvantages.

5.8. Conclusion

This chapter discussed the important findings that were identified in the previous chapter in relation to the relevant research literature. The benefits of being bilingual were highlighted, and teachers and parents have appreciated having bilingual teachers in their early childhood centre. Participants also understood that languages are associated with culture and community identities, which is very important for children to preserve .They understood the necessity of facilitating children's home languages in the centres among children and with their teachers and parents. In this research,

biliteracy has been a concern of Chinese parents and they discussed some strategies to promote their children's reading and writing in home languages. However, "educators have a responsibility to use teaching strategies which ensure that young children's home languages are nurtured" (Ball, 2012, p. 108). Some challenges have been discussed in this chapter and those issues also deserve our further exploration. The following chapter, present the conclusions of this research and provides future research possibilities.

6. Conclusion

授之以鱼不如授之以渔

Give a man a fish and you feed him for a day.

Teach a man to fish and you feed him for a lifetime.

6.1. Introduction

This famous Chinese proverb was attributed to Lao Tzu, a famous Chinese ancient philosopher. He suggested that educators should teach their students the path or tools to learn knowledge, but not the knowledge itself. Bilingual teachers in early childhood centres are essential to help children develop good and independent learning skills for both home language and host language that may benefit them for the rest of their lives.

This chapter provides an overview of the research and discusses the process of it. The findings will be presented along with the strengths and limitations of this research as well as the possibilities of further research. For this study, eight participants, including four teacher participants and four Chinese parent participants, were interviewed. Participants discussed and shared their experiences and attitudes to bilingualism and home language use when they were in the centre and at home. Several findings were emerged from this data. Most of the teacher participants were very experienced, and they were all qualified teachers with teacher registration. As I mentioned earlier, three teachers were bilingual while one of them was monolingual who spoke only English. All of the parent participants were from China who had come to Aotearoa New Zealand at least three years ago and most of them could speak English fluently. They all

expressed very positive views about using and teaching home languages to their children.

6.2. Reviewing Research Question

As Afrin (2017) points out in her thesis: "teaching is a remarkable profession that brings a sense of satisfaction, and simultaneously, generates confusion and queries" (p. 85). The initial idea of doing this research topic came from my teaching experience as an ESOL teacher in China and early childhood teacher in Aotearoa New Zealand as well as from being a mom teaching my own bilingual child. I wanted to talk about the challenging experiences with the other teachers and parents. I also wanted to know how they thought about bilingualism within the context of Aotearoa New Zealand and how teachers promoted children's home languages and met the needs of culturally and linguistically diverse children in the centre. Based on those points, I set my research question:

What are the benefits of maintaining children's home languages under the context of Aotearoa New Zealand?

Both the participants and the literature identify a number of benefits associated with bilingualism. The first one is that keeping children's home languages may bring them some practical benefits such as convenience in future life and advantages for their careers (Lao, 2004). Learning and using home languages can also be beneficial for children's social and emotional development (Beauchamp, 2016; Cummins, 2009; ERO, 2017; Guhn et al., 2016; Issa & Hatt, 2013; Verdon et al., 2015). Finally, bilingual children tend to be cognitively further developed than monolingual children (Cummins, 1977; Peal & Lambert, 1962; Reyes, 2004; Verdon et al. 2014). From the interviews with teacher and parent participants, all agreed that maintaining children's home languages in Aotearoa New Zealand was beneficial especially for immigrant families.

What are the challenges of using and teaching children's home languages both in the centre and at home?

Parents worried that it would confuse their children to use their home languages and English at the same time when they are young and they were also concerned about their children's overuse of their home languages in the centre. However, literature showed that learning two languages at the same time could only cause initial confusion and it will diminish when children enter primary schools (Bialystok, 2001).

What are parents' and teachers' perspectives on keeping children's home languages?

Even though there are challenges when it comes to learning home languages, both parents and teachers were positive that those challenges would not stop home languages' retention (Ball, 2012).

In this thesis, those questions were answered by the eight teacher and parent participants and they described the benefits and challenges of the retention of children's home languages in detail during the one-on-one private interviews. In the light of literature presented in Chapter 2, I discussed the research findings with reference to relevant the literature in Chapter 5. Answers to questions can be summarised by the six themes identified from the interviews: benefits of bilingualism, role of bilingual teachers, cultural identities and belongings, attitudes towards home language using, promotion of biliteracy, and other challenges.

6.3. Revisiting Research Methods

The theoretical framework of this research was guided by an interpretivism paradigm. Interviews, a qualitative research method, were used to carry out the whole research. Taking a Vygotskian perspective, Rogoff (2003) also said "sociocultural-historical

process through which humans develops through their participation in the socio-cultural activities of their communities which also change" (p. 11). Those socio-cultural theories also helped to facilitate the methodological design in this thesis. Young children display their feelings and emotions through their home languages.

After I decided to use a qualitative research method to gather data from teachers' and parents' lived experiences and daily life, I prepared the information sheet, consent forms, recruitment posters as well as interview questions in both English and Chinese. Once I got by the AUTEC and permission and support from the centre management team at the early childhood centre where I was working to do the research on site, I started participant recruitment and put up the posters. I finally recruited four teacher participants and four Chinese parent participants. Interviews were conducted one-on-one. Detailed data was collected and analysed from the transcripts of those interviews.

6.4. Research Contribution

I believe that this study makes a contribution to the research of retention of early childhood children's home languages in Aotearoa New Zealand in that it provides evidence of Chinese immigrant families' perspectives and experiences of bilingualism in the culturally and linguistically diverse environment of current Aotearoa New Zealand society. Ball (2012) points out that only a little research exists on bilingualism in New Zealand, and most of the research focused on English and Te Reo Māori or Pasifika languages. I think this study helps narrow the gap and provides an opportunity for the voices of the Chinese community to be heard in mainstream Aotearoa New Zealand culture.

In terms of the research in the culturally and linguistically diverse context of Aotearoa New Zealand, this study is significant as it "shows the trend of transformation of the definition of culture" (Afrin, 2017, p. 87). Most of the teacher participants in this research have responded to linguistic diversity positively and they also tried to meet the needs of linguistically and culturally diverse children with the guidance of *Te Whāriki,* the early childhood curriculum of New Zealand. However, they have found that they need more support and professional developing in this research area.

In terms of literature regarding home language maintenance for the Chinese community in Aotearoa New Zealand, this study is significant as little is known about the Chinese language and the Chinese community in Aotearoa New Zealand. Berry, the bilingual teacher participant said when Chinese immigrant parents came to Aotearoa New Zealand 20 years ago, it seems that they preferred their children to learn the host language of Aotearoa New Zealand, English, instead of Chinese. However, nowadays Chinese parents realise the benefits of being bilingual in a bilingual and multilingual country and world. They are more willing to keep their children's home language and create a bilingual context for their children. Bilingualism or multilingualism is becoming more and more common around the world due to globalisation.

6.5. Implications of the Research

There are several implications which could be found from the findings in this research. The first implication relates to bilingual teachers in early childhood education. The research findings of this study provides food for thought for those teachers to think about their use of home languages in the early childhood centres where they are working. Both bilingual teachers and monolingual teachers need to think more about how to manage diverse cultures in their centres or they may face the similar situations as participants in the research such as how to support bilingual children and parents

with no or very little English and how to promote children's home languages in the centre. The findings also serve to inform managers of early childhood centres about this issue, which could then lead to the provision of relevant professional developments for their teachers.

The second implication relates to the government's reaction to language communities in Aotearoa New Zealand other than for speakers of English, Māori or Pacific languages. It seems that there is a lack of guidelines regarding children's home language use (Harvey, 2011). Registered and unregistered teachers and even future teachers should be supported with clearer policies for the early childhood education sector.

The third implication is related to children's biliteracy development. From the interviews with parent participants it emerged that all of them were strongly supportive of their children's Chinese writing and that they wanted to send them to professional Chinese schools. However, they did not realise that biliterate development needs teacher involvement as well. Children's writing performance needs both teachers' and parents' efforts together and "early childhood teachers need to have a clear understanding of how literacy develops, and specifically how it develops in culturally and linguistically diverse children" (Ball, 2012, p. 116). This implication is related to the second implication above because teachers could be confused if the policies for culturally and linguistically diverse children are not upgraded.

The last implication relates to bilingual teachers' home language use in early childhood centres. Apple, a teacher participant in this study felt frustrated when she was stopped by other teachers in the centre when she talked in her home language. Berry, as a bilingual teacher and also a mum, also felt regret that her adult children were not fluent

in their home language and she missed the opportunity to support their home language learning when they were young. From this research, teachers may learn more about the benefits of bilingualism while bilingual parents may learn about how to promote their children's home language.

6.6. Strengths and Limitations of the Study

With the rise of globalisation, Aotearoa New Zealand has inevitably become a multilingual country, and the other multicultural communities' voices need to be heard. With regard to the literature on culturally and linguistically diverse children in Aotearoa New Zealand, I believe this study could be meaningful for this specific field and add to the literature, especially with respect to the Chinese community. I think this could be a strength of this research.

This study has several limitations which will be discussed in this section. Firstly, all of my research participants came from the same centre, which is located in Auckland. Data collection may be limited and influenced by geographic orientation. This study just interviewed four early childhood teachers and four Chinese parents, which is a small sample and means the research findings are only indicative.

Thirdly, I think there is more literature I could have explored and read. When I was interviewing the teacher participants, I realised that interview question 6 and 8 were similar and repetitive. If I had read more studies such as Issa and Hatt (2013), Vygotsky (1962, 1978, 1986) and Harvey (2011), I would have prepared and asked different questions. Parents and teachers did not realise that maintaining children's home languages needs their effort together. However, I did not explore this question further and I could have searched for more literature on this topic.

6.7. Recommendations and future research

The research findings have led to a number of suggestions for the early childhood curriculum *Te Whāriki,* and to provide some availabilities on multicultural development in future curriculum upgrades. I agree with Ball (2012) who said if the Ministry of Education or Education Review Office prepares information brochures on "bilingualism, biliteracy and the importance of home language maintenance in young children, in English and in community languages" (p. 117), it will be helpful to parents and children from immigrant families as well as teachers in early childhood centres.

It was discussed by a bilingual teacher in the interview that the other staff did not want her to speak in her home language in the centre. The issue of whether bilingual teachers use their home languages with other teachers, parents or children in early childhood centre deserves further research, which should be "interpreted for the benefit of other staff, is an ethical matter and deserves consideration by the early childhood profession" (Ball, 2012, p. 117). Some other bilingual teachers also said only a few home languages were visible in the centre while the others were not. This issue is related to language equity and also deserves further consideration.

6.8. Concluding words

This has been the first time for me to do a research project, and the experience has made me more confident in conducting academic research. When I started to write the conclusion chapter, I still felt that there is more to be discovered and explored. Undertaking this study has given me a deeper understanding of and interest in bilingualism studies and teaching. Before 2017, when I worked as an ESOL teacher teaching English, I was mainly working with teenagers or adults. In 2017, I started my

career in early childhood education, which has given me the opportunity to work with more bilingual teachers, parents and children from other cultures. My wish to maintain my son's home language has also motivated me to undertake this research. I hope that this small research project will add to the knowledge of bilingual teaching of young children from diverse cultures and languages, and especially of children from a Chinese background. I hope that people from different cultures will also understand each other better in Aotearoa New Zealand. I finish this thesis with a very famous sentence from another Chinese poem:

海纳百川，有容乃大

All rivers run into sea; its greatness contains everything.

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Glossary

Aotearoa	te reo Māori name of New Zealand
Complicated Chinese	the traditional forms of Chinese writing, used mainly in Taiwan, Macau and Hongkong
Mana reo	Communication
Home language	mother tongue, first language
Koha	a gift
Mandarin	official language in mainland China, also called Northern Chinese
Mana whenua	Belonging
Pinyin	Pinyin can be literally translated into "spell sound", and it is the Romanization of the Chinese characters which helps to spell Chinese words from English alphabet
Simplified Chinese	The simplified Chinese writing characters were created to reduce the number of strokes and encourage people's literacy
Te Reo Māori	language of Māori people in Aotearoa New Zealand
Te Tiriti o Waitangi	The Treaty of Waitangi
Whānau	An extended family

Appendix A: Ethics Approval

Auckland University of Technology Ethics Committee (AUTEC)

Auckland University of Technology
D-88, Private Bag 92006, Auckland 1142, NZ
T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

11 December 2018

Chris Jenkin
Faculty of Culture and Society

Dear Chris

Re Ethics Application: **18/432 The Challenges and benefits of maintaining Chinese ECE children's home languages in New Zealand**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC).

Your ethics application has been approved for three years until 11 December 2021.

Standard Conditions of Approval

1. A progress report is due annually on the anniversary of the approval date, using form EA2, which is available online through http://www.aut.ac.nz/research/researchethics.
2. A final report is due at the expiration of the approval period, or, upon completion of project, using form EA3, which is available online through http://www.aut.ac.nz/research/researchethics.
3. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form: http://www.aut.ac.nz/research/researchethics.
4. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
5. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.

Please quote the application number and title on all future correspondence related to this project.

AUTEC grants ethical approval only. If you require management approval for access for your research from another institution or organisation then you are responsible for obtaining it. You are reminded that it is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

For any enquiries, please contact ethics@aut.ac.nz

Yours sincerely,

Kate O'Connor
Executive Manager
Auckland University of Technology Ethics Committee

Cc: sunnysong230@gmail.com

Appendix B: Teacher Recruitment Poster

Early Childhood Education Research teacher Participants Needed.

Sunny (2cd teacher), also an AUT student, is looking for teachers to participate in the interviews of my research

To complete my Master of education, I am doing the researching about children's home languages other than English. I am focusing on the benefits and challenges in maintaining children's home languages.

I need teachers who is currently working in Baby room (1a), Toddlers room (1bc), Pre-school room one (2ab) and Pre-school room three (centre 3). Because of ethical considerations, I am sorry I couldn't invite 2cd teachers to be my research participants. I would like to include teachers who speak English only, and teachers who can speak Chinese and other languages such as Hindi, Sri Lankan, Philipino etc.

Confidentiality:I will do my best to keep your participation confidential, although it is possible other people in the centre will realise you are participating. Please notice that no names of teachers will be shown in my final thesis.

The research interview time will be taken about 30 mins to an hour. After the interviews, a little thank you gift will be presented to every teacher participating.

If you are interested and/or have any questions, please feel free to contact Huan Huan Song (Sunny): sunnysong230@gmail.com or 021 0535 772

Once you contact me I will send you an Information sheet and a Consent form

Thank you for reading this!!!

Appendix C: Parent Recruitment Poster (Chinese and English version)

幼儿教育硕士论文课题参与人员
（家长）招募中

2CD 的 Sunny 老师，在读 AUT 大学的教育学硕士，目前正在做毕业论文的课题研究，需要寻找小朋友家长参与到她的课题研究中。

　　我的毕业论文课题是有关于保持幼儿阶段的小朋友的母语，并且探讨在新西兰继续保持小朋友母语学习的各种益处以及我们家长和老师所面临的挑战性！

　　在这次的研究课题中，我希望能邀请来自于 1A，1BC，2AB 还有 C3 的各位会讲中文的家长，并且在中国出生长大，来到新西兰大概 3 年或以上的时间。鉴于毕业论文伦理道德方面的审查要求，这次我非常遗憾不能邀请 2CD 的家长们。家长们将会分别参加一个一对一的中文访谈。

　　保密性：各位家长的参与都会是保密的，并且最终呈现在我的论文中的数据也不会有姓名等出现。请各位家长放心。

　　一对一的访谈时间大约在 30 分钟到一个小时，访谈结束以后，大家都会收到一个小礼物表示感谢哦！

　　如果你对我的研究课题感兴趣或者有更进一步的问题想要询问，请联系 Huan Huan Song (Sunny): sunnysong230@gmail.com or 021 0535 772

　　如果你想了解更多相关信息，请拿一份详细信息介绍表以作参考！

谢谢您花时间来阅读！！

Early Childhood Education Research
Parents Participants Needed.

Sunny (2cd teacher), also an AUT student, is looking for parents to participate in the interviews of her research

To complete my Master of education, I am doing researching about children's home languages other than English. I am focusing on the benefits and challenges in maintaining children's home languages.

I want to invite parents who currently have children in Baby room (1a), Toddlers room (1bc), Pre-school room one (2ab) and Pre-school room three (centre 3). Because of ethical considerations, I am sorry I couldn't invite 2cd parents to be my research participants. I would like to include teachers who can speak Chinese, who were born in China and came to New Zealand roughly more than 3 years ago. The interviews will be done in Chinese (Mandarin).

Confidentiality: Your participation in this research would be confidential. Please notice that no names of parents will be shown in my final thesis.

The research interview time will be taken about 30 mins to an hour. After the interviews, a little thank you gift will be presented to every parent participating.

If you are interested and/or have any questions, please feel free to contact Huan Huan Song (Sunny): sunnysong230@gmail.com or 021 0535 772

Please take a Participant Information sheet to find out more about the project.

Thank you for reading this!!!

Appendix D: Teacher Information Sheet

Teachers Participant Information Sheet

Date Information Sheet Produced: 24 October 2018

Project Title

The Challenges and Benefits of Maintaining Chinese ECE Children's Home Languages in New Zealand

An Invitation

My name is Huan Huan Song (Sunny), I am currently working in Kids.pace Early Childhood Learning Centre in Pakuranga. I am also a mother of a boy. I feel glad to meet all of you in the interview meetings.

I am currently doing my Master of Education by writing a thesis with the above topic. I am wanting to invite you to be a participant in my research. I may also present at a conference and write a journal article.

What is the purpose of this research?

Cultural and linguistic diversity in New Zealand is a very important area in the early childhood sector. Teachers will have opportunity to discuss and share their experiences and pedagogies in my research, and they will also receive my findings of the research. I believe that this research will make a contribution to the multilingual aspect in New Zealand. As I mentione above, there are little literature on this aspect of multilingualism. Most of them focus on Te Reo Maori or Pasifika languages. The promotion of other home languages should not be ignored. I believe that the other early childhood teachers and even lecturers will be interested in this study as it contributes to the small amount of literatures on diverse languages and cultures in early childhood education in New Zealand.

How was I identified and why am I being invited to participate in this research?

You saw a poster that was put up by the centre manager in the centre to state that I want to recruit some participants in my research. I don't want you to feel under any pressure to participate in the study. If you are interested in my research, Please feel free to contact me through email or mobile number left on the poster.

I am looking for teachers who are currently working in Baby room (1a), Toddlers room (1bc), Pre-school room one (2ab) and Pre-school room three (centre 3). There are ethical reasons of possible conflicts of interests. I couldn't invite 2cd teachers to be my research participants. I would like to include teachers who speak English only, and teachers who can speak Chinese and other languages such as Hindi, Sri Lankan, Philipino.

How do I agree to participate in this research?

If you are interested to take part in my research, I will send you a consent form. You will need to sign the consent form and keep a copy of it.

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to

continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this research?

The method of data collection will be face to face interviews. You will be invited to attend the interview in November 2018. During the interviews, I will be asking you questions about your background and your experiences working or dealing with the bilingual children in your centre. I hope you will feel free to share and discuss with me about your challenges, pedagogies and some successful stories as well. The interview will be for 30mins to 60mins.

The interview will be taken in Pakuranga Leisure Centre which just located opposite to Pakuranga library. Before the interview date, participants will get clear instructions about the place, where to park, and toilets.

If you would like to check the transcripts after the interview, I will send it to you and you will have 2 weeks to correct it and send it back to me.

What are the discomforts and risks?

You will be attending an face-to-face interview. During the interview, I will take notes and also audio recording our conversations to make sure that I won't miss any information. To protect your privacy, there will be no names shown in my final thesis and I will keep everything confidentially.

How will these discomforts and risks be alleviated?

Before we start the interview and turn the audio recorder on, there will be time for us to know each other. The interview place will be a comfortable room. In the end of the interview, a little thanks gift will be presented to you.

All of the participants will have to sign a consent form and nobody in the centre will be named in my final thesis. I will do the audio transcribing and I will also sign a confidentiality agreement.

What are the benefits?

Cultural and linguistic diversity in New Zealand is a very important area in the early childhood sector. Teacher will have opportunity to discuss and share their experiences and pedagogies in my research, and they will also receive my findings of the research.

For parents, they will benefit from discussing and sharing their experiences with me about bilingualism and teaching methods or strategies to teach their children at home.

For myself, I am doing this research to fulfill requirements of completing my Master of Education. Secondly, which is also very significantly for me, I love my home language Chinese and our cultures, I hope my research will be contributing to Chinese community in New Zealand and the research findings will also be helpful for promoting and developing Chinese language.

How will my privacy be protected?

You will have chance to ask questions when you receive this information sheet and your questions will be answered as well. Your interview will be taken just between you and me, so it is confidential. To protect your privacy, you don't need to leave your name on my interview notes. Transcripts of the audio recording will be done by myself and you will have opportunity to check if your conversation with me is correctly recorded or not. Any corrections of the transcript will need to be returned in one week by email.

I can however, only offer limited confidentiality because I have invited teachers and parents. They are in the same centre and might have known each other. Whilst I will do my best to keep your identity private I can only offer limited confidentiality as it is possible other people in the centre may realize you are participating in the research.

What are the costs of participating in this research?

The only cost to you will be your 30-60 mins to one hour's time

What opportunity do I have to consider this invitation?

You will have 2 weeks to think about participating or not. The interview dates will be negotiated with you at your convenient time.

Will I receive feedback on the results of this research?

If you prefer to receive the feedback, a summary of the research findings will be sent to you at your preferred contact. If you want to read my final thesis, it will be available online once I have my thesis been marked and passed, which will be in 2019.

What do I do if I have concerns about this research?

Huan Huan Song (Sunny)

Email: sunnysong230@gmail.com

Mobile: +64 21 0535 772

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor,

Dr Chris Jenkin

Email: chris.jenkin@aut.ac.nz
Phone: + 64 9 921 9999 xn 7911
Mobile: +64 2 1814 652

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, Kate O'Connor, ethics@aut.ac.nz , 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

Researcher Contact Details:

Huan Huan Song (Sunny)

Email: sunnysong230@gmail.com

Mobile: +64 21 0535 772

Project Supervisor Contact Details:

Dr Chris Jenkin

Email: chris.jenkin@aut.ac.nz
Phone: + 64 9 921 9999 xn 7911
Mobile: +64 2 1814 652

Appendix E: Parents Information Sheet (Chinese and English)

课题研究参与者（家长）信息表

信息表创建日期：2018年12月09日

研究课题名称

在新西兰保存华人学前儿童的母语的益处及所面临的挑战性

邀请书

我的名字叫Sunny，我目前在Pakuranga的Kids.pace 幼儿园工作。我同时也是一个孩子的妈妈。我非常荣幸可以邀请到您参加这次面谈。

目前我正在读教育学硕士的学位，为了顺利的完成学位毕业，我需要完成以上的研究课题。我非常愿意邀请您参与到我的研究课题中来。我也有可能会参加一些关于这个研究课题的会议或者是发表文章到杂志上。

这次研究的目的是什么？

目前在新西兰，多元文化及语言的研究在幼儿教育这个领域占据了非常重要的地位。通过参与本次研究，幼儿老师将会有机会分享及讨论他们的一些经历及教学方式方法，同时他们也可以收到本次研究的最终结果及反馈。因为目前新西兰教育领域关于多语言文化的研究文献非常的有限，多数的文献都是集中在毛利语及太平洋岛国的语言的研究，但是其他种族的语言不应该被忽略。我相信这次的研究会给新西兰的多语言的研究做出一定的贡献。

我也相信其他的幼儿教师及导师也会对这次的研究感兴趣。

我怎样确认我被邀请参加这次的研究？

我会邀请我工作的幼儿园的经理帮我在全园张贴海报，表明我需要邀请一些研究的参与者。在此过程中，我不会采取面对面的邀请方式，所以任何潜在的研究参与者都不必为此感到任何的压力。

如果你对这次的研究课题感到有兴趣，请随时通过我在海报上留下的Email或者电话号码来联系我。

针对于家长的研究参与者，

我计划邀请在婴儿班（1A），1BC，2AB还有C3的家长们。考虑到论文写作过程中的道德委员会的检查，

我非常遗憾不能邀请在2CD 的家长们。这次邀请的家长们，我需要会讲普通话，出生在中国，大约来新西兰 3 年以上。所有家长的一对一面谈都会使用普通话。

我怎样才算同意参加到这次研究中？

如果您同意参加到这次的研究中去，我会给您发一份同意书以及信息表。您需要在同意书上面签字，并且一式两份，双方各保存一份。

本次研究课题的参与是完全自愿的，您选择参与或者不参与都不会对您有任何不利的影响。您也可以在任何时间选择退出这次研究。如果研究中途，您选择退出，那么您需要告知我是否能继续使用和您有关的相关研究数据。如果您允许我继续使用和您相关的研究数据，那么一旦研究成果产生，您将不能再提出删除和您相关的任何数据

在研究过程中会发生什么？

我的一对一面谈会分成两个部分。第一部分是我和老师们的一对一的单独面谈。第二部分是我和家长们的单独面谈。面谈的是时间会在2018年的11月，具体时间根据大家方便的时间来确定。在面谈的过程中，我会问一些关于您的背景，经历等问题，以及您和孩子在家相处的一些事情。

我希望您能在面谈过程中畅所欲言，跟我分享您在教育孩子过程中面对的一些挑战及成功的例子。面谈的时间会控制在30分钟到60分钟之间。

本次面谈会在 Pakuranga Leisure Centre (Pakuranga 的休闲中心)，位于 Pakuranga 图书馆的对面。在面谈开始之前，所有的参与者都会得到关于位置信息的明确指引，比如停车位及厕所等。

参与本次研究会有什么不舒服或者风险存在 吗？

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您会参加一个面对面的访谈。

为了确保我不会遗漏任何的信息或数据，在面谈的过程中，我会做一些笔记以及用录音设备来记录我们的谈话。为了保存您的隐私，在我最终的毕业论文中，您的名字不会被披露，我也会做好此次研究的保密性。

怎样缓和这些不舒服的地方或者存在的风险呢？

在我们开始面谈并打开录音设备之前，
我会预留一定的时间相互了解一下，缓和一下气氛。面谈的地点会是一个让人感觉很舒服安全的的地方。在面谈结束时，我会总给您一个小礼物以表感谢。

所有的参与者都会签一个同意书，在我最终的论文中，不会有任何人会被认出来。我自己本人会做会话录音的转录工作，我自己也会签一份保密协议。

这次研究会产生什么好的影响吗？

在当今的新西兰幼教行业，文化和语言的多元性是一个非常重要的研究领域。对于家长来说，大家相互交流分享一下关于双语教学以及如何在家教育自己的孩子会让双方都受益匪浅。

对于我自己而言，
首先我自己可以通过完成这次研究课题来完成自己的教育学硕士学位。其次，也是非常重要的一点，我非常热爱中文及我们的文化，我希望我这次的研究会对新西兰的华人群体做出一定的贡献，并且希望我的研究成果能对将来发展汉语言文化提供帮助。

我的隐私能被保护吗？

如果您收到这份信息表之后有什么疑问，您可以尽情提问，我也会及时回复您问题。本次会谈只会有您和我参加，不会再有其他的人，因此保密性尽可放心。为了保护您的隐私，会谈结束以后，您不必在我的会谈笔记上面留下您的姓名。
录音设备的转录工作也会是我本人来完成，之后我会将转录后的数据发给您来检查看是否有什么错误。如果您发现我们的谈话内容有什么错误，您可以修改以后在一个星期内通过邮件返还给我。

我会尽力保护大家的隐私，但是我只能给大家提供有限的保密性，因为我邀请的老师和家长都是在一个幼儿园里面，所以大家有可能相互认识，所以您是否参与到这次的研究中去，有可能会被别人猜到。

参与这次研究课题需要什么费用吗？

您只需要花费30到60分钟的时间

我有多长时间来考虑这次的邀请？

您会有2周的时间来考虑是否来参加这次研究。我们会谈的时间也会根据您方便的时间来商定。

我会收到此次研究成果的反馈吗？

如果您想要收到本次研究成果的最终反馈，我会按照您的要求将研究成果的概要发到您的邮箱或别的通讯地址。如果您想要阅读我最终的毕业论文，大约2019年上半年我会通过论文答辩，届时论文也会出现在AUT图书馆的数据库内，您可以登录并阅读。

如果我对本次研究有其他的疑问，我可以联系谁？

研究人：宋欢欢（Sunny)

Email: sunnysong230@gmail.com

电话: +64 21 0535 772

如果您对本次研究有任何其他疑问，也请第一时间联系我的导师，

Dr Chris Jenkin

Email: chris.jenkin@aut.ac.nz
Phone: + 64 9 921 9999 xn 7911
Mobile: +64 2 1814 652

如果您对这次研究的操作有任何问题，请联系 AUTEC（奥克兰理工大学道德委员会）的秘书，Kate O'Connor, ethics@aut.ac.nz , 921 9999 ext 6038.

如果我还有更进一步的问题想要咨询，我要联系谁呢？

请您将这份信息表以及您签过字的同意书保存好。您也可以通过以下的方式来了解更多情况：

研究人的联系方式：

Huan Huan Song (Sunny)

Email: sunnysong230@gmail.com

Mobile: +64 21 0535 772

研究课题导师的联系方式：

Dr Chris Jenkin

Email: chris.jenkin@aut.ac.nz
Phone: + 64 9 921 9999 xn 7911
Mobile: +64 2 1814 652

Parents Participant Information Sheet

Date Information Sheet Produced: 24 October 2018

Project Title

The Challenges and Benefits of Maintaining ECE Children's Home Languages in New Zealand

An Invitation

My name is Huan Huan Song(Sunny), I am currently working in Kids.pace Early Childhood Learning Centre in Pakuranga. I am also a mother of a boy. I feel glad to meet all of you in the interview meetings.

I am currently doing my Master of Education by writing a thesis with the above topic. I am willing to invite you to be a participant in my research. I may also present at a conference and write a journal article.

What is the purpose of this research?

Cultural and linguistic diversity in New Zealand is a very important area in the early childhood sector. Teachers will have opportunity to discuss and share their experiences and pedagogies in my research, and they will also receive my findings of the research. I believe that this research will make a contribution to the multilingual aspect in New Zealand. As I mentioned above, there are little literature on this aspect of multilingualism. Most of them focus on Te Reo Maori or Pasifika languages. The promotion of other home languages should not be ignored. I believe that the other early childhood teachers and even lecturers will be interested in this study as it contributes to the small amount of literatures on diverse languages and cultures in early childhood education in New Zealand.

How was I identified and why am I being invited to participate in this research?

You saw a poster that was put up by the centre manager in the centre to state that I want to recruit some participants in my research. I don't want you to feel under any pressure to participate in the study. If you are interested in my research, Please feel free to contact me through email or mobile number left on the poster.

For parents participants, I want to invite parents who currently have children in Baby room(1a), Toddlers room (1bc), Pre-school room one (2ab) and Pre-school room three (centre 3). As there are ethical reasons of possible conflicts of interests, I couldn't invite 2cd parents to be my research participants. I would like to include parents who can speak Chinese, who were born in China and came to New Zealand roughly more than 3 years ago. The interviews will be taken in Chinese (Mandarin).

How do I agree to participate in this research?

If you are interested to take part in my research, I will send you a consent form. You will need to sign the consent form and keep a copy of it.

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this research?

There will be two parts of my interviews. The first one will be teachers' face to face interviews, and the second one will be parents. You will be invited to attend the interview in November 2018. During the interviews, I will be asking you questions about your background and your experiences dealing with the bilingual children at home. I hope you will feel free to share and discuss with me about your challenges, and some successful stories as well. The interview will be for 30mins to 60mins.

The interview will be taken in Pakuranga Leisure Centre which just located opposite to Pakuranga library. Before the interview date, participants will get clear instructions about the place, where to park, and toilets.

If you would like to check the transcripts after the interview, I will send it to you and you will have 2 weeks to correct it and send it back to me.

What are the discomforts and risks?

You will be attending an face-to-face interview. During the interview, I will take notes and also audio recording our conversations to make sure that I wont miss any information. To protect your privacy, there will be no name shown in my final thesis and I will keep everything confidentially.

How will these discomforts and risks be alleviated?

Before we start the interview and turn the audio recorder on, there will be time for us to know each other. The interview place will be a comfortable room. In the end of the interview, a little thanks gift will be presented to you.

All of the participants will have to sign a consent form and nobody in the centre will be named in my final thesis. I will do the audio transcribing and I will also sign a confidentiality agreement.

What are the benefits?

Cultural and linguistic diversity in New Zealand is a very important area in the early childhood sector. For parents, they will benefit from discussing and sharing their experiences with me about bilingualism and teaching methods or strategies to teach their children at home.

For myself, I am doing this research to fulfill requirements of completing my Master of Education. Secondly, which is also very significantly for me, I love my home language Chinese and our cultures, I hope my research will be contributing to Chinese community in New Zealand and the research findings will also be helpful for promoting and developing Chinese language.

How will my privacy be protected?

You will have chance to ask questions when you receive this information sheet and your questions will be answered as well. Your interview will be taken just between you and me, so it is confidential. To protect your privacy, you don't need to leave your name on my interview notes . Transcripts of the audio recording will be done by myself and you will have opportunity to check if your conversation with me is correctly recorded or not. Any corrections of the transcript will need to be returned in one week by email.

I can however, only offer limited confidentiality because I have invited teachers and parents. They are in the same centre and might have known each other.

What are the costs of participating in this research?

The only cost to you will be your 30mins to one hour's time

What opportunity do I have to consider this invitation?

You will have 2 weeks to think about participating or not. The interview dates will be negotiating with you at your convenient time.

Will I receive feedback on the results of this research?

If you prefer to receive the feedback, a summary of the research findings will be sent to you at your preferred contact. If you want to read my final thesis, it will be available online once I have my thesis been marked and passed, which will be in 2019.

What do I do if I have concerns about this research?

Huan Huan Song (Sunny)

Email: sunnysong230@gmail.com

Mobile: +64 21 0535 772

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor,

Dr Chris Jenkin

Email: chris.jenkin@aut.ac.nz
Phone: + 64 9 921 9999 xn 7911
Mobile: +64 2 1814 652

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, Kate O'Connor, ethics@aut.ac.nz , 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

Researcher Contact Details:

Huan Huan Song (Sunny)

Email: sunnysong230@gmail.com

Mobile: +64 21 0535 772

Project Supervisor Contact Details:

Dr Chris Jenkin

Email: chris.jenkin@aut.ac.nz
Phone: + 64 9 921 9999 xn 7911
Mobile: +64 2 1814 652

Approved by the Auckland University of Technology Ethics Committee on 11th Dec, 2018, AUTEC Reference number 18/432.

Appendix F: Consent Form for Interviews (English and Chinese)

Consent Form for Interviews

For use when interviews are involved.

Project title: The Challenges and Benefits of Maintaining ECE Children's Home Languages in New Zealand

研究课题：在新西兰保存学前儿童的母语的益处及所面临的挑战性

Project Supervisor: Chris Jenkin

Researcher: Huan Huan Song (Sunny)

○ I have read and understood the information provided about this research project in the Information Sheet dated dd mmmm yyyy.

○ I have had an opportunity to ask questions and to have them answered.

○ I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed

○ I undertand whilst sunny will do her best to keep my participation confidentia，l it is possible other people in the centre might know I am participating

○ I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.

○ I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.

○ I agree to take part in this research.

○ I wish to receive a summary of the research findings (please tick one): Yes○   No○

Participant's signature: ....

Participant's name: ....

Participant's Contact Details (if appropriate):

....

....

....

....

Date:

Approved by the Auckland University of Technology Ethics Committee on 11th Dec, 2018, AUTEC Reference number 18/432

Note: The Participant should retain a copy of this form.

April 2018   page 1 of 3   This version was last edited in April 2018

访谈同意书

研究课题：在新西兰的教育环境下保存学前儿童的母语的益处及面临的挑战性

研究课题的导师：   *Chris Jenkin*

研究人：   *Huan Huan Song (Sunny)*

○   我已经在年、月、日阅读并且理解了研究人给我提供的信息表里面关于本次研究课题的一些相关信息。

○   我有机会可以提问问题以及得到答复。

○   我充分理解在面谈的过程中，研究人会做一些笔记或者录音，并且会对录音进行转录。

○   我充分理解 Sunny 会尽力的保护我们的隐私，但是我也理解在幼儿园里面可能会有人猜到我会参与到这次研究中去

○   我理解在本次研究课题中，我是自愿参与并且我能够在任何时候都可以选择退出，我的任何利益也不会受到损害。

○   如果我在研究的过程中选择退出，那么有关于我的那部分数据，我可以选择继续提供给研究人使用或者删除这部分数据。一旦我选择了允许研究人继续使用我的数据，那么研究成果出来以后，我将不能再删除这部分数据。

○   我同意参与到这份研究课题中去。

○   我希望收到最终的研究成果（请打钩）:是○   否○

参与人员签名: ....

参与人员姓名: ....

参与人员的联系方式 (可选):

....

....

....

....

日期:

奥克兰理工大学伦理道德委员会于 2018 年 12 月 11 日批准，AUTEC Reference number 18/432

提　示　：　参　与　人　员　需　要　保　留　一　份　同　意　书

Appendix G: Parents Interview Questions

Interview Questions (For Parents Participants)

Research Topic: The Challenges and Benefits of Maintaining ECE Children's Home

Languages in New Zealand

Researcher: Huan Huan Song(Sunny)

Supervisor: Chris Jenkin

1> Which country do you come from?

2> How long have you been in New Zealand?

3> Do you always speak with your child in your home language?

4> What's your view about the importance of bilingualism?

5> What do you think of the role of bilingual teachers?

6> What the benefits of having bilingual teachers in your child's class?

7> Is there any benefits for children to speak their home languages at home or at the centre?

8> Is there any negatives with children when they hear and use their home languages with their teachers and other children in the centre?

9> What challenges have you met when you are trying to teach and use your home languages with your child at home?

10> How do you think of overcoming those challenges that you mentioned above?

11> Do you have anything else to talk about?

1> 你来自于哪个国家？

2> 你来新西兰多长时间了？

3> 你经常在家和你的孩子说你们的母语吗？

4> 你觉得懂得双语有什么样的重要性吗？

5> 你觉得在幼儿园里双语老师担任了怎样的角色呢？

6> 你觉得在你的孩子的班级里有一个双语的老师有什么样的好处吗？

7> 你觉得让孩子在家或者在幼儿园说他们的母语有什么好处吗？

8> 你认为在幼儿园里面，如果你的孩子听到他们的母语或者用他们的母语跟别的老师或者孩子交流，有什么坏处吗？

9> 当你在家尝试教孩子母语的时候，有没有遇到什么难以解决的挑战吗？

10> 你觉得在上一个问题里面你说到的挑战，我们作为家长应该怎样的克服呢？

11> 你还有什么要谈的吗？

Appendix H: Teachers Interview Questions

Interview Questions (For Teachers Participants)

Research Topic: The Challenges and Benefits of Maintaining ECE Children's Home

Languages in New Zealand

研究课题：在新西兰保存学前儿童的母语的益处及所面临的挑战性

Researcher: Huan Huan Song(Sunny)

Supervisor: Chris Jenkin

1> Which country do you come from? What's your home language?

2> What's your qualification on ECE teaching?

3> How long have you been in New Zealand?

4> How many years have you been teaching as an ECE teacher?

5> What's your view about the importance of bilingualism?

6> What do you think of the role of bilingual teachers?

7> If there is a child arrives at your centre with very little or no English, what is the best way to support the child?

8> What are the benefits of having bilingual teachers in your class?

9> Is there any benefits for children to speak their home languages at the centre?

10> Is there any negatives with children when they hear and use their home
languages with their teachers and other children in the centre?

11> What challenges have you met when you are trying to teach and use your
home languages at the centre?

12> How do you think of overcoming those challenges that you mentioned above?

13> Can you tell me about the resources in children's home languages at your centre?
Do you think it's enough?

14> Are children's home languages visible in your whole centre's environment?

15> Do you have anything else to talk about?