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Diversity within diversity: Sustaining family heritage languages

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- Babaeff, R. L. (2017). Going with the flow: Pre-service teacher learning in, about and with community. In, A. Fitzgerald, G. Parr, & J. Williams, (Eds.). *Narratives of learning through international professional experience* (p. 63-75). Singapore: Springer.
- Babaeff, R. (2016). Perezhivaniya discovered through narrative analysis: Emotive and motivational foci in parent's diverse heritage language and cultural sustaining in Australia. *International Research in Early Childhood Education*. 7(1), 106-121.
- Babaeff, R. (2013). The cultural and historical configuring of bilingual/bicultural parent participation (Invited paper for special edition). *Cultural-Historical Psychology*. 3, 63-75.
- Robbins, J. & Babaeff, R. (2012). The significance of early childhood teachers' conscious awareness of technology: Australian and Singaporean perspectives. In H. Middleton (Ed.), *Explorations of best practices in technology, design and engineering education* (vol. 2; pp. 84-92). *Proceedings of the 7th Biennial International Conference on Technology Education Research*. Gold Coast, Australia: Griffith Institute of Educational Research.
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Dedication

I dedicate this thesis to my beautiful mother who always led me to believe in myself, and let me follow my dreams. Love you so much Mum, you showed me what strength, persistence, passion and sincerity is all about.

Susan Walkinshaw Calder Murdoch

August 10th, 1940 – August 20th, 2007.

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Writing isn't a solitude journey when we have a friend by our side.



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Table of Contents

Copyright Notice	i
Declaration	ii
Publications during enrolment	iii
Conference presentations during enrolment	iv
Dedication.....	vi
Acknowledgements.....	vii
Table of Contents	ix
List of Tables	xiv
List of Figures.....	xv
List of Appendices.....	xvi
Glossary & Abbreviations.....	xvii
Abstract	xix
Chapter One Introduction to the Study	1
1.1 Introduction.....	1
1.1.1 Background to the study.	3
1.2 Setting the Scene: Multicultural Australia.....	4
1.2.1 Interculturalism and interlingualism in an Australian family.....	6
1.3 Reflexive Inspirations to Study the Sustaining of Family Heritage.....	9
1.3.1 Researcher narrative: Being a bilingual parent.....	9
1.3.2 Being a teacher: Reflection of my teaching context and era.	11
1.3.3 Multicultural policy in action for current educational implementation.	14
1.4 Being Bilingual	15
1.5 Aims of Study	16
1.5.1 The research question.....	16
1.5.2 Research methodology.	17

1.6 Outline of the Thesis	19
Chapter Two Literature Review: Sustaining Heritage Language and Culture.....	22
2.1 Introduction.....	22
2.2 Language Maintenance and Language Shift	23
2.2.1 Global perspectives on national initiatives for language maintenance.	24
2.2.2 Migrant heritage language maintenance: Australian situations of heritage language in and across community.....	27
2.2.3 First generation Australian situations affecting intergenerational heritage language maintenance.....	29
2.3 Cultural Repertoires.....	31
2.3.1 The family dynamic of heritage language and cultural sustaining: Inter-Cultural repertoires.....	33
2.3.2 Cultural répertoires: Migration and (multi)cultural repertoires.....	34
2.3.3 Interethnic parenting within the family.....	36
2.3.4 Intergenerational perspectives: Relationships through H-cl.....	36
2.4 Family Practice in Heritage Language	40
2.4.1 Being, belonging and becoming through family bilingualism.	40
2.4.2 Family H-cl in everyday practice: Being and becoming bilingual.	43
2.4.3 Family H-cl in everyday practice: Establishing the H-cl sustaining approach..	46
2.4.4 Code-Switching.	49
2.5 Educational Contexts: Influential Practices Relating to Family Diversity	51
2.6 Summary.....	57
Chapter Three Cultural-Historical Psychology	59
3.1 Introduction.....	59
3.2 Cultural-Historical Psychology in the Making: A Brief Overview of the Beginnings	60
3.3 Vygotsky’s View of Language and Speech Development	64
3.4 Language and Culture Are Tools and Create Tools of the Mind	66

3.5 Psyche and Sense.....	66
3.6 Mediation and Cultural Development: The Cultural Line of Development	68
3.7 Mediation and Cultural Tools	69
3.8 Perezhivanie	70
3.9 Contemporary Developments of Vygotsky’s Legacy	77
3.10 Subjective Configurations and Sense	79
3.11 Summary	83
Chapter Four Methodology	84
4.1 Introduction.....	84
4.2 The Constructivist-Interpretivist Approach	84
4.3 Narrative Life Stories	87
4.4 Research Design and Methods.....	90
4.4.1 Methods design and action.	91
4.4.2 Research questions.....	92
4.4.3 Participant recruitment.	92
4.4.4 Trustworthiness.....	94
4.4.5 Narrative construction: Multiple methods.....	97
4.5 Data Analysis-Interpretive Preparations.....	102
4.5.1 Phase 1.....	105
4.5.2 Phase 2.....	105
4.5.3 Phase 3.....	106
4.6 Ethical Issues.....	107
4.7 Limitations of the Study	108
4.8 Summary.....	109
Chapter Five Subjective Configurations Shaping Sense of Self for Motivation and Action: Becoming a Parent Sustaining Heritage Language and Culture	110

5.1 Introduction.....	110
5.2 Sarah’s Story: Intergenerational and Community Reigniting of Language, Culture and Beliefs in Global Disarray	112
5.2.1 Becoming bilingual through heritage and intergenerational contexts.	112
5.2.2 Subjective configuring within Jewish languages, culture, and belief systems.	114
5.2.3 Hebrew/Yiddish language and culture in action for family and community. ..	115
5.2.4 Subjective configurations create motivation in diverse ways.	116
5.3 Sue’s Story: Identity Disruption: Finding Parent-Self Post-Refugeeism	119
5.3.1 Becoming bilingual in early years of childhood.....	119
5.3.2 Subjective configuring: Social and historical times prior to parenthood.....	121
5.3.3 Perezhivanie: More than a single moment of impact.....	122
5.3.4 Motivation established through subjective configuring.....	124
5.4 Grace’s Story: Borders of Change and Migrated Spaces of New	126
5.4.1 Becoming bilingual in adulthood: Pathways of second language learning.....	126
5.4.2 Subjective sense of becoming bilingual.	129
5.4.3 Sense of self through subjective configurations.	130
5.4.4 Parent selves co-parenting for sustaining heritage.....	130
5.4.5 Motivation configures through the experiences of self.....	133
5.5 Summary.....	134
Chapter Six Being H-cl Bilingual through Parenthood	136
6.1 Introduction.....	136
6.1 Family Engagement through Heritage Language and Culture.....	138
6.2 Intergenerational Influences Practices of Family H-Cl: Three Generations in Motion	145
6.3 Parent Self within H-Cl Sustaining Activity Constructs Family Practices.....	150
6.4 Family Inter-Lingual Activity Engagement within Cultural Repertoires of Home Life	156

6.5 Summary	162
Chapter Seven Sense of Belonging between Home and School for Interlingual and Intercultural Engagement.....	163
7.1 Introduction	163
7.2 Language Borrowing between Heritage Language and Mainstream English	163
7.3 Heritage Language and Culture Beyond the Home.....	166
7.4 Learning at Home Learning at School: Different Ways in Different Spaces	169
7.5 Actions Reflect Sense of Belonging	172
7.6 Summary	174
Chapter Eight Conclusion.....	176
8.1 Motivations Create Heritage Language and Cultural Sustaining	176
8.2 Contribution to Knowledge: Developing of Family H-cl Approaches and Practices	181
8.2.1 Heritage language and cultural sustaining approaches evolve through subjective sense.....	181
8.3 Contribution to Knowledge: Sense of Self Configures Subjectively Through Home, School, and Community	185
8.5 Limitations & Ethical Considerations through Research Engagement: Future Research Potential	191
8.6 A Final Narrative: My Thoughts	193
References.....	196
Appendices	216

List of Tables

Table 2.1 <i>Parent motivation for family H-cl bilingualism</i>	42
Table 2.2 <i>Overview of family bilingual practices</i>	47
Table 4.1 <i>Participants-in-recruitment phase</i>	93
Table 6.1 <i>Activity and resource engagement for sustaining heritage language and culture</i>	139
Table 7.1 <i>English-Hungarian syntax differences: A grammatical comparison</i>	170
Table 8.1 <i>Motivation for maintenance/sustaining of family heritage languages</i>	179

List of Figures

<i>Figure 1.1</i> Organising intercultural elements (ACARA, n.d., intercultural understanding).....	8
<i>Figure 2.1</i> Conceptualising parent heritage language and cultural sustaining	23
<i>Figure 3.1</i> Visual representation of perezhivanie.....	72
<i>Figure 4.2</i> Intergenerational geographic – linguistic family chart	99
<i>Figure 4.3</i> Time and motion process for temporal introspective, narrative construction through data generation and analytical phases.	104

List of Appendices

Appendix A: MUHERC Ethics Approval	217
Appendix B: Recruitment Flyer.....	218
Appendix C: Explanatory Statement.....	219
Appendix D: Consent Form.....	222
Appendix E: Initial Family H-cl Sustaining Questionnaire	223
Appendix F: Participant Reflection Journal Prompts	226
Appendix G: Intergenerational geographic-linguistic charts x 3.....	227
Appendix H: PhaseTwo Data Analysis	229
Appendix I: Phase Three Analysis. Subjective Configuring	232
Appendix J : Significant Influences of Subjective Configurations x 3	236

Glossary & Abbreviations

Definition of key terms and acronyms

Australian curriculum assessment reporting authority (ACARA)	Australian government education organisation, teaching guide for practice and required student learning outcomes.
Cultural and linguistic diversity (CALD)	A language other than English is spoken; parent is born overseas; there have been periods of consistent lived experience through diverse culture (from overseas) and language (other language to English).
Culture	Community ways of living and being from one generation to the next. Ways of living to include beliefs, linguistic and physical expression, artefacts, customs and/or values, these may be from same or differing geographic site.
Early years learning framework (EYLF)	Australian early childhood curriculum
English as a second language (ESL)	Common acronym developed and frequently applied in linguistic discourse beginning around 1960s
English as an additional language (EAL)	Internationally recognised acronym. A contemporary term developed around 2016 to meet socially inclusive aims and avoid assumptions such as English being a second language or a non-spoken language.
Heritage	One or more intergenerational connections deriving from ethnicity, geographic location, birth rites, belief systems; all inclusive of cultural ways of being and social-linguistics.
Heritage culture & language (H-cl)	For the purpose of this study, H-cl refers to heritage culture and language when these are of a differing base to the

	current place of living and/or differ to persons' intergenerational birth history.
Language backgrounds other than English (LBOTE)	Students are LBOTE if they or their parents speak a language different from English at home. The student may or may not be proficient in English.
Language other than English (LOTE)	Internationally recognised acronym. LOTE learning generally applies to learning a second language that is not English in the Australian education sector.
One parent-One language (OP-OL)	Family interactional approach whereby each parent interacts with child/ren in their own heritage language (mother tongue) and when the language spoken differs with each parent (Döpke, 1992 developed through the original works of Ronjat 1913).
Space/s	Refers to environments that can be tangible (actual as in physical space, institutional, geographic); and/or intangible (immersion in customary action).
Sustaining H-cl	Chosen term for families who continue intergenerational attributes of the parents' heritage culture & language. The term sustaining implies over time and does not imply the language and culture to be a replica of the parents' existing forms of their birth language and culture, as these would have existed as a developmental trajectory over time with differing contextual influences.
Teaching English to students of other languages (TESOL)	International recognised acronym

Abstract

Australian policies of societal influence, particularly the spaces of education, community services and employment embrace cultural and linguistic diversity. Across the population figures such as 270 ancestries across Australia, the Bureau of Statistics asserts that Australia is the most multicultural country globally. Census gathering brings estimates of 270 ancestries, 300 languages, with 45% of family homes involving one or more people from cultural and language backgrounds out of Australia. As, it is the individual that brings themselves to the population these statistics account for individual perspectives. To identify multicultural Australia, across Aboriginal and Torres Strait Islanders, interrelate intergenerational ancestries these figures are deliberated. I acknowledge the Traditional Custodians of the land, and I pay my respects to their Elders past and present. There are many variables involved for reviving languages that are nearing community loss, and many variables for a language established during childhood to be sustained intergenerationally in reside of differing linguistic status quo.

This qualitative, narrative inquiry focuses on migrant parents establishing a home space of bilingualism to sustain their intergenerational language and cultural heritage while in connection with the language of the broader community for their children's bilingual development. The participants' narratives of becoming, being, and belonging through life experiences were generated through multiple methods to provide a wide scope for interpreting. Interpretations are developed though parent participants expressed sense of self as connected with their perezhivanie and subjective configurations in the past and present through social and situational elements of their life.

Cultural-historical psychology is the theoretical framework for this thesis. The focus is based on the conceptualising of Vygotsky's cognitive-affective conceptualising of human development and more particularly perezhivanie. The contemporary works of Fernando Gonzalez Rey advance perezhivanie, to provide a lens for many elements within the subjective configurations unit of analysis.

The research contributes to knowledge through many portrayals and variables of individuals' diversity within diversity. The languages and culture of family heritage alone are not the sole factors of difference. The uniqueness of situational and socially mediated life experiences are temporal for the moment, but remain constant with the motivation of subjectively driven pathways. The findings identify processes of personhood for sustaining the language and

culture of family heritage through movement within, through and between, sense of self and the social-contextual world. Family language planning is represented, through the participants of this study, to be informal and spontaneous, as developed through the intertwining moments and motivation. Events, moments and action are significant to re-contribute to the subjective configurations within sense of self, in turn affirming or transforming actions with children and their broader social and learning community. Reflections of life experiences and lived activity established an insight for parents affected sense of self through their engagement with others and within communities of similar and dissimilar affiliation.

Chapter One

Introduction to the Study

1.1 Introduction

This study explores parental perspectives for sustaining more than one language, within more than one culture, while living in Australia. The study aimed to discover the what; the how; and the experiences of diverse-heritage-parent aspirations for the next generation, while residing within Australia's diverse family and community spaces. From any diverse ethnicities and socio-cultural belonging, the characteristics of parents' knowing and being in the world is a unique, and complex dynamic of diversity. Narrative inquiry explores the ways of culturally and linguistically diverse (CALD) parents sustaining language and cultural practices with their families. Cultural-historical psychology and associated contemporary theorising for interpreting parents ways of being in more than one language and culture from their own life experiences. Life experiences are inclusive to their past, and present ways of being, becoming and belonging. The purpose of this study is to establish the situations of families sustaining their heritage culture and language (H-cl). A comprehensive insight into family diversity and frequently used terminology for this study are being, becoming and belonging that can lead to understanding the perspectives of diverse parents and enable pedagogical implications for education communities across early childhood and primary education.

The transformative ontology of human historical and cultural being and becoming is deeply and profoundly cultural and social, but not for the reason that culture exerts influences on this process from outside, nor because cultural influences are somehow more important than the biological ones. Stetsenko (2009, 2012) explains the interrelationship of being and becoming throughout personhood (sense of self for the individual). Being is conceptualised as an ontological existence for one's pursuits for ways of living in their world. While becoming interconnects with being, in that it is a transformative process of a continuous pathway that changes through one's social world, growth and dynamic moment-to-moment transformation in one's standing and relations (Stetsenko, 2012, p. 144). Moreover, belonging is the sense of self the individual holds for themselves within their social worlds,

In the ontology where collaborative transformation of the world constitutes the primary and foundational realm of Being and Becoming, culture and its artefacts/tools

are understood to be inherent aspects of this transformative process *immanent* to it (and hence immanent to human development and learning), rather than as a separate milieu such as a pool of artefacts. (Stetsenko, 2009, p. 10)

The being and becoming of Stetsenko's (2009) articulate writing about transformation in human development is an essential area to explore further for the epistemological perspective of connecting the theoretical with the methodology viewpoint of this H-cl sustaining study, particularly in relation to the being, becoming, and belonging through the Australian contextual perspective of this study.

The rationale for direct communication with CALD parents was to explore:

- a) life experience influences of being bilingual/bicultural on parent motivation and participation in their family practices;
- b) perspectives relating to parents' societal sense of belonging;
- c) in turn, to understand processes of the evolving parent-self, when in a differing context to one's heritage and childhood;
- d) parents' interconnection with school communities to support their children's bicultural-bilingual being, belonging, and becoming in Australia.

Being, belonging and becoming is foundational to the national quality framework for early childhood education (DEEWR, 2009). Additionally, the educational ideologies across foundation years to year 10, in Australia is scope and sequencing of learning continuum for intercultural capabilities in knowing of self and peers through being and belonging (Australian Curriculum Assessment Reporting Authority (ACARA, 2015). The Australian Early Development Census (AEDC) National Report of 2018 reports that children with a language background other than English (LBOTE) to be 27.8% more likely than other children to be developmentally vulnerable. The communication skills and general knowledge of greatest concern at 16.2% for LBOTE children doubling their risk of developmentally vulnerable in this domain over only English speaking children (AEDC, 2018). Establishing greater intercultural awareness of family practices for heritage culture and language (H-cl) provides the unique view of individual being, becoming and belonging, advancements to support communication skills, and general knowledge between the childrens' two spaces of everyday living.

1.1.1 Background to the study.

I begin this chapter by explaining why it has become so important for me to understand 'diversity within diversity' to reduce linguistic-cultural generalising of 'other' and diminish assumptions about families of differing heritage to be the 'Australian way'. This chapter's focus situates this study by representing myself as a narrative inquirer. I explain why understanding family through sustaining H-cl is significant to me personally and professionally, with a connection to the nation's varying policies for shaping the socially diverse context of Australian education. Clandinin, Pushor and Murray Orr (2017) explain that narrative inquirers need to be explicit about personal, practical and social justification.

As kindergarten teacher, primary school teacher, teacher educator and parent, my life and academic experiences have guided me to believe in the importance of developing authentic knowing of 'others' for their unique sense of self and being in everyday engagement. The 'big picture' for this study identifies the prolific tapestries of life for parent and family heritage-sustaining and transforming ways of being. Such knowledge can dispel any beliefs that there is only one pathway to be, become and belong in life. I view this aim as providing a valuable interpersonal scope for Australia's multicultural educational contexts for pre-service teachers and teachers of children/students and families. The primary stance for this inquiry, through parents' personal and unique reflections of their linguistic and cultural heritage perspectives, is to understand multicultural family motivations and everyday experiential actions in H-cl sustaining. Research for this project explores individuals' life experiences of their childhood heritage, in connection with how they nurture their family's next generation in their H-cl and current demographic contexts in Australia. The main contention is that family customs, beliefs, values, linguistic communications, and family activity evolves through parents' lived experiences of the past, interconnecting with their living spaces of the present. Parents' life trajectories of 'being' in family and community, for parental decision-making, practice and connecting with the family's social spaces of today, are explored and interpreted through the cultural-historical psychology discussed in chapter three, to present their sense of self in H-cl action, values and motivations.

I continue this introductory chapter with a discussion that provides the current scope of Australia's established multicultural policy for educational contexts. Additionally, I identify why this policy is perceived to be an essential component for educational curriculum and practice. The connection between the aims and design of this study show data generation

and how this data responds to the research question(s). I provide an overview of the context of multicultural education in Australia, followed by my personal narrative as a teacher and teacher educator. Self narrative appraises my motivation for undertaking this study, and the implications for my own professional identity and subjective configuring brought to this study.

1.2 Setting the Scene: Multicultural Australia

In current policy, the Australian government recognises the context for migration and ‘refugeeism’ as a “time of growing global tension, and rising uncertainty, [but] Australia remains a steadfast example of a harmonious, egalitarian and enterprising nation, embracing its diversity,” (Department of Social Services (DSS), 2017, p. 3). The development of a society based on social cohesion and justice, involves many policies and practices implemented, at both national and state levels in Australia. The Victorian Department of Education and Training (DET) 2018 policies directly align with Australian national policies to ensure priority in educational settings for attending to societal and teacher-practice implications to direct social justice and cohesion. Through embracing cultural diversity and providing culturally sensitive teaching and learning practices, educational leaders and teachers across the education sector of Australia are significant stakeholders for developing and implementing DET (2018) policies and practices. The policies for equitable and essential ethics of multiculturalism within and across, Australian education supports social cohesion.

Recognition of Australian legislative underpinnings, for maintaining multilinguistic and multicultural heritage is the 1987 work of Joseph Lo Bianco who established the National Policy on languages. The late Michael Clyne (1939-2010) explored the linguistic perspectives of Australian communities over many years through research and analysing the census for the Australian Bureau of Statistics (ABS). Clyne (2005; 2009) ascertained language acquisition of languages other than English (LOTE) and heritage ways of being to be individually variable, with the potential for less language loss to be a reasonable and potential ideal (Clyne, 2005; 2009). For individuals and families maintaining community languages, Clyne asserted the task was not a microcosm of the country of context, but rather a pluralistic endeavour. Without genuine and pertinent support across the states and the nation, he warned of a very real risk of intergenerational cultural and linguistic loss for Australian families (Clyne, 2005; Kipp, 2007). The future of a family’s heritage language can diminish within one generation (Cavallaro, 2005; Clyne, 1991, 2005; Döpke, 1992; Lambert, 2008; Romaine,

1995, Winter & Pauwels, 2007). Winter and Pauwels (2007) argue that diverse linguistic and cultural practices will become customs of the past as the new immigrant feels compelled to 'fit-in'. They argue that the forming of social networks and working alongside the language and cultural ways of the present society threatens ongoing commitment to heritage traditions for those in a new land.

Similarly, Fishman (2001) expresses that the loss of a language means losing much more than the spoken word:

...traditionally associated language is more than just a tool of communication for its culture. Such a language can mean much more to its ethnoculture than just languages in general, or than the language capacity with which all humans are endowed. Such a language is often viewed as a very specific gift, a marker of identity and a specific responsibility vis-à-vis future generations. (Fishman, 2001, p. 5)

Clyne (2005) asserts that a language lost from one generation to the next disturbs the intergenerational relationships with the culture and the history of one's own heritage. There is the prospect of family origins merely becoming fables from afar; lacking the meaning that permeates significance for those not collectively sharing in their own cultural and familial histories. He states that

The management of our community language diversity is of the utmost importance to the nation. This diversity can be strengthened by encouraging and enabling the maintenance and development of all languages where the people themselves desire it and by facilitating the utilisation of community languages by everyone (p. 109).

Clyne (2008) determined that Australia's multiculturalism policy established in 1973, was to be well termed 'cultural inclusion' to provide for a culturally interactive ethos. The intent was to move beyond a perception of the term 'multicultural' which implies many cultures merging into one under the canopy of Australian culture. Contemporary policies in Australia today aspire to accentuate cultural diversity in terms of productive and economic advancement for the people and the nation. Developments have moved from the initial, mostly nation focussed, 'Productive Diversity Policy' to the 'Diversity Works Policy', with the intent to build community harmony, access and equity, through mindful and funded diversity management for guiding education policies (Syed & Kramer, 2010).

1.2.1 Interculturalism and interlingualism in an Australian family.

As home-school relations and activity are an essential factor in the H-cl families everyday experience, I contextualise the Australian education perspective in this section. Australian curriculum and ethics for teaching, pedagogy, and assessment responds to the diversity of the country. The 2016 census reports (ABS, 2016) have established that Australia has among the world's highest multicultural dynamic with migration, and Australian born children of migrated heritages, from almost 200 countries, resulting in 300 languages and ancestries to the population of 23.4 million. Reports from the ABS census will be released at the end of 2018 to show triannually represent migration demographics. Furthermore, the census statistics have identified that one in five Australians speak a language other than English at home. Statistics also show that the speakers of other languages reduced between the migrant parents to the first-born Australians from 1-in-5 to 1-in-12 for second generation Australians, (ABS, 2016). Such movement between generations highlights a decline in heritage language as a primary mode of interaction between parent and child. Moreover, a decline in bilingualism between generations will lead to language death with language revival unlikely, and a reduction in the populace of native speakers to sustain the existence of the particular language (Fishman 1991; 2001).

The background for Australia's migrated languages and cultures education policy-makers has been shaped for over the political term of many Prime Minister across Australia, as discussed in chapter two. This chapter provides the historical-political context of Australia's multicultural policy development for social cohesion across community and more specifically, education. Today the ACARA is a nation-wide initiative of the Commonwealth; the Council of Australian Governments (COAG) – national, states and territories. This collaborative development began in 2009, to then be officially finalised and released in 2011. The Melbourne Declaration on Educational Goals for Young Australians, developed in 2008, is foundational for the developing ACARA and EYLF documents. The Melbourne Declaration presents two all-embracing aims for Australian education to promote equity and excellence for all Australians to learn as confident successfully, creative individuals across the nation.

The intricacies of what this should look like in teaching and learning are comprehensively defined across and within curriculum learning areas. Particularly in relation to family, diversity, and language, the following statement has informed the stated scope and

outcomes for an intercultural ethos to teaching. “[A]ppreciate Australia’s social, cultural, linguistic and religious diversity, and have an understanding of Australia’s system of government, history and culture”(Ministerial Council on Education, Employment, Training and Youth Affairs, Melbourne Declaration on Educational Goals for Young Australians, December 2008, pp. 8–9).

The ACARA (2011) and EYLF (2009) are working documents in which developments are regularly reviewed, amended, and nationally updated to consider current perspectives. A process such as this aims to ensure contemporary and contextually relevant political-societal determining for the curriculum paradigms of Australian education.

In October 2012, the ACARA Board amended curriculum documents in version 4.0 to ensure intercultural understandings are foregrounded in the curriculum across all education from foundation years to year 12 (ACARA, 2013).

Students develop intercultural understanding as they learn to value their own cultures, languages and beliefs, and those of others. They come to understand how personal, group and national identities are shaped, and the variable and changing nature of culture. The capability involves students in learning about and engaging with diverse cultures in ways that recognise commonalities and differences, create connections with others and cultivate mutual respect. (p. 17)

The key ideas for intercultural understanding are organised into three interrelated elements of the learning continuum. The relationship to languages for the curriculum states:

The development of intercultural understanding is a central aim of learning in the Australian Curriculum: Languages. It is integral to communicating in the context of diversity, the development of global citizenship and lifelong learning. Students bring to their learning various preconceptions, assumptions and orientations shaped by their existing language(s) culture(s) that can be challenged by the new language experience. Learning to move between the existing and new languages and cultures is integral to language learning and is the key to the development of students’ intercultural understanding. (ACARA, n.d.)

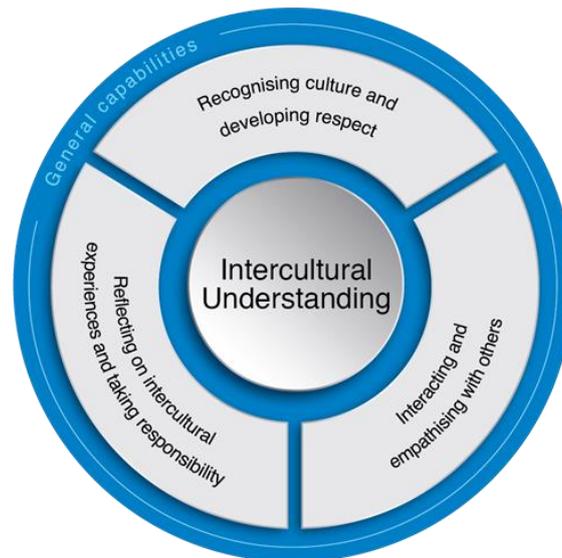


Figure 1.1 Organising intercultural elements (ACARA, n.d., intercultural understanding)

The Australian curriculum for intercultural understanding is integrated within specific learning areas of the curriculum such as the arts; humanities and social sciences; history; civics and citizenship; economics and business; health and physical education; technologies; science; mathematics; work studies; languages and always English. Throughout this current study, each of figure 1.1's elements is recognised and deliberated upon for considering children, students and families' home and social interactive-spaces. Such deliberations are ideologically aimed at learning and establishing of language and family everyday practice, to create a socially cohesive connection for supporting parents' sustaining of H-cl with their children and within school activity.

The EYLF (2009) highlights the importance of strong connection to family and community for identifying diverse needs in current times to, "provide authentic experiences which help children to feel a secure sense of 'belonging', so that they can enjoy 'being' a child with rights, agency and decision-making capacity, while expanding their learning capacity and opening up exciting new possibilities" (Connor, 2011, p. 29). Accordingly, for consistent support between the children's home- school living spaces, the EYLF (2009) establishes broad interpersonal and intrapersonal learning outcomes that connect to the underpinnings of the document title: *Being, Belonging and Becoming*:

- Children have a strong sense of identity (p. 20-24)
- Children are connected with and contribute to their world (p. 25-29)
- Children have a strong sense of wellbeing (p. 30-32)

- Children are confident and involved learners (p. 33-37)
- Children are effective communicators (p. 38-44)

The EYLF and ACARA present active statements for respect to diversity through interculturalism, and with this respect, it would be essential for educators to establish a strong sense of knowing about the linguistic and cultural essentialities of home practice. The curriculum outcomes are aimed to support the learning and development potential inclusively for the child with family H-cl sustaining. These aims build the child's world for two differing ways of everyday doing and being to one world with many dimensions.

1.3 Reflexive Inspirations to Study the Sustaining of Family Heritage

“Reflexivity is defined as the constant movement between being in the phenomenon and stepping outside of it” (Enosh & Ben Ari, 2016, p. 578).

Enosh and Ben-Ari (2016) refer to reflexivity as contemplation connecting with purposeful activity to recognise “differentness and generating new knowledge” (p. 578). Researchers come to their research interest with their sense of knowing the chosen research, as developed through their life experiences. For seeing diversity in differing ways to my way of knowing diversity and H-cl, my developing reflexivity is a process through the lenses of my own experiences as early years and primary teacher in the Australian context. Furthermore, as a parent of English-Spanish bilingual-bicultural daughter and son, and as a researcher in the realm of community, bilingualism, and diversity studies. Throughout this study, I acknowledge my subjective perspectives and how the ontology of participants' reality establishes meaning through this narrative inquiry of families' sustaining H-cl. Additionally, the epistemology of cultural-historical psychology situates interpretivism for establishing meaning through individual perspectives. The reality of lived experiences brings to the fore the subjective perspectives of bilingual-bicultural parent self in being, belonging and becoming as H-cl parent through social engagement and mediation.

1.3.1 Researcher narrative: Being a bilingual parent.

The family is of centrality to the child's early years of learning, in turn necessitating educational professionals to establish insights into diverse child-rearing practices and to develop relationships through an understanding of both verbal and non-verbal communication (Cheng, 2009). The following narrative is my own as a parent supporting H-cl to find my sense of belonging. Living in South America, I was the only speaker of English with my

daughter from her first birthday until she was 2 and a half years old. In the beginning, there was so much foreign language around me that I was getting an only momentary sense of these experiences, and yet I was immersed in them. In the early days, my understandings were very limited when relying on the verbal alone. Gesture and facial expression, both giving and receiving, was a survival tool for me. I became English-Spanish-bilingual, in adulthood, after ten years of pre-school teaching (and a great deal of speaking with native Spanish speakers in Chile).

I resided in Chile for two eighteen month periods (one period before children and one after my first was born), frequently socialising with my children's paternal family. Before our daughter's (and later son's arrival), their father and I had considered very carefully how we could immerse our children with their English and Spanish cultural- linguistic heritages. After some investigation, we came across the one parent-one language approach. OP-OL is an approach that has been developing unofficially since the beginnings of simultaneous bilingualism by Jules Ronjat (1913) and Werner Leopold (1939-1949) to be advanced through the work of Colin Baker (2006, 2007), Sussanah Döpke (1992), and George Saunders, (1988). My resourcing for bilingual and bicultural home environments and communications aligned with my thoughts and hopes; help a child to learn two languages fluently is to speak both languages to the child from the beginning, especially if the two languages come to the child from different sources. Even though there were extended and rotating eighteen month living periods in both Australia and Chile, there were many disparities when it came to equal developmental opportunities for both languages. During the 'one-parent one-language ethos' it became apparent that so much more influenced the opportunity and ease for linguistic interactions as the sole-speaker of a language.

From the time my daughter was one year old, I was the sole-speaker with her in the linguistic code of English while residing in Chile, and over time I began to establish a stronger sense of my interactively bilingual self. This newness of being family bilingual also created fears and anxiousness within my sense of self, igniting me with a questioning of self for what could and should be the way of doing for my children. I wondered if my first child would cope socially, linguistically and academically in the differing social contexts, or when starting school in Australia, or maybe even Chile. I recall contemplating if we stay in Chile for her schooling, as I was her only interactional-English source, would my daughter be able to interact extensively with me? Am I acting as a good parent in this inexperienced situation for me? There was a sense of going it alone.

I began to question this bilingual ‘expedition’. I questioned my reasoning for the bilingual and bicultural home life, and asked,

was this purely driven by a motivation of self-interest? I envisioned the possibility of only partial interactions with my daughter and became concerned with regard to her relationship development with her grandparents in Australia... and then I wondered.... Did I get it right for the children and families of different linguistic and cultural backgrounds in learning communities in my previous teaching? How well do we as teachers know the children and families we work with every day over a year?

Critical and reflexive thoughts on my own personal and professional experiences guided me to believe there is so much more than I could imagine to sustaining culture and languages in places of difference. Is it affective? Is it about who we have been in the past, or what we want for family and specifically our children in the future? How can this be established in the home and social contexts, and what motivates us to sustain the past and establish a sense that we belong in places of new? I wondered, mused, considered and then decided. Even though my children are now social English-Spanish bilinguals, I now see that the initial journey could evolve through greater ease. The wonderings developed my motivation to research and to hear the stories of others. My temporal trajectory created the pathway for me to become a narrative inquirer. A need grew within me to authentically understand the experience of others, and never make an assumption on behalf of others; the need to hear the voice of others for situational realities of diversity is the initiation for this study. Essentially, the aim was to broaden my worldview of diversity, community contexts and self-in-action through H-cl.

1.3.2 Being a teacher: Reflection of my teaching context and era.

Concepts of inclusion and cultural diversity seemed to gain continued momentum during the 1980s when talk of tolerance, acknowledgement, and acceptance was viewed as best practice among the early childhood and education communities. At the same time, working collaboratively with parents to support the needs of the child and family were the determined ideal for enhancing children’s development. Often the ‘best practice’ translated in real terms to tokenistic forms of bridging the ‘other’ with Australian ways (MacNaughton & Hughes, 2007).

Through my teaching and sense of teaching self, in early childhood settings and schools, I found my cultural awareness to expand; transforming understandings through experience and challenging moments. The cultural awareness and reflexive practice has set me in a constant search for culturally inclusive pedagogies, and questioning myself with ‘am I authentically supporting all families with equity, equality and all that I can do, and all that they need? During this time, I was caught in the multicultural trends I now view as having been limited in depth and authenticity; the intent was there, but the action not as profound as it should have been. For example, representations of cultural diversity in educational settings of the past and at times today could be observed in the form of a welcome sign displaying a multitude of languages (perhaps with *some* of these a relevant welcome to only one or two of the families attending). As the early childhood multicultural program unfolded, there might have been days of ‘cultural cooking’ where an Australian version of spaghetti bolognese or fried rice might have been the culinary delight for snack or lunch time. This practice was shown in dramatic play areas to be culturally enhanced with, for example, chopsticks and Chinese tableware, or clothing for dress ups of different nations. Displaying ‘child-made’ flags around the room have also been another perceived cultural tool for representing the diversity in our Australian society.

Certainly, singular practices may have shown something different to understanding global perspective, familiar moments or artefacts for a single child, and maybe even bring a cultural signifier for some within a particular diverse community. However, it is questionable as to whether or not these clichéd artefacts form purpose and meaning to supporting understanding through children’s family heritage, and whether or not they demonstrate realistic insights for the broader community’s understanding of diverse cultures in learning communities and society overall.

Without authentic connection and insight to family culture, within the immediate community, examples of the ‘tourist multicultural curriculum’ described by Derman-Sparks (1992) may be positioned to tick the multicultural box. Fler (2006), refers to Rogoff’s (2003) social ‘add-on’ theory, to explicate how the early childhood sector takes into account linguistic and cultural diversity through the dominant culture’s mono-view of child development with culture merely “bolted on as something to be considered” (Fler, 2006, p. 136). Facilitating a harmonious relationship between the child’s home environment and the education setting is an essential component that requires the early childhood educator to discover his or her own cultural and racial place in society. Fler (2006) advocates the

necessity for greater intersubjectivity between the early childhood community/institute and the diverse cultural and linguistic families they manage and support. Interculturalism approaches for developing intersubjective relations with families could be restricted due to “dominant cultural assumptions about what happens in the home among families before and during the pre-school years” (Fleer, 2006, p. 136). Through my own lived experiences and awareness of best practice for teaching in diverse communities, working with families necessitates a reflective approach to knowing of self and establishing understanding of others through respectful, authentic interpersonal engagement.

Avenues for developing a reasoned appreciation for diverse family backgrounds in learning communities can grow through educator’s self-reflection of their everyday participation in customs, beliefs, meanings, and values (MacNaughton & Hughes, 2007). For teachers to respond to policy effectively and respectfully, it is essential for teachers to develop confidence and an understanding of diversity pedagogies ongoingly. In contrast to this, Hope-Rowe (2006) reports disturbing findings from her Australian pre-service teacher attitude and notions regarding cultural diversity study. The findings determined that many pre-service teachers anticipated their future teaching to take place in white monolingual-mono-cultural settings. In the instance of ‘difference’ among the classroom children, teaching practices tended to involve helping these children with their ‘deficit’ to blend-in. Such a quest for ‘sameness’ creates invisibility in the educational community; children, parents, and teachers, accordingly could inhibit genuine appreciation and understanding for candid cultural awareness. “Cultural and linguistic diversity was considered a problem and something they would need to ‘cope with’ and ‘overcome’ as teachers” (Hope-Rowe, 2006, p. 49, parenthesis in original). Watkins and Noble (2016) stated regardless of training and ongoing support for multicultural education it is disappointing only a few schools moved beyond multicultural days or visiting suburbs of the ‘exotic other. Watkins and Noble expressed concern that teachers appear to be unwilling to show initiative to move beyond multicultural practices of the past, rather than expanding perspectives for a wider scope of knowing and richer engagement with diversity.

1.3.3 Multicultural policy in action for current educational implementation.

Many and varied sources acknowledge that Australia's linguistic and cultural diversity serve as a valuable resource for the Australian population, (ACECQA, 2018; Clyne, 2005; Australian Government, Department of Social Services, 2017; Department of Education, Victoria, 2017; Kipp Clyne & Pauwels, 1995; LoBianco, 1987; Makin, 1997; Romaine, 1995; Pauwels, 2007). Language maintenance and simultaneous bilingualism (learning two languages at the same time) seem to have been in a research peak from the 1980s through to the early 2000s. These works set the foundation for the linguistic research and literature of today, and it appears to be the base source for current language maintenance and multilingual work of community languages. I engage with these comprehensive works for this study.

The benefits to the heritage language speaker include maintaining their own linguistic and cultural heritage, while also fostering family and community relationships and allowing scope for influences on the individual's personal and ethnic identity (Baker, 2006; Clyne, 2005, Romaine, 1995). Gonzalez-Mena (2008) argues that cultural pluralism shapes cross-cultural encounters that can provide scope for working through differences to honour diversity and build equitable decision-making. Individuals learn to communicate and extend their insights beyond their cultural practices, which in turn can pave the way to build a multicultural community with equity and unity, a sense of belonging for all (Clyne 2005). The international value of such benefits, Clyne proclaims Australia to be blessed with linguistic diversity, possessing "rich and undertapped resources that give it the potential to be a world leader in intercultural communication in a global economy and a global environment" (p. 64).

Continual review and research has resulted in widely debated views on how successful Australia is with sustaining the nation's multicultural and linguistic resources and provide support to people and communities of H-cl, (Cavallaro, 2005; Clyne, 2005; Kipp Clyne & Pauwels, 1995; LoBianco, 1987; Makin, 1997; Romaine, 1995; Pauwels, 2007). Kalantzis, Cope, and Slade (1989) propose that the research on language minorities in dominant cultures is founded on elusive insights about culture in society. In turn, a monoview of language limits development of a full and rich account for diverse heritage and language maintenance in multicultural nations such as Australia. Kalantzis et al., (1989) advocated for a holistic approach to supporting the families' and the communities' language

and cultural practices to develop a wide view of for the many variables that can impact upon individuals. The establishment of pertinent societal support and resources is prioritized in a nation's language policy (Djite, 1994). Language support policies are set in place from the political past and carry forward with altering in times of today for status, corpus and acquisition language planning. Djite's (1994) conclusion that policy-driven practice without realistic and workable planning for implementation in education communities can ineffectively result in the policy lingering as an inconsequential representation of social cohesion is still observed in social and educational practices of today. The policy of multicultural implementing in Australia's educational settings could be another study in itself as appears to be quite sparse. A recent study by Forrest, Lean and Dunn (2017) in New South Wales is one of the few that seem to have arisen. The Forrest et al. (2017) study researched attitudes of classroom teachers concerning multicultural education and cultural diversity to find that policy implications establish different meanings and support levels for different professionals in the field of teaching, in turn creating tensions about how the policies should be developed and implemented.

1.4 Being Bilingual

The effective communications of a person using two languages is a trait referred to as individual bilingualism, believed by Baker (2006; 2007) to make up at least a half to two-thirds of the world's population (also inclusive to those of more than two languages). More recent studies show that of all the English speakers in the world, an estimated 41% speak an additional language. Multilingualism does move beyond this to include plurilingualism not solely inclusive to English. People today are seeing beyond singular verbal repertoires to see plurilingualism becoming "the rule throughout the world and will become increasingly so in the future" (Bhatia & Ritchie, 2013, p.1). Complexities arise in defining bilingualism due to the variable nature of the bilingual person's rationale for using more than one language, how this language is learnt and the level of language functions. For the majority of bilinguals, the two languages are not spoken with equal proficiency (Myers-Scotton, 2006). Baker (2006) considers several criteria for assessing the varying degrees of a person's bilingual abilities, taking into account the competency of the language user in relation to comprehension, speech, reading and writing. While a person may be able to comprehend the language at a high level, their ability to interact effectively may not yet be of the same standard. Consequently, the levels of proficiency will differ among bilingual speakers. There is a multitude of variables reliant on language purpose and frequency for meaningful interactions,

for example, an isolated language-learning environment, as opposed to interacting with the language in a family, or in varying social milieus (Baker, 2006).

The terminology for specific types of bilingualism remains multifarious when attempting to identify a precise description of all that encompasses each individual's unique bilingual development, "... bilingualism is a complex phenomenon and the changes that can be rung on it seem infinite" (Harding-Esch & Riley, 2003, p.95). Hence, issues of categorising childhood bilingualism become multidimensional, such as when a child develops two languages from birth; does the child have two first languages; is one language stronger than the other; is the mother tongue the strongest language or the one spoken only by the Mother? The term simultaneous bilingualism means the learning of two languages at the same time (Baker, 2006; Romaine, 1995; Wei, 2000). Determining simultaneous bilingualism becomes contentious with the content ability and the age at which the child is introduced to more than one language, particularly if the child has not been introduced to both languages at an equal level from birth. The scope of varying linguistic skills developed by the individual and the level of native speaking that is attained will vary in accordance to the age at which the child is introduced to the language and the quality and frequency of the language in the child's environment (Romaine, 1995). Establishing labels for aptitude holds little importance for 'grading' parents sustaining and children's ability in this study.

1.5 Aims of Study

This study aims to establish parent experience and action, as developed within individuals' sense of self with and for sustaining their heritage languages and culture with their children. This narrative inquiry is focussed on determining meaning within sustaining intergenerational family heritage in Australia while establishing insight to parent motivation, experiences and action in a context of difference to one's own childhood experiences and becoming of bilingualism. The intent is to ascertain the diverse lived experiences of H-cl parents and what this generates for sustaining the intergenerational family heritage of multicultural contexts in Australia. These understandings will contribute to the implications for teaching with children of LBOTE in Australian schools and early childhood centres.

1.5.1 The research question.

This study considers how individuals establish meaning about their world and their own historical and societal expectations to develop their children's H-cl in their current world

context. In order to do this a focus question, along with sub-questions, has been developed, which draws on subjective configuring through cultural-historical psychology to offer richness through narrative inquiry into the lived experiences of three participants. The questions include:

The Focus Question

- What motivates (migrant) parent actions to sustain their practices of H-cl with their families in Australia?

Subsidiary Questions

- What stories of the past are linked to the present day participation in H-cl?
- How do parents connect their own experiences of H-cl with their current- in- Australia practices/participation?
- What motivations and action are identified by parents through sustaining H-cl with their children?

1.5.2 Research methodology.

Lived experiences are an essential factor for this study, and it is this major focus that is conceptualised through narrative inquiry and cultural-historical psychology in connectively. The lived experiences can be organised to show individuals' belonging, being, and becoming within this connected methodology for representing, participants' stories. The personal narratives were developed from the data generated through the audio-recorded interviews, personal heritage language-cultural reflection journals and an intergenerational geographic-linguistic chart. The methodological approach to the tools for data generation in this research study are explained in more detail in chapter four. The specific design, implementation and method for analysis are explained in full, to include theoretical influences from cultural-historical psychology on design, and the actual application events in this research process. The data collated through the designed methods for this study, constructs the life experience narratives for each participant. The constructed narratives configure the data for interpretive analysis and discussion about the heritage language parents' life experiences, as connected to their current participation.

Riessman (2011) recognises the difficulty of amalgamating cases to “generate statements about the group as a whole” (p. 311), rather than alternatively respecting individual participants as fundamental in their human agency and consciousness as socially constructed and particular to their own experiences. The unique value of each participant in this study is valued in their own expression, and portrayed in this light, and narrated to enable a view to “how people make sense of their life” (Liamputtong & Ezzy, 2005, p. 129) through their own text for the interviews and other tools of data generation.

Interpreting the stories and the texts that derive from participant stories is central to narrative analysis (Patton, 2002). In light of cultural-historical psychology perspectives, narrative representation of the generated data is elected to enable the dialectic to be established of H-cl parent participants’ subjective sense of agency. Additionally, understanding individuals experiences and thoughts for meaning making is a direct connection with their own unique contexts and experiences (Billett, 2006, 2009; Daniels, 2008; Gómez Estern, Garcia Amián, & Sánchez Medina, 2008; González Rey, 2007, 2009, 2011; Stetsenko, 2010a; Stetsenko & Arieivitch, 2004a). Stake (2010) notes that the narrative in qualitative inquiry “honours peoples stories as data that can stand on their own purpose as pure description of experience” (p. 115). The design of the data generation tools for this study conveys the descriptive experience as represented in chapter five, six and seven to show the findings as connected with participants portrayed sense of self. The narratives constructed demonstrate the uniqueness of each participant’s sense and meaning making of H-cl participation through their life trajectories from past to present. According to Stake (2010), experiences revealed can provide for analysis to determine the “connections between the psychological, sociological, cultural, political, and dramatic dimensions of human experience” (p. 116). Cultural-historical psychology provides a supportive epistemology for interpretation, more specifically in relation to Vygotskian theorising and contemporary developments deriving from Vygotsky’s early works, particularly in relation to *perezhivanie*, (Vygotsky, 1994) social mediation; the social situation of development (Vygotsky, 1994), and subjectivity and subjective configurations in motivation (Gonzalex-Rey, 2007; 2008; 2011). The specific design for the connection between cultural-historical psychology and narrative methodology is discussed in more detail in chapters three and four.

1.6 Outline of the Thesis

In this chapter, I have introduced the aims and methodology of this study for establishing a dynamic understanding of heritage parents lived experiences for developing motivation and action in family practices of sustaining their heritage and culture. I have established my researcher personal narrative in connection with diverse languages and culture to show my perspective as researcher embarking and developing this study. I contextualised the Australian political, migration and linguistic perspectives of multiculturalism, to present the evolving social, policy and curriculum climate in Australia.

In chapter two, the literature is reviewed to show Australian and International perspectives of bilingualism, biculturalism and identity to represent attributes and development in relation to parent/family practices. Moreover, the meaning this brings for individuals in multilingual-multicultural home life and community through a wide range of available literature. Approaches for family language planning and related research is examined to enable a reflective approach for interpreting participant families ways of doing and being bilingual with their heritage language.

In chapter three, the theoretical framework of cultural-historical psychology, sets the epistemology for this study, to situate parents' cultural, linguistic, for determining motivation and action within individual's unique sense of self. I argue the complex process of establishing how and why parents sustain their linguistics and culture post-migration through conceptualisations of social mediation, ontogenesis, perezhivanie and subjective configurations through the work of Lev Vygotsky and the contemporary researchers of post-Vygotskian research and theorising. Furthermore, I contend the Methodology of a narrative approach for this study edifies participants' stories of lived experience to represent a rich view of the many involved processes of human action, particular to heritage language and cultural sustaining in spaces of migration for a constructive-interpretive methodological advance, as expanded in chapter four.

In chapter four, this constructive-interpretivism position is outlined for this qualitative study of a narrative approach. The theoretical framework stated above is shown to design the tools of data generation for establishing the stories of lived experience and determining the temporal motion for individuals in their own being, belonging and becoming. Through the design discussion, I show how meaningful and authentic life stories are assembled, and

embraced, for portraying their sense of self through participant's conscious expression. The limitations, as identified before research implementation, are discussed.

Chapter five, six and seven, represents the findings through discussion and interpreting of participant voice of their stories. Each of these represented stories and interpretation speaks to the other. Participants' stories represent trajectory of self in development, as parent and in community such as schools.

Chapter five provides the life histories as experienced and connected with heritage culture, linguistic development and the experiences of migration. This view provides the sense of self in being through life and establishing motivation to sustain language and culture with one's children. These stories are unique to each individual and are not a comparative or generalising of the empirical data. The dialogue, as aspects of the participants' narrating of personal and the intergenerational shared experiences, has been organised as moments and perceptions in time of historical and societal experience:

In chapter six, the practices and the cognitive-affective through refractive *perezhivanie* issues the many elements of subjective configurations that intertwine in the being and becoming of parenthood with moments perceived as conducive or interruptive to H-cl sustaining. This chapter brings to the fore parents participation and developing of their cultural repertoires, as a contextual language tool for developing their children's H-cl language and learning in their Australian homes.

Chapters five, six, and seven are constructive narratives as shaped through the generated data and through participants' narrative, I interpret and discuss through the narrative inquiry approach for the study. Each participants' story is valued for its own standing without comparatives across the three participants or expecting all themes to be associated for all. In chapter six, I discuss the implications from this study concerning parents lived experiences as connected with their motivation and actions for sustaining their heritage language with their children. These configurations explore participants' contributions relating to their bilingual becoming and experiences of becoming a migrant from home country departure and new country arrival. Chapter seven presents the home activity of participants to deliberate parents perspectives of self and their children's participation in the linguistic activities of heritage language engagement.

Chapter eight explores participant perspectives to show key findings about their sense of belonging in school and community as an H-cl sustaining family, to explore social cohesion and antagonism for family and children's learning between two differing linguistic systems, and cultural ways of learning and being in their world of today.

The conceptualising of perezhivanie beyond the individual's own lived experiences, and their affective suppositions show expansion in this study to an influential scope of intergenerational social mediation. There are inconsistent understandings between the contexts of home and school for childrens' learning that are explored through the depths of participant voice and action.

Chapter Two

Literature Review: Sustaining Heritage Language and Culture

Language lies at the heart of human education, culture and identity. When a language dies, so does culture, identity and knowledge that has been passed down from generation to generation through and within that language. Each language contains a view of the universe, a particular understanding of the world. If there are 6,000 living languages, then there are 6000 overlapping ways to describe the world, bringing a rich mosaic to peoples languages and cultures of the world. (Baker, 2006, p. 47)

2.1 Introduction

This chapter presents a review of literature relating to language maintenance and language shift to consider how the family perspective is set within inclusive aspects to broader globalised understandings. Literature is reviewed regarding family language maintenance, to understand parents' practices, rationale, and motivation for sustaining H-cl in contexts where the language and culture are less prominent within the community of residence. The concept of cultural repertoires is then considered through the literature to situate language beyond concepts of language as an isolated tool, but rather a complex way of being in the world in connection with cultural practices in everyday participation. Finally, there is a review of literature to represent research of the family perspective, in association with the broader community. Community focus is on home-school connection through the institutional practices of diversity and inclusion in children's educational settings. I developed the concept map shown in Figure 2.1 for considering the literature and research affiliated with this study, to establish key attributes from varying sources to establish a holistic approach for understanding parents sustaining heritage language and culture. The standpoint for this study is that the historical and societal subjective perspectives of individuals are likely to shape if and how heritage culture and language is sustained with future generations of family. A diverse range of literature is reviewed for a broad understanding of the many elements and perspectives of migrants and parents of the heritage language culture.

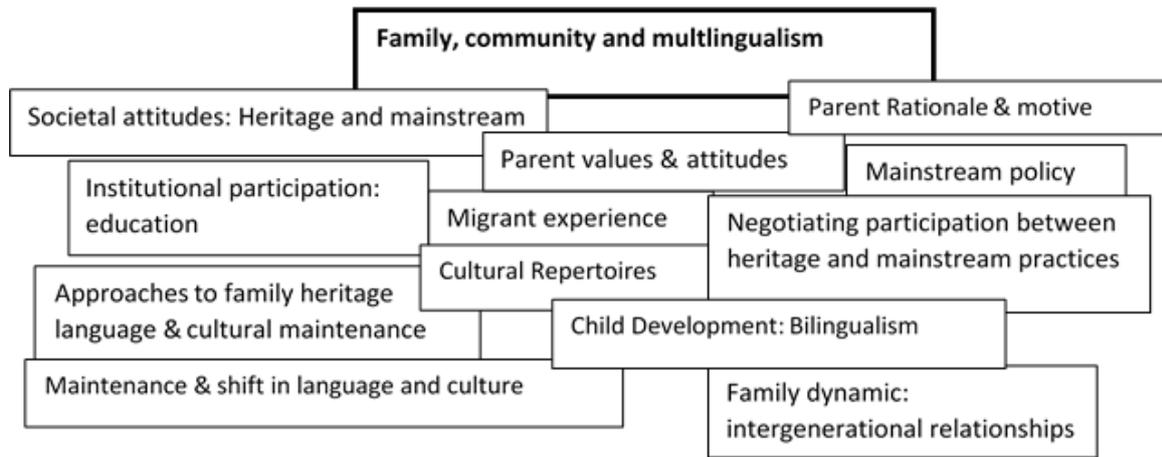


Figure 2.1 Conceptualising parent heritage language and cultural sustaining

The rich mosaic of views and perspectives referred to by Baker (2006) is relevant to both the macro-level of language diversity through national and global perspectives, and the micro-level of specific family sustaining of heritage culture and language (H-cl). A wide scope of literature has been reviewed to cover the many elements of such a rich mosaic for families. This study aims to understand the family practices and actions as developed for individuals through the interpsychological, the intrapsychological and the societal/political/institutional elements for interpreting the heritage-linguistic sustaining. Parents' multidimensional narrations of their lived H-cl experiences will be reflected upon through multilingualism theorising and research, as discussed in this chapter. Significant research and theorising for language maintenance and multilingualism appear to have been leading sociolinguistics of multilingualism during the 1990s and early 2000s (Cavallaro, 2005; Clyne, 1991, 2005; Döpke, 1992; Fishman, 1991; Lambert, 2008; Romaine, 1995; Winter & Pauwels, 2000). During times of social transforming for multilingual embracing over monolingualism, there is a connection to the temporal context for what is occurring for particular languages, within particular communities and nations with political influence through values and establishing of policy.

2.2 Language Maintenance and Language Shift

The fate of a minority language is subject to many external factors, and I begin this discussion with the broad picture of national perspectives for implementing language planning and policy. The intense planning and research surrounding these projects provide insight into the practices that are conducive to move language shift. I then turn to a discussion

of parents and families in contexts of difference to their birth heritage. A language may shift, or result in language death on a global level, within a particular community group, or from the perspective of the intergenerational language within a particular family group. Fishman (2001) emphatically argues that the prospect of the survival of a language is directly associated with intergenerational transmission of the language. Colloquially this is referred to as the mother-tongue, rather than institutionalised learning of a language. More specifically, this means advocating for active language interactions within family and community, rather than falling victim to the globalisation of “pan-Western culture...that is the motor of language shift” (p.6). Fishman (2001) advocates for the avoidance of the assumption that the language is alive and well through its ‘presence across a nation’ (PAN). If only the first generation (migrant parents) speak the language, the richness that linguistic and cultural diversity brings to the global tapestry of humanity could become endangered. For languages to be sustained temporally, they need to be continued across generations.

2.2.1 Global perspectives on national initiatives for language maintenance.

Lived experiences through the language for sustaining H-cl makes for solid foundations. Baker (2006) sets forward the notion of strong economic prescriptions required by state or country to “provide a strong rationale” (p. 63) for parents to teach their children their heritage language, and for schools to build minority languages into content teaching for meaning.

Baker (2006) highlights the major cause of language shift to be the lack of family engagement in the H-cl, with the decline increasing or ceasing between each succeeding generation. As the diminishing use of the language occurs within a family or more broadly across an ethnic community, the result is language death to entire communities. Linguistic cessation might happen at a micro level, but the movement can rapidly spread to the entirety of the community speakers, resulting in a macro-level impact (Baker, 2006). The Welsh language within its home country was identified as one such language, in turn prompting major intervention to prevent it from diminishing and possible subsequent death. Language acquisition planning plays a major role in supporting and encouraging parents to maintain their language use in the home, and in instances where educational support is required to catch the deficit in family support to language maintenance, planning and policy set forth the availability of ethnic language schools and bilingual education (Baker, 2006). The Twf Project (‘twf’ meaning growth in Welsh), was established in 1999 by the Welsh Language

Board to encourage and support parent choices to immerse their children in Welsh/English bilingualism from birth. The decline of the Welsh language in Wales was largely a result of English migrants to Wales, and a reduction in Welsh speakers as native Welsh speakers emigrated away from Wales. In conjunction with this population movement, parental relations between Welsh and non-Welsh persons also played a major role in the Welsh language shift to English with research findings showing a stronger relationship with language maintenance when the mother of the family was the Welsh interlocutor (Romaine, 1995).

The provision of easily accessible resources and knowledge to mixed-language parents concerning the benefits of bilingualism and maintenance of the Welsh language has gained success through very clear promotional material and culturally aware insight of language planners and the associated support fieldworkers to the project (Edwards & Newcombe, 2003, 2005). The primary interlocutor target for providing clear and supportive information is mothers in neonatal and infancy stages of parenting through their contact with midwives and health providers. Support partners such as the Nursery School Movement and Pre-school Playgroups Association enable ongoing support and promotion of childhood bilingualism (Edwards & Newcombe, 2005). The parent and professional partnerships play a strong advocacy role and provide guidance and instructional means to support the quest to increase Welsh language speakers. The interlinked parent-professional partnerships allow, as Fishman (1991) points out, the importance of moving beyond the notion of education as the primary source for language revival, but rather a whole community approach.

Canada is yet another successful example of revitalising a minority language at a national level, undertaking responsibilities for building community language practice, presenting as unique in the official status of two languages (English and French), with Quebec the only province where English is the minority language. In this light, Iqbal (2005) sees challenges to mothers maintaining the French mother tongue with their children among the French minority communities of Canada. The mothers who participated in the Canadian study were identified as experiencing their impact of French language loss due to limited interactional and functional opportunities for French language use. Iqbal's study pinpoints the barriers to improving or sustaining the mother's French language to be linked to limited community resources and a lack of home language use. The deficit in French language use and ability was identified as a result of their partner's limited fluency and minimal contact with French-speaking extended family. Analysis of the data from Iqbal's research determined

that meaningful interactions through community and everyday life resonated throughout the participant's expressed desires as a means to enable their family language maintenance. A successful perspective for a country where the targeted family bilingualism is in line with the country's official languages and provision for the language was established through media and education.

The scope of language movement is variable through migration, refugee status and a larger community movement as in diaspora. Zuckermann and Walsh (2011) discuss the Jewish languages of Hebrew and Yiddish to be "so far the most successful known reclamation of a sleeping tongue and is a language movement that has been in progress for more than 120 years" (p. 111). Zuckermann and Walsh discuss purpose and practice for the Jewish cultural languages revival. Family practices centre minimally in terms of considering the re-establishing and maintenance of Hebrew and Yiddish, with a greater focus placed on the actual language use in time, place and space influencing the success. The authors point to different underpinnings for each language purpose. Hebrew is Biblically positioned as cultural antiquity, and Yiddish is presented from intergenerational heritage as hybrid languages with the language in the country of residence (i.e., Polish-Yiddish, British-Yiddish, Romanian-Yiddish and so forth). The language borrowing between languages is affirmed as one of the reasons for language revival success, across the globe's Jewish people and the globalised spread to support the revival of a single language (rather than many mother tongues or dialects). DellaPergolas (2018) reports the world's Jewish population to make up 1.96%, with Graham and Markus (2018) reporting from the Australian census for the Jewish population to be 4.7%. This percentage was representing 8,621 households across the Australian nation with 87% of these to reside in Victoria and New South Wales. Language prestige and the accessibility of the language through religious foundations, both in the synagogue and home practice of praying, have been identified as significant assets to supporting the revival of Hebrew. The historical recording of Hebrew through extensive documentation such as the Hebrew Bible and the Mishnah has enabled consistency for valuable tools of language knowledge (Zuckermann & Walsh, 2011).

Makin (1997) contemplates instances of limited support from the community in the maintenance of the minority language for parents, "whether the game is worth the candle" (p. 8). Additionally, when there are many languages within the mainstream language and culture, the challenges to support, encourage, ignite, and sustain motivation are more problematic for the individual and their family ambitions for heritage language maintenance (Wong Fillmore,

1991). In the next section, the literature relating to the dynamic of many minority languages, within the setting of one linguistic and cultural mainstream, is explored to identify family H-cl practices and challenges through recent research. Identifying this contextual mosaic ensures there is not a singular static view for interpreting parents' sense of self and subjective configuring through their stories of lived experiences within multicultural-multilinguistic Australia.

2.2.2 Migrant heritage language maintenance: Australian situations of heritage language in and across community.

Emanating from a variety of research studies, the issue of bilingualism, both separately and in conjunction with language and culture maintenance in Australia, has been well-documented (Cavallaro, 2005; Clyne, 1991, 2005; Döpke, 1992; Fishman, 1991; Lambert, 2008; Romaine, 1995; Winter & Pauwels, 2007). Clyne (2005) provided one of the most extensive statistical reviews of the Australian context of heritage language speakers through quantitative and qualitative (mixed methods) research with language communities in connection with available Australian census data (ABS, 2001). Clyne's interpretations of the data demonstrated multi-language use in Australia alongside exogamous and intergenerational language shift among the multifarious languages spoken within Australian society. Due to the nature of the census, as a survey tool for data collection, it is not possible to characterise individual perspectives, practices and social dynamics outside of the family home that may have influenced shift or non-shift in heritage language use. This does not take into consideration specific practices within ethnic groups or individuals, as it is solely based on language/s spoken within the home and community. However, Clyne (2005) correlated this data with his research to broaden factors of particular community language speakers within Australian communities. Language shift for families of H-cl was found by Clyne to be strongly influenced by inter-linguistic/cultural partnerships for parenting; a more frequent shift away from the father's language; and, intergenerational shift between first and second generations varied dependent upon extended family presence.

Significantly, Clyne (2005) states the prominence of language maintenance, for particular H-cl communities, to correlate with the language communities' affiliations of core values with "religion, language, authenticity, family cohesion, and historical consciousness" (p. 75). These core values were also found to link with intergenerational, community and

extended family participation in everyday practices with the associated community language. Language activity is a connected activity through cultural practices.

A more recent study of Japanese heritage children in Sydney by Oriyama (2016) found participation in communities beyond the home “significantly promotes children’s longitudinal home HL maintenance” (p. 295), aligning to understandings of H-cl sustaining for this study. These children, who were involved in more widespread community use of Japanese, were found to have an increase in related socio-cultural practices and in turn, a stronger tendency to continue such practices through to adulthood. Oriyama (2016) further explains through Takeuchi’s 2006 Japanese HL study, that children’s interaction through HL was minimal to only 16% of active use, even when children engaged in one-parent, one-language practices (as discussed later in this chapter). Beyond the family strategies for HL engagement, Oriyama (2016) surmises that parent ideology and more broad community-speaking opportunities seem to motivate children’s bilingual learning more extensively than only one language in the home on offer.

Even though many challenges and less conducive variables are identified in the reviewed literature, the argument for sustaining family heritage language appears to be strong, with Tannenbaum (2003) asserting that “language maintenance is relevant not only to the survival of the minority language but also to the psychological reality of immigrants and their families” (p. 374). Beykont (2010) identifies several attributes that appear to strengthen the success of language maintenance across generations through his Australian study of second-generation Turkish youth, in a largely Turkish populated area in Melbourne. The adolescent community in his study explained that remaining as bilingual English/Turkish language speakers is of high priority, a success Beykont (2010) attributes to the direct relationships between community and education. The youth of Beykont’s study lived in neighbourhoods with high Turkish populations, their schooling experience offered them the opportunity to continue Turkish as a VCE subject (final year of high school), and there was consistent opportunity to access the Turkish language through books, television, newspapers and radio. However, as Beykont (2010) identifies from the study’s findings, the youth wanted to continue their Turkish language and culture with the future Turkish-Australian generation,

because Turkish offered a window to cultural beliefs, values, and traditions that they hoped to learn, pass on to future generations, and share with the Australian society ...

[but they] face the dilemma of wanting to pass Turkish on to their children, yet not feeling confident of their own Turkish skills (p. 102-103).

The concerns of participants identified by Beykont (2010) correlate to Tannenbaum's (2003) claims that as a general rule, the first generation migrant engages mostly in the heritage language, whilst the second generation tends to be viewed as the transition generation, utilising both languages, although with a predominance in the language of the mainstream culture. By the third generation, the heritage language has all but disappeared. Tannenbaum's (2003) relatively extensive study of self-reports from 307 children (8 to 11 years) and their parents from 34 different heritage backgrounds, explains the variation in attitude between parent and child with the desire to use the heritage language or English. The findings of assessing immigrant families determined that parents believed using their heritage language in the home environment was too little, or infrequent, while the children felt that English was the under-utilised language of their bilingual aptitude.

2.2.3 First generation Australian situations affecting intergenerational heritage language maintenance.

Identified in Tannenbaum's (2003) study were variations to language frequency and patterns of use correlating with the parents' migrant experience, parent's own heritage experience with language, and family dynamics such as extended family connections and one or both parents living in the home. Taubenbaum attributes variation between the children and parents' engagement of languages to contextual differences. It seems the view held by many parents in the study was that English is the language most likely to be fundamental to children's emotional life. Winter and Pauwels (2005) refer to heritage language speakers of migrant parentage as the local second generation, whom they describe as being linked to the third space (Brah, 1996). Within this third space, there is a possibility for second generation speakers to be viewed in two opposing perspectives: one as the transformer of multilingualism and language diversity, the other, as a threat to the maintenance of the language (Winter & Pauwels, 2005).

Individuals and families may find themselves in a cultural and linguistic third space resulting from war aftermath experienced by their family predecessors. Migration, refugeeism, or asylum-seeking would bring change to self, context and ways of valuing the heritage of the past and the unexpected changes of their present. There is a great deal of research, from many differing contexts and eras, over many years, that focuses on the

personal impacts resulting from traumatic experiences of war (Amone-P'Olak, & Ovuga, 2017; Hatoss, 2018; Khamis, 2012; Søndergaard, & Norrby, 2006; Steel, Chey, Silove, Bryant, & van Ommeren, 2009). Findings from these studies show a great deal of variation among the diverse participants, ranging from mild, medium, and total language shift away from heritage ways of being culturally and linguistically.

Importantly, the studies undertaken by Amone-P'Olak and Ovuga (2017), Khamis (2012) and Steel et al. (2009) consider the psychological and emotional repercussions as a paramount focus for children and adults who are subjected to atrocious life-altering experiences. Post-traumatic stress, depression, personal conduct and rebellion have shown to be frequent occurrences for individuals of post-war migration. The extent of impact is influenced by gender, age and duration of captivity, with ramifications relating to reactions of “post-war stressors, how family functions, stigma and discrimination, social support networks and coping mechanisms” (Amone-P'Olak & Ovuga, 2017, p. 18). An extensive range of experiences was considered in the study of Amone-P'Olak and Ovuga (2017) to establish the possibility of contributing variants for individuals and disarray to their sense of self. Life adversities are variants for possible impacts on individuals' wellbeing, social regulation and resilience. Amone-P'Olak and Ovuga explain adversities causing affective disruption or intrusion include injuries, witnessing violence, physical threat to self, deaths, harm to loved ones, material loss, separation, displacement, involvement in hostilities and sexual abuse. These considerations would be significant within the *perezhivanie* of cognitive-affective processing for subjective perspectives, as explained in chapter three for conceptualising subjectivity and subjective configurations. Conceptualising *perezhivanie* through these considerations provides the axiology for interpreting parents' direct experiences and those socially mediated, in connection with motivation and action for H-cl sustaining as explained in the methodology chapter and discussed through narrative and participant stories in chapters 5, 6 and 7.

Fishman (1991) concedes the primary struggle for the immigrated heritage languages of Australia is in the opportunity for intergenerational sharing and “the fact that they do not have their own relatively inviolate space, their concentrated communities in which their language-and-culture can dominate” (p. 258). Intergenerational ties can cease through immigration and limited community-language based events. The meaningful and interactive sources of shared linguistic and cultural resources become diminished, “[t]he loss of natural intergenerational transmission” (Spolsky, 2012, p. 4). Monolingual education can situate the

home language in a position of jeopardy as children reject or lose motivation (Makin, Campbell & Diaz, 1995) for their involvement in a language not readily used beyond interactions in the home and witnessing expressive-interactive conversations of others through the heritage language.

The literature signifies variables of disruptive and conducive practices through home life and the social in community, for purpose and personal meaning to persist in engagement in H-cl. In the following section, the literature reviewed focusses on family, community, and individual situations that influence family language maintenance (i.e., H-cl sustaining as termed for this study). The following literature is reviewed to enable a clearer sense of the many factors that encompass participation in family heritage language and cultural practices.

2.3 Cultural Repertoires

The wide range of variables that can be attributed to the many differing cultural ways of being for individuals as they engage with their heritage language is connected to social and cultural practices. For example, Gutiérrez and Rogoff (2003) established the importance of considering social practices as unique to individuals and situated within the historical and social contexts. Fundamentally to avoid assumptions of homogenous traits for ethnic groups on behalf of the individual, focus should be given to “cultural processes in which individuals engage with other people in dynamic cultural communities, some of which involve ethnic or racial group membership in important ways” (Gutiérrez & Rogoff, 2003, p. 21). The particular ethnic group alone does not substantiate the practices and participation of the individual. Dynamic and intertwined considerations should be taken into account when determining characteristics for individual perspectives of cultural diversity when analysing data.

The variables within cultural diversity should be considered beyond the heritage country or linguistic affiliations. Paradise (2002), explains that although culture is progressively studied to understand the complexities of human behaviour, researchers need to ensure cultural adaptation and improvisation is determined beyond, but also with consideration to, the economic, historical, social and political contexts of merely considering behavioural and attitudinal traits. Moreover, Paradise identifies “comparative studies that include minority populations with particular histories, ethnic affiliations, and immigration experiences that imply constant change, adaptation and improvisation” (p. 230). Consequently, researchers should delve with greater complexity than merely determining

regularities and variances within a repertoire of cultural practices for a particular ethnic group, but rather identify the unique traits and the source of these for individuals within particular groups. According to Rogoff, Moore, Correa-Chávez, Dexter, and Silis (2014),

the idea of repertoires of practice shifts from thinking of culture as a stable, singular characteristic of individuals to focusing on people's experience with cultural practices, through their life history and community history. These histories contribute to individuals' (and communities') proclivities to do things in certain ways – ways that are dynamic, potentially changing with generations and contact with different ways. (p. 488)

Taking the perspective that language is a cultural tool that mediates learning – including learning about cultural practices and ways of being, Baker (2006) affirms that

[i]n one sense, merely speaking a language to a child conveys **culture** to that child. Embedded in the meanings of words and phrases is always a culture. Through language, a child learns a **whole way of life**, ways of perceiving and organizing experience, ways of anticipating the world, forms of social relationships, rules and conventions about behaviour, moral values and ideals, the culture of technology and science as well as poetry, music and history. Culture is reproduced in the child through the fertilization and growth of language. (Baker, 2006, p. 18, emphasis in original)

As people participate in the everyday lives of their community and their family practices, “thinking and language develop in ways that support each other” (Rogoff, 2003, p. 267). The language is both a tool in itself and a system that works consistently in association with aspects for expression; as a system for conceptualising; gaining meaning; and as cultural tools for thinking and action (Vygotsky, 1983). Rogoff (2003) explains that within any given culture, change and transformation is occurring over time, through the generative nature of human development and communities' evolvement of cultural practices and tools. Rogoff (2003) moves away from thinking of approaches to culture as categorical, instead favouring a view of culture as a “focus on people's involvement in their communities, to address the dynamic, generative nature of both individual lives and community practices” (p. 78). Such a view holds pertinent relevance in the instance of individuals migrating from one continent to

another, particularly when the influence of change that occurs in their 'new' community of practice is not that of a gradual process.

Morgan & Chodkiewicz (2011), demonstrate the importance of individual involvement connecting with community practice through a research study involving parent and children participants through Pacific island playgroups held at a local primary school in Sydney, Australia. The study showed a dramatic increase in children's involvement and interest when home language stories, songs, and music were part of the children's activity, church-related activities were also introduced to bring other areas of family participation to the playgroup setting. The study identified that the children showed increased participation in their heritage language through the interconnected space of their two cultural repertoires. Further consideration from this research could also involve the concept that this culturally blended activity (playgroup) of heritage and mainstream settings could provide authentic links between home and school (playgroup) practices. These young children would also be attending the physical space of the primary school in later years; therefore, the establishment of a sense of belonging genuine to their home experiences was being enabled before school entry. Although an adult immigrant may have the ability to maintain much of their existing culture and form associations with community groups of likeness to their traditions and customs, there is still a necessity to participate and build family practice that also supports being in the mainstream culture.

2.3.1 The family dynamic of heritage language and cultural sustaining: Inter-Cultural repertoires.

Identified in the previous sections is the importance of family support for sustaining a heritage language from broader perspectives of community language maintenance. Additionally and more significantly as pertaining to this study is the direct success of family sustaining with heritage language for positive outcomes in the immigrant experience. Although, less significant to this particular study but insightful, is the revitalising of language groups that have experienced extensive language shift to mainstream or PAN western language.

The bilingual/bicultural parent living in a society of differing mainstream language and cultural practices to their origins has the opportunity to develop a broader cultural repertoire of lived experiences, with duality in repertoires of conceptual tools and discourses available to them. However, there is also the very real possibility of conflict occurring

between the cultural undertakings of the parent's duality of language and culture to their transforming self. Early studies of biculturalism, (Park, 1928; Stonequist, 1937, as cited in Padilla, 2006) raised concerns for individuals caught between two cultures (in earlier times referred to as dual-cultural personality), experiencing difficulty in adapting to their immigrated surroundings due to a wide range of variables, with feelings of isolation in both their past and present cultures. Conversely, recent research has established a more positive position for those participating and contributing in two cultures (Padilla, 2006). Padilla determines the bicultural person, who is well adjusted, as being open to others and somewhat of a cultural agent, "the person is equally at ease with members of either culture and can easily switch from one cultural orientation to the other and does so with native-like facility" (p. 471). As an individual learns more about the culture of others, they are also able to enhance their understandings of their own (heritage) culture (Rogoff, 2003).

Children, as second-generation citizens of immigrant parents, often serve as a cultural and linguistic link between parents and the society at large. Padilla (2006) explains the difficulties the second-generation children experience in their social development through parent's placement of dual expectations for the child to participate in their mainstream society, at the same time as providing a heritage cultural home environment that differs too, and is not reinforced by the wider society in the child's out-of-home everyday experiences. Through successful participation in both cultures, the acclaim is that these individuals become what is termed as the 'bridge generation' between old and new cultures of the family. Portes and Rumbaut (2001) affirms the benefits of acculturation between traditions of the old and developing those within the new, enable the individual to develop "a much better understanding of their place in the world" (p. 274). According to Rogoff (2003), individuals in their development, realise and apply strategies, as determined by their established intergenerational cultural tools that are conducive to the particularities required by the circumstances of their participation.

2.3.2 Cultural répertoires: Migration and (multi)cultural repertoires.

Parenting between cultural repertoires becomes more complex for families when there is more than one way of being in practice and participation. Personal choices, values, and motivations affect the way that parent practices are formed. Voon and Pearson (2011) explain that "[c]hildren are shaped by the teaching instilled in them by their parents... immigrant parents face what is referred to as a binary dilemma due to their situation of having an 'old'

culture and living in a ‘new’ culture” (p. 30). A study of sixteen immigrant parents to the US, of Asian Indian heritage, examined how ethnic identity was maintained as they negotiated their participation in their new life (Inman, Howard & Beaumont, 2007). The study findings indicated that parents’ selection for ‘old’ or ‘new’ culture was a very conscious selection of distinct practices in where and when to be Asian Indian, and when to blend with their new cultural demography. The parents expressed their desire to maintain aspects important to their heritage, such as cultural celebrations and traditions, interethnic marriage, food and meal times, and speaking their heritage language, while all participants endorsed maintaining family and friend ties with their people back home. Of concern to the families was the loss of familial ties for guidance and cultural continuity, perhaps this being more significant as they acculturate into their new experience in the US.

The research shows that intercultural experiences create more than fears for shifts away from heritage language or cultural traditions, but also impact upon family structure in the present, and with concern for future family structure and relationship perspectives. Choi, He and Harachi (2008) studied intergenerational cultural dissonance and the impact of parent-child conflict to compromise affectively the relationship between parent and child. Conflict arises when youths believe there to be a discrepancy between parent values and the host society, as parents attempt to maintain their cultural ways of being regardless of the mainstream society’s values and practices (Choi, He & Harachi, 2008). The importance of working within both the heritage and the mainstream culture appears paramount in maintaining healthy bonds between parents and their children and also providing the ability to establish a sense of belonging within the home and societal environments.

Han (2012) provides a rich portrayal of one immigrant’s being and becoming through immigration to Canada from China. This ethnographic study portrays the trajectory of experience and transformation as the study participant engages in life between the new and past ways of cultural knowing. The direct experiences of connecting to society, institutions and building interpersonal relationships that are portrayed throughout the authors sharing of ‘Yang’s’ story brings to light the uniqueness of individual immigrants’ experiences. Moreover, the temporal gathering of the data in-the-moment shows each of these experiences shape and form future interactions with the new world, furthermore shaping and forming cultural repertoires for the individual. Of significance is the essentiality of authentic representations of experience, rather than generalised assumptions and interpretations of what it means to be ‘migrant’.

2.3.3 Interethnic parenting within the family.

The assumption for the study is that the differing ideologies each parent brings to their child-rearing practices are based on their own cultural experiences of childhood. Keller, Borke, Chaudhary, Lamm, & Kleis (2010), found that parents described their differing attitudes and expectations about parenting to create varying levels of conflict between the parents involved in the study (one hundred bicultural families in Germany, with one parent German and the other French-speaking, of West African ethnicity). All participants claimed the arising conflict with the parenting partner was a result of cultural differences. Keller et al., (2010) surmises the importance of kindergarten and school teachers' role in working with bicultural families to support parents in creating a "joint identity" (p. 60) for a new family culture, that may well differ to the individual parents' own experiences. Keller et al. (2010) explains that co-parenting between the parents for conscious awareness of differing perspectives and tolerance of each parents' cultural ways is an essential form of social mediation consistency in the family. Such awareness enables the possibility to assist in providing a balance in family life and child rearing that creates benefits for conducive participation, rather than augmented difficulties that interrupt the flow of everyday language and cultural participation, as well as with extended family and school.

The challenge of bringing ways of being in the culture of the old country, and developing these ways to establish a sense of belonging to a new culture to become socially and culturally responsive presents for more than practices of language and culture alone. How the individual subjectively contributes to experiencing difference will influence the old, new, or blended ways for engaging in their family's linguistic and cultural participation. The immigrant experience also presents similar challenges to the intercultural parenting studies in terms of adjusting and affording past lived experiences into a new or differing context.

2.3.4 Intergenerational perspectives: Relationships through H-cl.

Major influences when planning for bilingual family approaches are the intergenerational opportunities with grandparents and other extended family members, as well as the opportunity for language experiences to occur with other native speakers from the target community language (Baker, 2006; 2007; Borland, 2005; Caldas, 2006; Döpke, 1992; Harding-Esch & Riley, 2003). Clyne (2001) argues that the endeavour to maintain and revitalise family heritage languages and culture can transpire through grandparent caregiving roles. These intergenerational relationships can provide the essential connections for "passing

down” language and culture to subsequent generations. By means of the “[c]ultural tools [that] are inherited and transformed by successive generations” (Rogoff, 2003, p. 51), the intergenerational sharing of culture between grandparent and grandchild provides an important link between “the old and the new culture” frequently placing the grandparents in the role of “culture keepers” (Thomas, 2003, p. 42). However, each of the individual’s language abilities (Thomas & Hallebone, 1995, as cited in Thomas, 2003, p. 43) may well hinder the role of the culture keeper, although Thomas and Hallebone (1995) suggest that communication of cultural perspectives is in cultural forms other than language, such as shared experiences in cooking and watching television. Reassuringly, for intergenerational cultural sharing, Thomas (2003) also notes that frequently, adolescents’ desire to gain greater insight into their heritage culture can reveal an igniting of relationships between grandparent and the adolescent grandchild.

Accessibility to the grandparent ‘cultural keeper’ for continuity of intergenerational language and cultural ties, however, is not always easily attained. Extended families can be spread over two or more continents (Thomas, 2003) or, due to a displacement of traditional roles, many grandparents have experienced familial conflict (Vo-Thanh-Xuan & Liamputtong, 2003). The bond between the grandparent and their grandchild is heavily reliant on the bond between the parent and grandparent (Vo-Thanh-Xuan & Liamputtong, 2003). Often there is a breakdown in the parent-to-grandparent relationships as the older generation are inclined to remain with traditional attitudes from the ‘old country’ whilst the younger generation “cannot reconcile the values of traditional filial duties with the self- assertive culture of the West, which is their future” (Thomas, 2003, p. 42). Conflict between the heritage ways of being and becoming and those of the new country appears to be a “typical scenario [that] finds immigrant parents adhering to their traditional cultural beliefs while their children endorse dominant Western values, resulting in a clash” (Choi, He, Harachi, 2007, p. 85). From an Australian perspective, Vo-Thanh-Xuan and Liamputtong (2003) conclude that relationship rebuilding is possible through bi-cultural workers, who can situate each families’ needs in their context, together with the recognition of each families’ differing migratory and diasporic experiences.

Vo-Thanh-Xuan and Liamputtong (2003) acknowledge that the occurrence of intergenerational discord does not necessarily maintain relevance to all Vietnamese families, any more than it is isolated to this cultural group alone. Contrary to Vo-Thanh-Xuan and Liamputtong’s study representing a challenge to intergenerational language maintenance for

some Vietnamese families, Clyne (1991; 2001) reveals the diversity in intergenerational family relationships within specific ethnic, cultural groups, when he identifies the Vietnamese community as a whole show the lowest language shift result of second generation Australians. Ten years later continuing to support this, as he concurs that the Vietnamese, alongside Macedonian, are among the stronger community language groups for retaining language use due to their intergenerational connections and the second generation involvement in “religious and secular community centres and ethnic shops” (Clyne, 2001, p. 368).

The literature suggests that elderly immigrants find acculturation more difficult due to their deeply embedded traditions historically established over many years, and reinforced through their heritage cultural communities (Clyne, 2005; Vo-Thanh-Xuan, and Liamputtong, 2003). In Australia, many grandparents immigrated under the family reunion scheme (Clyne, 2005; Trang, 2003) and hence, language and cultural maintenance were sustained while intergenerational family links were held tight through living arrangements. Clyne (2005) reports that although less community use of Vietnamese occurs, the heritage language is still spoken with parents. This disparity between community language use and family life for language use is consistent with Phinney, Ong, and Madden’s (2000) findings of value and intergenerational discrepancies between generations. The importance of intergenerational heritage linguistic and cultural contributions that can be provided by grandparents are often appreciated during adolescence and adulthood by second generation Australians (Trang, 2003). The opportunity for such cultural sharing in terms of the intergenerational family contact can be hindered, as Grandparents beliefs of adhering to traditional roles and expectations of proceeding generations obedience are no longer met in the immigrant families’ new world. Family breakdown becomes a very possible outcome of such disparity as traditional values may be in conflict with newly acculturated ways of being for the preceding generations, hence the clash between traditional cultural roles of family practice with ways of the new society, may well result in a lessening of extended family contact (Trang, 2003; Vo-Thanh-Xuan, & Liamputtong, 2003).

A multilevel approach to studying discrepancies in dual-cultural and intergenerational values of immigrant families by Phinney, Ong, and Madden (2000), identified the complications involved when connecting family socialisation of children to adulthood. Through the study of families from Armenian, Vietnamese, and Spanish backgrounds, the researchers maintain that such diverse research needs to consider individuals’ unique

histories and culture, immigration, alongside consideration to human development perspectives. Phinney, Ong, and Madden (2000) conclude that exposure to the mainstream culture before immigration creates bi-directional influences that impact upon forming values and the intergenerational exchanges between parents and their children. Hence, Mexican families, due to more prevalent and long term historical relationships with the United States, revealed that these parents tended to be more attuned to cultural ways of American society. Variability in intergenerational and value discrepancy among the cultural groups appeared to draw a direct relationship to the size of the immigration cohort. For example, Vietnamese families showed the greatest discrepancy in the endorsement of values and heritage connectivity as they represented smaller population groups in the mainstream society of the United States. Therefore, exposure to H-cl was less available to Vietnamese immigrant children to the United States, as they had more contact with the host society, and in turn, had less opportunity for endorsement of family heritage values. Shifts in intergenerational contact and family values create 'a massive effect on the acculturation process in migrant families' (Nauck, 2001). Based on a study of Australian-Vietnamese grandparents, Vo-Thanh-Xuan, and Liamputtong (2003) suggest that previously held cultural values of caring for elderly parents have fallen short of these familial expectations for the immigrant family to Australia. Vo-Thanh-Xuan, and Liamputtong (2003), proclaim that current views of Vietnamese parent-child relations now hold that "care of aged parents is no longer a moral responsibility of adult children but rather an option" (p. 210) within kinship relations and values, and hence altering traditional roles, cultural sharing, and intergenerational family relationships.

Family solidarity is a crucial element to sustaining language and cultural maintenance. However, there is a very clear shift in these traditional ways of being from one generation to the next after immigration occurs (Clyne, 2005; Romaine, 1995; Döpke, 1992). Merz, Oort, Özeke-Kocabas and Schuengel (2009) explore the notion of second-generation immigrants demonstrating lower intergenerational family solidarity than first generation members. In considering a wide range of variables such as sex, age, country of origin with generalised views of family solidarity, and religion, the researchers conclude that those affiliated with religion have a tendency to maintain family solidarity more readily and that variations occur dependant on situations of experience. The research of Merz, et al., (2009) concludes that second-generation immigrants internalise and embrace the culture of the major society more readily than their parents. However, it is likely that the pressures [for family solidarity] are strongest when the culture of origin is most foreign to the host culture. "The broader cultural

environment of a country may exert socialisation influences on values and norms of immigrants” (p. 298), with the study results reporting findings of Dutch immigrants modifying cultural practices to the host country more than Mediterranean immigrants. The claims of Merz, et al., (2009) are in contrast with Clyne’s (2005) findings, whereby he states that the more similar the language speakers’ culture to the mainstream the higher the language shift, using the particular reference to German, Dutch, Lithuanian, Latvian, French and Maltese. The disparity in findings between these two researchers highlights the notion of diversity in practice among any particular homogeneous cultural group and highlights the necessity for considering distinctiveness in practice and participation to each individual’s historical and contextual surrounds.

In an autoethnographic action research study, Kennedy and Romo (2013) stress the importance of fostering emotional ties to the heritage language, which in turn also supports the intergenerational connections for exposure to the language. They highlight how valued the Spanish-speaking grandchild was to her grandmother and the special bond that connected them through sharing the language, unlike her counterpart cousins also living in the United States. The emotional connection is fulfilled in the appreciation for the H-cl that when encouraged by parents. In this particular study, it was noted that emotional connections were through the continued reinforcement of the father’s home country (Columbia). The importance of cultural immersion, such as food and cooking, and the sharing of the father’s upbringing, and the pride he has for his multiethnic –multiracial identity, were found to be significant factors in supporting second-generation H-cl.

2.4 Family Practice in Heritage Language

2.4.1 Being, belonging and becoming through family bilingualism.

Variations to defining the ‘bilingual-bicultural family’ are complex. Apart from language and ethnicity, the very dynamic of loss in intergenerational relationships due to migration, intercultural co-parenting circumstances, and the intercultural relationships between family and school, present circumstances that could be conducive, interruptive, and inactive participation opportunities. I developed these terms for this study to bring reflective terminology in connection with one’s sense of self for being, becoming and belonging.

Many bilingual researchers (Baker, 2006; Döpke, 1992; Makin et al., 1995; Romaine, 1995; Shin, 2005) draw upon two of the earliest studies of simultaneous bilingualism by Jules

Ronjat (1913) and Werner Leopold (1939-1949) to illustrate the controversy regarding the specific onset of when a child is able to differentiate between the two languages. Leopold's study of his daughter Hildegard (and later his daughter Karla) determined that differentiation between the two languages did not appear until around three years of age. Contradictory to this, Ronjat, who also brought up his son Louis bilingually, concludes that with the onset of the languages spoken from birth, there is very little confusion between the two language codes (Romaine, 1995; Saunders, 1988). Saunders (1988) presents his study, similar to that of Ronjat and Leopold, by also studying his own children's German bilingual development in the home environment, although in this instance in an Australian context and neither parent were native German speakers. The linguistic researchers (for further details see Romaine, 2000) studying family bilingualism, either through their own family or by using participant families, tended to focus on parental transmission for an input-output perspective of language attainment for the child. These studies found there to be varying levels of interlocutor persistence and the outcome for the child ranging from passive bilingualism to functional bilingualism. While from a linguistic perspective, the literature reviewed presents a credible account of the development of bilingualism, it fails to adequately capture the reasons why parents choose to sustain H-cl and the dynamic nature of H-cl; the social, historical, political, and institutional elements that socio-cultural/cultural-historical traditions of family heritage language and cultural practices can present.

In considering parents' *raison d'être* for raising children with two or more languages, Schechter, Sharken-Taboada and Bailey (1996), arrange parental rationales into the following categories: instrumental; group identity; pragmatic; personal enrichment; aesthetic; strengthening ties with family and friends, and family/peer group pressure. Furthermore, linguistic discourse relating to parents' reasoning for language maintenance through bilingual child rearing (Baker, 2006; Lambert, 2008; Romaine, 1995) extends upon the parents' underlying principles to consider both interpersonal and intrapersonal motivations. These motivations can include maintaining parents' culture of origin, enabling communication and relationships with family, and viewing language as a social additive for developing relationships in a broader range of social circles, as well as an appreciation of languages used by others. Parents' desires for their children can entail intrapersonal benefits that contribute to cognition, ethnic identity, and religious-spiritual affiliation. Other reasons identified for parents' choice in developing family bilingualism include the broadening of employment and economic opportunities, attributed as beneficial to the bilingual person (Baker, 2006;

Lambert, 2008; Romaine, 1995). Wei (2000) defines these attributes of bilingualism, more specifically into three categories of communicative, cultural, and cognitive advantages. Saunders (1988) discusses contributing factors to the child's bilingual development as being dependent upon "many factors, such as the child's personality and natural ability, the parent's attitude, and the proportions of time of exposure to each of the languages" (Saunders, 1988, p. 56). When parents' choose to establish home contexts to support the heritage language there are many aspects they need to consider in finding the configurations that work for them as a family, as individuals, and within their context of living and everyday experiences.

According to Döpke (1992), based on her study of German-speaking families, there is a prevalent view that raising children bilingually is destined for failure, with many parents opting for the cessation of a bilingual family environment through fear of failure when they do not perceive their efforts as immediately successful. Parents' practices and the immediate family environment play a crucial role in the development of the child's bilingualism; researchers attribute consistency and a positive attitude to implementing the selected language approach, in conjunction with realistic expectations, to serve the child well in acquiring more than one language (Baker, 2007; Clyne, 2005; Döpke, 1992).

Parental motivation has recently been a developing concept in a pilot project of Sims and Ellis (2015), with the motivations of today (see table 2.1) succinctly themed to show similar inspirational potential as in earlier times of family bilingualism (Baker, 2007; Clyne, 2005; Döpke, 1992).

Table 2.1

Parent motivation for family H-cl bilingualism (adapted from Sims and Ellis, 2015)

Motivation for H-cl	Anticipated potential for child
Create sense of belonging with family, community & culture	To feel within extended family, Maintain Identity as member of family, community, and culture. Build intergenerational relationships with grandparents Cultural reflection from within
Create a competitive advantage for the future	Operate more effectively in more than one language and culture

	<p>Increased globalism and hegemony</p> <p>Employment advantage from these.</p> <p>Flexibility in thinking and behaviour</p> <p>Residential opportunities for the future</p>
Improve learning through school	<p>Increased cognition, comprehension, and linguistic skills</p> <p>Advances reading & writing skills</p>
The Challenge:	Causes
Persisting with the family language plan	<p>Communication flow strained within family</p> <p>Parent strain for, being only language-speaker</p> <p>Communication with others in monolingual social-spaces of other languages.</p>

Kheirkhah and Cekaite (2015) explored the H-cl practices extensively in action of a Persian-Kurdish family in Sweden to establish how these motivational instigators are negotiated. Challenges from the parent perspective showed impact on the child perspective (Sims & Ellis, 2015). The child displayed the normative preference for Swedish over the H-cl and formed a stronger identity as “the ‘less knowledgeable’/heritage language ‘learner’... societal language ideologies, policies as well as daily interactional practices in communities, families, and institutions – affect children’s heritage language development” (parenthesis in original, Kheirkhah and Cekaite 2015, p. 342). The differing modes of interaction between parents and child in the one parent-one language approach revealed that practices transform over time, and are strongly connected to the emotional and relational attributes of everyday family life. Kheirkhah and Cekaite, concludes with “the importance of directing attention to the child’s contributions” (p. 343). The conclusion further considers that the socialisation for children’s heritage language is a “dynamic and dialectical process that is shaped, negotiated, or resisted by both the children and the adults” (p. 343).

2.4.2 Family H-cl in everyday practice: Being and becoming bilingual.

In establishing a consistent approach to a bilingual family environment, it is recommended that parents determine just who will speak which language to whom, and when

these language interactions will take place (Harding-Esch & Riley 2003; Barron-Hauwart 2004). Harding-Esch and Riley (2003) and Barron-Hauwart (2004), suggest the language proficiency of each of the parents will determine the approach best suited to the family environment and the language of interaction with the broader community. Parents' adaptations of these strategies will be dependent upon the language backgrounds of the parents and the opportunity for interaction both in and out of the home. Döpke (1992) proposes, from her study of German bilingual families, that there tends to be a higher success rate for stay at home mothers who are interacting with their child in the minority language, the task becomes more difficult in the instance of working parents. Although, in the presence of committed and quality interactions, Döpke (1992) claims from her study, the parent who spends more time away from home, is also able to successfully provide a rich linguistic environment for the language other than English, (reference is made specifically to father in the dynamic of Döpke's study).

The one parent-one language approach has received much attention among the linguistic researchers, and is acknowledged as an effective way for children to acquire bilingualism as their first language and assist the child in differentiating each of the language codes successfully (Baker, 2006, 2007; Caldas, 2006; Döpke, 1992; Lambert, 2008; Romaine, 1995; Saunders, 1988). Of course, the approach for bilingual family environments will be variable upon the status of the language or languages spoken by the parent and the existing mainstream language of the broader society.

Even though the current literature provides an affirmative stance for bilingualism in relation to intellectual, social and economic benefits to those who are able to attain two or more languages, the study of Souto-Manning (2006) recognizes that, still today, it remains a necessity to advocate bilingualism as an additive rather than a deficit for children's social, cognitive and linguistic development. Souto-Manning's (2006) study of mothers in a playgroup setting revealed that there is still the mistaken belief that the learning of more than one language reduces a child's capacity to "learn other important things which should be learned" (p. 443). Although in defence of the bilingual detriment viewed by some parents, also established as a widespread view in the aforementioned study, the findings of very early (turn of the century) linguistic studies did not recognise the benefits of bilingualism, particularly concerning cognitive processing (Baker, 2006).

In the early 20th century, and up until as recently as 1983, the outlook for bilingualism was not quite as positive as the views held today. During the turn of the century, childhood bilingualism lacked support, with many linguists foreseeing children learning two languages as a hindrance, and further suggesting that this should be avoided due to the ‘confusion’ it created for the child (Döpke, 1992). The belief held during these times was that the brain was unable to hold two languages and that bilingualism would create a loss in relation to other cognitive processes (Döpke, 1992). The earlier views held concerns for the psychological wellbeing of immigrant children speaking languages of difference to the mainstream, educational and psychology researchers held the same mindset (Portes & Schauffler, 1994). Döpke (1992) dismissed these previously held views that it was detrimental to the child if they were exposed to more than one language, stating that earlier testing of bilingual children tended to be based on a comparison of their monolingual peers’ verbal language, rather than consideration to overall linguistic adeptness.

There are methodological concerns with the earlier use of intelligence tests for assessing the bilingual child’s cognition, due to the cultural boundedness of these tests aimed at white, middle class, Western cultures (Baker, 2006). Peal and Lambert’s pioneering study encouraged a more optimistic view of bilingualism in 1962, with intelligence tests including social class to provide a methodologically appropriate view of their findings (Baker, 2006; Döpke, 1992; Lambert, 2008; Romaine, 1995). Baker (2006) emphasises that tests which are receptive to the dual-language of a child and consider a broad range of abilities are more beneficial to establish the bilingual and cognitive correlation of bilingual children, in turn placing the focus on characteristics of the relationship rather than a specific result approach. Edwards (2003) also dismisses existing concerns for bilingual children’s speech development, intellectual processing, limited educational opportunities, and the child’s emotional stability, concluding that any fears presented have been unfounded in the scope of the well-developed, long-term provision of a consistent environment. The most appropriate form of testing a child’s bilingualism and cognitive function remains a controversial issue, however there is a consensus in current literature that bilingualism can enhance metalinguistic abilities and it has been demonstrated that bilinguals tend to be more efficient in the realm of divergent thinking (Baker, 2006; Döpke, 1992; Romaine, 1995; Wei, 2000).

2.4.3 Family H-cl in everyday practice: Establishing the H-cl sustaining approach.

“Language is more than a communicative tool since any language would do for this purpose. The mother tongue has to do with a sense of self, with childhood memories, with relationships with one’s parents, and with emotions associated with the home country and the past” (Tannenbaum, 2003, p. 384). The intergenerational flow of collective histories becomes interrupted when, for the generation of immigration, there are differing sources of primary language and culture. For the child, one is the home and the other school, and therefore, the building of memories and sense of experience is formed more widely than the H-cl alone. Tannenbaum (2003) highlights that the struggle for language maintenance with children of immigrants tends to be much greater than exposure to one or another language, but rather becomes an emotional choice based on the fundamentals from the internalisation of everyday involvement.

Involvement in everyday experiences and parental expectations in family, and the connection between institutional contexts such as educational settings and family life, can present as conducive or interruptive to the heritage language and cultural development of the child. Sociolinguistics inquiry about language policy and children’s language acquisition at the micro-level of family is today referred to as Family Language Policy (FLP).

The FLP framework is integral to discussing families in multilingual environments, as the presence of at least two languages in the child’s immediate sociocultural environment means that at some level, decisions about what language(s) to use with the child will surface (Smith-Christmas, 2014, p. 511).

A variety of strategising techniques with varying outcomes for families to decide upon, establish, and implement is at the initiative of the family. Some of these heritage sustaining systems have been studied through sociolinguistics with a varying “the degree to which the child does develop social and linguistic competence in his or her minority language is contingent upon a variety of factors” (Christmas-Smith, 2014, p. 512).

The predominant approaches to FLP have been compiled to identify sociolinguistic acknowledgement of strategies/practices most commonly considered by parents for family bilingualism. See Table 2.2 for an overview of family approaches. (Adapted from Baker, 2007; Barron-Hauwart 2004; Harding-Esch & Riley, 2003; Makin et al., 1995).

Table 2.2

Overview of family bilingual practices. (Adapted from Baker, 2007; Barron-Hauwart 2004; Harding-Esch & Riley, 2003; Makin et al, 1995; Romaine, 1995)

Approach	Family language dynamic	Actions of practice
OPOL (one parent – one language)	<p>A different language is spoken by each parent. (Parents may both be native speakers of the same ‘minority’ language, but select to use a language they are proficient in for the purpose of bilingual child rearing).</p> <p>The community language is the same as one of the parents, or in the instance of tri-multilingualism, the language in the community may be different to either home language, therefore offering a third language to the child.</p>	<p>Each parent speaks his or her own language to the child, (usually from birth).</p> <p>Parents may select one of the two languages to speak with one another, or they may establish a system of time and place when they select to use one or the other of the languages with each other.</p>
Home language-societal language	<p>Parents have a native language that is different from the language of the broader society.</p> <p>Alternatively, one parent has the same native language of the broader society but is also proficient in the other parent’s native language.</p>	<p>The minority language is spoken in the home, when outside of the home and mixing with the broader community, the mainstream language of the country is used.</p> <p>Parents may also adjust this to use the home language outside of the home when only the immediate family is present, hence building greater opportunity for a variety of interaction content.</p>

Mixed language	Both parents are bilingual, either as native speakers from their own bilingual experience or through second language learning.	Both parents speak both languages to the child. Codeswitching is acceptable within interactions. It is anticipated children will learn, at some point, that this is not appropriate when communicating with non-speakers of one of the languages.
Place and time	Both parents are native speakers of the same or different languages and are proficient in the other language.	Specific times or places are selected for use of the minority language. Examples of this strategy include meal times, specified outings, religious worship or social events with other speakers of the minority language. All those participating very clearly understanding the specified place or timing for language use.
Second language postponement	a) Both parents are native speakers of a minority language, and may or may not be able to speak the mainstream language with proficiency.	a) Parents only use their native language with the children until a designated age (usually the commencement of school). The rationale for this approach usually relates to ensuring a strong foundation in the family's native language before

	contact with the mainstream language.
b) Both parents speak the mainstream language proficiently, with their own bilingualism ranging from minimal to balanced.	b) Parents of a native minority language, but with proficiency in the mainstream language choose only to use the mainstream language with their children, usually for reasons of adjusting to the mainstream language as preparation for school. The belief is that children will then establish delayed bilingualism through parent input and perhaps, where available, second language learning.

Macalister and Mirvahedi (2017) refers to Spolsky's (2004) conceptualising of a three-component model being i) practices, ii) beliefs, and iii) management. The conceptualising involves the "language practices- habitual pattern of selecting among the varieties that make up its linguistic repertoire; its language beliefs or ideology-beliefs about language and language use and any specific efforts to modify or influence that practice" (Spolsky, 2004, p.5 as cited in Smith Christmas, 2017, p.5). Brings wonderment for what are these beliefs, how do they develop within the individual, or socially mediated across a language community with enduring rigidity or transience.

2.4.4 Code-Switching.

How parents' negotiate where, when, and how their children use the differing languages can present as a negotiated co-construction between parents, and later, between parents and the older child. However, an important tool in reaching potential language development for the child is that of code-switching. Pert and Letts (2006) claim that the importance of bilingual children having the freedom to express themselves in both languages (code-switching), should be seen as a bilingual norm, as opposed to dysfunction on their bilingual ability. In a

study of Heritage Pakistani preschool children in the United Kingdom, Pert and Letts found that children's utterances were extended, and communicative interactions were sustained over longer periods when the child was permitted to draw from both languages in their language repertoire.

The switching from one language to another is considered by Saunders (1988) to be an important feature of bilingualism. Shin (2005), in relation to her study of Korean immigrants in the United States concludes that the code-switching practice should be referred to as a resource to be viewed as a "valuable linguistic strategy" (p. 18). Code-switching may present when the child is conversing with both parents, each using a different language with the child. The child may switch from one language to another as they include each parent in their conversation. "Switching" (Saunders, 1988, p. 12) between languages may also depend on the language environment in which the speaker is conversing. Another form of code-switching whereby the switching may occur concerning the topic of conversation or need to be expressed, for example, a specific social event, school, or work occurrence, using language relating to the situation which they are discussing or from the language context of learning and knowledge acquisition.

Language mixing (Baker, 2006; Döpke, 1992; Makin et al., 1995; Shin, 2005) is an instance whereby bilinguals unconsciously switch to a word that they use more frequently with their dominant language. It entails the speaker "to momentarily forget which language he or she is speaking, and he or she continues in the other language until it is realized what has happened" (Saunders, 1988, p. 12-13). Baker (2006) explains that mixing can be a result of either the subconscious or deliberate genres, and frequently is the result of parent role modelling of this practice.

When parents accept linguistic variations and codeswitch themselves, then the children are more likely to code-switch as well. However, if this practice is discouraged, children are less likely to merge their languages (Baker, 2007). These modes of codeswitching do not apply to the child who is not yet differentiating the languages or does not have full competence of vocabulary in one language, the child in this instance uses the 'best known' words for expression, regardless of the language they are using as the main source of communication in the moment (Baker, 2007). Döpke (1992) refers to this switching as "language borrowing" (p. 10) when the bilingual speakers lack or do not recall a particular word in the language they are using. In such an instance, Döpke recommends that parents

reinforce the word or language deficit represented by the child to build upon the repertoire of the less presented language. A conclusion drawn is that codeswitching and borrowing are a normal process within bilingual speech (Makin et al., 1995). Parent's acceptance or dismissal of children's use of this language tool becomes an influence of cultural credence amongst the family and other community speakers of the language. Of relevant consideration, in parent's determining of their bilingual context, is the negotiation and informed knowledge for the pragmatic influences that affect how they co-participate and contribute to their children's heritage language and the determining of beneficial practices and expectations.

A case study of three one parent-one language families (Venables, Eisenchias & Schalley, 2014) involved broad conversation analysis in establishing family practices and motivations. The study considered quite specifically the role of both the minority and majority language-speaker. Interaction frustrations were a found challenge for families in terms of the free flow of family conversation, as parents interacted with each other (usually in the majority language). Essential factors for sustaining the FLP were identified and stated to be much more than language use alone. For maintaining healthy and positive family relations, parental support was found to derive differently for each parent, with the following seen to be a must in one form or another for each parent language in the home:

1. Encouragement and cultivating positive attitudes
2. Praise for minority language use
3. Promoting cultural awareness
4. Developing language competence for cognitive development
5. Facilitating interactions through consistent affective support

(Venables et al., 2014).

2.5 Educational Contexts: Influential Practices Relating to Family Diversity

In the previous sections of this literature review, the focus has been on the family and how connections are made in, between, and within the family and from the family, sustaining their H-cl while living amongst differing mainstream society. The next section reviews literature

from the institutional perspective of education and early childhood practices and participation as connecting with families of H-cl.

The influence of social constructivism in early years care and education has highlighted the need for greater levels of dialogue and meaningful collaboration between professionals, families and communities (Brinn, 2012, p. 76)

Research suggests that facilitating a harmonious relationship between the child's home environment and the early childhood or school is an essential component that requires the early childhood educator to discover his or her own cultural and racial place in society. There is a necessity for greater intersubjectivity between the early childhood community/institute and the diverse cultural and linguistic families they serve Fler (2006). Furthermore, Fler raises concerns for the early childhood sector's prevalent "dominant cultural assumptions about what happens in the home among families before and during the pre-school years" (p.136). The family is central to the child's early years of learning, in turn necessitating an understanding from educational professionals to gain insight to variable child-rearing practices and in developing relationships through an understanding of both verbal and non-verbal communication (Cheng, 2009). For teachers to respond to policy effectively and respectfully there is an essentiality for teacher confidence and understanding of diversity pedagogies. Wesely's (2016), phenomenological study of a child in school with differing language of French in school and English at home, makes clear parents should be considered as an educator through a holistic perspective as an individual. Quite particular to this study is the child was the translator for his Mother, who was feeling quite lost with her parental role and relationship with her son. As a Mother relying on her son as language broker created concerns for maintaining the home language and her relationship with her son, Wesely claims educators should take responsibility for developing relationships with parents, beyond one-way directives.

Souto-Manning and Hall (2010) acknowledge the challenges for early childhood educators in navigating the complexities for successfully supporting diversity within educational settings, referring to the school culture as one of 'social-dominance' over the home culture. Heng (2011) explains the gap in US research for Chinese bilinguals (can also be referred to in terms of bicultural), as opposed to the greater researched minority groups of Latino and African American emergent bilinguals. Heng's (2011) interpretive case study investigates what the author terms as 'misalignments' and the influence of these upon the

bilingual child's social, emotional and physical wellbeing. Notable in the case study was the divergence between how school and home were determined through differing conceptual attributes to aspects such as independence. With the Chinese adults in the home involved in still feeding their children at an older age than Western culture aided, the teacher's perception of these emergent bilingual children was of an inability, rather than a difference in the actual process of cultural practices the children were familiar with through their home participation. The practice of high-level support with their children was perceived by parents, in many of the Chinese homes, as a form of bonding through children becoming endeared to the adults, but in turn, this created a lower value to teachers, for not participating in a more doing approach for the children in their classroom.

Misconstrued concepts for the level of participation arose, as the Chinese children participated through silence, compliance and a non-challenging approach, as required in their home. However, this was interpreted by teachers as a deficit in "autonomous decision making ... [and] flexibility in relating to authority" (Heng, 2011, p. 66). Heng surmises that "educator and parents need to partner with each other to provide children with consistent reminders to students about how and why school and home practices differ" (p. 66). Teachers could better comprehend their students' participation through a wider sense of knowing about "the families' culture, hopes, fears, and expectations for school" (p. 66) to challenge their ethnocentric impressions and anticipated participation of the children they are teaching. Ebbeck, Yim and Lee's (2010) research of mainland Chinese to Hong Kong immigrant pre-schoolers and their teachers, revealed language barriers a challenge to children's sense of belonging within the pre-school service, with the Chinese immigrant children experiencing difficulty communicating with their peers and connecting with the educators. Instances were noted whereby some of the children used physical means to express themselves and on occasion kicking and grabbing were actions of frustration. Educators participating in the study also expressed concern for children's mixing outside of the centre in the community, stating they believed that parents lacked confidence in interaction with the community. Teaching and supporting children of diverse language and backgrounds appears to present a challenge for educators beyond supporting families to maintain their heritage language. It is apparent in the literature that there is a need for home school connections that provide authentic and meaningful and negotiating both cultural repertoires.

The child of H-cl within differing mainstream language and culture, develop and learn by participating with a duality of cultural repertoires, possibly even multiplicity that brings

“creativity as well as the uncertainty of the processes of living ‘between’ communities” (Rogoff, 2003, p. 330). Ma (2008) maintains that the heritage and mainstream language and culture is a co-construction of learning, through research centred on the school-to-home activity of reading. Ma discusses the collaborative endeavour of mother and child working together from a dominant cultural artefact, such as a book, to provide scope for the two cultures to be mediated and to mediate the reading task, as mother and child reinforced the themes of the English literature through their cultural perspectives and the heritage language. Chan (2004) substantiates the merging of two cultural systems for interculturalism, rather than choosing one specific practice over another, or in opposition with each other, the practice is a blend of both.

Chan (2004) discusses the necessity for “refinements and a new conceptualisation” (p. 157) when adopting differing cultural contexts, specifically relating to education and child-rearing practices. In this instance, the orientation is outlined about imparting Western cultural beliefs within the child development theories adopted for education, with likely cultural conflict underlying assumptions about cultural values and belief systems in the theoretical frameworks embraced for Eastern cultures. Moreover, it could be argued that these assumptions of Western theories, in the Australian context, are also relatable to early childhood professionals and educators making generalised assumptions about the children from diverse heritage cultures and languages participating in the service or classroom setting. Fler (2006) explains that “living in a particular community of practice will afford particular types of activity and learning, evolving community-specific cultural tools” (p. 128). The role of the currently employed child development theory in multicultural Australia, and the policies of multiculturalism to be upheld, requires a holistic view of the child in *their* multi-variable contexts.

Theoretical implementations about child development need to respect not only the context in which the child is currently participating but also the varying communities that contribute to the child’s development and to which the child is also collaboratively contributing (Rogoff, 2003). Kenner (2005) suggests an important move in the right direction for working with linguistically and culturally diverse children is to engage in centre-based programs for “family learning initiatives” (p. 296), whereby educators can add to their repertoire of understanding about the child’s home environment. Within this practice, families can also establish greater insights into their children’s school environments.

Sims and Hutchins (2001) consider the role of childcare bilingual support workers. These roles provide an essential bridge between home and centre for mediating language and cultural differences that affect parents' confidence of the service and the children's sense of security during transition periods of commencement in a childcare setting.

Children from culturally and linguistically diverse backgrounds are particularly vulnerable to stress when beginning childcare. High stress levels not only affect children's transition into childcare but also can have undesirable long-term consequences if not handled appropriately. (Sims & Hutchins, 2001, p. 7)

Although the focus in Sims and Hutchins' study is childcare, these findings are relevant to all professionals in early childhood services and schools, for understanding parent perspectives and the variability between home and service practices. Everyday routine practices and variation in the provision of physical comfort between home and centre were noted from Sims and Hutchins study as causing anxiety for both the child and parent of diverse backgrounds. Alternatively, reassurance for the parents was found in the light of an understanding of the environment, and the development of warm interactions and meaningful relationships with professionals caring for and working with their children. A cyclic pattern appears to be established as children respond to their parents' positive relationship with the care providers and, in turn, the parents gain reassurance from the positive interactions in which their children become involved. Consistently apparent in the research of culturally and linguistically diverse families in educational and care-giving sectors, is an emphasis on the importance of communicative and meaningful relationships that provide insightful understanding between parent and professional. Often, a breakdown in communication occurs when conjectures are made about the knowledge of others, their culture and their life experiences (Cheng, 2009).

Cheng (2009) considers the variable non-verbal communication of cultures and the different sets of cultural rules for interacting, for example through implicit rules of eye contact and how one person greets another depending upon the familial or hierarchical role of the persons involved in the greeting. Also, explicit examples of cultural non-verbal greetings represented in the form of handshaking, bowing, hugging, and kissing pertaining to specific cultural groups. The misinterpretation of non-verbal messages sent between two people of differing cultures can obscure the intended meaning held within the interaction (Cheng 2009). These observable traits of culture are relatively easy to identify and accommodate in the

process of relationship building. However, the embedded cultural values, beliefs, and interpersonal practices may be less distinct in their representation through the individual's action.

“Words provide children meanings and distinctions that are important to their community” (Rogoff, 2003, p. 287). Meaning of word is co-constructed as the child becomes involved in their everyday experiences through social interactions with others (Vygotsky, 1984). For young children, this eventuates mostly through family, caregivers and accessible companions. The shared development of meaning occurs through the “activities children have access to and observe and engage in, as well as through in-person shared endeavours, including conversations, recounting of narratives, and engagement in routines and play” (Rogoff, 2003, p. 287). The manner in which diverse communities approach the shared meaning of words, while at the same time, activity is dependent on cultural and historical socialisation that is specific to the culture. However, Rogoff (2003) emphasises the importance of not jumping to conclusions regarding the cultural ways of others, and being able to “separate value judgments from the ways that cultural processes function in human development...[and] avoid jumping to conclusions about the appropriateness of other people's ways” (p. 14). A prime example of how children develop within their cultural communities based on co-constructed meaning is the example Rogoff (2003) gives to the value placement of taciturnity within Japanese cultures. The engagement in non-verbal communication is customary and linked to the respect of other's autonomy. In many Western communities, particularly in educational settings where, this ‘lack of discourse’ could be ‘mis’-perceived as a deficit within one's autonomy, and therefore interpreted as a child's unwillingness to engage in discourse and make decisions on their behalf.

Tudge (2008) extends on the notion of avoiding assumptions regarding values, beliefs, and practices of a particular cultural group adding that different dimensions of culture go beyond specificity within a collective ethnic group. In discussing the research of Kohn and his colleagues (1979, 1995; Kohn & Slomczynski, 1990 as cited in Tudge, 2008, p. 84), Tudge explains that the research identified variable differences between middle class and working class child-rearing practices from several industrialised countries. Furthermore, Tudge details how Kohn determined from this study that among all countries, there were distinct differences between how social classes were raising their children. Working class families were more likely to promote child-rearing practices for conformity, while the middle-class families tended to encourage independence. Consequently, Kohn interpreted this

data to be associated with variant family values deriving from different life experiences between the two groups.

The prevalently identified variability by researchers, both among cultural groups and within the cultural groups, emphasises the importance of intersubjectivity between families and the early childhood and educational sectors. Tudge (2008) enlists a cultural-ecological theory to understand approaches to child-rearing, not only with ethnocultural groups but also to account for generational histories and the everyday living experiences as indicators for defining one's culture and the practices that evolve through this. Of worthwhile consideration to the notion of multiculturalism in the Australian context, Tudge (2008) emphasises a broader view in reference to aspects of American cultural groups, stating that "it is impossible to think about the cultures of Black and White America without considering the impact of their separate, but interlocked, histories" (p. 85). Furthermore, this view opens the scope for the educational professional to resist making assumptions on culture, perhaps in relation to their own past experiences with a child previously taught, or relying solely on insights established from, for example, 'a how-to guide on the Chinese, Sudanese or Jewish customs and cultures'. International perspectives have enlightened concepts of language maintenance and language shift to present the importance for families to continue their family heritage aspirations, but also the importance for community and national support to this endeavour, particularly if Australia is to maintain its agenda for a multicultural Australia.

2.6 Summary

A review of the literature shows that it is impossible to reliably review culture and language maintenance in action, without considering the interwoven complexities, as they stitch together to form a rich tapestry embodying the activity of family heritage culture and language maintenance. The literature reviewed will inform the discussion for the findings of this study about the migrant parent experience and what this all means for parents finding of their sense of self with their community engagement of past and present. The literature substantiates the necessity for understanding parent rationale and decisions for their H-cl sustaining approaches, and how this connects with community engagement, particularly through education.

Parents' unique history of intergenerational experiences, traditional values and life experiences plays an important role in cultural and linguistic practices. However, it appears from the literature that very little consideration has been given about how this explicitly and

implicitly transpires over the course of family practice and participation. Research literature has revealed that parents are not working in isolation to meet their endeavour, but rather, past and present relationships with the community, and an array of social links can be advantageous or have an impact of conflict upon the development and decision-making of H-cl family activity. Current literature is limited in presenting a full and dynamic depiction of the many aspects of past and present that intertwine to represent the parents' sense of lived experience as a foundation for their present and future participation in heritage language and cultural practices, both with and for, their children. Therefore, in identifying this gap in current literature, this study explores the embedded historical and societal aspects that have founded individuals' unique history. Furthermore, this will facilitate a dynamic conceptualisation for interpreting the generated data for this study to identify participants' sense of parent self and their current practice and participation for H-cl sustaining in Australia. Knowledge such as this can enlighten understandings for H-cl sustaining needs, and how this connects to policy and supportive practice in education. The following chapter will provide a conceptualisation of the cultural-historical psychology to provide the theoretical approaching for this study to frame understanding parent self in subjective action through strengths and challenges for decision making and action about family H-cl sustaining.

Chapter Three

Cultural-Historical Psychology

3.1 Introduction

The previous chapter presented a review of the literature about people of heritage language and cultures who are sustaining/maintaining the language and culture of their childhood heritage and upbringing. The literature review established that the historical contexts for individuals concerning their family, social, political, and institutional factors, and the experiences of living in a different country, unfold in many diverse ways through situational and personal influences. Presented in this chapter is the theoretical frame for the study involving the perezhivanie, subjective configurations and subjective sense of self to interpret parents' becoming bilingual themselves and being bilingual with their children for H-cl sustaining in their today of Australia. The cultural-historical psychology lens enables understanding of the unique experiences of individuals for determining their lived experiences, driving motivation and guiding family practices for language and cultural sustaining.

Cultural-historical psychology involves a range of concepts that connect to this study's narrative inquiry methodology, as discussed in chapter four. Understanding the psychological processes and systems that influence individuals' choices, actions and sense of belonging can provide an extensive and holistic insight of the migrant parent's situation and sense of self for sustaining a bilingual home context for their children. Through participants' stories of self, regarding continuations of their social and cultural practices after migration, the diverse actions and their unique sense of self can be understood for their becoming as bilinguals, their ways of being in their family worlds for heritage language and cultural sustaining. Furthermore, this study aims to insight diverse individuals' sense of belonging in their social context of Australian education for social cohesion.

The function of cultural-historical psychology establishes a persistent lens for examining the participants' narratives for meaning making about their ways of being and becoming through their life trajectories. The following discussion introduces the conceptualising of Lev Vygotsky, as the initial founder of cultural-historical psychology. The contemporary developments from perezhivanie to subjective configuration and subjective sense of self as developed through the work of Fernando González Rey. I begin this chapter

introducing Lev Semonovich Vygotsky and providing insights to works of Vygotsky, through the concepts identified for a progressive view of the underpinnings for *perezhivanie* through the emotional and intellectual processing of social situations to become within one's sense of self. I conclude the cultural-historical focus with subjective senses and configurations to then lead into the methodology by connecting narrative life stories with the theoretical lens. Miller (2014) clarifies Vygotsky's argument that

Psychological functions are a product of development and require an appropriate method of investigation that can reveal their origins and course of development. For this reason, it is necessary to trace the development of psychological functions (p. 11).

Vygotsky's original works of psyche, senses, ontogenetic development, consciousness and social mediation are explained in detail to show the analytical lens for the narratives of human life meaning making through participant narratives. This work was the foundational conceptualising for González Rey's subjective configurations that I believe embraces these concepts to create an interconnected whole; the unit of analysis being the subjective sense of self through subjective configuring, as associated with H-cl, revealed and analysed through the narrative inquiry design.

3.2 Cultural-Historical Psychology in the Making: A Brief Overview of the Beginnings

The original inspiration for Cultural-historical psychology was Lev Vygotsky (1896-1934) and his colleagues' scrutiny of the works of Marx, Engels, Hegel, and Spinoza in the search to amend the existing psychology of the times (Russia 1920-1930's). For Vygotsky, psychology "was a method of uncovering the origins of higher forms of human consciousness and emotional life rather than of elementary behavioural acts" (Kozulin, 1986, p. xv). This interpretation of psychology involved moving into a realm of dialectical logic that sought to understand processes of social and cultural consciousness as a human function in united opposition to natural or biological functions. Vygotsky (1978) explains that to apply a dialectical method means to study development in all phases and changes; a premise deriving from Marx's historical materialism theory of society, in which "historical changes in society and material life produces changes in society and material life produces changes in 'human nature' (behaviour and consciousness)" (Cole & Scribner, 1978, p. 7, parenthesis in original).

The cultural-historical processes associated with the transformation in development are fundamental to this research, rather than merely the action or product represented in developmental movement and change. Hence, the historical and cultural processes become central to the current study, rather than a stand-alone focus on comparative change in action and behaviour. The fundamental features for analysis of human development are outlined in the following discussion to acknowledge the critical factors pertaining to Vygotsky's work. The significant attributes of Vygotsky's work are discussed to show the historical forming of this study's epistemology and to signify the beliefs about human development that are in existence for analysing the data for this study. Veresov (2010) explains that Vygotsky's phylogenesis and ontogenesis conceptualisation of psychology is to situate development as the process of qualitative transforming, rather than development to be described attributes set within stages. Cultural-historical psychology explains that development is necessary to be inclusive to "sources, laws, conditions, moving forces, contradictions, and underlying mechanisms" (Veresov, 2010, p. 270). Intra-psychology for within and inter-psychology for the law of social situation of development and the law of cultural development was extensively founded through speech, language, meaning and higher mental functioning ontology. For this study, the motion of cognitive-affective conceptualisations of speech, language and meaning making show the insights for families beliefs and ideologies as developing within their own subjective senses of self; It is not simply external factors shaping the individual for these (Macalister & Mirvahedi, 2017).

Dafermos (2014) states that:

In the 1920s, Soviet psychologists focused on the crisis in psychology and proposed creating a 'new psychology' on the basis of Marxism as a means of overcoming that crisis.... Vygotsky was actively engaged in debate with major figures of psychology, such as Wundt, Watson, Freud, Pavlov, Köhler, etc., and tried to rethink the main trends of the world's psychology in the context of attempts to create a new psychology that corresponds to the needs of social practice in the Soviet Union. (p. 151).

It appears that the provocation for Vygotsky's theoretical and inquiry virtuosity stemmed from his expressed concerns of the limitations regarding the existing traditional psychology of his time.

The first issues that emerge when considering the relationship of thinking and speech to other aspects of life consciousness concern the connection between *intellect and affect*. Among the most basic defects of traditional approaches to the study of psychology has been the isolation of the intellectual from the volitional and affective aspects of consciousness. The inevitable consequence of the isolation of these functions has been the transformation of thinking into an autonomous stream. Thinking itself became the thinker of thoughts. Thinking was divorced from the full vitality of life, from the motives, interests, and inclinations of the thinking of the individual. Thinking was transformed either into a useless epiphenomenon, a process that can change nothing in the individual's life and behaviour or into an independent and autonomous *primaeva* force that influences the life of consciousness and the life of the personality through its intervention (Vygotsky, 1987, p. 50).

Palinscar (2005) explains the importance of four fundamental features of the genetic development analysis (phylogenetic, ontogenetic, cultural/historical, and microgenetic) as a cohesive and interwoven approach to analysing meaning through language and what this brings to human development through consciousness from a Vygotskian, cultural-historical approach. Miller (2014) explains "Vygotsky's work is best understood as a foundation providing a solid foundation for further development" (p. 12). The contemporary works of Fernando González Rey (2005, 2007, 2008, 2009, 2011, 2015, 2017, 2018, 2019) is central to understanding human behaviour, function and cognitive-affective processing for the knowing of participant parents' ways of heritage being and becoming with their children.

Cultural-historical psychology has derived into many variants as explained by Yanitsky and van der Veer (2014) to highlight subsequent research and to conceptualise human development transpiring through the initial works of Lev Vygotsky (1896-1934) and Alexander Luria (1902-1977). Reviewing a wide range of literature sourced on the work of Vygotsky and Luria, the diversity begins. Interestingly, Yasnitsky and van der Veer explain that Vygotsky's writings do not term the phrase cultural-historical psychology, and explain this term to have developed posthumously through his Soviet advocates. There has been much controversy through perceptions of accuracy for the representations of the Russian-English translated works of Lev Semonovich Vygotsky. Due to these academic debates, I fully explain and acknowledge the associated conceptualising of post-Vygotskians for theoretical identifying with cultural-historical psychology.

While exploring the broad scope of literature I found there was, and still is, some bewilderment about the hyphenations and combinations that surround a label for Vygotsky's work, such as socio, cultural, historical, theories of psychology and activity-theorising. During the times of Vygotsky's work revival through Russian-English translations, Wertsch (1991) acknowledges the varying terminology of cultural-historical, sociohistorical, cultural and sociocultural theoretical terminologies to "recognise the important contributions of several disciplines and schools of thought to the study of mediated action" (p. 16). Acknowledging the feasible contributions of varying perspectives to the cultural-historical psychology, Wertsch (1991) proposed the opportunity to recognise involvement of cultural suppositions from a wider range of contemporary scholars, and I move across the times to the terminology for this study's theoretical lens. Wertsch suggested that if it were not verbose, then the term socio-cultural-historical would be more accurate. Furthermore, similar to that of Wertsch (1991) is Anning, Cullen and Fleer's (2004) theoretical notion of "*sociocultural-historical theory*... that incorporates the various theoretical developments that reflect Vygotskian and post-Vygotskian explanations of development and learning" (p. 1). Anning, Cullen and Fleer (2004) explain the current cultural-historical perspectives of human development and learning have superseded individualistic developmental accounts. Conceptualising of varied specified terminology is associated with contemporary developments as intended to expand upon Vygotsky's unfinished works.

A wide range of human development theory from the work of Lev Vygotsky has founded current conceptualising for the widely realised psychology. Vygotsky's revolutionary theory on the concept of '*the social situation of development*' and '*perezhivanie*' is an approach for understanding human function through the dynamic interconnection between social experience, and the emotional-intellectual senses the individual brings from the experience, and to proceeding experiences (Gonzalez-Rey, 2011). Social functioning and subjective sense of self are a cognitive-affective unity determinant of the whole psychical system for meaning making through tools of the mind (González Rey, Mitjans Martínez & Goulart, 2019). Hence, the incorporating of cultural-historical with psychology. Cultural-historical psychology is the terminology for orienting this study's theoretical lens for epistemology that shapes the narrative construction and interpretive methodology of this study, as discussed in chapter four to shape the narrative approach for the inquiry of parent participants' sense of self, motivations, and actions through H-cl activity and engaging.

3.3 Vygotsky's View of Language and Speech Development

While this study does not address the specifics of children's language development, it is essential to highlight the factors involved and the processes in the progression of human development for the theoretical framing for interpreting the participants' sense of self. The conceptualisations support the identifying of motivation and actions through their participant's development and as parents supporting their children's H-cl. In the theoretical evolving of cultural-historical theories, language plays a central role that pertains to the psychological, cultural, and intellectual development of humankind (child and adult), as a result of the interdependence between language and thought. For understanding the trajectory of human development, the establishment of meaning is shown as a temporal process. The potential for gaining substantial insight into the unique societal and historical processes as they evolve becomes possible. Subjectivity configures with, through, and for sense of self, to develop motivation and actions through the past of childhood, and present-future for the parent participants' own becoming through bilingualism.

Vygotsky's primary concern with the work of Piaget (particularly 1920-1924) was the absence of deliberation of the child's reality concerning the child's development; that is an absence of consideration to the socialisation and the context of the practice in which the learning takes place (Vygotsky, 1987). Rather than the child's environment being embedded in the child's learning and development, Piaget views the environment as external to the child's psychology of learning. In contrast, Vygotsky (1987) does not perceive the child to be in a passive relationship with their environment, which merely provides a source for absorption of all that is on offer, as if it were imparted to the child as per their biologically programmed stage of readiness. Although Vygotsky does acknowledge a genetic line of development, it is much more complex than a subsequent encounter between child and environment. In addition to his concern regarding Piaget's dismissive view of context and the social other, Vygotsky (1978, 1987) refutes Piaget's generalised contemplation of egocentric speech as a process of movement from the individual to the social. In contradiction to Piaget's view, Vygotsky determines that from collaborative interactions with others, egocentric speech is the movement in developmental thinking that is "splintered off from general social speech, [and] in time leads to inner speech, which serves both autistic and logical thinking" (1978, p. 35).

The individuals' ontogenetic moment of the critical connection between thought and speech, is referred to by Vygotsky (1987) as a 'knot' that ties functional and structural thinking and speech together. This 'knot' is not necessarily seen as a static and progressive series of joining, but rather a network of connections that bring forth qualitative, quantitative, and functional changes in mental functioning as well as a more complex system of language use. Vygotsky contemplates Stern's consideration of 'the child's greatest discovery' in this critical moment of development to pertain more than Stern's concept of the child's realisation that every object has a name. Stern's position assumes that conscious awareness of the symbolic functions of speech is present in the child at the onset of this 'great discovery'. However, Vygotsky argues that this is not represented in theoretical or empirical findings. The connection between thought, word, and consciousness are inseparable according to Vygotsky, as they connect to form a whole that transpires over time through higher intellectual understandings concerning the culture and context of the thought and word in action. The participant's consciousness of self and their social world will be psychological creations to their narratives

Consciousness is reflected in the word like the sun is reflected in a droplet of water. The word is a microcosm of consciousness, related to consciousness like a living cell is related to an organism, like an atom is related to the cosmos. The meaningful word is a microcosm of human consciousness. (p. 285)

For Vygotsky (1978; 1987) this is more than a moment where the child begins to develop a consciousness of sign and meaning, but more extensively instigates "a real process of development" (1987, p. 96) for the child's higher mental functions in the realms of interpsychological and intrapsychological functioning. This is not two realms of social and individual static function, but rather a refractive motion shaping and reshaping over time (González Rey, 2018). Vygotsky (1997a) proposes that the moments of unity between thought and speech present the opportunity to ignite conscious awareness for developing meaning. Egocentric speech (he refers to as private speech) is a bridge between the external and inner voices (Vygotsky, 1987). The individual transfers interpsychological support with others, to an intrapsychological state in self. Based on empirical observations that revealed children verbalise their actions during a process of problem-solving, Vygotsky and Luria (1994) determined these representations to be a "... demonstration of how fundamentally and inseparably speech and action are tied together in the child's activity" (p. 118). Private speech is not necessarily for engaging with others, although it is a part of the developmental process

for socialisation speech, and during this time, children are gathering new knowledge and learning to regulate their behaviour through their self-direction. (Vygotsky, 1978, 1987; Vygotsky & Luria, 1994). The dynamic connection between speech and action represent the child's ability to organise their activity through the internalisation of social speech, also to demonstrate the socialisation of the child's intellect as a process of history in motion (Vygotsky, 1978).

3.4 Language and Culture Are Tools and Create Tools of the Mind

In understanding Vygotsky's phases of language development, the opportunity exists to acknowledge "the history of the child's practical intellect and, at the same time, the social history of its symbolic functions" (Vygotsky & Luria, 1994, p. 120). As Kozulin (1986) explains, language and speech play a specific dual role in Vygotsky's psychological system, "On the one hand, they are a psychological tool that helps to form other mental functions; on the other hand, they are one of these functions, which means that they also undergo a cultural development" (p. xxx). The role of language and speech phases, as determined by Vygotsky, demonstrates the interrelated development of social behaviours that give rise to speech and thought as language moves from functioning with others (inter-psychological) to a more internalised process (intra-psychological) (Vygotsky, 1978). Friedrich (2014) affirms that "all higher functions are mediated by psychological tools...as used to transfer social relations and within individuals who use them to impact their own mental processes" (p. 61). Moreover, Holland and Lachiotte (2007) explain higher-order psychological functions as a relatively ordered system of processes in which the complexities of thoughts, feelings, memories and experiences intertwine in the formation of individual identity.

3.5 Psyche and Sense

The argument for the 'new psychology' is largely situated within the definition of the psyche, as researcher, the concept of psyche movement and transforming is an imperative understanding for the epistemology discovering the meaning making for heritage language and cultural participation of parents for this study. Valsiner and Rosa (2007) consider the movement between Plato's notion of the psyche as a static entity filled with contents and desires in the search for beauty and truth, to a more dynamic and lifelong changing perception that shows movement and change over time. The authors explain Aristotle's more progressive thoughts of the psyche (*entelechia*) as more than an imbued object of permeation, but rather "something immaterial that makes matter alive, to move, to transform, and to reach

goals” (p. 24). Valsiner and Rosa (2007) extend the notion to argue that psyche is dynamic, and ever-evolving, through connection to personal experiences and connection to the intergenerational evolving of cultural tools. The participants of the study are creating what is real to them based on their experiences of life and the affective processing this holds for them. The human psyche is a manifestation of many aspects within dynamic systems that are brought forth by the individual through what is felt and sensed to establish the meaning of the experience. Additionally, individuals personally negotiate through conscious awareness of the experience, and the affective connection to the experience/object, to make sense of the world around them. Movement in the psyche transpires as new experiences are brought to consciousness.

Rosa (2007) explores the acts of psyche through language, meaning and action, stating that “meaning [is] the result of establishing a relationship between something (a sign) and something else (its referent) by an agent with some purpose; something that happens according to some formal rules that account for these processes” (p. 218). Individuals gain meaning about their world through the cultural artefact of semiotic sign in language, but for conscious-understanding that brings sense to the word there is a sense of preceding for establishing meaning. This is how “empirical sense comes to be” (Rosa, 2007, p. 210), ascertaining that action is central to the developing of sense and meaning.

Actions are the basis on which semiosis can be performed, and so are the foundation on which consciousness later will develop. A sensorial act presents qualities (Firstness), an affective act (Secondness) mediates between the quality and the movement carried out in the environment (the volitional act – Thirdness). (Rosa, 2007, p. 221).

González Rey (2007) explains Vygotsky’s use of the term ‘sense’ to account for the unity between cognitive and affective processes whereby “the social becomes subjective not because of internalisation, but by sense production related to the living experience” (p.9). Due to the short lifespan of Vygotsky, his curtailed potential for exploring the notion of psyche, grounded in the initial concepts of sense, has opened a pathway for many Post-Vygotskians, (Billett, 2009; González Rey, 2007, 2008, 2009, 2017; Rosa, 2007 Stetsenko, 2005, 2009, 2010; Stetsenko & Arieivitch 2004a, 2004b; Wertsch & Tulviste, 2005; Valsiner & Rosa, 2007). The theorisations of sense of self and subjectivity within cultural-historical traditions are broad interpretations for contemporary approaches to cultural-historical

psychology today of Vygotsky's initial works. The interconnections between sense, meaning, and action throughout human development align well to provide a conceptualisation for the analytical interpretation of the societal and historical lived experiences that configures the being and becoming for individuals. Furthermore, the selected cultural-historical concepts have the potential to capture the motion and transformation of the psyche in situated experiences, as parents move between their heritage language and culture within places of a different language and culture.

When the capability of profiting from past events in order to carry out new actions becomes possible, then the instrumental use of former actions in order to achieve a better performance appears, and so a genuine developmental transformation happens. Then actions become capable of connecting among themselves, creating a new functional behavioural. (Rosa, 2007, p. 222)

In the instance of participating in two differing linguistic and cultural ways, the notion of 'better performance' for this study is not particular to transforming or advancing a particular action. The transforming actions signify a subjectively established sense of self in being, becoming and belonging across two cultures and languages for family H-cl.

3.6 Mediation and Cultural Development: The Cultural Line of Development

Mediation is one of the many aspects fundamental to Vygotsky's work. Vygotsky placed significance on the impact of socio-historical factors and the affective role of speech in the mediation of psychological processes in human development (Wertsch, 1985, as cited by Minnick, 1987). Vygotsky's cultural-historical psychology through the contentions of Luria (1979) is the historical connection to human development in action, as it occurs through time, from both an individual and a generational perspective. Within this emerging history is the embedded culture of the society, whereby the arrangement of tasks through the societal structures connect with the existing mental and physical tools to appropriate mastering of the socially organised task by the individual (Robbins, 2007). Holland and Lachiotte (2007) determine individual mastery, according to a "Vygotskian perspective, develop[ing] as one transacts cultural artefacts with others and then, at some point, apply[ing] the cultural resource to oneself" (p. 113). Psychological tools (signs) change the configuration of the individual's mental function through their involvement in social practices and behaviours

(Vygotsky, 1987), and a narrative inquiry approach provides an opportunity for participants to share their thinking with the dialogue of sharing their lived experiences

The thought for particular ways of being becomes internalised from what once was an external behaviour due to the source being social,

[e]very higher mental function was external because it was social before it became an internal, strictly mental function; it was formerly a social relation of two people. The means of acting on oneself is initially a means of acting on others or a means of action of others on the individual. (Vygotsky, 1997, p. 105)

Cole and Scribner (1978) maintain that behavioural transformations become possible through the individual's ability and opportunity to internalise the culturally established tools of sign systems, thus creating pathways between past, present and the possibilities of future development. Vygotsky (1978) emphasises that transition create change to all psychological functions through the use of cultural tools and sign for mediated activity, while tools provide an infinite opportunity for how psychological functions can be carried out. These operations develop thinking that becomes (over time) a purely internal process without the reliance of the social other and cultural tools and sign, and in this sense, humans master the activity of their environment. "The mastering of nature and the mastering of behaviour are mutually linked, just as man's alteration of nature alters man's nature" (Vygotsky, 1978, p. 55). It is the processes in this mastering that create how the individual brings themselves subjectively from the history of their lifespan. Mastering such as this creates subjectively driven pathways for future participation, such as in the instance developing h-cl with one's children while living in a differing everyday context.

3.7 Mediation and Cultural Tools

Speech is a cultural tool that provides several functions, in the first instance, for interaction with others when communicated externally. In the second instance, when language is directed internally (inner speech), it provides a myriad of opportunity for functionality for self-communication, self-regulation, problem-solving and decision making and developing individual perspectives. "Initially, the sign is always a means of social connection, a means of affecting others, and only later does it become a means of affecting oneself" (Vygotsky, 1997b, p. 103). Bodrova and Leong (2007) determine that from a Vygotskian viewpoint "language shapes the mind to function in the most efficient way for a

particular culture” (p. 66). Hence diversity is more than language alone. From these two conceptualisations, the notion of social mediation and subjectivity become prevalent factors in shaping the practices and participation of individuals’ heritage language and cultural ways of being in a family. The varying linguistic tools for the heritage language are a duality with the culture and create variations to the semiotic tools of human development associated with meaning making

The process of parents’ bilingual learning, and what they bring to their child’s bilingualism, is within their interrelationships through social mediation. Bodrova and Leong (2007) explain, learning new ways of being, first occurs externally with others to be interpersonal, with semiotic tools (language) and physical tools (artefacts). The action becomes independent and purposeful for the individual, eventuating as an internal process to become a psychological tool, (often referred to as intrapersonal). In turn, the individual can autonomously impact, and socially, cognitively and/or physically interact with their external world. This pathway moves from functioning on an external level, outwardly expressing and using tools for physical representation during task involvement, to an internal level whereby the psychological processes can function within as thought and inner speech (Bodrova & Leong, 2007).

The parent participants for the origins in heritage language/culture study self-selected based on their choice to develop their children’s language through the language and culture they were currently living in (Australia), and the language/culture of their family heritage. The concept of identifying the *perezhivanie* brings forth the possibility of a further dynamic, to identify experiences of mediated action within the individuals’ development.

3.8 Perezhivanie

A great deal of Vygotsky’s work (1994, 1987, 1997a, 1997b) was established through the concept of mediation, a process of internalisation through the medium of cultural, social, and psychological tools. The foundations of this work, established through much empirical research, concentrated on cognitive transformations surrounding lower and higher mental functioning. While Vygotsky’s notion of mediation is explained in more detail through post-Vygotskian perspectives later in this chapter, it is important to note at this point the relevance of Vygotsky’s work for conceptualising the dynamic processes of the psyche and mental functioning in cultural-historical perspectives of subjectivity. The interwoven concepts move beyond cognitive elucidation, to provide the foundation “for a new comprehension of the

psyche as a complex system configured by qualitatively different kinds of processes: senses” (González Rey, 2007, p. 7). Pennebaker and Gonzales (2009) explain that present psychological perspectives shape the way in which histories are thought about, and the action of the present and future is based on memories of the past; “the key to the future may be the past, the key to the past may be the present” (p. 171). The design of this research has been developed to identify the motion and intertwining of past, present, and future. Moreover, enabling dynamic considerations that allow for the temporal-transformative inquiry to represent the unique in selfhood and design constructs for the data generation and the lens for interpreting.

“[P]erezhivanie is perpetually found outside the person - and on the other hand, what is represented is how I, myself, am experiencing this, i.e., all the personal characteristics and all the environmental characteristics are represented in *perezhivanie*” (Vygotsky 1994, p. 342 as cited by Fler, González Rey & Veresov, 2017a, p. 11.). Fler et al. (2017) explain Vygotsky’s *perezhivanie* legacy to be an origin of the social environment that sources individual development that “exists only when the individual actively participates in this [particular] environment, by acting, interacting, interpreting, understanding, recreating and redesigning social situations of development” (p. 11). There is an interconnection between most of Vygotsky’s conceptualising of human development, and the *perezhivanie* is further informed through inter-psychological and intra-psychological processing, as discussed in more detail later in this chapter. Figure 3.1 is a visual representation of the psychological processes of integrated elements and motion across lived experiences and historical development of the individual. I developed the diagram to illustrate the conceptualising of psychological processing through *perezhivanie* to incorporate the past with the present of individual’s historical trajectory and the dynamic motion involved in the cognitive-affective potential to represent *perezhivanie*.

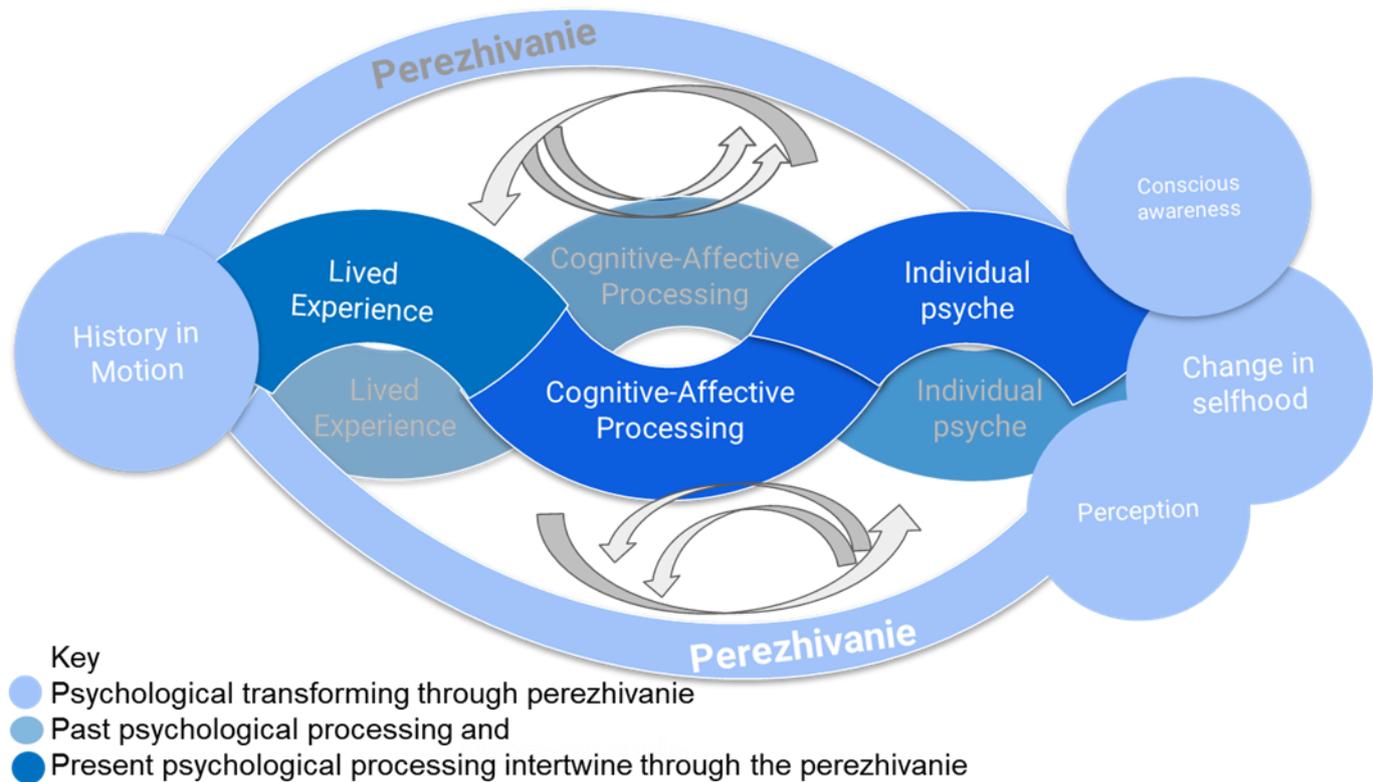


Figure 3.1 Visual representation of perezhivanie

In brief, I conceptualise perezhivanie to be the individual immersed in affective-cognitive processing in a dynamic up-down, back-and-forth motion of responsive processing, as emerging and provoked through lived experiences. These lived experiences become creations for the subjective sense of self, with the analysis focus for this study centring on this concerning the being through bilingualism for heritage and mainstream languages and cultures.

Many researchers (González Rey, Blunden, Veresov, Robbins, Van der Veer & Vlasiner) working with the original (Russian) and translated works (in English) of Vygotsky have expressed emphatically that semantically the word *perezhivanie* does not have a direct word of translation in English. This impossibility is the reason that for English writing, the Russian term is explained through the translated conceptualising of Vygotsky's work. Even in contemporary times of post-Vygotskian theorising, the word remains in Russian for etymological authenticity. Blunden (2016) vindicates the etymology and semantics for the literal *perezhivanie* defining through the work of Robbins (2007).

Perezhivanie comes from the verb perezhivat. Zhivat means ‘to live’, and pere means carrying something over something, letting something pass beneath and overleaping it, something like cutting out a piece of space, time or feeling. So perezhivat means to be able to sur-vive after some disaster, i.e., to ‘over-live’ something. (Robbins, 2007, as cited in Blunden, 2016, p. 6)

Blunden (2015) explains the difference between the singular (*perezhivanie*) and plural (*perezhivaniya*) of these affective-cognitive situations in life and the many interconnected life moments. Moreover, this is extended as explained in the methodology discussion through González Rey’s (2008, 2009, 2011, 2017, 2018, 2019) subjective sense and subjective configurations. The interpsychological and intrapsychological are intrinsically interlinked with affective ways of knowing and being to form comprehensive and dynamic life tapestries. Blunden (2016) explains the mental or intellectual significance further with specificity.

Perezhivanie is not a *combination* of intellect and affect. On the contrary, it is only by reflection that we, as observers, can *abstract from* various psychological functions for the purpose of our analysis. We should not stop at intellect and affect; we could also list attention, will, memory, and any other psychological we care to name. (p. 279, emphasis in original)

The interconnection between methodological approaches for designing how the data is established, to then be interpreted, essentially must provide for participant agency to direct the content throughout the conversational interviews, as explained in chapter four. An approach such as this provides the scope for analysis of narratives to become more themed explicitly after the content is revealed for their heritage language and heritage establishing in self through childhood, and as parent self with their children. Moreover, the emotive expressions through language, gesture and utterances contribute to the researcher's observations and reflections of the content. The conversations can be scrutinised for the details and connections between themes as presented through participant agency for conversational direction. The participant parents construct their dynamic life tapestries for themselves with only prompts from researchers’ to assure collective meaning making of the psychological functions.

The overall aim of this study is to discover how parents have come to understand themselves about sustaining their H-CL with their children. What influential elements of the

past come forward for them in their reasoning and activity choices and action of today? The qualitative epistemology that enables a constructive-interpretive approach to understand a holistic view of the H-cl parents I draw on Blunden's (2017) summative statement that *perezhivanie* is the process of psychologically working through experience, and in turn that psychology becomes an aspect within the human self. Blunden examples this to state

Perezhivaniya may also constitute experiences which extend over many years, such as a period in exile, or childhood with an alcoholic parent, provided that the experience and the working over has a certain unifying quality, that it comprises a coherent and memorable episode in your life...[it] is *both* an experience, (in the sense in which Dewey explained) *and* the 'working over' of it. (Blunden, 2017, p. 6).

Vygotsky (1994) claimed that *perezhivaniya* is foundational for how psychological development and conscious personalities are affected through environmental and social situations. This is unique for individuals as the environmental and social impacts refract through the individual's "prism of emotional experience" (p. 340). Veresov (2019) explains this for theoretical analysis to proceed with the sociocultural environment to be objective from the individual, but with individuals' potential for social situatedness within the context can develop changes to themselves. In turn, the individual participates or contributes to the situation, and the perspective or sociality can alter. From this construct, González Rey (2008, 2009, 2011, 2017) has developed the conceptualising of subjective configurations for individuals and how they uniquely action within and about situations concerning themselves and their world. This dynamic construct enables a very relational and effective multi-lens for this study.

An epistemology that considers the social and contextual influences through the prisms of *perezhivanie* informs uniqueness to present the many interrelated social attributes that are involved for sense of self and development. González Rey (2019) states "subjective senses and configurations must be constructed only in indirect ways through a constructive-interpretive methodology ... inductive generalisation is replaced by theoretical generalizations" (p. 31). The theoretical framing of principles for this study was clarified in chapter three; I contextualise the cultural-historical psychology to situate the theory in this chapter methodologically.

Particularities for action and choice through the interpsychological processes of social mediation emerge as founded in the unique intrapsychological and historical configuring of individuals. The *perezhivaniya* analytical frame is a multi-lens for considering parents from differing contexts to their current day living, and substantially enables a view of the individual in the experience of past and present, between their childhood and parenthood. Through such a compositional and temporal view of human development in episodic movement and connecting, there comes more potential for an authentic dimension for analytical interpretations. Establishment for authentic knowing of *perezhivaniya*, an individual's voice is established and consistently represented in this study through stories of participants for this narrative approach, as detailed in the following section.

From a methodological perspective for analysis, Vygotsky (1994) explains the inextricable link between the personal individualities and the situational (socio-environmental) circumstances in their moments of experience. Connectedness cannot be analysed as individual elements, but rather as a holistic unity. *Perezhivaniya* (many of these individual-situational) moments and movement are claimed by Robbins (2004) to be viewed by Vygotsky as the 'unity' of psychological development within the social situation of development. Thus, *perezhivanie/perezhivaniya* is a unit of analysis, and for this study is positioned with the being, belonging and becoming of parent action for sustaining H-CL with their children in a place of difference to their family heritage.

The term crisis (Veresov & Fleer, 2016) is another phrasing for situational-personal disaster. For this study, crisis is the considered phrasing in relation to H-CL parents when they expressed distress when explaining their comprehending ways of difference (language, social, cultural, political & institutional) to build a sense of self in connection with belonging and sustaining their H-CL. When conceptualising the 'disaster' from a psychological perspective, it can come to include situational life impacts that change the individual's way of knowing the world of their living for participating and contributing in the social sense. "The social situation of development represents the initial moment for all dynamic changes that occur in development during the given period" (Vygotsky, 1998, p. 198).

In this study, *Perezhivanie* is conceptualised through the environment of social, cultural, and situational influences on the psyche, in turn altering the emotional and thought perspective of the individual. It is not the actual moments but more so the 'how' of the influence and in 'what' way the influence has affected or transformed the individual's subjective sense. What remains with the individual from the experience to then move with

them for thought and affective action in another experience of a differing time and situation. Vygotsky (1994) refers to this as refraction through the prism of emotional experience [*perezhivanie*].

Contemplation through the *perezhivaniya* unit of analysis lens provides avoidance of a static view and assumptions, instead of creating meaning of the interrelated intrapsychological and interpsychological for individuals' ways of living and establishing relationships. Through this cultural-historical psychology epistemology, it is anticipated a strong sense of participants' parent self, and their psyche for H-CL sustaining can be dialectically clarified to reveal many layers of the individuals' motivation and decision-making. Mok (2017) explains *perezhivanie* as a starting point for a unit of analysis.

While an experience denotes a completed and temporally discrete event known and understandable only in retrospect, experience/*perezhivanie* refers to the ongoing transaction of that activity, the interplay between practical, intellectual, affective and situational aspects that affects the individuals involved as they are coming into being. (p. 24)

Understanding of the psyche as a dynamic function, formation, and transformation was referred to by Vygotsky as a social, reflective concept developing from the individual's relation to themselves and the processes of transformation that arise in accordance to how others are related to (Valsiner & van der Veer, 2005).

Active selves construct their understanding of the world, not in ways that slavishly remain faithful to those experiences, but rather in ways that constantly go beyond them. Human beings consistently create novelty both by their actions and by their thinking, using their social environment as a resource for both. (Valsiner & van der Veer, 2005, p. 96)

The interpretations are a construction developed through *perezhivanie* as a unit of analysis identified through social situations and subjective processes, through expressions of self, to identify the affective-cognitive perspectives of the lived experiences. The interpretations are founded through H-cl parents participation as expressed and explored with the multiple methods data for narrative inquiry, as explained for this study in the following chapter.

3.9 Contemporary Developments of Vygotsky's Legacy

The connection between the social world and the individual has been theorised on many dimensions, moving from views of an individualised static psychological process to an interwoven complexity of temporal activities. Research deliberation of 'the interdependences between individuals' life histories or ontogenesis, and participation and learning in social practices throughout individuals' lives' (Billett, 2006), is a fundamental perspicacity to the forming, (re)forming and transforming social and cultural practices of the individual.

The design of this research, as discussed in the following chapter, is designed explicitly through multiple methods to generate the intertwining of past, present and future. As such, this will enable dynamic considerations that allow for a transformative view, unique to the individual, and avoid singular moments, fixed statements and stationary views for knowing and being about the world. This aspect of the cultural-historical psychology discussion explains how this theoretical conceptualising of psychology moves beyond seeing human development in isolation, but rather connects with methodological framing. The connection between the social world and the individual has been theorised on many dimensions, moving from views of an individualised static psychological process to an interwoven complexity of collective functioning. Through post-modern perspectives of research, Stetsenko (2005, 2009, 2010, 2012) reflects that the work of Vygotsky is an exception to the genetic programming and information processing of traditional static models of personhood.

Furthermore, Stetsenko argues the works of Vygotsky are dialectical and see the person as connected with their world dialogically within sociocultural contexts; the way humans are dimensioned, establishes their ways of being. Wertsch (1985) proposes that the central conjecture of Vygotskian revolutionary psychology, of understanding the individual, is that the social relations of the individual's existence must first be understood. In relation to this study, interpreting human participation in cultural activities provides scope for a dynamic view of past-to-present social relations for understanding the subjective position the individual brings to their current day participation.

The dynamic relationships that interweave between the individual and the integrated social dimensions that permeate the individual and their social activity for studying human development and behaviours of being and doing in life practices (Stetsenko & Arievitch, 2004b). Research deliberation of "the interdependences between individuals' life histories or

ontogenesis, and participation and learning in social practices throughout individuals' lives" (Billett, 2006, p. 54), is a fundamental perspicacity to the forming, (re)forming and transforming social and cultural practices of the individual.

A bi-cultural study through cultural-historical psychology about cultural identity and emigration (Gómez Estern et al., 2008), established the dialectic nature of emigrants' agency. The establishing involved the process of an individual's construction of meaning making in their cultural identity (one's sense of being), and the construct of social identity within group belonging. The premise for the cultural identity and emigration study (Gómez Estern et al., 2008), was based on the principles of identity being created through social interactions, cultural tools mediating identity, and identity as socially situated in institutional practice and cultural activity. The Vygotskian based principles for the study facilitated the researchers "to study the origin of psychological processes in the interpsychological plane of functioning" (Gómez Estern et al., 2008, p. 205). In brief, it could be seen from the study that variables, such as the emigration experience and differing social context, can alter the individual's ways of participating in cultural activity. Accordingly, for this study, a variation in available intrapersonal processing and interpersonal mediation is drawn upon as expressed through the participants' dialogue. I have anticipated such a view will reveal insight into subjectivity for participants' approach to belonging in a new culture and their being and becoming as H-cl parents. Subjectivity accounts for the individual's agency, subjective participation and deliberate role in decision making, and in the moment actions, as a "ceaseless process of ideological becoming in pursuit of meaningful changes in the world" (Stetsenko, 2010, p. 9).

In many instances diversity research points to an end result or current practice, labelling specific strategies that should occur, rather than identifying what had taken place before and then transformed to a present position of subjective transforming. Therefore, the opportunity to reflect on an ever-changing process is constrained. Subsequently, positioning practices as static and isolated from the ever-changing influences that are both embedded and surround the individual self and the practices of their participation to provide a full and rich account of sustaining H-cl. "To study something historically means to study it in the process of change; that is the dialectical method's demand" (Vygotsky, 1978, p. 64). In embracing Vygotsky's stance for study, this research seeks to determine the formation and transformation of diverse parents' development of family heritage language and cultural practices and participation as embedded in their historical, social, and cultural consciousness. González Rey, Mitjans Martínez and Goulart (2019) emphasise the dynamic units of

subjective sense and subjective configurations involves consistent and constant synergy with one another to be the basis of social construction and individuals' actions; they cannot be divisible as one or the other. The consciousness of self through subjective senses involves unique variables through the subjective configurations. Singular and linear concepts of traditional psychology are renounced. These contemporary psychological perspectives organise the data to establish the subjective configurations, as constructed through participant stories interpreting how the past and present are connected for the parents in the realm of their H-cl sustaining motivation and evolving practices.

Cultural-historical psychology enables a dialectical method to study "history in motion" (Vygotsky, 1997b, p. 43) for individuals. Additionally, the contemporary view expands this to state there is an opportunity to synthesise the phenomena of "development through time, by tracing their historical roots and conditions of origination, including their internal relations with other phenomena as these relations develop and are transformed in history" (Stetsenko, 2010a, p. 73). Vygotsky (1994) determines that when dealing with investigative research, in terms of cultural and social development, one must determine the primary components of the psychological processes consistently and to completion, to establish a holistic approach that understands a unity in all its complexity within the whole of psychological activity. The psychological activity moves from thought for internalising to the González Rey's (González Rey, 2008, 2009, 2011, 2017, 2018, 2019) conceptualising of subjective configurations as centred on the influence of *perezhivanie* as lived experiences for the individual.

3.10 Subjective Configurations and Sense

Cultural-historical psychology theorising reveals the sense of self through subjective participation, redirection away from previously held assumptions of the psychology of generalisations for personhood or individualist agendas of evolutionary psychology for understanding human development (Stetsenko & Arieivitch, 2004b; Stetsenko, 2005, 2012).

The work of Stetsenko (2005, 2010), and Stetsenko and Arieivitch (2004a) establish the concept of Self, rather than identity, through Vygotsky's work on sense and psyche. González Rey (2002, 2007, 2009, 2011; González Rey, & Mitjans Martínez, 2017), has brought complex and dynamic understandings to psyche through the individual's subjective sense and subjective configurations. The work of these researchers brings insight into the dynamic process of the individual's external world, and all that comes into being for the

individual's thinking and emotions. In the research design of this study, I ensured that the dialogue of interviews and written expression in the questionnaires and journals was generated, presented and interpreted to establish the dialectic relationships. Such relationships involve the formations, reformations and transformations in one's connection between themselves and the world, and recursively, the world and themselves can be embodied as subjective sense (González Rey 2007, 2009, 2011, 2017). González Rey et al. (2019) explain

Subjective senses and subjective configurations, as dynamic units of different order, are permanently expressed with one another, in such a variable way that they cannot be defined by contents, as has usually been the case with the traditional psychological concepts. (p. 13)

Through the narratives of parent participants, their individual and social instances are representative of subjective productions within their heritage and migrated experiences subjective configurations are generated through the emergence of social constructions (González Rey et al., 2019). The methods for data generation to attain this are explained in the methodology section of this thesis.

The conceptualising of subjective sense is pertinent throughout the thesis discussion to bring the individuals' sense of self in action, for participation in their everyday lived and living experiences; the significance of *perezhivanie* within subjective configuring through sense of self. The concept of subjective sense endorses the contribution of the individual's being in the past and present, and their becoming for the present and future, to connect the dynamic and evolving process of psychological and subjective human development in the tenet of cultural-historical traditions. Historical Becoming is a lifelong process that ubiquitously emerges as the individual participates and contributes to collective cultural practices, based on their own intentional goals and ideas of the future (Stetsenko, 2010, 2011).

Understanding of the Self as a dynamic function, formation, and transformation was referred to by Vygotsky as a social, reflective concept developing from the individual's relation to themselves and the processes of transformation in the Self that arises in accordance to how others are related to (Valsiner & van der Veer, 2005). Valsiner and van der Veer (2005) assert this notion of transformation moving beyond a concept implying the

replication of acquired behaviours that are simply reiterated into a new social situation, but rather,

active selves construct their understanding of the world not in ways that slavishly remain faithful to those experiences, but rather in ways that constantly go beyond them. Human beings consistently create novelty both by their actions and by their thinking, using their social environment as a resource for both. (p. 96)

Subjective configuring and sense is connected with the self as embedded in their social, cultural, and historical contexts, provides the opportunity to see the multi-perspectives and the dynamic relationships that interweave between the individual as Self and the integrated social dimensions that permeate actions and motivations in one's social activity (Stetsenko & Arieviditch, 2004a). Vygotsky (1994) identifies *perezhivanie* as the emotional experience that results from the way the environment influences the child (inclusive to the human developmental trajectory in adulthood). The unit of analysis for this study of parents' sustaining of their H-cl to understand sense-of-self-in-action through the forming, re-forming and neo-forming of subjective configurations as discussed in more detail through the methodology in chapter four.

Stetsenko (2010) proposes that “people come to know themselves and their world and ultimately come to be human *in and through* (not in addition to) the processes of collaboratively transforming their world in view of their goals and purposes” (italics in original, p. 9). González Rey (2007, 2011) departs somewhat from the Western interpretations of Vygotsky's sense to provide a contemporary ontological perspective for understanding the portrayal of the human psyche, as a dynamic system of cognitive-emotional processes launched through cultural and social beginnings. The tensions of such a dynamic process support Vygotsky's ambition to capture consciousness (González Rey, 2002), and thus “should be understood as a self-regulated psychological system of personality” (Yarochevsky, 1993, p. 268, as cited in González Rey, 2011, p. 49).

González Rey (2009, 2011) extends Vygotsky's more integrative concepts, such as that of personality, to develop a cultural-historical theory of subjectivity. The conception of *subjective sense* is a contemporary view deriving from Vygotsky's incomplete work on the notion of sense. González Rey (2009) explains sense as “a psychical chain of events able to find new psychological values through an ongoing process of action” (2009, p. 67). González

Rey's conceptualising extends the idea of sense to move beyond a portrayal of specific links between a single action or event and an affective consequence. Rather, it is strongly bound between the individual and their previous encounters in living, to develop their current way of being as *subjective sense*.

Subjective senses flow in the ongoing human experiences as an interwoven movement of emotional and symbolic processes where the emergence of one of them evokes the other without becoming its cause (González Rey, 2011). The subjective configurations, that are ever transforming based on the newness and changes in the social and action of the momentary present, create tension for modification in aspects of the individual's subjective sense, in turn generating change to the subjective configurations, and therefore adjusting the individual's behaviour that produces motivation through the course of human activity (González Rey, 2011). The actual objective conditions of human life are not perceived by González Rey (2009) as the psychological motivation for the way in which one participates in human activity, but rather become the psychological motivation through cognitively dealing with the consequences of the experienced past, to affectively determine possibilities for future participation and contribution in human activity. The conditions of participants' lives of past is an essential understanding for the parents' becoming through bilingualism to contextualise participant parents' sense of self for motivation and actions in the present for understanding how they are through family H-cl sustaining. The sustaining is the present and future activity for the parent participants' engagement with their children for their family heritage language and cultural activity.

Highlighting the implications of psychological influences and transformations is an essential aspect of the current study to enable interpretation of the data in terms of past, present experiences and future expectations of participants. The historical mediation occurrences of the individual psyche, from the external mediation and the possible internal mediation from subjective perspectives, enables the research to associate the social, historical, and cultural experiences that are influential in current practice and participation from past to present. González Rey (2019) validates,

human experiences can never be reduced to relations between variables, because what is important is not the family or the child's group as abstractions, but the way in which the family or the child's group are

subjectively experienced and how those experiences are subjectively produced by the individual within the ongoing subjective configuring. (p. 31).

The research design aim of this study, through narrative inquiry, is to enable dynamic considerations that allow for a transformative view, unique to the individual, and to move beyond static ways of knowing and being about the world as singular moments and concrete, fixed statements. Each participant is in their own right to represent self as unique in action with dynamic world views, motivation and ways of being, belonging, and becoming as established through their subjective configurations. The emotive-affective of *perezhivanie* is within the developing of individuals' sense of self for the life experiences they bring to the narrative through the social situation of expression, discussion and interviews of narrative research to show the lived experiences in motion over time and configuring for the subjective sense of self.

The narrative methodologies connecting with cultural-historical psychology is explained in the following chapter to show how the stories of lived experience for participant H-cl parents is established and interpreted for this study.

3.11 Summary

Cultural-historical psychology is a theory in motion from the initial works of Lev Vygotsky with new research and conceptualising advancing for contemporary theorising through the concepts and principles established in the early era of the 20th Century. This study embraces the psychological understandings across past and present as Vygotsky's conceptualising of language, cultural mediation, psyche and *perezhivanie* provide insight for the subjective configuring and sense developed by Fernando González Rey. This approach provides a holistic view of the movement within interpsychological and intrapsychological for the individuals' historical, social, cultural and situational functions as mutually influenced through the lived experience. In turn, this psychological processing through thought and language, as connecting with the past and bringing to the present brings motivation and action for future ways of being (González Rey, 2019). The concepts for this study interconnect to create consciousness of the lived experiences through the participant's heritage and migrated experiences across childhood through to parenthood in their adult life. The following chapter will explain the methodological design for this narrative inquiry.

Chapter Four

Methodology

4.1 Introduction

This chapter's purpose is to explain the study design for this H-cl sustaining of families project. The methodology, the methods and the narrative inquiry approach and the principles connecting cultural-historical psychology are clarified. The methodological interconnection is designed to situate a fully developed view of parents' lived experiences of past and present subjective configuring as storied by the participants, to understand the foundations for parents' motivations and actions for heritage language and cultural sustaining with their family.

The next section details the methodology for this narrative inquiry as developed through a constructive-interpretivist world view, as immersed within chapter three epistemological perspectives of cultural-historical psychology. The following section details the participant recruitment stage, multiple methods of data generation for collective sourcing of life experiences, and ways of being in the world that is intrinsically viewed through three phases of analysis to become a profound unit of each participants' life story. These methods and analysis enable the potentiality for interpreting participant stories to respond to the questions involving parent motivation, practices in the home and connection with social spaces of their reside and children's education. The chapter concludes with ethical considerations and limitations of this study.

4.2 The Constructivist-Interpretivist Approach

The qualitative constructivist-interpretivism approach to this narrative inquiry study develops the theory of subjective configurations through the lived experiences and subjective configuring of H-cl parents. Creswell and Creswell (2018), clarify constructivism is frequently combined with interpretivism and initially came from the 1967 works of Berger and Luckmann's "The Social Construction of Reality" (p. 7). "The constructivist view is that the social world is constantly 'in the making' and therefore the emphasis is on understanding the *production* of that social world" (Elliott, 2005, p. 18, italics in original). Such an account situates parents' perspectives of self and life experiences through voiced consciousness for this study, as co-constructed with myself as the interviewer, as explained later in this chapter

in the detailing of this mode of data generation. Bazeley (2013) explains the source of individuals' perception is through real world experience that finds meaning when brought to consciousness. "Constructivists acknowledge multiple realities, working from the premise that knowledge is constructed through discourse in the context of individual histories and social interactions" (Bazeley, 2013, p. 23). Interpretive research is explained as the refining and defining for meaning of the generated data (Stake, 2010). Furthermore, interpreting data does involve researcher perception. Stetsenko and Arieivitch (1997) considered the notions of constructivism through a socioconstructivist framework to establish "a relational, contextualised account of the evolving individual" (p. 159). Denzin and Lincoln (2005) explain interpretivism to involve synthesising the representation of lived experience in connection with voice, action, and emotion.

According to Creswell and Creswell (2018), the stance of the constructivist is that individuals seek the real world understandings of their own lives and develop subjective meaning from these experiences that are socially, culturally and historically negotiated. Creswell and Creswell explaining of the constructivist worldview situates the methodology of this study for understanding individual perspectives for understanding the interconnections of motivation established through life experiences within subjective configuring.

The uniqueness of individual life perspectives, personal motivations, actions, and values is axiological for this study to establish authentic individual insights of the cognitive-affective self in action. Wells (2011) explains that inquiry for understanding phenomenon can be enhanced through researcher knowledge of her or his 'own' self. An approach such as this is in contrast with a positivist approach that sets to control researcher bias. The constructivist approach is designed to shape the project through all stages. Through the previous chapter of cultural-historical psychology and the current methodology chapter, I explain my perspective, reasoning and decisions for inquiry relating to the phenomenon of individual parents' sustaining of H-cl specific to Melbourne Australia. Decisions are explicated concerning participant selection, engagement for generating data to narratively re-story and establishing the data perspective for situating the phenomenon of parent choice and action within self for community and social mediation in chapter five.

The intent of participant criteria for selection was no more than the expression of interest and willingness to participate from the first three parents (mother or father) of any cultural-linguistic-geographical background who were involved in sustaining their H-cl with

their children. The approach, the frequency, the family dynamics, the children's age or developmental phase and the particular practices were not criteria I was compelled to focus on for this study. Creswell (2007) validates the careful selection of participants for the research context when he states that the participants need to have stories to tell. I required for parents to want to be a part of the project, to share themselves from their sense of self, and not because they held particular attributes beyond sustaining their heritage language with their children. Overall, I believed this would maintain an open scope for the varied experiences, actions, potentials and possibilities within and surrounding H-cl sustaining in families. Bazeley (2013) explains the source of individuals' perception is through real world experience that finds meaning when brought to consciousness. "Constructivists acknowledge multiple realities, working from the premise that knowledge is constructed through discourse in the context of individual histories and social interactions" (Bazeley, 2013, p. 23). The social world is constantly evolving through constructivism stance of individuals' experiences through everyday action and participation in life moments and events (Elliott, 2005). Stetsenko & Arievitch (1997) considered the notions of constructivism through a socioconstructivist framework to establish "a relational, contextualised account of the evolving individual" (p. 159). "The constructivist view is that the social world is constantly 'in the making' and therefore the emphasis is on understanding the *production* of that social world" (Elliott, 2005, p. 18, emphasis and italics in original). Such an account situates parents' perspectives of self and life experiences through voiced consciousness for this study, as co-constructed with myself as the interviewer.

Through heritage of past, to times of the present, it is recognised there is potential for parent-self transforming through context and experience when sustaining heritage in places of contextual difference to own childhood and family experience. When inquiring upon the changing social situation of development, Stetsenko and Arievitch (1997) state, "different forms of the individual's participation in sociocultural interactivities and shared meaning making practices is crucial ... as the focus of analysis is on socially mediated and interactional character of the subject's activity" (p. 170). This study situates the subject's (participant's) activity to be the action, participation, and contribution to their children's heritage language and culture through parent-self as influenced through their times of the past and present. According to Stake (2010), qualitative research is occasionally referred to as interpretive research. Interpretive research is explained more explicitly to extensively involve the refining and defining for meaning of the generated data (Stake, 2010).

Furthermore, interpreting data does involve researcher perception. Denzin and Lincoln (2005) explain interpretivism to involve synthesising the representation of lived experience in connection with voice, action, and emotion. To enable authentic and transparent interpreting of the data and re-storying for this study, I have overtly, through previous chapters, acknowledged my personal perspectives of H-cl phenomenon. Research and theorising of H-cl related attributes for researcher informing are particularised, and I extensively explain the philosophical perspective of cultural-historical psychology. In the following chapters, participant voice is narrated through direct transcript conveying; and data-to-narrative triangulation with participants and collegial presenting of the raw data (specifics discussed in section 4.8 of this chapter).

Elliott (2005) establishes greater sensitivity to interpretive processes of the generated data as necessary for establishing meaning co-constructively between interviewer and interviewee. The approach for this study was a reflexive process as the interactions evolved with participants and are explained in more detail for the interviewing section of this chapter. The movement through how interactions developed was ongoing throughout, with moments of interpretation occurring in the process, not particular to sorting all data after the generation sequences came to an end. Moving back-and-forth as interactions occurred, and reflecting upon these, supported the establishment of depth to meaning of all that was shared for narrative re-storying. Participants' were actively contributing to the order content and additional developments within the established methods. Reflexivity developed unexpectedly during times of researcher-in-action. I felt the necessity to ensure an authentic understanding through participant comfort and ownership of all they chose to share, and it was during initial telephone communications, prior to interviews, that spontaneous and participant self-chosen sharing created reflexive development of the intergenerational geographic-linguistic family chart for the first interview, as explained in section 4.6. Wells (2011) affirms dissociating one's self from personal assumption through reflexivity establishes a new perspective. "*Reflexivity* generally refers to how an investigator's experience and commitments shape his or her engagement in each element of the research process" (Willig, 2011 as cited in Wells, 2011, p. 121, italics in original).

4.3 Narrative Life Stories

A narrative inquiry researcher aims to seek richness of the participant experience with the aims of insight for the studies intent of understanding parents of H-cl between times of

the past and present. Sandelowski (1991) explains that narrative ignites the experiences shared in recognising one's own stories and from the historical interactions also bring forward stories of others that have been shared to influence the life experience. For this study, the narrative is a valuable tool to process the sociocultural-historical perspective of ontogenesis and subjectivity in the human life trajectory. Narratives can bring forth the depth of lived experiences to show implications of the historical and societal aspects of experiences for the individual, and illuminate their subjective participation and contribution in current life practices. The researcher in narrative case studies:

focuses on questions that help the storyteller address cultural context; their embodied engagement in the events, their senses, feelings; thoughts, attitudes and ideas; the significance of other people; the choices and actions of the teller: based on values, beliefs and aims; historical continuity; and metaphors, symbols, and creative, intuitive ways of knowing which create pictures that capture vivid representations of experiences. Narrative research seeks out how people make meanings of their experiences, and recognises that meanings are multiple and context dependent. (Etherington & Bridges, 2011, p. 12)

When conceptualising experience across time in terms of being/doing, becoming and belonging, it becomes possible to interpret change and transformation in life trajectories and through links to cultural context. Furthermore, facilitating the possibility of identifying significant factors or mediation to the transformation, which is essential for this study of heritage language and culture as parents participate between more than one language and culture. Capturing transformation and shift over time is crucial to understanding this study's participant-parents current positions in their practice. Researcher Giampapa (2011) considers her being and becoming as a researcher and her being and becoming as an Italian-Canadian to include reflection of her own linguistic and cultural experience. Interestingly Giampapa (2011) highlights the positioning through preconceived discourse, that shaped participant researcher interaction, and although Giampapa (2011) discusses this as participant pre-conceptions of researcher, it is essential for this to be avoided from researcher to participant. In this light, a conscious determination will be constructed to ensure research interviews were prompted without positioning of participants, based on their linguistic and cultural bringing to the research. In turn narrative, re-story gave scope for the interviews and journals to be interpreted in the light of the discourse presented and acknowledging of my researcher subjective perspectives.

The terms *being* and *becoming* are linked with a recent US self-study of two university educators, as the researchers develop relationships with their participant elementary-grade teachers (Young & Erickson, 2011). Through the research process and their reflexive narratives, the researchers develop an understanding of their own transforming professional identities as teachers. Of particular interest about this study is the finding that the narratives of becoming teachers and being teachers through the represented experience, “themes were intertwined and did not always stand alone as stages of development or discrete temporal themes” (Young & Erickson, 2011, p. 122). The narratives are regarded as crucial to identifying the ongoing mediation of previous life experiences and the interplay between these. The findings of the Young and Erickson study represent a trajectory of ongoing teacher development as university educators, shifting over time and through unique experiences to the individuals involved.

This parent H-cl sustaining study aims to narratively develop H-cl significance through participant’s temporal trajectories of being, becoming and belonging in different cultural and language communities of heritage space and migrated space. Riessman (2008) argues temporal ordering, particularly about narratives, is “organised episodically” (p. 7) through conversation. Identifying the affective-cognitive expressions of *perezhivanie* for shaping subjective configuring, and identify particulars concerning action and experience through parents H-cl sustaining, this narrative inquiry could be classified as a structural-thematic narrative. Structural relates to organising the data to represent participants’ life trajectories and thematic for analytical concepts relating to family migration and heritage language and cultural sustaining with parents actions and approaches for family bilingualism.

Fernando González Rey developed the theory further through subjective configuring that moves *perezhivanie* from an isolated moment or situation of impact to many of the external life experiences and affectiveness of *perezhivanie* creating movement in perspective, and in turn motivations and actions for individuals subjectively driven activity in their world. The higher mental functioning of internalising, externalising and re-externalising that is emphasised in Vygotsky’s work shows the movement for personhood in terms of their sense of self as Anna Stetsenko has elaborated on the being, becoming and doing in life contributions and participations. The narrative methodology and methods, as constructed through cultural-historical psychology, are explained in the following section to show how the stories of narratives of lived experience are constructed for meaning making of family heritage and cultural being and becoming in personhood.

4.4 Research Design and Methods

The design of methods and analysis for establishing and interpreting data is driven by the theoretical framework of cultural-historical psychology, and contextualised through literature concerning languages, culture, migration and being bilingual in mainstream society of Australia. This study embraces narrative inquiry features, and the embedded belonging, being, becoming conceptualisation supports these methodological perspectives for narrative re-storying of participants past-to-present through the data generated from the questionnaire, audio-recorded interviews and journals. According to Clandinin and Connelly (2000), the narrative inquirer “makes sense of life as lived...trying to figure out the taken-for-grantedness” (p. 78) and it is the rhythm over time that supports the sense and meaning making of the participants’ stories. While Stake (2010), refers to “narratology” (p. 115) as understanding lived experiences and perceptions of these lived experiences, through personal narratives and family stories and that “life histories reveal social and cultural patterns through the lens of individual experience” (p. 115).

... culture, [and] subjectivity is integrative of processes that historically have been treated separately, as thought, motivation, imagination, perception, personality, among others. These processes and functions become subjective when they are organised within a subjective configuration, as self-organised as a subjective system that generates subjective senses. (Fleer, González Rey & Veresov, 2018, p. 4)

Fleer et al., (2017a) establish *perezhivanie* as an ontological prospect that brings many elements together for the unity in whole. When conceptualising the individual’s sense of self for H-cl, the lived experiences configure for ways of knowing the world and making decisions about one’s actions, as particular to this study for H-cl sustaining.

An experience is temporal. We are therefore not only concerned with life as it is experienced in the here and now but also with life as it is experienced on a continuum - people’s lives, institutional lives, lives of things....we study day-by-day experiences that are contextualized within a longer-term historical narrative. (Clandinin & Connelly, 2000, p. 11)

The notion of belonging, being and becoming through narrative inquiry of past to present life histories reveals circumstance and action; the temporal movement in practice and

participation through the trajectory of human development. Clandinin and Connelly (2000) explain the value of narrative for capturing temporality.

4.4.1 Methods design and action.

The approach to narrative inquiry, as set within cultural-historical theoretical perspectives for this research study, provides for unfolding data and participation of the participants, as opposed to the researcher predetermining specificities to be identified, scrutinised, and hypothesised during the course of the study (Creswell, 2007). Denzin and Lincoln (2008) explain that during the 1970s, there was a shift with the developing of narrative inquiry. This shift transformed social science research from scientific, statistical data to data through apprising participants' stories. I explain participant agency for sharing of life experiences, perspectives, and sense of self that depicts subjective configuring during the multiple methods that create participants' stories. This study is a narrative inquiry, as Polkinghorne (2010) explains that stories evolve through analysing actions, experienced moments, and happenings, and for this study, these have been organised across participants' life trajectories. The life trajectory was divided into sections of 'hood' to categorise when the discussed events, temporal periods, learning, and moments of *perezhivanie* impact were set within participants' chronological trajectory. In terms of narrative inquiry, Clandinin and Connelly (2000) explained that in relation to established meaning, participants' significant points through dialogue are set within their chronology. Clandinin and Connelly further clarify that reference to the "past conveys significance, the present conveys value, and the future conveys intention" (p. 9). The 'hoods' for the life trajectory and establishing particular times of experience and mindsets for the participants of this study were set as follows: Early and middle childhood; Teenage-hood; Adulthood; Parenthood.

As narrative inquirer, this section shows the motion from recruiting participant, generating and analysing the data to include reflexivity upon moments occurring and decision making for narrative interpretivism. A methodological approach such as this clarifies my participation, as researcher, for the ongoing development of this study to present an authentic view of my informed and subjective position as researcher. Guba & Lincoln (2004) give credit to qualitative data for the ability it provides to give a "rich insight into human behaviour" (p. 19). The assumptions of the researcher shape the approach for research study, through providing a consistent and strategic framework' (Patton, 2002) for the research

design to justify the selection of data generating tools and how the data is interpreted and represented in the research process.

I begin with the research questions for this study. The focus is concerning parent's sustaining H-cl, but as I am moving into an alternative methodological approach of connecting cultural-historical psychology with narrative, I have questions to bring insight to this alternative approach.

4.4.2 Research questions.

The main research question:

What motivates (migrant) parents to sustain their practices of cultural and linguistic heritage with their families when living in Australia?

The subsidiary questions informing inquiry:

What stories of the past are linked to the present day participation in H-cl?

How do parents connect their own experiences of H-cl with current-in-Australia practices/participation?

How do parents provide bilingual experience to their children's lives?

4.4.3 Participant recruitment.

Three participants self-selected for this study. During the initial research design, I decided three parents (not genderised) could provide a diverse view of sustaining heritage languages for bilingual or multilingualism in the home environment. Preconditions were not set for the family approach, the family structure, the migrated time of the parent or the ages of the children. To ensure a workable data set that provided a rich and diverse range of insight, three parent participants were selected by what I would refer to as minimal for 'purposeful sampling' (Creswell, 2005), with the criteria that each participant spoke English and at least one other language in the home with their children. Creswell (2005) explains that purposeful sampling is useful in qualitative research to "purposefully inform an understanding of the research problem and central phenomenon in the study" (p. 125). Selection was to be the first three parents speaking a language other than English with their children and accepting through consent (See Appendix D), after reading and ensuring understanding of the explanatory statement. Within one week, three mothers were the first to sign consent forms and expressed enthusiasm to contribute. The dynamics one of

Hebrew/Yiddish through other institute poster display, one of Vietnamese through word of mouth from the other education institute poster display and one of Hungarian through the Monash university poster display (See appendix B). Table 4.1 highlights a summative view of participants language background, family structure and migration experience. Another five expressing interest and stating if needed they would be willing to participate if more participants required.

Table 4.1
Participants-in-recruitment phase

Participants (Psuedonyms)	Sarah	Sue	Grace
Languages other than English at home	Hebrew/Yiddish Judaism culture & beliefs	Vietnamese	Hungarian
Source of project awareness	Poster at adult education Institute	Word of mouth through friend from adult education institute	Poster at Monash University
Migration status	In Australia from USA, for work and lifestyle to build Judaism in less orthodox community (migrated four years prior to research)	Migrated (1982) through refugeeism with own parents at the age of 6. Schooling in Australia	Migrated in young adulthood (late 20s), met and married second-generation Hungarian husband (Migrated 12 years prior to research study)

Children (Birthdates not requested as children not participants)	x4 children (+1 neonatal) Ages: 5.5y, 4y, 2y, 1y	x 2 children Ages: 8y & 7y	x2 children (+1 neonatal) Ages: 3.5y, 1y
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4.4.4 Trustworthiness.

Narrative inquiry is the study of experience, and experience, as John Dewey taught, is a matter of people in relation contextually and temporally. Participants are in relation, and we, as researchers, are in relation to participant. (Clandinin & Connelly, 2000, p. 189)

A researcher's personal view of the world is closely aligned to the research through pre-existing standpoints from world experiences, as explained in the previous chapters through my experiences, literature reviewed and informing for the cultural-historical psychology frame of this study, (Creswell, 1998; Crotty, 1998; Denzin & Lincoln, 2000; 2003; Denzin et al., 2005; Guba & Lincoln, 2004). These research authors explain influencing philosophical assumptions of how to view the world and gain meaning are an integral component for establishing researcher perspective. This narrative inquiry embraces the lived experiences of heritage, migration and new reside across the life trajectory of the parent participants. I, too, have lived experiences as a parent-cl in a differing linguistic and cultural context, and a teacher within diverse, multicultural contexts. I have made my perspectives of life experiences clear, and life experiences do not stay in a static moment. These are transformed and reshaped through my own subjective configuring of life experiences and engaging with theory and literature in the academic world; the personal of lived and as learner configures and alters subjective perspectives. Establishing a relationship being an important principle to establish trust with the participants I shared who I am as researcher, teacher and parent in relation to H-cl. The dialogue occurred during a telephone conversation that I initiated to ensure full understanding of project participation through the explanatory statement (See Appendix C) and organize our first meeting with participant choice in a place and at a time of comfort. I believe this initial contact created a sense of ease for each as they all chose to meet within 48 hours of this voice connection with enthusiasm to

also state some points of discussion they had logged in the questionnaire (See Appendix E) that had been sent to me by land post with their consent form.

Consistency in approaching all aspects of this study has been essential for the design and methods to ensure a genuine portrait of the H-cl parents is represented throughout the storying, interpreting, and representing of these participants. Riessman (2008) discusses the social sciences debate about ‘truth’ (she prefers the term trustworthiness) from the narrative and qualitative proposals of subjectivist, constructivist, interpretivist and more. Furthermore, the establishing of trustworthiness is established and explained through the multiple methods, and study design explained throughout this chapter. I explain the principles for developing the multiple methods for data generation to ensure lucidity for the establishing and interpreting of participants’ stories as set within their H-cl experiences and motivations. The unfolding of the data generation process, without pre-determining what the content will be, was the aim of Conversational interviews with only a few keywords in questions for keeping to the question of H-cl and bilingual-bicultural sense of self. Elliott (2005) states that narrative interviews are said to improve validity. Elliott explains this through the participant as “empowered to provide more concrete and specific details about the topics discussed and to use their vocabulary and conceptual framework to describe life experiences” (p. 23). Discussion of the methods for data generation shows participant agency for sharing of life experiences, perspectives, and sense of self during the multiple methods discussion in the data generation section of this chapter. The stories become the unique subjective configuring as portrayed for each participant through their lived experiences.

The narratives story the participant’s perspectives and activity in their becoming and being as parents of bilingual home environments for heritage language and cultural sustaining. Each narrative associates with the parents motivations, and how these subjectively developed to partake in their life and family activity today for sustaining their H-cl with their children. Furthermore, the narratives show the stories of the parents lived experiences in connection with the affective impacts to specifically identify perezhivanie through cultural-historical psychology. A process such as this aligns with Riessman’s (2011) conceptualising for establishing data to develop the stories of participants. Every moment is a moment, but not merely a singular unit of time to be taken as standalone for establishing the developing sense of self for individuals. The holistic unity of life experiences and the many moments that have interconnected to form subjective configurations (González Rey, 2017) are shown to

interpret the dynamic situational and personal moments that configure sense of self in action, and hence expand the notion of diversity to see further the diverse within diversity.

Transparency through statements of this epistemology, including participants' voices in verbatim from transcripts and including this for the interpretive work is a process for accuracy and trustworthy representation of the data. Trustworthiness is challenged in relation to narrative research, with Squire (2013) validating narrative beyond being a personal, stand alone, but rather "one of many narratable truths by acknowledging these stories to be the psychic reality" (p. 51) for the participants. Each participant's story has been shaped through the correlation between their expressed motivations for H-cl sustaining, as connected with discussion and emotive expression of the intrapsychological sense of self in action, experiences and interpsychological reflections. This process has enabled situating the stories in cognitive-affective positions for individual's subjectivity, as acknowledged throughout the discussion and participant storying for this study.

The multiple methods are explained specifically in the following section to show my participation in establishing each of the multiple methods and generated data with the participants. Riessman (2007) explains a single-subjective perspective is not the case in research interviews; interviews are continuously co-constructed. I acknowledge I contributed to the co-construction of participant stories through my roles of researcher, interviewer and in organising the data for developing the stories of lived experience and action for interpretive discussion for each participant. To ensure a holistic view of the participants' lived experience for interpreting, and not isolated moments, Riessman's three-stage method of interpretation was implemented. This involved 'successive readings and re-reading of the transcripts by multiple readers', to then micro-analyse particular data moments for an interpretive account that reconnected to the stories of each as a whole. This process and action are shown in the proceeding multiple methods discussion, as relevant for the method and how the analysing and organising created stories for interpreting. Participant discourse is represented throughout the stories to ensure a truthful representation of participants' spoken word. Participant voice as their own words is fundamental when re-storying participants' narratives (Beal, 2013). Furthermore, in the discussion, I acknowledge my voice if queries or statements led to participants choice of dialogue.

4.4.5 Narrative construction: Multiple methods.

The following outline of data generation shows each of the multiple data methods that were designed to insight participant thoughts, actions, beliefs, mindsets, experiences, and moments within individuals' life trajectories, showing how participant perezhivaniya and subjective configuring came to the fore through multiple data methods. The narratives were organised after establishing comparable moments of situations and establishing a temporal flow for each participant. Criterion sampling (Creswell, 2007) was developed through a questionnaire tool that ensured participants represented the sustaining H-cl in their family language experiences (See appendix E.). The data gathered through the questionnaire tool was not concerned with generalising in terms of statistical data sets, but rather as a purpose tool (Liamputtong & Ezzy, 2005), enlisted to describe an understanding of the participant's bilingual/bicultural practices and participation in and out of their home spaces. Based on informed theoretical assumptions of language and culture connectedness (Baker, 2006), the main scope for selection was centred on questions of more than one language being present in family interactions, with questions of culture excluded at this point of the study. I was working on the premise that cultural aspects would come forth in the data via naturally embedded links to language as relevant to the participants and not preempted by myself, or a creation of expectations for later data generation. Although not of deliberate criteria selection, it has been of incidental value to the data set, that there was variation in the participants' experience of whether the language spoken other than English was the participant's first or second language, and whether or not the parent was first or second generation Australian.

Determining a single method of data generation has the very real possibility for providing a singular, static and less than contextual view of the participant's stories (Merriam, 2002). Merriam determines that multiple sources of data collection are a well-suited strategy to establish consistency and dependability. The aim to establish depth and insight of lived experiences led to the rationale for multiple methods as a process for providing scope to generate a dynamic, non-static view of participant's bilingual/bicultural and H-cl experiences. The methods for data generation of this study were specifically designed to interweave and complement each other and included preliminary questionnaires, unstructured interviews, intergenerational geographic-linguistic chart, and practice/participation reflection journals. Figure 4.1 shows the methods of data generation as set within the time frame for each participant.

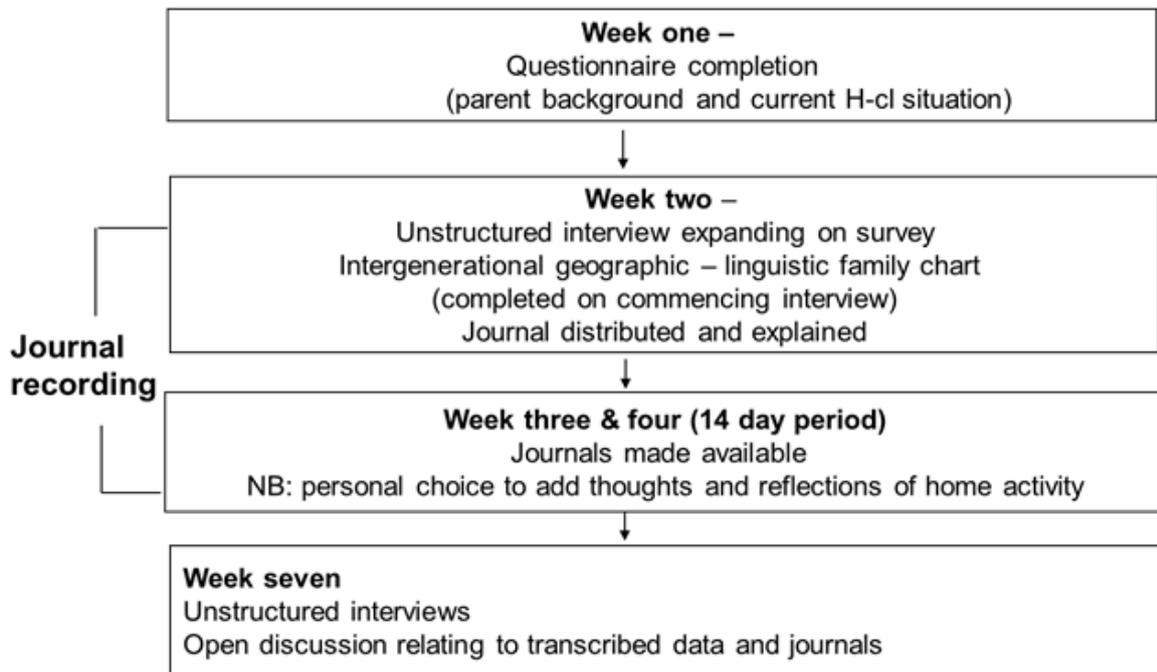


Figure 4.1 Process and methods of data for narrative inquiry

Initial questionnaire: The brief questionnaire purpose was to establish a sense of the family practices, to identify personal choices in practice and subjective intentions for sustaining their heritage culture and language in their Australian home life. The questionnaires (See Appendix E) were designed to identify the following for a preliminary insight, prior to the conversational interviews:

- 1) linguistic and cultural backgrounds between heritage country and current residence in Australia
- 2) the dynamics of current family and social contexts of H-cl-in-action, to establish insight of participant linguistic and cultural community contact of heritage, and in English.

An intergenerational geographic and language family chart (specifically designed family tree): was offered on commencement of the first interview for participants to show: their parents, grandparents, self and partner, alongside their children's country of birth, if/when migration occurred from one country to another and the language/s of each person on the chart. This process certainly prompted many *perezhivaniya* from participants' histories and accounts through the affective influence of family histories on heritage being, belonging, and becoming. The intergenerational chart was not in the data generation structure up until

the time of the first telephone conversations with participants, before myself viewing the questionnaire responding and commencing the conversational interviews. However, from the telephone dialogue, as participants expressed a disposition of enthusiasm, comments of heritage beyond and within language and cultural influences through their parents and grandparents came to the fore. From these interactions, I decided it could be a bridge if I, as researcher, had a sense of these pathways. The charts were developed for the first interview (see figure 4.2). These became a prompt for many stories that linked strongly with their discussions about becoming bilingual and a vital source for subjective configuring that led to motivation. The chart was left in front of participants and on several occasions, was referred back to during the first conversation interview.

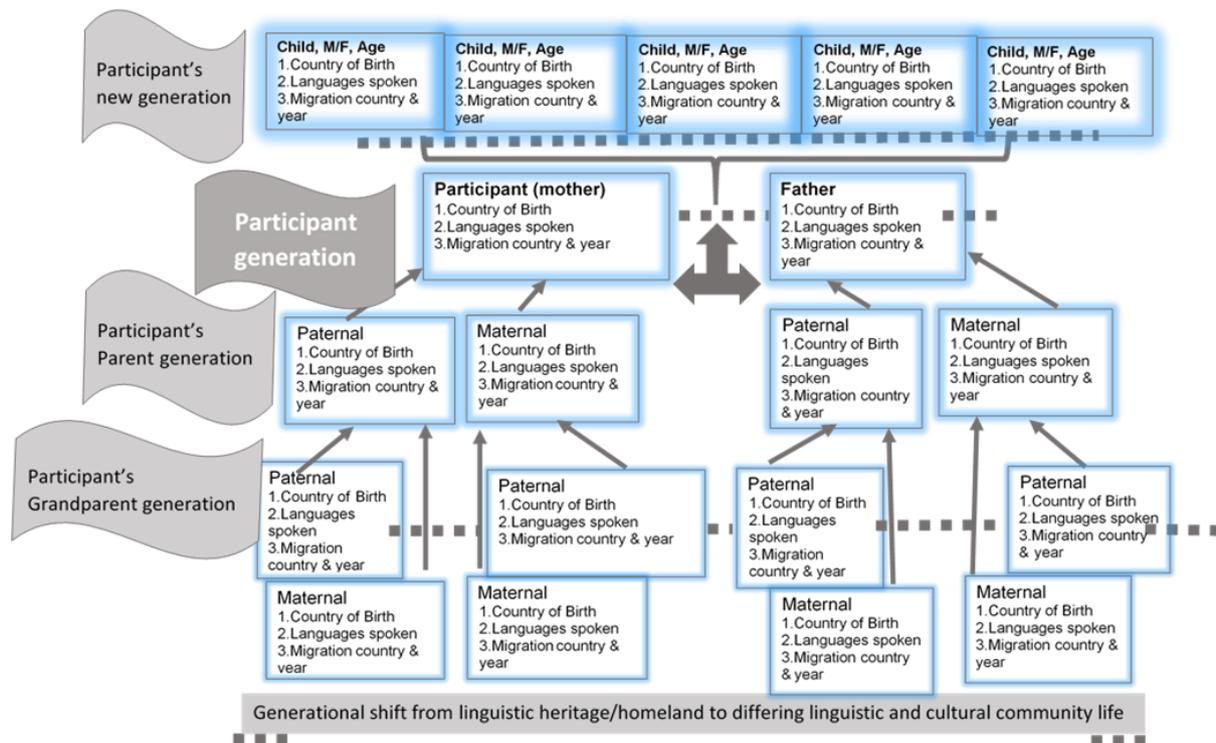


Figure 4.2 Intergenerational geographic – linguistic family chart

Conversational interviews 1: Building relationships and developing stories. The first interview was organised with participant choice of time and venue to ensure participants felt empowered in self with data content and direction. First conversational interviews occurred after the initial questionnaire and before journal collection and began with confirming of audio in place for the conversations. Riessman (2008) refers to conversational interviews as a narrative occasion. Affirming that storytelling can take place unexpectedly. To ensure

parents' agency and direction of the conversations an unstructured informal beginning was in place. I began the conversational interviews with:

Would you like to tell me about how you became bilingual and what this all means for raising your children with bilingual family experiences. Four themes were aimed for, and surprisingly found their own way to the conversations. The focus themes for the conversational interviews were heritage and languages, cultural practices, engagements between parent and child, and motivation through expressions of thought and emotion.

My intent before meeting with and creating audio with participants was for their choice in the direction of the conversation to be theirs. I anticipated I might have to tighten the discussion as it flowed for H-cl and bilingual family practices, and create prompts at times. I was surprised that the focus remained and the depth of discussion across past, present and future motivation and intent were all surrounded by stories of depth, thought and self-querying. Reissman refers to the narrative impulse leading to the pervasive of story-telling with aspirations for developing long and detailed accounts. Morris (2015) explains the constructivist approach intensifies the relationship between interviewer and interviewee. In relation to co-construction, I was not placing expectation or specific content to how the participants should respond, but I found my sincere interest and acknowledgement of the interview content supported potentiality for participants to continue and intensify their stories with more detail. The open-ended responding of mine as interviewer, and engaging in emotional attentiveness to understanding participant perspectives was received as a want for their expressed affectivity as parents sustaining H-cl and their lived experiences. Morris (2015) affirms the conversational interview for bringing forward the narrative beyond a semi-structured interview method as it provides the interviewee scope to "talk about whatever is on their mind" (p. 11). He elaborates by stating there is no need to question the interviewee's reality or interrogate "the views, perceptions, experiences and feelings expressed" (p. 12). I would argue that this free flow is enabling consciousness within self to come forward through the interpsychological (Vygotsky, 1987) of social being.

Conversational interviews 2: Reflections and ethical compliance. The second interview occurred as suited to participants within four weeks of the first interview, which was after the two-week journal-writing opportunity. These interviews are ethical compliance for data generation confirming from the first interview and for any reflections of family practices or the interview experience participants choose to contribute. No further interviewer

driven questions were asked. The participants were aware that closure with a discussion of transcripts from the first interview was an intent for the conversations to assure that I, as the researcher, had an understanding of participants intended content. I had taken notes on the transcript to prompt conversation about my interpretations and to connect many elements of the stories they shared. For ethical reasons, I let each participant know they could withdraw any statements or sections for reasons they did not need to explain to me. Participant dispositions remained engaged, and additional comments were offered that supported interpretations further. Two of the three participants had chosen to work with the journals; these were extensively written with many details as I discuss extensively in connection with the interviews for chapter six about their specific family practices. The third participant explained she would rather converse her reflections from dot points she had noted on a piece of paper she placed in the journal given at first interview. Consent was given for audio, and these reflections were transcribed.

The pause moments of umm and ahh (as clarified in the transcripts) could be interpreted as thought move to consciousness on the intrapsychological level before externalising the sense of self in the dialogue moment of their story. Depending on the conversational content, the umm's and ahh's of pausing could be within consciousness of configuring the emotive with the thoughts, as they presented within one's sense of self. The collaboration of data generation, with myself as interviewer, very much comes about through listening and expressive interest more than creating the direction of discussion through verbal statements or questions, a process in motion of bringing past times and moments to the present engaging.

The interviewer's facial expressions and tilt of the head could indicate a request for more information, a nod of agreeance or enthusiasm to hear more on a particular choice in the content of the story. Gready (2013) describes the conversational interview as a system of gaining meaning, perhaps a request for ethical approval and participant consent for video rather than audio would have provided greater opportunity for interpretive through the co-construction of the interview data.

Two-week journal: A pre-established book (See Appendix was offered and opened with the suggestion of thoughts, reflection of moments of heritage language and cultural practice in action, and overall anything the participant may wish to share and discuss at the second informal interview. The journals aimed to capture affective thought in action for

participant reflections in-the-moment if they chose to. Participants were offered the journals, and it was explained that any and all input was a personal choice. Appendix F shows the journal structure for participants to consider about themselves and their family practice, I did state it was not essential for them to take any journal thoughts, as so much had been shared in our conversations already, but if they have any afterthoughts or moments they would like to share then the journal could be used. I acknowledged family life is a busy time, and our second conversation interview could be the time to share anything more they would like to. The findings-discussion of chapters five, six and seven indicates any data that was drawn from the journal. Clandinin and Connelly (2002) explain the importance of opportunity for participants' reflections on experiencing of the experience; "participants, as well as researchers, come to new understandings as part of what happens in a narrative inquiry" (p. 89). Through these journals, participants were offered the opportunity to take their field texts. Their perspectives valued with no intrusion of observer-researcher in the home while practice was in action, but reflections through sense of self could be prompted with the journal options.

4.5 Data Analysis-Interpretive Preparations

My unit of analysis is *perezhivaniija*; lived experiences refraction with individuals subjective configuring of the developing sense of self. Mok (2017) explains that for *perezhivanie* to be the unit of analysis it requires ongoing connection to the research situation, and for this study that is lived experiences through H-cl, with "interplay between practical, intellectual, affective and situational aspects" (p. 24). The interplay is directly influencing the individual, and creates how the individual imparts or puts influence upon the external of the related situations; movement for cognitive-affective in forming subjectivity in reciprocal processes between the social self and the intrapersonal.

The constructed narratives are analysed from an interpretive, significance analysis (of heritage language and culture practice and participation) and time analysis. Daiute (2012) explains "significance analysis focuses on individuality and diversity in narrative discourse" (p.150) while time analysis shows identifying time markers. Such a process of analysis shows how the significant moments (of mediation for this study) have come into being in past, present and future potential. Enabling time analysis in connection with significance can bring forward, if relevant to stories told, the intergenerational influences from past times

before the participant was a created being, this showing historical and cultural influences and legacies in motion to current times.

The analysis particularly views the cognitive-affective expression of self in being, becoming and belonging through the individual's heritage language and cultural spaces. The movement of being, belonging and becoming in two differing life contexts is analysed dynamically, as reflected through their expressed temporal times of social mediation and situational events or indicative moments. Narrative research enables the participant to share their life stories bringing potential for perezhivanie insight. Bamberg (2012) explains that narrative can develop the realms of personal experience, giving opportunity for subjective meaning to be conveyed and portray the participants' sense of the experience. Through participants' engagement in this sustaining heritage study, recollections, and choices for event reconstructions, the connection with emotive expression distinctly came forward throughout the dialogues. The importance of participant choice in events and experiences was identified as subjectified deliberations. The articulated subjective-indicators of prominent discourse are revealed with affective positioning such as 'I want', 'I believe', 'I am', 'I feel', and so forth inclusive to specific emotional asserting such as like, love, hate, hurt etc., which highlighted the narration of cognitive-affective unity immersed in the historical and subjectified event recount. As perezhivanie and the subjective configuring is complex and dynamic with many interconnected aspects, see Figure 4.3 to exhibit the analytical flow developed to construct authentic narratives and interpret the raw data as expressed through participant voice.

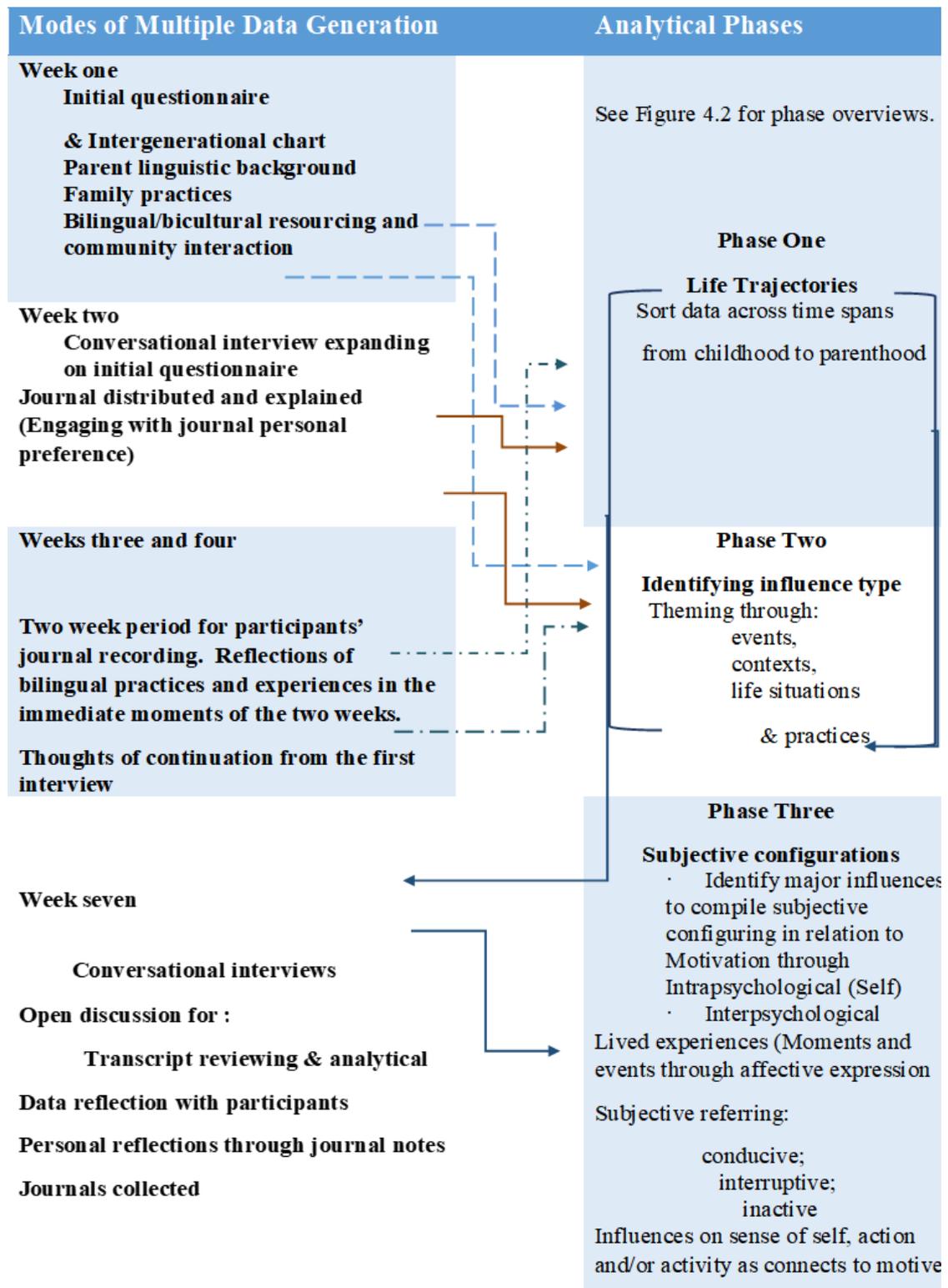


Figure 4.3 Time and motion process for temporal introspective, narrative construction through data generation and analytical phases.

4.5.1 Phase 1.

Learning and development take place in culturally shaped contexts (Rogoff, 2003) and cultural practices within any cultural group are not static but are temporal to the historical forming and transformations that occur due to an array of initiatives and ongoing participation in practice.

Throughout the narratives connecting with participant storying, as constructed directly through authentic participant voice with direct quotes (Beal, 2013), the following three phases of analysis represent the interpretivism. Ollerenshaw and Creswell (2002) clarify that establishing participant story through the data, to then analyse and establish a clear flow enables the participants stories to be contextualised over time, space and about key points for family and self H-cl sustaining. Hesitational moments of participant dialogue is signified in discussion with ... and umm as arising in audio, indicating pauses in discourse. De Fina and Georgakopoulou (2012), explain the “processes of construction of identity are closely connected to linguistic and communicative processes” (p. 158). These process for identifying self through perezhivanie and subjective sense of self are essential to fully insight the emotive expression and show narrative and participant storying for expressive sense of self. In turn, this process enables a view to subjective configuring in place over time. Facial expression and body language advance expressive understandings of the situation. Finding the words to express the feelings that arise with the interviewee’s discourse and physical responding was significant in identifying and interpreting emotion, sense of self, and cognitive-affective impact of events. The interviewing experience was to be more than hearing the spoken word alone.

4.5.2 Phase 2.

The data sets for each participants’ case was then themed quite broadly using the following criteria of expression and reflections to specific H-cl related encounters with relation to the expressed situational and functional moments and events of past-present-future and the following key themes:

- Being and becoming bilingual
- Family dynamics
- Migrated experience
- Language and cultural maintenance

Intercultural connections – school and community

Practice and participation

Socio-political context

Intergenerational

To establish how the elements of analysis were subjectively conceptualised by participants, the emotive language guided me to develop a system for participants' subjective views of configured experience (See Appendix H). The analytical process is designed from understandings of the work of González Rey's conceptualising for subjective configurations. Significantly through the data generated for this H-cl study with parents, this moved to conducive, interruptive, or inactive as an indication about various aspects within different themes. These signifiers came through the parents' perceptions in conversations as connected with sense of self, experiences and actions in being, belonging, and becoming. Connected for this study, about the individuals' subjective perceptions throughout their life trajectories,

Conducive refers to social/institutional/contextual/political action that has been viewed as enhancing H-cl.

Interruptive represents participant views of action through particular events creating a diminishing or cessation of H-cl.

Inactive represents a neutral stance, in the instance of little change resulting from the abovementioned experientials.

4.5.3 Phase 3.

All three case studies were considered for each of the key themes in accordance with Vygotsky's (1983) interpsychological category of the social plane where the development of a situation first takes place to then become emotive within the individual as intrapsychological. With this interconnected process, the *perezhivanie* of the lived experience for individuals' consciousness and process engagement develops. The development includes everyday actions of past and present, and motives for becoming in their being and belonging for the future are the unities of analysis (Vygotsky, 1994). The process of psychological development connects the lived experiences with subjective configuring for understanding the unique in an individual's sense of self. Figure 4.3 displays the analytical themes and they associations for constructing participant narratives.

Analysis of subjective configuring (See Appendix I) is how these lived experiences affect future action and thinking for the participants' sense of self and what this all brings to their practices of H-cl with their children today. As explained in chapter five, this shows the lived experiences, in chapter six, to show the family practices and chapter seven to bring the participant perspective as connecting with their social worlds outside of the home.

4.6 Ethical Issues

Generalizability is not within this study, and it is for this reason I chose not to run the originally intended workshop for all participants to attend. As I worked through the interviews, my concern was that the participants could feel the need to compare, compete, and judge themselves. This was not a study considering which family practices are best or which child is learning the most or the fastest, and as there was a great deal of affective drive, consequences and influences shared through participant stories I decided it to be essential that anonymity through pseudonyms was consistent outside of and within the research project. The workshops would not have been able to upkeep this with only three participants.

Conversational interviews can create a conundrum that Josselson (2007) explains through a dual role, in one instance a close relationship is established with the participant, but also in the professional role as researcher with the "scholarly obligation to accuracy, authenticity and interpretation" (p.38). For this reason, as explained earlier, I ensured the data available was as the participants wanted it to be; my interpretations were consistent with their perspectives. There were several moments, during the conversational interviews, I found confronting, particularly concerning experienced racism, family in trauma situations, and family relationships interrupted. I valued the participants' sharing of these moments. I provided the opportunity to talk further or for them to close their comments as preferred by them. During the second interview, I confirmed I had understood accurately, and checked if the participant was comfortable for these moments to be included. I affirmed anything was able to be taken out of the data, expanded upon or left as situated. The latter was the choice for all, and anonymity assured, although I was concerned, the mother and father cultural backgrounds, and times of migration could make them identifiable. Each participant chose, of their own accord, to introduce me to their husband at our second interview. They requested I discuss the research with them as co-parents on an H-cl sustaining endeavour. I felt it necessary participants conversed with their husband first about the research so far (questionnaire, intergenerational migrant and language charts and first interview, perhaps

even show them the journal. Furthermore, I suggested they could ask their husbands if they would be comfortable with any mention of their father role in family practice for H-cl, as this had occurred. This did occur, and when I met with each of them, I requested a signature for consent, explaining they were welcome to view any data containing dialogue that would be included in the study findings. The process was transparent with all involved, and no adverse dialogue or situations developed.

As explained in the previous methods discussion and the three phases of data for considering the stories from many angles to ensure interpretations were consistent and directly connected to the raw data of participants stories. The three-phase analysis affirmed interpretations were not simply taken from a single statement as a stand-alone component, but rather, the stories show many interconnected components each participant conveyed in the study, moreover, conversations about these occurred with the participants. Vygotsky's terming for unit of analysis, whereby many parts make the whole is consistent with Pinnegar and Daynes (2007) referring to researchers focus on the particular. They claim "it signals their understanding of the value of a particular experience, in a particular setting, involving particular people. The value of participants' voice, dialogue, reflection is essential for an authentic understanding" (p. 21). Authenticity and transparency are a conscious aim throughout the study for myself as researcher engaging with the participants and interpreting their stories.

4.7 Limitations of the Study

The meaning making of subjective configuring for motivation and actions as directed by one's sense of self is essential for understanding diversity within diversity. This is preferred as an outcome of this study, rather than establishing a set of strategies to do and practices for avoiding. Language acquisition is renowned for best attainment within the cultural influences, and family is the essentiality for a child's heritage language and culture; it is a part of who they will become (Baker, 2006, 2007; Clyne, 2005; Sims & Ellis, 2015). Therefore, more than determining sets of strategies for effective outcomes, this study embraces individuals' cultural repertoires and the sustaining of these for what they are to the family. Even though only three cultural repertoires for this study, the understandings are to establish how the parents sustain H-cl through their sense of self. Paradise (2002), emphasises the importance of not seeing particular practices and orientations as being specific to particular cultural groups as homogenous ways of being, but rather "a holistic,

relational approach to understanding and explaining culture can promote ‘looking beyond’ cultural particulars in order to include historical, economic, and political realities in the analysis” (p. 231). Individual story is valued for its content and telling.

4.8 Summary

This chapter has reviewed and situated the narrative approach developed for this study with a cultural-historical psychology lens for epistemology to explain the lived experiences of both interconnect for the inquiry of parents’ heritage language and culture sustaining with their family. Cultural-historical conceptualising develops an approach that comprehensively provides insight about individuals’ unique ways of being, belonging and becoming in a country that differs to the origins of their childhood. The multiple data methods have been described to show the data generation for establishing and interpreting to create the subjective configuring of parents sense of self in H-cl motivation, action and family practices to answer the research questions.

The following three chapters provide the key findings for this study, and the discussion situates these findings within the situation of heritage language and culture. The dialogue, as aspects of the participants’ narrating of personal and the shared intergenerational experiences, has been organised as moments and perceptions in time of historical and societal experience. The perspectives drawn upon were through the participants’ heritage and contemporary conceptualising for sense of self and sense of belonging as connected with being and becoming. Chapter five develops the findings for parents becoming, for sustaining H-cl, as shown through narrative of their subjective configurations shaping sense of self for motivation and action. Chapter six looks at being a parent of H-cl to show family H-cl activity and participants personal reflections of conducive and interruptive H-cl. Chapter seven shows the findings and discussion to interpret the sense of belonging through school and community, as perceived by the participant parents.

Chapter Five

Subjective Configurations Shaping Sense of Self for Motivation and Action: Becoming a Parent Sustaining Heritage Language and Culture

5.1 Introduction

The narrative of this chapter shows findings, interpretations and discussion as centred on the first phase of analysis to develop a temporal flow of participants' life experience. Narrative content identified elements of date phase two and three throughout the lived experiences shared to answer the question of

What motivates (migrant) parent actions to sustain their practices of H-cl with their families in Australia?

The data in this chapter is organised to directly represent the participants' narrating of personal and the shared intergenerational experiences brought to their world views. Participants' development of bilingualism is identified through these moments and perceptions in time of historical and societal experience as lived within participant self. The lived experiences are in subsets identified to acknowledge, for this chapter's subjective configuring, identified elements relating to becoming bilingual:

1. The overall heritage and Australian language and cultural context
2. Heritage life experiences in childhood (with migration and residing in Australia)
3. Intergenerational knowing of heritage language and culture
4. Heritage participation and life experiences in parenthood
5. Heritage and Australian community interaction

The narratives that provide insight for answering this question is within each participant's data generated stories. Narratives were constructed, and discussed with participants, after completing the three-phase interpretive data analysis. I have not connected or compared the particulars across participants' stories. Each narrative is told in its context throughout the narrative discussion of the participant parents' life stories and for this narrative inquiry study their dialogue, as spoken is acknowledged through transcripts of audio

or written as per questionnaire or journal. Structuring the methods to represent the content authentically, represents how parents have chosen to share their story. The situational positioning of story content is set within the temporality of their birth family, and current-day family has become for them, experiencing parenthood in Australia. The events and discussion points of significance have been interpreted through subjective configuring, for establishing the motivation of sustaining H-cl with their children.

Daiute (2014) explains an approach such as this stating that, paying attention to time through the narrated experiences, events and “moments of memory” (p. 213) brings forward meaning. Furthermore, Daiute (2014) speaks of human consciousness and interactions, for creating a strong principle for knowing, in the instance of this study for self.

In this findings-discussion chapter, there is a temporal flow that explores the parents’ sense of self-becoming bilingual, and also provides understandings to answer the question:

What stories of the past are linked to the present day participation in heritage language and culture?

In some instances, the past and present are intertwined, for example, as a reflection of a childhood moment, and then, contemplated through contemporary ways of doing or being in the present. The double-fold moments occurring between past and the thinking of these in the time of now, highlighted candid heritage links between then and now as situated in the contemporary living of today for participants’ bilingual becoming for their family languages sustaining through parenthood.

Furthermore, I highlight each participant’s narrative with summative statements of motivation, as generated through the data, for being a parent of heritage language and cultural sustaining with their children. The first key finding signifies motivations are a development from the subjective configuring directly connected with becoming bilingual in their sense of self. Through participant stories, their experience, thoughts, actions, and affective connection have shown to be an insightful form to present individuals’ stories for understanding motivation and subjective configuring.

The motivational elements continue in chapter six and seven in relation to connecting with the subjective configuring constructed for sense of self in parenting action and personal reflections from the perezhivanijia of lived experiences.

5.2 Sarah's Story: Intergenerational and Community Reigniting of Language, Culture and Beliefs in Global Disarray

5.2.1 Becoming bilingual through heritage and intergenerational contexts.

Sarah's Jewish heritage was brought to the interview discussions going back two generations previous to her own; this showed how the culture and language previously travelled through this family line, from Eastern Europe to Canada and the United States. There was a strong generational language shift from Hebrew and Yiddish to English between Sarah's grandparents and parents as a personal and societal consequence of Anti-Jewish laws in Eastern Europe at the onset of World War II and LaShoah (the Holocaust). For Sarah perezhivanie was socially mediated through grandparents lived experience of La Shoa (Holocaust) times through the consequence of her parents lost opportunities for maintaining the family languages, culture and belief system. However, when it became socially safe for these practices to be in place, Sarah's parents were motivated to revive the languages, culture and belief practices of their disrupted heritage. David Shyovitz (2014) explains the decimation of the European Jewish languages and cultural practices from 1939 to 1945, due to the Holocaust. Shyovitz clarifies that it was only the ultra-orthodox who continue to use Yiddish as their primary language after those who escaped Europe and fleeing to the United States reduced Yiddish to a second language if used at all¹.

The linguistic studies of Fishman (1991, 2001) extensively affirm the language loss to be so extensive for resulting in Hebrew and Yiddish as threatened global languages during the era of Sarah's parents' childhood, spanning to the early times of Sarah's childhood. In the early post-war days, it was predicted Yiddish would suffer language death as it came to an abrupt standstill (Fishman, 1991, 2001). The practices of Jewish culture, languages and belief systems were diminishing after it seemed to be globally unsafe for these practices. Sarah did not discuss these times with any specificity about the actual war. However, the effects on her immediate family with her parents were discussed in detail relating to the language, and the cultural practices of her family living in America align to the Jewish position Shyovitz describes.

¹ The treacherous events of genocide created the need for many of the Jewish people to assimilate in a context that would not have them targeted for their difference in the Nazi attempts for the eradication of the Jewish people (Wilkinson & Charing, 2004).

Sarah was raised in a mainly English speaking home environment in the United States with some phrases and labelling occurring in Yiddish. Tracing the family's Jewish heritage (See diagram 5.3) back two generations previous to Sarah's generation, showed the culture and language to have previously travelled, in this family line, from Eastern Europe to Canada and the United States. There was a strong generational language shift from Hebrew and Yiddish to English between Sarah's grandparents and parents as a personal and societal consequence of Anti-Jewish laws in Eastern Europe at the onset of World War II and LaShoah (the Holocaust).

Sarah and her husband migrated to Australia with their four children, aged between one and six years of age (their fifth child was born in Australia). As a couple, Sarah and her husband, have very specific objectives to undertake leadership roles to revitalise Hebrew and Yiddish language, culture, and religion in a predominantly Jewish community in Melbourne that has been experiencing a consistent language and cultural shift to English and away from practices of Judaism.

If you will notice from my family background, that neither of my parents grew up with Hebrew and only a little Yiddish in their home. In fact, neither of them grew up observant at all. They became observant later on in life...so...so we learned Hebrew and Yiddish and these other languages that are cultural...culturally related only when they [parents] were in their late twenties, and us kids were at school. Me, my brothers and sisters all went to a very good Jewish school. So they [parents] never really had that deep language [knowing and being], but they wanted us, the children to have it. It feels so good that we can have it back for our values and our languages. I mean when I was very young like under the age of five, I guess, it was easier for my parents to speak to me in specific statements with Yiddish. Mostly it was English, and they didn't say too many detailed things to us as little children in Yiddish...So I remember the phrases in Yiddish were like 'Go to sleep, eat your dinner, brush your teeth...' you know, the things you say to young children a lot. I hear myself saying the same things, in the same way to my little ones, but it isn't just the specific directions. Most of what we [my husband and I] speak to our children will be in English, but it will be peppered with Yiddish words or Hebrew words here and there (Sarah, Interview 1).

Without prompts from myself, the natural flow of Sarah's lived experiences moved across three generations, emphasising subjective configuring is a temporal flow. A story that

holds many intertwined moments of social mediation shows Sarah's childhood of becoming bilingual. Initially, this was a less than conducive time for being Jewish bilingual, through to times of today when the language and culture are as they should be; being actively engaged in for family through the everyday of sustaining heritage across generations. Sarah's actions of supporting the revival of her heritage language and culture with children move beyond her own family to the broader Jewish community within her Melbourne reside.

5.2.2 Subjective configuring within Jewish languages, culture, and belief systems.

A strong value held by these parents is to assist revitalising Judaism in an area of Melbourne that has a large Jewish population but is a large community experiencing intergenerational loss of orthodox Judaism participants, and the practice of Hebrew and Yiddish languages through proactive contributions in community contexts. Fishman (1991) identifies the assets of a community/institutional approach to saving languages for which he established conceptualising of language reversal. This was not based on language maintenance for individuals or families to reignite Hebrew and Yiddish, but rather institutional-community initiatives set to undo the fallout from the 1940s origins of necessitated dispersion of people from their homelands. A strong value held by Sarah and her husband is to assist in revitalising Judaism in this area. The revitalisation of Hebrew and Yiddish for Sarah and her husband has seen an active community role undertaken by both these parents to embrace and sustain in community, their languages, and cultural heritage and belief systems. Sarah's family's generational reigniting of the Jewish ways for language, culture and belief practices was very similar to her husbands, even though occurring in a different state of America some 800 kilometres apart.

Dedication to heritage ways of being is affectively discussed throughout the interviews and through the fortnight journal, showing a passion for more to happen across the Jewish populace with Hebrew and Yiddish through Melbourne, and with international contexts. These passions are also enlightened as Sarah discusses her family practices and involving her children in the Jewish community as part of their everyday lives. Even though the lived experience from extended family perspectives has been limited, passion is distinctly indicated. Sarah's choice to establish and lead a Hebrew/Yiddish early learning centre and her husband's full-time role of Rabbi for a synagogue in a neighbouring suburb for the Melbourne Jewish community shows motivation to reverse the diminishing of languages, cultural practices, and Judaism beliefs.

The motivation is extensive to be committing everyday life purposes to this agenda of linguistic and cultural reigniting using geographical relocation to another nation to inspire others to commence or expand on the cultural and linguistic journey. The intrapsychological is presented through Sarah's establishing of high esteem for language revival in the Australian community of Judaism shift. Meaning making for this endeavour, is in part, interpsychologically configured through Sarah's parents' provision of extensive social mediation, and the available institutional structure of Jewish schooling. These participations show emotive expression as connected with valuing linguistic and cultural learning, knowing and being for whom she has become today.

The Yiddish that I did have as a child was tremendously helpful in my schooling and in my studies, and to this day the Yiddish that I use with my children is very strongly related to that which was spoken to me as a child at home and later in my schooling. The effort that my parents put in then definitely paid off! I am so glad they had all that happen for me. Hebrew and Yiddish means a lot to me. I even got to study and live the life more 'real' in Israel when I was older. (Sarah, interview 1)

Sarah embeds language within culture, connecting these with her concluding statement of showing appreciation for her H-cl with "you can only really understand what it is all about when it is in the language". A personal reflection such as this shows an array of moments within the subjective configuring between home, school and travel opportunities. Furthermore, this is consistent with Baker (2006) concerning speaking the language with the child conveys culture far beyond the language structure, semantics and pragmatics, but also represents an affective drive of the subjective self.

5.2.3 Hebrew/Yiddish language and culture in action for family and community.

The determining of subjectivity, as connected with motivation, is directly based on the discussion points from the transcript of Sarah's conversational interview. Two streams were shown for H-cl sustaining motivation, as connected with the subjectively established values from past experience. In the first instance, Sarah recalls her parents' linguistic actions with herself as a child and then initiates the conversation to note that her practices are similar in terms of the Yiddish. Although perhaps, as identified throughout the interview discussions, with more consciousness for bilingual practices ontogenetically developing through her own more extensive bilingual experience. Her parents' multilingualism being of socially restrained linguistic heritage due to the penance of the era.

Value, motivation and the affective connection, as a subjective perspective, flowed with Sarah's emotively paced expressive statement of what she tells her four and six year old sons. Furthermore, Sarah also brings this form of learning to the children attending her bilingual-bicultural Jewish early childhood centre. These children are in early stages of understanding what Hebrew/Yiddish and the belief systems are. Languages, actions, and practices differ to their familiar being as self at the family homes. Many of the children in the early learning centre have not been as immersed as Sarah's children, through Judaism practices and languages. Tudge (2008) theorises for understanding of approaches to child-rearing, not only about ethnocultural groups but also to account for generational histories and the everyday living experiences as indicators for defining one's culture and the practices that evolve through this.

Keep on feeding the good values and say so when you go out into the world instead; of the cold bathtub making you cold, why can't you make the bathtub warm? Why don't you spread the warmth around? So that's how we [Sarah and her husband] teach our children. Like we, we empower them, we do a lot of empowerment with our children; we do a lot of 'You can teach others that it is ok to do things differently'. They should feel like even though they might be different in some ways to a lot of others ... it's a positive difference. (Sarah, Interview 1).

These dual actions flowed through to establishing motivation for Sarah's parent and teacher self, with Hebrew/Yiddish languages and Jewish culture, aligning with Fishman's (1991) claims for successful reigniting of languages across communities to avoid the risk direction of language cessation. Developing a positive sense to the languages of Hebrew and Yiddish, and the Judaism beliefs within Jewish culture creates conducive principals for the language to be embraced by children (Baker, 2007; Clyne, 2005; Döpke, 1992). Time exposure and the attitude that the parents hold for developing more than one language supports the communicative, cultural and cognitive (Saunders, 1988) social mediation, in turn from the interpersonal to the intrapersonal the child is accorded with the potential for developing a positive sense of self in bilingual action and cultures of diversity.

5.2.4 Subjective configurations create motivation in diverse ways.

Interestingly it seems children of the same family are motivated in different ways, and perhaps even when experiencing the same home life and contexts for reigniting the language, difference occurs for subjective configuring. This would align with the movement from social

mediation of the interpersonal, and how this is intrapersonally cognisant, and affectively developed through perezhivanie influence. H-cl structures for families are varied, as discussed in accordance with the approaches outlined in the literature review (Adapted from Baker, 2007; Barron-Hauwart 2004; Harding-Esch & Riley, 2003; Makin et al., 1995; Romaine, 1995). Smith-Christmas (2014) discusses family language policy and family language planning to conclude that decisions and family policy concerning H-cl practice are essential to be in place. For Sarah and her siblings, Jewish school attendance for bilingual immersion would have taken the planning across culture to be a systematic process. Sarah explains there is difference among her siblings for the embracing of Jewish languages and culture.

That's sort of how we deal with it [differing family values and practices to mainstream community], I mean there are different ways of dealing with it. I wouldn't, I mean I won't say it works all the time. Even amongst my family and I'm the oldest of 13. There's a whole range in my family [8 siblings], we were all brought up with the same values and schooling. But, some of my Brothers and Sisters have decided that they wanted to lead more Secular lives. On the other hand, I want to live in a more or a wider Jewish Community, so there'd be more resources available for them [her children]. (Sarah, Interview 1).

Myself and my Husband have chosen to live sort of a little bit more orthodox and be the Givers, others have chosen that they decided that they don't have the energy or desire to be the Givers [Jewish culture, religion and languages – Hebrew and Yiddish]. Some of my family, they want to be the receivers, with a bit of our culture, or others they want to be living in a place where they think is more conducive to raising their children with hardly any of our culture, so it's not foolproof in the way we are brought up [planned so well to ensure all goes as planned through child rearing]. As a parent, you just have to do the best you can. (Sarah, Interview 1).

Vygotsky (1994) explains a family situation from his clinical work where three children have experienced the same plightful situation, and yet each of the three children has been influenced differently from the same family moments. Vygotsky's analysis is not specific to the environment alone, but rather 'represented in an emotional experience'. Furthermore, Vygotsky (1994) aligns the emotional experience to be "an indivisible unity of personal characteristics and situational characteristics" (p. 341). All will vary, depending on

the person's perezhivanie in the moments of occurrence, and their current point of personal characteristics while merging with the situation/event.

Identified throughout the multiple data sources, I have established the following motivation and motivational elements for H-cl sustaining that were highlighted through the dialogue and written notes of the journal associated with Sarah's choosing for heritage culture and language sustaining:

1. For children to feel Jewish by learning the languages of Hebrew and Yiddish and be part of her culture (and husband's).
2. 'To study His [The Lord's] teachings in the original language, which is a beautiful thing.'
3. The languages and beliefs are connected and go hand in hand, can't have one without the other
4. For children to communicate with extended family
5. For similarities in the home and Jewish school for languages, culture and beliefs
6. To revive the language through the synagogue
7. Ignite the language through bilingual early childhood centre for families of language shift.
8. Revival Jewish languages and culture 'because we rely on each other to keep it [languages] going.'
9. 'The languages bring value to beliefs...We wanna stay plugged into our culture and keep the good vibes.'
10. To establish more resources for children in the early childhood centre and to write children's books in Hebrew and Yiddish

Overall it is apparent the motivational factors are interrelated with each other, and directly related to the intergenerational scope of language and belief system revival that was consequential to the warfare directly experienced by Sarah's grandparents, marking the language shift and revival through family and institutional practices of the targeted intergenerational Judaism heritage. The following chapters will draw further on these motivations to bring a holistic view to Sarah's parent practices, also connecting to the broader scope of Jewish community for Sarah's language and cultural practices.

5.3 Sue's Story: Identity Disruption: Finding Parent-Self Post-Refugeeism

5.3.1 Becoming bilingual in early years of childhood.

The interview with Sue reverted back and forth between early childhood, her school-age experiences, and teenage and young adulthood years while reflecting on her current participation of bilingual and bicultural parenting with her two children. Sue's recollections and knowing of self and life experiences go back as far as the age of three and a half when she and her parents were under duress to depart their heritage homeland in 1979². Sue and her parents arrived in Australia in 1982, after having spent three years in a Japanese refugee camp. On arrival, the new western culture and the English language were unfamiliar to Sue. The first three years of her life were based only on Vietnamese language and the cultural practices and values of her Vietnamese parents, extended family, and family friends in their original homeland community. The Vietnamese heritage still lived on for Sue and her parents outside of their initial homeland of Vietnam. During the time spent in a Japanese refugee camp, sadly Sue's intergenerational and extended family became disconnected for many years, with no connection to their homeland, estimated by Sue to be for at least fifteen years. The diaspora was an imposed event, with many of the Vietnamese population escaping the political unrest of a communist regime in post-war Vietnam.

Sue's story portrays movement across three countries. However, her experience in Japan as a young child (aged three to six) in the refugee camp seems to have played little significance as a place of being in her storying of experiences throughout the data generation. Sue stated she did not have much recall of the Japanese camp time, at least not beyond her parents' infrequent mentioning of single moments about the whirlwind of life changes she and her family experienced. It seems unlikely Sue would sustain memories from that early

² The collapse of the South Vietnam Government in April 1975 was the catalyst for redevelopment of Australia's refugee program and policy, with resettlement and English language teaching identified as essential for support to humanitarian commitment and planning (RCOA, 2014). The majority of Vietnamese refugees initially fled to neighbouring Asian countries (RCOA, 2014). Prior to 1975 Australia had minuscule Vietnamese presence, and post 1975 over three decades the rise of the Vietnamese-Australian community increased to approximately two hundred thousand (Jakubowicz, 2004). For the Vietnamese people in 1978 and 1979 who fled to Japan as a result of their refugee status (many unexpectedly in boat vessels), there was no permission for resettlement in the country. It took the Japanese government three years for displacement persons to be considered in any jurisdiction of governance (FWEAP, 2009). This dilemma created many refugee camps to unexpectedly appear throughout the Association South-East Asian Nations (ASEAN) that had been founded in 1961. Australia's humanitarian commitment worked with ASEAN to administer and resettle in Australia many of the individuals and families who had been perturbed from the Vietnam crisis. (FWEAP, 2009).

childhood phase, in accordance with the ontogenesis of memory relating to consciousness and inner speech being a higher mental function (Vygotsky, 1997b; Wertsch, 2007). The phase of development at the toddler life stage of three years would be a social construct, González Rey (2018) explains to be “Subjectivity is intermingled with discourse, forming a new system, processes and realities that characterise human existence as such” (p. 2). Discourse is a human action and not solely a representation. The lived experience is in the discourse Sue’s parents engaged in with her about the transitions and refugee times. Sue’s story did involve snippet statements with her parents, from which she seemed to have established her understandings about that time through the minimal conversations.

The many early stage changes in Sue’s life are likely to have been socially mediated after the events, through social and cultural interactions with her parents then becoming a part of knowing self through memory. Without the interaction and communication occurring with the broader community beyond the Vietnamese refugees in her immediate and temporary living space, it seems there was no necessity for Sue or her family to have very much involvement through the Japanese language. No cultural and linguistic appropriation seemed to have been established. According to Sue’s information recall of the refugee camp situation, the Vietnamese community, in the temporary situation of refugee living status, encountered minimal contact with the Japanese language and culture, their survival relied upon the support shared with each other in that new and different land.

Hedegaard and Chaiklin (2005), Gutiérrez and Rogoff (2003) determine that transformation within cultural contexts occurs as a means of social and cultural survival, and in the instances of war-torn nations the need for physical survival certainly creates contextual change. The change is within the nation prior to the geographic-cultural-linguistic change necessitated for survival on all counts. There is a sense of opposition to the attaining of one’s cultural ways, almost a leap to discard one’s ways of knowing about the world to commence one’s way of being with an entirely unfamiliar set of tools for physical and social survival. Language and cultural tools are socially mediated; I contend that social mediation is not merely establishing new insights in a positive realm. González Rey’s work of subjective sense (González Rey 2007, 2009, 2011, 2017) prompted me to consider the negative impact statements participants shared, and to consider within the configurations how this played a part in their sense of self, in turn affecting motivation for H-cl sustaining in the instance if this study.

Sue's story, at varying points within her life trajectory, reveals disruption across the subjective configuring of sense of self for bilingualism and being in two differing cultural contexts as an everyday experience. Throughout the interview, Sue gave very specific anecdotes about her being, belonging, and becoming within her Australian (multicultural) community, and her moments and phases throughout childhood, adolescence and early adulthood. Sue's sharing of her lived experiences were about developing the new language, and social ways of being in her Vietnamese home and family settings, and her social experiences outside of home with Vietnamese family friends.

5.3.2 Subjective configuring: Social and historical times prior to parenthood.

Sue reflects on her first moments of becoming Vietnamese-English bilingual that embraces a good sense of self in terms of language acquisition, but signifies the sense of self is not based on the language tool as it is set. Vygotsky's (1987) conceptualising of inner speech is more than an expressive function but is intrapersonally expanded through inner speech. The following transcript extract shows Sue's perceiving of learning another language and bringing this to the social situation of school in the very beginning of her primary years. The functional speech shows Sue held a high level of self in terms of intellect and attaining another language. "Then actions become capable of connecting among themselves creating a new functional behavioural" (Rosa, 2007, p. 222). The problems of functional speech (Vygotsky, 1987) for Sue, moves sense of self beyond language alone. The social and cultural connection to language seemed to create disparity for sense of self through sociality. Sue states the "biggest difficulty was trying to overcome, just the [long pause, appearing to be a hesitancy for thought in process before expressing with an emotional quiver as she stated] culture, just cultural differences" (Sue). Sue's emotion-in-voice had me wondering if she held confidence in her English language ableness, so I asked if she only spoke Vietnamese when she commenced school.

I started ... I think I started in Grade one here [Australia]....At the start [refugeeism in Australia] we were in a [migrant] Hostel first, when we first came to Australia, and I don't know how long, probably 3 months or 6 months ... they [immigrant services in Australia] put you in a Hostel first, and then you go out into Society, and I went to a Language School. So, for all the newly arrived migrants...the children went to the language school until the teachers believed that their English was up to scratch [Sue's perception] ... before they could go to mainstream School ... and ... umm ... then I

got put into Grade one, and because I was so young I picked things up so easily....I mean I was six years old, so it didn't take me long. Yeah, I think it was enough for me to understand everyone and be social ... umm....I don't think it was a language barrier that made things hard [difficult], it was more the cultural barrier (Sue, interview 1).

As cultural barrier (also referred in detriment as cultural differences as expressed with angst events) was a reflective statement on eight occasions. These statements hold affective significance and connected with cultural and social practices in the data to determine if, or what *perezhivanie* influenced the subjective configurations that lead to the motivation and actions for Sue to sustain H-cl with her children.

The motivation was signified by Sue approximately midway in the first interview. Motivation questions were not initially an element of the researcher script for directing the interview. Describing sustaining of H-cl motivation was a reflective statement in response to Sue detailing the situation of her sisters, who were eleven and thirteen years younger than herself and born in Australia. Sue frequently referred to 'bringing up' her sisters as Australian and Vietnamese through concerns that "even though they were Australian, they hardly had any English before starting school" (Sue, interview 1). She saw herself as the link for them between the home and social-school spaces of their living. This appears to be action driven from the link she felt was missing for the consistency in her life trajectory between the differing contexts of home and school.

5.3.3 *Perezhivanie*: More than a single moment of impact.

Perezhivanie appeared throughout Sue's multimodal data for a disrupted sense of belonging in both home and school contexts. Sue explains her family saw her as being rebellious. Post-traumatic stress, depression, personal conduct and rebellion have shown to be frequent occurrences for individuals of post-war migration (Khamis, 2012; Steel et al., 2009). The following transcript excerpts show the moments of affective disruption in social being that connects to Sue's motivational desire to sustain her H-cl in support of her children's sense of self when she refers to the H-cl and Australian ways being a part of their identity. The adversities that have created affective disruption (Amone-P'Olak & Ovuga 2017) were incurred overtime and took time to establish a conducive motivation in self for embracing the being of Vietnamese-Australian for Sue. Sue seems to have struggled to find a sense of self in both of her everyday living contexts of home and school, with resolve in these essential

ontogenetic phases of growth, development and establishing sense of self for participating and contributing to her life contexts of earlier times. For Sue the conflict is more prevalent in her crisis between ways of being in Vietnamese, clearly highlighting her ability to 'be' Vietnamese as an undesirable contrast to her social acceptance by her English-speaking Australian peers, inciting her attempts to emancipate this apparent social restraint.

It wasn't something I was proud of, and I used to, I remember in the car being little and trying to bang the Vietnamese out of my head, I tried to pretend I couldn't understand Vietnamese [laughs]. Just pretend I can't understand, and I'm like it doesn't work, it doesn't work. I still understand! I just wanted to know what it was like to ... to not be Vietnamese and I was trying, and it didn't work and [laughs] and yeah, and so when your parents spoke to you when you were ... umm ... say in shops or that; it was in Vietnamese, that was a bit embarrassing too, I'd get told off for not speaking in Vietnamese in public Yeah, yeah that was embarrassing! (Sue, interview 1).

Bradshaw (2013) refers to a study by Smolicz that took place in 1984, to explain there to be social disconnection between Vietnamese migrant children and their Australian-born peers as identified through the Melbourne Vietnamese community study with focus groups. These findings align with Sue's feelings of disparity on a wider scope, stating that. However, Sue expresses a quite different perspective of self to Bradshaw's claims that "attitudes to the language itself are very positive, and young people actively use Vietnamese outside school as an identity marker" (p. 476).

My parents coming here, they would pretty much try to learn everything on their own. So there was nobody to tell them this is the Australian way, or this is the Western ways. So they came here with all these Vietnamese values, Vietnamese beliefs. In to another country and try and raise their child and then children the way they were raised in their country and so that's great, but you know, there's, there's definitely going to be a contrast when I'm going to school, and you know pretty much grew up in an all-white area.... So not a lot of Vietnamese or anything, so ... I'm ... I'm torn, you know ... pretty much for most of, most of my life growing up ... umm ... doing things at school that, that Western way and coming home and having different expectations ... put upon me ... umm ... and my parents not ... umm ... I guess not being able to understand that ... umm ... the Australian way. So they looked upon me

as being rebellious ... umm ... not conforming to their ways.... So, that was really hard, I think what we needed and would've really helped me was someone trying to educate them, and ... teach them what to expect ... and what the [school] expectations were here. (Sue, interview 1)

The essentiality for consistency between the home and the school contexts is clearly shown to be a greater need than language interpreter alone. Sue shared moments of home where her father wanted to teach her maths because it was important for her to do well and 'be the best'. Sue expresses challenges with the food she was bringing for lunch in her earlier years of school, and even that was a difference she did not want to feel. In later times of high school, Sue discussed her feelings of not belonging through peer-taunting because of physical differences. Sue explains she thought the nicknames meant she was accepted as part of the peer group and some years later found this not to be the case, sadly the nickname was a taunt concerning difference of physical appearance that differed to her school's mainstream populace. For these points of discussion to be presented by Sue twenty years after occurring, and then reflect upon these in terms of self, it is apparent disruptive social mediation impacts long term to affect motivation for later related practice. *Perezhivanie* is prevalent in Sue's emotive discourse and the disarray surrounding and within her sense of self shows the disruption of developing a much-needed sense of belonging for ontogenetic social development. Sue's experience of less than conducive school practices adopted for creating social equity, was in an era of policy before the changes introduced in Joseph Lo Bianco's 1987 national policy on languages. In 1982 the multicultural aims were limited to seeking integration and assimilating migrants for finding a sense of belonging in their new homeland of Australia. Today social justice policies anticipate a greater recognition of diversity to be a national asset. To accurately insight the Australian school aims of social cohesion for diversity in today's education of Australia (DET, 2018) and what this brings in action and sense of self, a study would need to apply to the child migrants of today and the background stories that are theirs.

5.3.4 Motivation established through subjective configuring.

Sue specified why she believes it is important for her to contribute Vietnamese to her Australian home environment, aspiring for her children to identify with their family history and to embrace their heritage through an awareness of their Vietnamese roots. Sue explains that she would like her children to form a sense of Vietnamese identity by understanding their

culture through the language, as well as family visits to Vietnam. One of Sue's values is to develop within her children an intrapersonal understanding of more than one culture or way of looking at life. A personal reflection identified from Sue is that interculturalism is an important attribute to attain within one's sense of self. Sue expresses accepting and appreciating others, and their differences as significant values to nurture for her children's being, belonging and becoming, further explaining her sense of identity to have been inconsistent and problematic. As a parent Sue wants her children to have a sense of belonging with both linguistic and cultural spaces of their intergenerational heritage and current day living.

Growing up now for me, being an adult and having my own family and just, you know, Australia being a lot more accepting to multiculturalism ... umm ... and just realising from travelling back to Vietnam and then just my outlook on life, that it is an advantage to be bilingual, so it makes me appreciate a lot more. I would like for Jay and Brent to have both languages as part of their identity. Probably the biggest reason that I want to instil Vietnamese in them. I think if you don't know your identity your roots from both sides ... umm ... you're a bit lost growing up as an adult. If you're not able to, to identify them [heritage roots] ... it's really hard; there's something missing ... missing inside you. (Sue, interview 1).

The pluralism of linguistic and cultural self can be seen as repertoires of identity when the subjective configurations are established through more than heritage alone. The idea of repertoires of practice, shifts from thinking of culture as a stable, singular characteristic of individuals to focusing on people's experience with cultural practices, through their life history and community history (Gutierrez & Rogoff, 2003). "These histories contribute to individuals' (and communities') proclivities to do things in certain ways – ways that are dynamic, potentially changing with generations and contact with different ways" (Rogoff et al., 2014, p. 488). The discourse of Sue's connection to motivation, interestingly and unprompted by myself during the interview was the reference to multiculturalism being more accepted in Australia today. A statement such as this implies Sue was not feeling acceptance for her ways of being through her childhood and adolescence.

The following motivations were taken from the multiple data sources and can be interpreted as a direct connection to Sue's disrupted sense of belonging in Australian community, particularly for her, this was through schooling. In addition, Sue expressed

disruption to her sense of self in the family and as Vietnamese. The motivations and associated motivational elements are deriving from the subjective configuring aim for her children to feel that sense of belonging for both heritage languages and culture, to know themselves and to connect with a social world.

1. For her children to feel they belong to both cultures with the people of each
2. For children to identify who they are as people through their cultural background,
3. For Vietnamese and bilingualism to be part of their identity so they can go back to her homeland of Vietnam and communicate with the extended family
4. For children to understand ‘their languages and cultural heritages of Vietnamese and English
5. States she is still trying to find herself between two cultures to be a parent in both languages
6. For the ‘home to be 50/50 for each language.’
7. Social-support opportunities through ‘other’ parents of bilingualism and intercultural co-parenting

These motivations will be considered further in chapters six and seven for Sue’s establishing of her sense of self in action as a parent sustaining her cultural ways of *perezhivaniia* in becoming and being a bilingual parent with her children.

5.4 Grace’s Story: Borders of Change and Migrated Spaces of New

5.4.1 Becoming bilingual in adulthood: Pathways of second language learning.

Understanding Grace’s perceptions of her nationality, was complex and unexpected to show ancestry holds a greater connection for identity than nationalism of politics and social ideologies. I have included the dialogue that took place with Grace while she was structuring her family in the intergenerational geographic-linguistic chart (See Appendix G). To gain researcher insight to the political and historically-transient territorial borders for the demographics and nationalism in Grace’s heritage that she states herself to be Hungarian, the personalising aligning to language, rather than a nation’s geographic label and political state.

The intergenerational heritage of Grace's family experienced change to citizenship without any immigration or residential movement, as a result of significant border and national reallocations due to the treaty of Trianon³. In short, the Hungarian state of her intergenerational heritage moved from Hungary to Yugoslavia in 1920, then from Yugoslavia to Serbia in the 1990s. The warfare ramifications brought changes to the birthplace/nationality label for Grace and her ancestors, the political changes also saw moves in the official languages and to the state education for subject learning,

I don't know which country I am born now; I don't know how to call it if it is Serbia or Yugoslavia or former Yugoslavia. Or ... it's a tricky one. I just put Yugoslavia ... because I like that. See that is also tricky because when they [grandparents] born it is Hungary, ... they spoke and lived as Hungarian. The treaty happened after the First World War, and they cut off the land unfortunately because Hungary was on the wrong side. And it was the punishment of the nations and Hungary was cut in six pieces. It a big mess. So basically more than half of Hungary was cut off. Because after ... I born in Yugoslavia because the reason is that it was cut off from the motherland so basically everybody Hungarian no more. We [family and community] did not use Serbian...because we did not have to. It sounds a bit funny because you live in a country, but don't speak the [official] language. We did not have to because is way it was created. 100km area is [originally] Hungarian and then no more. It's like slowly, of course, when my father was young was more ... like 99% Hungarian [language estimate by Grace]. So when you go walk to the church, library, Doctor, everybody speaks Hungarian, because you can't mix cultures straight away but when I born in 1971 it started to mix more, but I never learnt Serbian. I did not speak [Serbian] because I didn't have to, and of course, you should have to speak the country's language. In my school, it was still Hungarian, but they did have bilingual schools [Hungarian/Serbian] and universities ... some people ask why you don't speak [Serbian] but is like you know, nobody speaks to me in Serbian. I should, but I didn't have the opportunity to learn, so I learnt Serbian as a second language in school

³ Miklós (2014), compiles consequential changes for Hungary after the end of world war one in 1920, bringing forth a peace agreement; the Treaty of Trianon. The Treaty created 75% territorial loss to the nation's geographic borders, furthermore creating demise to the economy, population and militant protection of Hungary. Post Treaty of Trianon resulted in the Hungarian nation redistributed to Romania (103, 093 square km), Czechoslovakia (61, 633 square km), Yugoslavia (20,551 square km), Austria (4,020 square km), Poland (589 square km) and Italy (21 square km). The political crisis in the 1980s initiated the 1990s re-division of Yugoslavia to Slovenia, Croatia, Bosnia, Serbia, Montenegro and Macedonia. After the border change, Serbian language was the (official) lingua franca for Serbia, but Hungarian and Slovak remain dominant in Serbia

because in my village the people still see the nation as Hungarian. I learnt some English in school too. You know is not that good to learn in a class. My English was not good until I immigrate to here [Australia] in 1997. (Grace, interview 1).

Hungarian was the home language of Grace's family throughout her childhood, and due to their region of residence exchanging borders into Yugoslavia and later Serbia, Serbian was taught alongside Hungarian in the schools and was the other language spoken in Grace's residential community. The geographic and warfare consequences have disrupted ethnic identity for Grace. Grace at no point referred to her home country as Yugoslavia (as named at the time of her birth) or Serbia as it became in her early adulthood. Grace referred to her Hungarian language, but as a subjective preference expressed reference to her homeland rather than stating by a country name.

The linguistic disruptions of community language in the homeland hinder social mediation potential for the language of the land through the inconsistency of native speakers within and across community and generations for the official language of Serbian, hence there sustaining of Hungarian within the village community. There is a need for targeted status language planning, and an embracing attitude as Moriarty (2010) asserts to be essential for language use across generations and community to be successful, such as the situation of Welsh in Wales through the TWF Project (Baker, 2006). However, even though the families within the village community of Grace's homeland were in their ancestral reside of heritage, disruption through displacement of self in community through identity and language is a seemingly emotional repercussion as explained in the migration and trauma work of Amone-P'Olak and Ovuga, (2017). Through Grace's discussion, it appeared there was reluctance for the imposed change resulting in residents not participating in the new language, creating for Grace an interpsychological impedance of the introduced official language. In turn it appears this intrapsychological processing for sense of self has configured disruptively with the emotive statement 'I always feel guilty that I didn't really learn my Country's language [Serbian], but I didn't have opportunity really, it was like 45 minute classes twice a week' (Grace, first interview). Baker (2006), Clyne, (2005), Romaine, (1995) explained identity, ethnicity and community connection to maintaining a language to bring a sense of belonging and endurance, but without language planning and support policies in education (Djite, 1994) it would have been unrealistic to anticipate full community embracement of the newly

applied official language of the land. Hence Hungarian is the only language. Grace's extended family in the homeland engage with Hungarian only. No third language is considered for Grace to be learning with her children as it is not needed to sustain extended family ties.

5.4.2 Subjective sense of becoming bilingual.

Grace acknowledges that the opportunity to learn Serbian and English was available to her through her homeland schooling and in the community. Within her sense of self, she did not see herself as becoming bilingual or multilingual in the years of her childhood. Grace emotively reflected *perezhivanie* of the disruption in linguistic learning through schooling for not attaining what she felt it could have been for her language learning.

I think it's important to have that opportunity for somebody talk to you from your early age because I always feel guilty that I didn't really learn my Country's language, but I didn't have opportunity. I mean it was school, but you can't learn the language in the school for 45 minutes twice a week ... and afterwards, nobody talked to you.

See it's hard, and I learn English there [homeland], but when I come to Australia, I didn't have English as a fluent language. It was just in a textbook kind of English, which is the same thing – so that's a really good advantage to have somebody to talk to you. That's why I call my Husband a live dictionary because it's good to have somebody and just you know tell me this word and then he say what is happening. (Grace, interview 1).

For Grace, the becoming was not an ideal pathway, particularly in the reflections she expressed for bilingualism through her sense of self and a want that seemed to be within her. Grace's reflection through her story brings thought to the process and shows cognisance for learning in context to be of situated value for language learning. Within the situations of limited bilingual opportunities, these findings could be seen as temporal through the forced and unplanned happenings to her homeland's language and ways of being as community, the village of her childhood and school life. Stetsenko (2009) talks of the moment-to-moment transformations that bring change to one's ways of being and becoming. The immersing of herself in the language of English after migration to Australia seems to have created a real change for Grace's sense of self as bilingual for on-going life action with more than one

language. Grace commenced and completed a Bachelor of education degree at university. With such intense immersion for academic language and literacy, there is validation that Grace is well established as a bilingual in English and her birth language of Hungarian.

5.4.3 Sense of self through subjective configurations.

Grace shared thoughts of her actual learning English in context (of Australia) to state the importance of language learning with a proficient native speaker in conversation bringing the language to life experiences to be more effective beyond the classroom. The perzhivanie of her life experience is a creation of intrapsychological processing to conclude a meaningful context is conducive to effective language learning (Baker 2006, 2007; Caldas, 2006; Döpke, 1992; Lambert, 2008) and the home space of lived experience is thought to bring richness to language learning (Döpke, 1992; Romaine, 1995; Saunders, 1988). Grace reflects that the opportunity for frequency in language immersion correlates directly to language learners' everyday use; being surrounded by the language, and even more specifically in a relevant and meaningful context to be conducive for language learning.

Grace contemplated her Husband's actions of support to the discussion when expressing value to her language learning through his contributions for the English element of her bilingualism today; he acted as her live dictionary. Beyond children learning from a parent, the learning within family is expanded to significant others when reflecting on Grace's interpsychological learning reflection through conversing with her husband. The way in which she then subjectively internalises this for sense of self as an asset affirms Tannenbaum's (2003) fundamentals of everyday involvement. Meaningful interaction, relationships and relevant contexts of a relaxed learning space are apparent as optimum for becoming bilingual.

5.4.4 Parent selves co-parenting for sustaining heritage.

Grace and her husband are both fluent speakers of Hungarian, but in a slight sense, there is a differing form of interculturalism, as her husband was born in Australia to Hungarian migrant parents. Hungarian was his only language until commencing school in Melbourne. Through this experience, his own subjective configuring and bilingualism varied to Grace's. Grace explained his English to be more proficient than her English as he had completed a university degree in early adulthood, but her Hungarian to be more proficient than her husbands. Through an interesting personal reflection of self about English, it appears

Grace feels less able and perhaps challenged with her children in primary school; an experience she has not acquired in an English speaking context even though she completed a university degree,

I can give them [the children] more explanation for certain things because that's my language [Hungarian] so I can use that language, but if I compare with my Husband he can't do that so much in Hungarian, so he gives explaining in English. It kind of balances between us both, so the children get both languages at a pretty good level. But sometimes I can't answer. So in this way when I talk to them, which is getting harder now because the problem is it gets hard when vocabulary is coming in English from school, and of course they can't explain to me that in Hungarian. Because we never talk about that topic or thing whatever they learn, and probably that would be hard for me anyway because I didn't not finish primary in Australia, so some concepts trick me ... the answering the question is that I can give them more explanation for certain things when it's my language so I can use that language and sometimes I can interpret. (Grace, Interview 1).

In an unofficial sense, Grace and her Husband use the one-parent, one-language approach (Baker, 2007; Döpke 1992). Although through the questionnaire, interviews and journals it was evident both parents are speaking both languages with the children, initially before the children commencing preschool, Hungarian was the main language of both parents in the home, with English happening in non-Hungarian social spaces and periodically with their father at home. Throughout Grace's dialogue, there appeared to be a natural flow between the parents for their approach to raising their children with Hungarian and English even though no apparent prior planning seemed to be in place. The conversations throughout the interview indicated that Grace and her husband were engaging in discussions about circumstances arising through spontaneous, in-the-moment decision-making for immediate and ongoing practice. This differed to Sims and Ellis (2015) considerations that parent relations could be strained in determining who and when particular languages would be used. It seems Grace and her husband were involved in ongoing open discussion about their H-cl sustaining practice, a process comparable to Christmas-Smith (2014) stating that decisions arise in the immediate environment.

Engaging and developing a Hungarian home environment for later becoming bilingual is not a static endeavour, and Grace was involved in reflective practice of herself and her

beliefs from the early days of raising their children. Grace and her husband negotiated how their bilingual parenting could work best for the children in their early years of parenting, before the children's participation in mainstream English-speaking community contexts such as educational settings. Their views differed early on while they were establishing strategies for language choice and participation for what they believed to be the most supportive of their children's wellbeing in the home and school context.

Sometimes I feel I made the mistake because my philosophy was that to speak only Hungarian in the house – we have not been able to maintain that because you know my Husband born here, so we don't act strict for just Hungarian. What happened when he [husband] was a child they just pick the spoken Hungarian in his [childhood] home, so he doesn't know English when he started school. He was the outsider, and he felt terrible, and he said that from his own experience, he didn't want that for his children to experience. We have tried to balance, but then I started to worry when they started school, so I was thinking alright so what if I say that rule from the beginning; that them talking just Hungarian what might happen? In the end, I think that I should give them more English, and it's gonna be their choice.... In the end, I think that's still fine to have the two languages, and they can learn – they switch. They already switch because ... umm ... they talk to my Husband clearer English most of the time. (Grace, interview 1).

This situation of two differing subjective perspectives, in Grace's instance there was a passion through her *perezhivanie* of distorted language learning opportunities, through second language learning, rather than being immersed for contextual relevance and meaning. While for her husband, the *perezhivanie* of commencing school with no English, the subjective configuring motivated him to avoid such an experience for his children feeling like the outsider. Moreover, Grace and her Husband have an agreeance on their children moving in a natural flow for English or Hungarian language choice to suit their wants and needs of the moment. Actions showing children of the family making these choices are contributing to the cultural repertoire (Rogoff et al., 2014) of their bilingual-bicultural family to develop what is applicable for them between the actions of language within the family home. The children are perceiving and organising experiences and appropriating their social ways (Baker, 2006) to suit their subjective position.

5.4.5 Motivation configures through the experiences of self.

Grace expressed guilt for not embracing language learning opportunities or succeeding, in her view, as a child learning other languages. Contrary to this, Grace did achieve a degree in her new language of English. Through these adverse positions within self it seems Grace's motivations were set largely within a thought and speech perspective, and yet there were affective tendencies set within her dialogue, such as I would love and acknowledging emotion to connect with what is involved for raising children in a bilingual home through the heritage and mainstream languages. *Perezhivanie*, for specific dialogue of conscious statements through emotional-cognitive impact, was not frequent within Grace's dialogue. Nevertheless, her reflection was very dynamic concerning the affective-cognitive of her H-cl lived experience with her children. The reflection considered a particular moment of school and yet stemmed in a range of directions to explain the thought. Subjective configuring came to the fore, "the generative character of subjectivity as a system that developed itself through its own productions" (González Rey, 2019, p. 28).

We decided we wanted to keep Hungarian for our children, I knew then that I'm gonna [sic.] be the one who speaks Hungarian the best, but I would love my children to be able to speak with me when they get older...definitely helps development to have another language. Cognitively definitely. Seems to be missing link [, between home and school, and that opportunity to talk and the way of organising [school-home link]. Maybe I [am] a bit structured, but comparing two educations [Hungary and Australia] when they come home they [the children] don't understand they ask 'why we have to do this?' It is different at home.... Bilingualism is not just about language is so much emotional thing too. (Grace, interview 1).

The motivation and motivational elements established through the multiple methods for Grace are as follows:

1. Ignite children's language interests
2. Extend children's cognition ability with bilingualism,
3. Excite children to learn about their world; 'to see the world through two windows.'
4. For children to go to school in the 'homeland and learn more, but still be able to cope with learning through Hungarian while in the homeland

5. For the children to be 100% in both languages so they can speak with Grace's Mum in the homeland and on the telephone (maybe even the internet)
6. Teaching Hungarian at local community languages school on Saturday morning

There are many examples in chapter six that link very directly with these motivations, through Grace's actions of parenthood and reflections of parent self for establishing her ways of raising her children bilingually to embrace her homeland language of Hungarian.

5.5 Summary

This chapter presented the narratives after the data was themed based on sequencing participants life trajectories concerning discussions of their heritage, their related life experiences to include interpersonal times for determining social mediation discussion topic that surprisingly came to the fore for all participants was differing war times. The topic was not prompted for the participant interviews at any point in time, and yet came forward for all three participants. The war discourse varied through relations to their circumstances or situations of their intergenerational family heritage. Hedegaard and Chaiklin (2005) summarise children's development in context to occur through the recreation of cultural practices with others as an interactive process to "appropriate cultural needs, motivations, skills and knowledge" (p. 63) that primarily occurs through the child's everyday activity, in particular relating to cultural and institutional practices. Beyond the appropriate, for cultural needs, I would argue that disarray can create transformations and affect sense of self through subjective configurations, and in turn, there is another dimension of context that may create change in the developing self of individuals.

Developing the narratives in a temporal flow has provided a sense of knowing of and about each individual to provide a foundation for the following two findings-discussion chapters as family practices, and community engagement. Actions and experiences become more specific, and yet still and always connected to each participant within their ever-evolving subjective configurations and transforming of self for their becoming of future H-cl family practices.

The narratives centred on participants' life trajectories and ontogenesis within their own H-cl and bilingual developing to show re-appropriation across demographic and temporal situations that influences, impacts or affirms individuals' developing self. The

cultural needs vary to persist within the cultural context of migration as culture/language shift is represented through both individual and community influences historically and socially between past and present affectivity. Participants bring to light their contextual worlds of lived experience to show subjective configuring for motivation. These cannot be simplified to singular motivation, but rather each stated motivation is a connected “microcosm of social and individual life” (González Rey, 2018, p. 3), and in turn being and becoming through the sense of self in everyday practice, actions and experiences. The microcosms will now be discussed in chapters six and seven and are shown the subjective configuring of a microcosmic tapestry.

Chapter Six

Being H-cl Bilingual through Parenthood

6.1 Introduction

In the previous chapter, I discussed each participant parent's becoming of bilingualism within their life trajectory of lived experiences. Chapter five illustrated participants' temporal becoming of self through their subjective configuring for establishing H-cl motivation. This chapter presents the major contribution of the thesis concerning participants' family practices as developed through parents' sense of self. In this chapter, I will explore the subjective configuring of thought and emotion for the affective engaging and actions of H-cl with their children. Furthermore, it explores participants' sense of belonging through intercultural and interlingual configuring and *perezhivaniya* through home and school life. The findings, interpretation, and discussions focus on the narratives of data through the voice of the participants. Each of the following sections are constructed through the participant dialogue in their narratives of family H-cl sustaining; each participants' conversational characteristics found interpretations relating to their differing lived experiences and subjective configuring of these for family practices. Participants feature for their unique sense of self and action in each section. The multiple subjective senses are connected with the discussions and interpreting of the previous chapter to show how the identified motivations guide the subjectively configured ways of being with their children, as connected with their subjectively driven choices for bilingualism in their children's lives (González Rey & Mitjás Martínez, 2019).

The methodological underpinning for this study holds that “dialogue is a living process that gradually advances in breadth and depth, a process within which the participants are provoked by the researcher to be reflexive, authentic and critical with each other” as emphasised by González Rey and Mitjás Martínez (2019, p. 45). In this chapter, I identify my contributions to this constructive-interpretive approach, by acknowledging the data generation source and my reflective thoughts shared with participants when relevant to their dialogic engaging in the conversations. Furthermore, I reflect across the data generated to construct the narratives of the family practices and actions and empirically reflect on how the subjective configurations are more than singular moments, but rather an intertwining story

that engenders the process of subjective sense and configuring (González Rey & Mitjás Martínez, 2019).

This chapter brings forward the moments, and movement Robbins (2004) explained to be Vygotsky's 'unity' of psychological development within the social situation of development. The connection between the psyche and the external actions involved in activity become a subject of consciousness: awareness of actions becomes an understood notion within the sense of self. As the reflection of these external actions moves to the mind's 'plane of consciousness', the conscious image becomes conscious activity for the individual. The themes of social activity are the phase two analysis, as explained in chapter four, to identify parents' H-cl practice and their affective and subjective dialogue. Participant voice is represented candidly, as spoken, for the reason that "discourse becomes an important part of the theory for the assembly of concepts that simultaneously advance new constructions relating to individuals and social realities" (Gonzalez-Rey, 2018, p. 7). Participants did bring the data generation methods of journals and conversational interviews to their stories involving sense of self subjectively configuring within their participation of the data generation process. The empirical and the theory are connected with the methodology, portraying Fernando Gonzalez-Rey's innovative research for these to be "the inseparable relationship" (p. 34) with epistemology for constructing theoretical advances to bring new pathways for subjectivity to enlighten human processes.

Both Sarah and Grace conveyed unequivocal statements of reflective consciousness, with Sarah recording her Husband's 'marvelling' of himself for how often he speaks in Yiddish and Hebrew throughout the day. A new awareness that came about after their discussions concerning the research study and the ongoing reflection journal. Furthermore, Grace made a statement in the second interview stating that:

I found by my conversations with you about bilingualism and my culture, I have had opportunity to think more about what I am doing with my children at home, and I am concentrating more of what it is all about and what I want to do. (Grace, interview 2)

Grace highlights an imagining and awareness for transformation of her existing practice contributing to her subjective sense that was configuring further through her research participation; lived experiences configure consistently through social engagement. The following section provides an overview of parent's H-cl activity engagement, to then explore

more specifically the sense of self and actions of motivation that are consciously reflected through family H-cl activity, as conveyed throughout narratives of the participants’.

6.1 Family Engagement through Heritage Language and Culture

The question of how parents connect their personal experiences of past with their current times of family was portrayed in the very first step of data generation, through the initial questionnaire, prior to organising interviews with each of the participants. The responses were mixed and provided a foundational overview for establishing interpretation for each, and collectively, when the participant parents’ sense of self came to the fore in many ways of their becoming and being in family H-cl engagement. The findings for parents’ activity were themed (as shown in table 6.1) for interpersonal engaging through extended family or broader community in H-cl, such as schools, playgroups, and social opportunities of the community language. Home activity and resourceful H-cl artefacts for engagement were also aspects of the themes.

Parent choices for action and accessing H-cl activity prospects can be seen to connect with the motivations identified in the previously narrated subjective configuring of becoming bilingual through life experiences. These categories platform the movement within subjective configurations and bringing consciousness to self through engagement. The processes of how parents subjectively configure their activity is an epistemology that does not pull apart individual moments of activity or conceptualise in terms of cause and effect (González Rey & Mitjáns Martínez, 2019), by assessing strong or weak activity choices for H-cl success. I observe that choices are within sense of self to temporally ebb and flow with many personal and situational variables. H-cl sustaining, within family, is not viewed as a fixed system of standardised criterion. When referring to conducive or interruptive phrasing for this study, the defining is in relation to the H-cl flow of H-cl practices, and not an assessment or outcome defining. Through conscious awareness of self, and subjective reflection of the interpsychological, (Vygotsky, 1978, 1997b) the subjective configuring actualises the externalisation of the H-cl activity choices subconsciously and consciously within the individuals’ sense of self, formulating through intrapsychological interchanging (Vygotsky 1978, 1997b).

Table 6.1

Activity and resource engagement for sustaining heritage language and culture

Engagement Mode	Activity	Sarah	Sue	Grace
Resourcing parent self about bilingualism	Bilingualism resources: literature & seminars			
	Seminars based on bilingualism			
	Internet to gain bilingualism insight			
Artefacts and language tools in H-cl	Internet in target language for children			
	Board games			
	DVD/Video's			
	Radio/Television			
	Children's literature, picture books			
Family everyday activities	Cooking, home chores			
	General play moments: parent or child-directed			
	Family outings			
Interpersonal engagement through social and institutional activity	Time with extended family			
	Support/social groups in target language/culture			
	Events/festivals in target language/culture			
	Language/cultural playgroup			
	Language/cultural school			

Variations unfold through the table for each participant, this table is likely to have shown differing responses in earlier times, and could transform in future times with parent's subjective configuring of self for H-cl sustaining as they temporally encounter differing

situational life experiences and reflect within self. Subjective transforming for activity emerges as a temporal relationship arising through the constants of personal motivation.

Grace's motivation for family bilingualism is to develop a wider scope of world views for her children, and the benefits for cognitive development. These are interpreted in connection with her sense of teacher self-relating to her sense of parent self. These are not multiple senses of self, but rather a holistic unit containing many elements. Table 6.1 indicates Grace to be an involved learner for family bilingualism with her acknowledgement of reading about family bilingualism and attending a Melbourne-based seminar for parents raising children in more than one language through community Languages Australia. The fortnight journal also provided an option for resource referring for the fortnight. However, Grace identified at least forty-five activities (see Appendix K) that she engaged with for supporting her children's Hungarian explaining, these are some of what I did before, but I can see now how I can do more' (Grace, Interview 2). These were divided with sub-headings to indicate a curriculum approach through literacy, maths, sciences to all include specific actions and comprehension insights through questions; the activity listing was somewhat similar to pre-service teachers lesson planning. An approach such as this shows the lived experiences, university participation for early childhood teaching in this instance, defining emphatically how the resources had been and could be used for evolving her children's learning through the Hungarian language. As can be seen in appendix K, some of these were specific to Hungarian children's literature, and as she acknowledged through the initial questionnaire, children's movies [in Hungarian] through home owned DVD's. Grace explained the Hungarian artefacts used to have their own 'special place', but now they are mixed with everything for the children 'to choose whatever they want to whenever it suits them'. An arrangement such as this could be a signifier of the children being observed as functionary bilingual and moving their lives autonomously through their two languages at their own will. These artefacts were established for the home through extended family visits to Australia, and postal services from the homeland, but as Grace states "that makes it all so expensive".

After being shown the family library, I asked Sarah if there were many resources related to early childhood for her children, and for the multilingual early childhood centre, she initiated. Sarah expressed frustrations of sometimes feeling limited in what she was able to avail her children in relation to artefactual resources in the Hebrew and Yiddish languages, further extending this to be across her Melbourne Jewry community.

Umm ... for sure, but for me, it's an annoying problem for having a good variety of books and games, we have them but not enough really. It is very much an issue in the Community, and we are always looking for more resources and.... I would say there is a shortage of resources for children we [her Jewry community] are all language related ... umm ... and we are always talking amongst one another about what we could do about that ... I do work with families who share those values with me and want their children to be speaking those languages that I know. Other parents also make an effort to have those kind of resources in their home and speak those languages with their children, but more for cultural reasons again that they want those children to learn to have that Yiddish as related to the culture and the Hebrew. (Sarah, interview 1)

The language in connection with culture is once again shown to be more than the language codes alone. Through reference to values and culture, there appears emphasis on family H-cl to be much more than the language alone. Furthermore, the interconnected sense of community for the motivation of H-cl once again shows Sarah to be proactive for supporting the revival of Judaism cultural repertoires in connection with others of like-mindedness. These values seem to be closely appraised to ensure appropriate and consistent representation of values, and as can be seen from table 6.1 television and radio are not a provision of language content. This statement was included in the questionnaire for radio and television, as there is a multilingual public broadcasting station available in Australia, and there is a range of multilingual radio stations. However, when I asked Sarah if she was aware of anything in Hebrew or Yiddish through this media, she responded by explaining she didn't look into this sort of thing.

We sort of try and provide Jewish DVDs, when we can find them with things that have a good message ... that is what we want our children to see and then say, you know, perhaps you might show them a TV show once in a while. One that we thought might have some educational value, but we wouldn't, most of us (Jewry Community] don't have a TV in our Houses. We don't want our children to just flip on the TV whenever they want.... We don't turn the radio on in the car either, because for the most part what's being said is not in accordance with what we consider to be The values. ... Our Group feels that we want to, raise our children in the World [through Judaism values] because this is the World we're living in (Sarah, interview 1).

The deterrence of radio and television through the mainstream is strongly associated with the belief system that connects with, once again the cultural repertoires of Sarah and her connections with the Jewry community. A collective approach for preserving the principles of cultural belief systems has esteemed very conscious choice for actions as subjectively configured through the life experiences for Sarah in family, school and synagogue spaces. The collective entity moves across generations and within the community to create what seems for Sarah to be at ease with her sense of self as parent, and as advocate for H-cl sustaining with her family and community. Sarah wrote about her involvement in social engagements during the fortnight of the journal reflection option.

My Russian cleaning lady was trying to ask me for a cleaning cloth but wasn't sure of the word. I figured it out from her description, and I responded by pointing to the cupboard for my child to collect it, saying the Yiddish word for cleaning cloth. She [cleaning lady] laughed and said she remembered that word from her grandmother. She told me more words that she knew from her youth but said she mostly spoke Russian because there was a strong anti-Semitic vibe over there. She said she regrets she did not know this and couldn't give the Yiddish language to her children, so I talked with her about it is never too late. I told her about my family. (Sarah. Fortnightly reflection journal extract)

Through the uncomplicated home activity of cleaning, the motivation for Sarah's H-cl sustaining in the home and the community is evident through the Yiddish word use with her child, then flow into discussions of language revival. The situation led Sarah to reach out to a community participant in response to the interpsychological connection that showed aims, expressions of self and lived experiences, as set within an affective tone. The interpretation of the affective connection is through their discussion of extended family, and the anti-Semitic situation, to then also include the cleaning lady's expressed want for her children's Yiddish. Sarah's narrative sharing of self in this instance, and of her parents through her beginnings of becoming multilingual akin to the cleaning lady's situation. The sense of self connects with the situation, and through the varying elements within the subjective configuring, there is a spontaneous reaction and action to the situation that once again has Sarah engaged in advocating her values for H-cl socially with another potential for H-cl sustaining.

Community-based activity and the social within community has been shown through other research to be conducive for linguistic and cultural sustaining of a migrated language

(Clyne, 2005; Fishman 1991). The primary struggle of immigrated languages maintenance does not appear to be applicable for the lived experiences of past through her multilingual school learning, and the living experiences of present for Sarah. The ongoing and everyday activity seems to centre Sarah within, around, and through her values, languages and cultural beliefs for her decided upon family practices. Sue's situational experiences for the interpsychological networking within communities of H-cl sustaining, diverges from the community nexus represented in the situation of Sarah and Grace. Table 6.1 indicates Sue's engagement for resourcing self about bilingualism in general, establishing artefactual resources for heritage language engagement, and interpersonal activity to be nondescript at the time of filling-in the initial questionnaire. The disruptive processing for sense of self, based on life experiences as the narrative shows in chapter five, marginalised Sue's ways of being in her new world of Australia during her childhood and adolescence.

Through the intrapsychological process, Sue seemed to have subjectively configured the need to halt Vietnamese during her childhood family life and the societal participating. Consequently, there seem to be angst moments of affectively questioning her actions with her motivation. The subjective configuring appears to have limited motivation for participation with others of the Vietnamese community, and for Vietnamese practices in both times of the past, in turn creating inactive opportunities for Vietnamese community engagement in the present.

I preferred to avoid Vietnamese when I was younger and speak more English...and also because we were the new group that migrated to Australia, but I was always the Vietnamese one... So when we did meet with friends we wanted to be more Australian so we could fit in, so we were probably ashamed to speak Vietnamese to each other. We wanted to speak English, so we wanted to feel like a part of everybody else. (Sue, Interview 1)

Changes to different contexts, such as no longer being in the school community, or across the societal attitudes of the broader community, can influence the ontogenetic development for transformation within one's sense of self. The elements of subjective configuration process different perceptions of what is occurring, on the interpsychological planes, to bring differing intrapsychological development in discernment for sense of belonging. Although the perceptions of past and present can become mixed, even within single moments, and for Sue perhaps this is a connection to expressing her sense of self as

feeling torn; like something was missing, and afraid when she contemplates on thoughts for actions of the future. The mixed affective sensing of the situation shows hesitancy to move forward and connect with other speakers in a community of Vietnamese language sustaining.

I'm thinking maybe its good for them to interact with other Vietnamese kids. But then you know I'm afraid for them too because they'll be just so ... so different, being that mix. (Sue, interview 1)

The subjective configuring does not mean all will move in a direct flow from strength to strength, asset to asset, or one way of knowing and being advancing to the next.

Subjectivity, it seems, can be reactive not only to situations and lived experience through the interpsychological engaging, but also reactive within self as the cognitive-affective processing seems to move impromptu between moments of happening, thoughts within cognitive processing, the effectiveness that has been in the past and connects with motivation for the future within the temporality of the transpiring present. Sue shared a moment through her narrative that prompted an affirming sense for being in H-cl sustaining of Vietnamese with her children.

When we found where my family all were in Vietnam, I went back to Vietnam ... they are all quite shocked that I left there when I was three and a half, and I can totally communicate with them. It's also a gift... Being able to, to absorb a lot in ... and ... umm ... pay attention to the different vocabs that have been thrown at me ... and, and I made it, and that's why I want it kept for my kids. (Sue, Interview 1)

The interpsychological elements within subjective configuring are in relationship within the family context, and engagement within the broader community milieu. The reprehensible marginalising and intolerance Sue experienced through her school years has instigated hesitancies and disinclination for H-cl sustaining within self, and at varying points in time for her motivation and actions of H-cl. Sue explains that an additional challenge for her is the challenges within an intercultural partnership. The disparities of intercultural partnerships can limit interpsychological processing for the parents to work through hesitancies, doubts, and unsureness within the sense of self when motivations and actions differ. Beyond understanding the differing perspectives of the language and culture (Keller et al., 2010) I would argue the affective within the self would be challenging to comprehend without full insight through personal experience. I would further contend that the heritage

language and cultural endeavour of sustaining one's ways of being with their family is in detriment when a solitary task within the family or in isolation from community support of either and both the heritage community and supportive communities within the mainstream for supporting H-cl.

The impression for H-cl sustaining as established during the conversations with Sarah, is one of ease for family H-cl sustaining. The dialogue occurring consistently in the interview conversations created a sense of ease with the decision for H-cl, and associated practices as identified with both Sarah and Grace on many occasions throughout the narratives. Sarah and Grace were stating 'we' frequently for explaining the cognitive-affective actions in place for the family H-cl sustaining. Grace seemed to develop the 'we' with the parents' affinity in the dynamics of establishing the H-cl with their sameness of H-cl and motivations for H-cl practices with their family. 'We' relating was also a frequently used position for Sarah in relationship to her partnership with her husband and a significant connection to the belief system. Furthermore, Sarah's narrative relationship to 'we' involved connectivity with content and action discussions with her Jewry.

'We' for connectivity can be a relationship with many situations for establishing the language and cultural ways of being for the children. The following sections focus on the dimensions of 'I' within sense of self for family and community involvement, constructing family practices and everyday experience, and the interrelated language and cultural repertoires of Family H-cl activity.

6.2 Intergenerational Influences Practices of Family H-Cl: Three Generations in Motion

The analytical theme of intergenerational within family flows on from the discussions in the previous section identifying the overview for how parents have been establishing their approach for H-cl being of their bilingual family through subjective configuring of participant self in becoming bilingual. Extended family or intergenerational associating were brought to the conversations without researcher prompts, but all three participants contributed these themes, in different ways, as connected to their subjective sense and configuring with direct relationships to motivation identified, as shown in chapter five for each participant. Appendix G illustrates the four generations of family for each participant to show the countries of origin, the times of migration if relevant and the languages spoken by each member. The

chart shows parental lines from the great grandparents of today's children; the charts support locality of these extended family members for considering which participants have access to immediate family members of the direct lineage for mother-tongue transmission as referred to by Fishman (2001) affirming intergenerational interlocutors increase prospects of maintaining languages.

Sarah very clearly espoused her parents' values to support the revival of the Jewish languages and beliefs, acknowledging that their aptitude was limited in the days of Sarah's early childhood and commencing schooling. However, Sarah shows admiration and appreciation for her parents' active role in their heritage language revival for themselves and her siblings of the new generation. Even though according to Sarah, she has developed a stronger aptitude in Hebrew and Yiddish than her parents, she likens her sense of self for engaging actions with her children's early years, to those of her parents' family practices.

My parents used to not know enough with the language ... So they couldn't speak to me in Yiddish, but the Yiddish that I did have as a child was tremendously helpful in my schooling, and in my studies and to this day the Yiddish that I use with my children is very strongly related to that which was spoken to me as a child. So the effort that my parents put in then definitely paid off.

I find myself doing the same things that my parents did; like I tell my children to go to bed in Yiddish or what food is on their plates; like we'll go through this in Yiddish [with food] while I make it, just as my mother did with me. (Sarah, interview 1)

Identifying the cognitive-affective elements through the discourse provided indicators within Sarah's configuring of subjective self, through intergenerational action from her parents proactive Yiddish, and later her parents' provision of arrangements through schooling for Hebrew, into ways of being for Sarah's H-cl being as a parent. Phrasing such as 'tremendously helpful', 'very strongly related' and 'definitely paid off', are interpreted in emotive forms as indicating the subjectivity configured for Sarah's sense of self in valuing her sustaining of heritage through her lived experiences as actioned by her parents. The relationships of this discourse about the family and through the social communications are established with ontological significance explained by González Rey, Goulart and Mitjans Martínez (2019) as "the system of social relationships in which the subject appears through

living communicative acts, subjectively engaged, and not only through psychological functions” (p. 6), advancing beyond cognitive processing in isolation.

The sense of belonging within the heritage ways of being for language and culture (Sims & Ellis, 2015) establish through the relationships of childhood with parents and for Sarah as a parent with her children. Grace expressed concern for her family practices as differing for each of her two children, even though there is only twelve months difference between them.

Probably helps because you know when they were little [prior to commencing school], we had lots of stories, and at the beginning, I was talking to them just Hungarian, and my Daughter was luckiest one because she was the first one so basically ... umm ... and I wasn't able to go out much and I wasn't able, I didn't know as much people, so I was with her more on my own, than I was with my Son. and with my Son I know more English speaking people when he was born, so more times in English [through social situations]. So she [daughter] probably more advanced than my second Child and is probably because she have more time with me. I'm really looking forward next year to go home for that four months to be with my Mother and put them in the school and. Not just, you know, because you have to go – it's not about what they are going to learn in a scientific way, just the way of the language because that's what I'm looking for, more Hungarian for them, not only me. (Grace, interview 1)

Grace did express she would overcome her perceived letdown for her second child Mitch with his Hungarian linguistic development. Through an extended visit back to the homeland he could bond with her Mother and be immersed in school life to provide more significant opportunities of Hungarian, in support of where she views herself and family linguistic choices for the times after his birth, as limiting his Hungarian language opportunities. The ideals for actions, as subjectively configured in self, are not always situationally or circumstantially conducive for aligning with the desired subjective configuring actions of intent. Sims and Ellis (2015) refer to the challenges within family language planning for H-cl to pertain to parent communications and language flow. However, from Grace's expression of this turbulence, within herself, it was not a partner challenge, but rather family dynamics and life experiences, such as the birth of an addition to the family can be interruptive to the initial action intent. Even though siblings are born to the same family

context, with the same parent motivations as for the other siblings, there is likely to be a difference in how frequently and, extensively, parents are opportuned for engaging in the H-cl. Family dynamics, number of children and child's position are standard factors that contribute to children's ontogenetic development across all domains and phases of learning and growth throughout their infancy and childhood.

A child's position in the family is a variable for parents H-cl being with each child. In turn, a flexible flow to actions for motivation sustaining through the family approach would be a need for diminishing perceptions of crisis within sense of self. Grace reflexively developed alternative action and experiences through planning an extended period in the homeland to sustain her motivation of bilingualism, and a differing Hungarian context for her children's Hungarian language and cultural immersion.

Linguistic and cultural stakeholders for the family heritage tends to be a bilingual research focus on extended family, particularly through the intergenerational relations with grandparents. Clyne (2005) and Iqbal (2005) claim that the absence of extended family, particularly grandparents creates limitations for activity and conversing in the heritage language, resulting in less opportunity for the children to hear conversations of the H-cl between others. Grace does have first-generation Australian-Hungarian paternal grandparents living in close reside. Grace expressed concern in relation to the children's grandparents' willingness to converse in Hungarian with the children. Claims of Merz et al., (2009) that the solidarity breakdown for sustaining the heritage language is more likely with second generation (born in Australia to migrant parents).

Furthermore, they state that Mediterranean migrants are more likely to maintain the languages and practices of origin more explicitly than that of Dutch immigrants due to greater dissimilarity to the host country. While Clyne (2005) states that maintenance is likely to be more frequent when the migrated language is more similar to the host country, I would argue that the origins and similarities or dissimilarities of heritage are not the driving force for whether a language is sustained with strength over another ethnicity, in the country of migration.

The frequency and approach for migrant's sustaining their homeland languages are diverse intergenerationally, language preference is personal, and dependant on the lived experiences, the extended family and community contexts for language involvement. These

variables arise through subjective configuring for each individual, and within the collective directions for communities of particular languages. Grace explained a conversation with her Mother-in-law and Father-in-law in response to my querying ‘do the children visit with their Hungarian heritage grandparents in Australia very often’. She expressed that she cannot make them speak Hungarian; it seems she would prefer more Hungarian to be engaged in between her children and their paternal grandparents.

Yeah, they are not too far, but because of the age, he’s not as much support anymore. His [Husband’s] Mum is providing ... you know ... good Hungarian but I find that she speaks in English mostly, and I said, ‘don’t do that because I think you can speak to them in Hungarian more, and it would be good’... [there was a pause, sigh and then shoulder shrugging] ... Maybe she lived here too long [hands raised and open].
(Grace, interview 1)

The utterances and body language assisted development of the interpretation that Grace was expressing a want for others to contribute to her children’s H-cl language learning. Much literature explains that extended family disconnections can disrupt the residential relocations with family breakdown resulting from the migrated process, and family to geographically distanced for regular contact (Trang, 2003; Vo-Thanh-Xuan, and Liamputtong, 2003). The linguistic sharing stance that Grace indicated was in contrast to how her Husband’s childhood home life was only in Hungarian. Motivations are represented to vary within family. Hence the subjective configuring for each individual is set within their subjective sense of self.

The choice for participation is temporal and situational, for how experiences are lived, and actions externalised through individuals’ language and cultural sense of self. When developing the interpretation for the perezhivanie unit of analysis, it appeared Grace’s coming into being as a parent sustaining H-cl was moving through an unquantifiable crisis, that varied situationally through the interplay of the affective thinking and social situations (Mok, 2017). The subjective configurations of motivation for her children’s bilingualism, to ignite multilingual interests and see the world through ‘two windows,’ was to be an endeavour isolated within the immediate family while in their Australian reside, even though Grace wanted a wider scope for H-cl sustaining with her children’s extended family.

6.3 Parent Self within H-Cl Sustaining Activity Constructs Family

Practices

Parents' sense of self for the externalisation of H-cl with their children has shown influence for the emotive sense of parents' ways of being in their children's lives, and what this brings to the H-cl environments, made available to their children. The parents' lived experience narratives showed the influence of motivation for engaging in the short term actions and the long term for ongoing tasks of H-cl with their children. These engagements were themed to include resources, the 'other' speakers of the H-cl and the parents' frequency and approaches for H-cl interactions. Subjective configuring for the sense of self brings in many elements of lived experience to create responsive action with parents' interruptive and conducive perceptions of what is happening for their children's learning and being in the H-cl.

Sue expressed a new forming sense of self within parenthood that could be a reflection of the past experiences she shared about angst over speaking Vietnamese at different points in her childhood with other Vietnamese speakers, during childhood and adolescence. I interpret these times of expressed disruption to Sue's Vietnamese as deriving from the interruptive times within her configuring for sense of self, to the re-present during parenthood through her externalising of H-cl with her children. Aligning with the motivation for her children to feel and be a part of their home and their heritage language and culture, but with sense of self for how to do this was expressed by Sue stating, she was torn growing up as discussed in chapter five for the becoming of self. There is a second vision of this disarray for Sue through her parenthood when she explains movement within her ways of expressing between the two languages and what this means for her within her sense of self. Thinking about the process over time and within moments of temporality is occurring for Sue as she states:

When he [Jay] was younger, I didn't have to use so many words with him. It was just 'no', 'yes' and ... and 'sit' and 'eat'. Just short words and that was easy for me to say in Vietnamese. It wasn't sentences and paragraphs, you know? (Sue, interview 1)

At this point in the interview I found myself intrigued with the centrality of the communications, and found myself asking 'when he was younger, on an emotional level did you share how you are feeling with him, with the words like 'I love you' and statements of

expression in Vietnamese? Sue seemed to be quite reflective on the question with what seemed like many moments occurring to her as she responded with “Yep, No, yeah, no English, English mostly.” The question and response can be seen as contemplations for thought and not particular to assessing mother or child’s interactions, but instead what the actual practice is all about for Sue in her sense of self as H-cl parent engaging in Vietnamese with her children.

The conversational interview process highlighted the living process of dialogue (Gonzalez-Rey & Mitjáns Martínez, 2019) with my responding question being a spontaneous-interactive reaction that brought provocation to Sue’s reflective thinking about herself between her two languages of parenting. Without myself asking Sue of temporal practice development concerning her son’s language development, or of any temporal transformations within herself, Sue directed the conversation to show a move in working with Jay reflectively with conscious awareness. The awareness was a reflection of what her practice was becoming, and showing a sense of self uncertainty. Sue continued and led the conversational narrative stating,

Cause it’s ... umm ... I’m still trying to find myself as well.... Where I am as far as a parent teaching him Vietnamese, and I’m, and I’m trying to find my place in that and to be true to myself ... I think if I’m true to myself, it’s natural’ and it has to be a natural process ... I can be a Mother to him and the Mother not unnatural it changes the dynamics of who I am to him.

So me saying ‘I love you’ and ... umm ... ‘you know you’re very special’, and you know you were such a good boy today’ and ‘give Mummy a cuddle’. That’s in English because in Vietnamese it’s very awkward and it’s not natural to me. So that changes me being true to myself, I’m not speaking from the heart. (Sue, interview 1)

As Sue was expressing her thoughts, her facial expression seemed inquisitive and the movement of the discussion with hesitations and then rapid statements seemed to be a sense of self-realisation for Sue to explain then what this means for her concerning how she directly engages in Vietnamese with Jay. Jay at the age of three years and six months is the focus for family practice in the conversational interview, journal and questionnaire as Sue’s second child is not yet at the point of conversational involvement being only eight months old. The practical approach Sue is bringing to Jay’s lived experiences of Vietnamese appears to be

developing through ongoing awareness of self and situational reflections. The particular practice for her second child Brent may alter through her active reflections and be subject to her lived experiences of H-cl Vietnamese with Jay.

I was so conscious of all the time and then trying to, to be a Mother as well and be conscious of the language. Now I try not to be too hard on myself. So whenever I'm conscious of it [speaking in Vietnamese] then I'll try and swap words in Vietnamese just so he's hearing words ... and language stuff for both [English and Vietnamese]. But he's slowly starting to get it; he understands 'put this in the rubbish bin' in Vietnamese, but then his Dad will say 'put this in the bin' in English. So he's starting to understand that there's, there's – he knows, he knows to follow instructions, it's the same instruction, but two different languages and he understands them both when we do this. Yeah, so I'm slowly getting it, so I think for him to learn I have to repeat it all the time. I'd rather have a small amount of words but be repetitive all the time to be sure he really knows it [the language], and then I can do more in proper conversations. (Sue, interview 1)

Sue is immersing Jay with both languages in his natural context of home, an immersive approach renowned for functional bilingualism (Baker, 2006). Sue describes the process with the term 'slowly' to explain her understandings for action and Jay's engagement with Vietnamese. Sue's indications through the term 'slowly' is interpreted as a subjective view Sue holds that is less than conducive for H-cl in the home. Such a subjective view brings me to consider if her expectations are reasonable for Jay's language development, and her engaging practices of Vietnamese, particularly concerning bilingualism. Given that Jay is only three and a half years old, it does not seem atypical for his language development to be moving at the pace Sue describes. The immersive and reflective bilingual approach has shown Jay is involved in engaging, comprehending and verbalising both languages without frustration, as Sue describes him as "relaxed and cruisy."

Assessing children's language development or parents' language practices is not a focus view of this particular study. Sue did express a desire to know more with and of others pursuing their heritage language with family. An intrapsychological motivation for Sue is to attain an affirmative sense of self in H-cl practice. Through social mediation of other families H-cl practice and engage with other families of bilingualism, could, in turn, configure for

one's sense of self, in Sue's instance this can be shown through her ongoing process of reflection in relating to self as H-cl sustaining parent.

I find I don't know many people that are from first generation like me that are trying to, you know, pass down the language. Once I met a Japanese woman through this normal Playgroup, and it was great because we shared experiences and stuff about speaking other languages with our children. (Sue, interview 1)

Finding an ease in sense of self seemed to be a conducive activity for Sue in the moment she shared and was reflected a number of times throughout the data for example conversational statements as a reflective closure to support her motivation for continuing with the family H-cl and bringing her 'true' sense of self as Vietnamese-Australian parent. For example, statements such as 'if I spoke to other Vietnamese mothers we would have common ground,' and ' Mothers who are in a similar situation or circumstances as me, you know western Husband ... even though mine is Italian, he is Westernised because he is second generation'. Statements such as these showed Sue's reflection of self as different to others regarding sustaining her heritage language with her children, and the interconnected lived experiences of feeling different seem to have subjectively configured a need for Sue to feel sameness with others. Being natural and staying true to herself for being a bilingual parent in connection with a broader community sense of belonging is subjectively configured for Sue's motivation to be with other alike families and contribute to her endurance of H-cl sustaining. Playgroup participation particular to intercultural families of diversity or more specifically Vietnamese is an insightful desire for Sue, as Fishman (1991) talks of community approaches to be successful endeavours and in the Welsh language revival (twf) direct resourcing for parents was provided through health and educational contexts such as playgroups for establishing bilingualism support partners for parents (Edwards & Newcombe, 2005).

Ease in using fundamental words and phrasing was shown through Sue's explaining of movement in her style of interactions from essential, single words later transforming to phrases and extended discussion (she describes as paragraphs) to then expand conceptualising through Vietnamese such as counting and following instructions. Grace experienced the intensifying of conceptualising through linguistics to become more challenging as her children's learning and development moved into different stages of their educational life experiences. Grace expressed this when she spoke of feeling challenged as her children talked of and through their more formal learning in school.

Vocabulary [via their school engaging] is coming in English, and of course, they can't explain to me in Hungarian because we never talk about that topic, or thing, whatever they learn. Probably that would be hard for me anyway because I didn't finish primary school in Australia. I do think about it, but we misunderstand each other, and I can't help them to translate because I just don't have those words. (Grace, interview 1)

The children were engaging in concepts of greater complexity through their temporal phases and stages of schooling and within their development. The children's evolving learning challenged her English, and at the same time, she felt limited in discussing in Hungarian because the languages did not align with the experiences (learning content from school) as lived by the children in the immediate moment of instructional engaging. Sarah also spoke of distinctive statements her parents brought to her early stages of bilingualism, but the complexities arose for her parents to speak in Yiddish when the language of the child and requesting concepts of complexity. Sarah exemplified this by stating,

but then you know by the time I turned six and I was asking questions like *Why do bees have those funny things on the back of them?* My parents used to not know enough with the language...So they couldn't answer me in Yiddish. (Sarah)

It seems her schooling set her in good stead for conversing in the Hebrew-Yiddish languages of heritage and her first language of English, as at no point did she express difficulties for communications in any of the languages with her children. The children's immersion in the Jewish languages and culture consistently occurred across school, the family's social network and synagogue-community engagement through their Father's work and their belief system. Furthermore, Sarah's action of establishing a multilingual early learning centre of Hebrew, Yiddish, and English, with herself as the primary interlocutor shows self-assurance with the languages. Sarah also talks of her motivation to contribute to the limited resources of children's literature stating, "you know people say to me 'you should write children's books' and I say 'I want to but how can I write children's books when I'm teaching and doing everything else?'"

Multiple interpretations have taken place for understanding parent's construction of their family H-cl home life and how their sense of self subjectively configured for their participation, contribution and reflective process of appraising themselves and what is

happening for their children. The temporal analysis has shown how participants' childhood experiences become re-presented through their actions as parents with Sarah discussing her parents Yiddish with herself and then in the early stages of her children's lives she was similarly engaging in through Yiddish. The interpsychological for cultural functioning in Hebrew, Yiddish and the cultural ways of Judaism have configured a sound sense of self in these realms for Sarah's home life engaging in H-cl. Actions such as these also show self-directed contribution for revival of the languages, culture and belief systems for a Melbourne Jewry community. For Sarah, the consistency between her home and school life for valuing multilingualism in self and others emerges across the subjective configurations as a value, a worthwhile endeavor and meaningful for externalizing with her broader community, as is her home practices and through the purpose of migration and initiating the multilingual (Hebrew/Yiddish/English) children's service.

Sue has endured disruptive influences for her sense of belonging in primary and secondary schooling that seemed to create the mixed and torn expressions she imparted during the interviews when referring to herself as Vietnamese.

I was isolated, and I was singled out a lot, and I was made to feel different, and it wasn't something to feel proud of, so ... umm ... you know going to School, still even up to High School ... it probably wasn't until my early twenties that I appreciated being able to speak more than only one language. (Sue, interview 1)

The hesitancy she holds in embracing her multilingual proficiencies shows how this *perezhivanie* subjectively configured to disrupt her feelings for being Vietnamese-English in her social worlds. The actions with her children and her reasoning for her ways of H-cl motion are subjectively configured through many experiences within her childhood. The affective impact of the past interconnects with thinking when she acknowledges appreciation of her Vietnamese-Australian bilingualism today for moving beyond her own childhood experiences with the motivation for her children to feel they belong to both cultures, as identified in chapter six. More extensively this impact appears to affect the actions and perceptions of herself as a bilingual parent with her children, such as the phrasing of 'slowly' and she seems through extensive reflection to perceive within herself she is hindering her child's English skills. During the early childhood years, English is the priority language for the child, accompanied by informal assessing of her child's Vietnamese language understandings. Sue's stated yearnings for the H-cl processing and imparting to be one of

feeling natural in her actions of motherhood, in herself for the decisions of Vietnamese within the family practices, seem in juxtaposition with her hesitancy to let the languages flow without prior decisions of how much will be too much. Christmas-Smith (2015) explained that societal language ideologies affect children's heritage language development. I contend these ideologies are also associated with parents' lived experiences within the motion of intrapsychological processing from the past and reappear as they revisit their heritage through the languages.

Sue's tentativeness to move conversationally with Jay in Vietnamese is interpreted as a direct relationship to her school experiences for not attaining the sense of belonging she effectively expressed to need for her early arrival days in the mid-1980s. "When I was younger I was ashamed of ... of being bilingual. It wasn't something that I was proud of. I was pretty much ashamed because I was so different" (Sue, interview 1). The impact of social mediation; the intrapsychological can intercept the sense of self for surety through the intrapsychological for processing self with the surrounding social and cultural spaces. In turn, signifying the commitment for social cohesion is more than identifying with particular languages and cultures, but unambiguously requires authenticity for establishing intersubjectivity with individuals for interpsychological cultural and distinct understanding of others, profoundly beyond language and ethnicity for conducive intrapsychological processing.

6.4 Family Inter-Lingual Activity Engagement within Cultural Repertoires of Home Life

The opportunity to visit with each participant in their home spaces provided an opportunity of feeling at ease for the parents, additionally enhancing the conversational interviews with varying references to cultural ways and artefacts of the home that related to the contextual dialogue within their home. I felt fortunate and enriched to experience a more intrinsic view of the families culture. For example, Sarah was explaining Hebrew as embedded within the family's cultural ways and belief system:

Those other languages [Hebrew and Yiddish] are part of our culture. So, for example, a lot of the 'other' interactions for the children are involved in different languages related to prayers, blessings, rituals that are performed and ... umm ... a lot of the stories that we read to our children and the games that we play. The events that

happen in our household all surround our culture, and so they involve a lot of interaction with another language ... I mean if you look here this is our Library with all our languages. [Points to an alcove with two walls of book-filled shelving]. (Sarah, interview 1, supported in reflection journal with examples of these moments)

Judaism has a strong emphasis on family and children, so we're always from the moment of birth, you know, we surround the child with Jewish practices. We have to do cards that go on the baby's cot in hospital; they have Jewish prayers on them. We begin to teach them to recite words of the Bible, words of the Torah [I was informed this is five books of the written Judaism Law, identified as the Hebrew Bible, in the non-Jewish culture is known as the Old Testament] ... and that's like the first thing you want them to say. When you give them something to eat, you want them to make a blessing, so they are saying the Hebrew blessing every time before they eat. (Sarah, interview 1)

The immersion of language and culture appeared to establish a sense of self-representing value and self-assurance for the consistent engagement of H-cl, for Sarah, with the family and across the community. The second interview provoked further dialogue with Sarah that provided me, as researcher, with an even stronger sense of the family practices through their ongoing beliefs and Jewry community participation. Additionally, the expanded insight and detail Sarah offered established an intersubjective relationship. Moreover, beyond the new knowledge, I was establishing, there was a greater sense for me in knowing Sarah through her expressed values and passions for the practices of her beliefs, family and ultimately within her every day of experience living.

The spontaneous flow of conversational interviews, without pre-established researcher prompts, provides for relationship building and co-construction of the data content (Morris, 2015). When looking through the interview transcripts from our first conversations, I was intrigued to understand beyond the word of prayer. I inquired about the prayer card for the babies' hospital cot during our second interview. Sarah explained these to be named Shir Hamaalot; protection cards and prayer, which are kept by the mother during the pregnancy, taken into delivery and then put in the baby's cot as protection. The conversation about the protective belief system artefact prompted Sarah to point to another item hanging on the wall. My first impression of this being a tubular wall ornament, but Sarah shared further insight socially mediating beyond my subjectively, unenlightened, and immediate perception.

Throughout the day there's heaps of Hebrew like this little thing called the mezuzah. It is nailed to the doorpost, right, it's a little case of the scroll inside which has the prayer inside ... and it's sort of like a Jewish security system that protects the home that protects the home, so my children know that they kiss the mezuzah s, for example, that's a Hebrew concept. (Sarah, interview 2)

With Sarah and her Husband's practices and motivations for sustaining H-cl of the languages and culture invariable with one another, the consistency for children hearing conversing and social mediation for hearing and see the sameness of language engagement and practices within the cultural repertoires (Gutiérrez & Rogoff, 2003) could signify the initial questionnaire response of multilingualism occurring 60-75% within the home. In the instances of one-parent one-language or same language and cultural background partnerships for H-cl sustaining, challenges are likely to be reduced as the negotiating (Sims & Ellis, 2015; Christmas-Smith, 2014) for actions and ways of being will be of less disparity. Artefacts of tradition and belief system activity is a long term, intergenerational association with the language and cultural ways of being within one's developing of cultural repertoires. Specifically, what these artefacts and representations would vary across cultural communities, but also within the cultural repertoires of individuals. As discussed in chapter five, Sarah explained her siblings' varied engagement with orthodox Jewry, interpreted as personal and situational characteristics (Vygotsky, 1994) interconnecting in different ways for individuals through the movements of subjective configuring. Artefacts are represented in many ways across multiculturalism; artefacts cannot be assumed as culturally situated within individuals' ways of being through language and cultural backgrounds; in turn, neither can language code choices or bilingual proficiencies. Partnership decision making, choices, acceptance for practices occurring in a particular way does not seem to be explicitly deliberated or negotiated for Sarah and her husband with the same motivations of language-cultural-belief system Judaism revival.

The cultural backgrounds of individuals in partnerships can still differ even when the ethnicity, heritage and languages are the same; there is diversity within diversity. Grace and her Husband both come from different backgrounds even though Hungarian is the heritage of both and a language of proficient conversational engaging for both. Grace's Husband was born in Australia but his early years of childhood were through his parents Hungarian, and at the time both were described as "limited in English during their early days [post-migration]" (Grace, interview 1). As discussed in chapter five I referred to Grace and her Husband's

negotiations of children's languages prior to school and based on his own childhood experiences of feeling "like an outsider" (Grace, interview 1). Social mediation can affectively-cognitively contribute to the subjective configuration for the other person. In Grace's instance, the emotion was connected to the well being of her children and their sense of belonging for starting school, at the same time this seemed to present an interruption for her motivation of bilingual child-rearing and her Hungarian H-cl focus. The conversational interview prompted Grace to explain her reflective thought processing of her moments for action about the motivation's interruption.

You know, at the beginning you push your idea on them [in partner negotiations] a bit, but you are there to support them and find a way. You can't force anybody to, you know go ahead, because my Husband could have said ... umm ... I just don't want you to speak Hungarian anymore. He would mostly only speak English with them [their children], and I was then mostly only speaking Hungarian. But we would have times when we say ok now we only speak Hungarian or only English. That kind of related to what we were doing or where we were going. They [their children] use both now, all the time. (Grace, interview 1).

A lived experience situation emerged that created direct conversations for Grace and her Husband to establish a plan that, in a sense, showed itself to be an in-home FLP (family language policy). As each parent could speak both languages but chose to be more specific in one or the other, the one-parent one-language approach seemed to develop for these parents naturally. Additionally, the established approach for who and when Hungarian or English is spoken can be interpreted to represent two more of the approaches outlined in table 2.2 of this thesis. Through both parents speaking both languages at different times, the mixed language approach is in action. Furthermore, the home *language*-societal language is a further approach interpreted when Grace asserts there are nominated times for determining the situations of language involvement. The multi-approach does not appear to have been set through FLP, but conscious decisions for establishing a connected approach for H-cl and English situations. Decisions were made resulting from Grace's Husband' perezhivanie of commencing of school, and this perezhivanie generated social mediation for Grace to then subjectively configure how actions could continue to be and become within her motivation.

Discussion about food choices and preparation is undoubtedly a cultural repertoire unique to each family with traditional recipes, favourite foods from childhood and a sensory

memory evocation. The narrative of Grace brought the kitchen to her explaining of Hungarian language and culture.

You know having a traditional Hungarian kitchen it's six hours of mmme ahhh (sniffing the air) cooking activity ... Because it's a very long cook, we do lots of talking in Hungarian when we make our food, like casseroles of potato and beef. The children know food words for what's pancakes or they know the name of spaghetti ...and they know sugar and so on, but I just find they are not using as much and they don't have that opportunity now that they are at school and not in the kitchen so much with me. So they understand the word but not saying it back to me now – the try transfer English and I said 'that's fine they still know that you understand me, but I want them to talk how they want to talk. (Grace. Interview 1)

Grace's explaining of family time in what she referred to as the 'Hungarian kitchen' showed the process of cooking to be an essential aspect of her cultural repertoire and a valued time for immersing her children in the Hungarian language and her culture involving cooking and meal times. During the conversation, the foods were not given Hungarian labelling. The type of foods referred to could derive from the cultural repertoires for people of many different origins, such as spaghetti and pancakes.

Consequently, connecting with my subjective sense of teaching and the tokenism of connecting with other cultures and languages (MacNaughton & Hughes, 2007) that cuisines should not be confined to standalone ethnicities. The activity itself of the food preparing and the social seemed to be the essence of Hungarian connection for Grace when she explains this to be a particular style; the slow cooking as she sniffed the air imagining the aroma of the meals she endears and enjoys. Isolating meals and food alone as a cultural marker does not signify the depths of meaning for cultural repertoires, and cannot be isolated or assumed to be one ethnicity or an ethnic-cultural generalisation for individually specific identifying within their cultural background.

Grace signifies family practice changing in connection with her children's times of life, particularly through school, creating a difference for their time together and the children's language choices for conversing with her. Bilingualism is within the children's ontogenetic development, and undoubtedly, food preparations and meals were a continued activity in the home. However, it seems that engaging in the wider scope of school life

through content learning and monolingual English immersion impedes the children's motivation and necessity for heritage language use, particularly when the H-cl parent is proficient in English.

Continuation of cultural activity and artefactual engaging vary across generations. Experiences of migration are *perezhivanie* for individuals in terms of experiencing many life changes from what once was, to what has become for life and community activity. The variables affecting the subjective configuring for each migrant would involve affective-cognitive processing through the dissimilar situations beyond the geographical alone, to include linguistic, societal, political and cultural variations for some broad exemplifying. As can be viewed across the stories of lived experiences, each of the three participant parents experienced life changes for different reasons, in different ways, and at different ontogenetic times in their life trajectories. I contend these situational circumstances are influential within the conceptualising of subjective configuring (Gonzalez-Rey, 2008, 2009, 2011, 2017, 2018, 2019) upon decisions and motivations for the life experiences of individuals forthcoming activities. Changes in the planned and expected actions can transform through the situational of a moment, event, interaction, or life activity, creating affective thought for reflection within self, and hence the subjective motion alters. The concept of conscious awareness, as explored by Vygotsky (1997), is highlighted through the transcript extract of Sue, in terms of bringing music to her Vietnamese language practice with her child, as primarily social during the interview.

From the initial questionnaire, I observed that Sue only marked two interactional resourcing and support activities (See Table 6.1) for her H-cl sustaining. Toward the completion of the first interview, I queried if at any time she was able to access additional Vietnamese media or materials to support her children's language learning. Sue then reflected upon her childhood in Vietnam,

I remember I had a lot of tapes, and I used to sing a lot of songs. I think when I was from three up to maybe six. Yeah ... hmm, yeah before I came to Australia, knowing songs in Vietnamese, and stuff. I remember my Mum teaching me, but I have no idea now. That is really good you mention that because I should get a hold of them and let Jay listen to them because he loves music ... Yeah, yeah. So I should do that, maybe get my Dad to get a hold of some Vietnamese kids songs or whatever he can. (Sue Interview 1)

Through our dialogue in the conversational interview, responding to the limited marking of activity resources, there was interpsychological movement between us about the cultural potentials for children's learning. The intrapsychological of past to present connections for Sue came to externalising these thoughts and deciding upon an action to follow. Memories and reflections of an artefact from her Vietnamese childhood activity were unravelling from her past and establishing thoughts for immersive opportunities through their already existing interest in music. Children's songs and music are in themselves a linguistic and cultural artefact. The unravelling I was sensing through Sue's dialogue, facial expressions of query, voice tones as she spoke and speech changing pace from slower pace to later becoming what appeared to be an excited tone for what she could bring in the everyday experiences. The past and present reflecting seemed to be revealing subjective configuring within the moment for a new way of being bilingual with her children.

6.5 Summary

In this chapter, I have constructed the narratives relating to parents sense of self in terms of being in H-cl family bilingualism for developing and implementing H-cl activity within family context. The narratives theoretically framed through the cultural-historical psychology lens of subjective configuring (Gonzalez-Rey 2008, 2009, 2011, 2017, 2018, 2019) establishing the externalization of H-cl activity as processed and actualised through the interpsychological (Vygotsky, 1978, 1997b) of engagement with others connecting with the incitement of the intrapsychological (Vygotsky, 1978, 1997b) sense of self for the parents to create the potential for H-cl lived experiences with and for their family. This chapter answers the questions of how parents sustain their practices of H-cl through extended family, artefacts, community and within their everyday home activities. I have highlighted how conversational interviews can support interpretations for understanding the cognitive-affective of parents' dialogue for establishing an authentic understanding of the self they bring to their family practice. Furthermore, the narratives explain how parents pasts of being bilingual have come into being for their modes of h-cl language development with their children and, acknowledges parents perceptions of interruptive and conducive events of the past that influence their everyday being in h-cl sustaining. The chapter was divided into four sections to show activity flow across H-cl activity with the parent's at the centre of the evolving dialogue to show what they engage in for H-cl sustaining; influences of family dynamics and situations; constructs of activity and the interconnection between home languages and cultural repertoires.

Chapter Seven

Sense of Belonging between Home and School for Interlingual and Intercultural Engagement

7.1 Introduction

The findings, interpretation and discussion of this chapter centre on the sense of belonging with and through being bilingual for an insight to the sense of self within two cultural worldviews, coming together as one for the individuals through action. Chapter five focus is on the parents becoming of bilingualism through heritage and English, as languages of their childhood reside and the intergenerational legacy of their family with chapter six advancing these insights to show to family action and subjective configuring parenthood. This chapter constructs further insight to explore what this all means for being, becoming and sense of belonging within their immediate family and Australian community life. The findings represent choices involved in using the languages during times of conversational involvement. Thought and language are represented to reveal elements of subjective configuring that bring interconnected moments shaping decision making through cognition and affective sourcing as influenced though sense of self. The subjective configuring of self continues across the life histories of the past to the present and affects future engagement in heritage language and culture, as it becomes in times of the present. The findings and discussion in this chapter insight the personal influences of when and how each of the family languages is engaged with, and individual's sense of belonging in the broader community as affective perceptions develop through the experiences with others.

7.2 Language Borrowing between Heritage Language and Mainstream English

Beyond languages and cultural backgrounds being diverse, the findings have shown there is diversity within bilingualism engagement and the ways parents contextualise one language or another. I begin from the question inquiring of how do parents connect their own experiences with heritage language and culture quite particularly about how and when the heritage language is situated.

Sue's dialogue involved reflection upon her childhood and expressed concern for the personal choices of language use with her children, during the second interview explaining

this might be why she is conscious of dividing the time and type of activity for engaging in Vietnamese with her children. During her read of the transcript, Sue paused and explained,

for me, my style is more like teaching than just conversing with them [her children], I think once I teach them to know enough, then I'll start conversing ... and I don't want it to be like it was for my sisters. (Sue, Interview 2)

Five years after arriving and settling in suburbia Melbourne, Sue's family expanded with two sisters born to her parents when she was eleven and thirteen years of age. Sue's family role was informal interlocutor between both languages for her sisters' home and mainstream bilingualism, as they entered the educational contexts. Changes in family structure, contextual times, or the family's lived experiences shows a difference in language engagement among siblings, even though the languages available remain the same.

I mean I was an only child for 11 years before my Sisters were born and I know of other Vietnamese parents with siblings in a household they weren't allowed to speak English with each other. So they'd sneak it when the parents weren't around. In front of the parents, they would get punished if they were speaking in English. I was mostly speaking Vietnamese to them [sisters]. I had to speak Vietnamese, but some parents were stricter than others. Even though they [sisters] were born here [Australia] when they started kinder, they didn't know a word of English as they grew older and the vocab. I guess my vocab and also theirs, wasn't extensive enough [in Vietnamese] as they grew older, for me to communicate what I wanted to say, so then that's when it started switching in English and now we always just speak English. (Sue, Interview 2)

Through Sue's expression of her sisters early years, with a connected reflection of her childhood, it appears an insistence of keeping the spoken words of home to be in the family language, with the referring to punishment situating the language activity through command. These lived experiences of self in childhood and support to her siblings show the subjective configuring to have prompted an empathic approach for how and when her children will be engaged in the languages through her parenting of Vietnamese. Referring to the dialogue in section 6.1, Sue expressed fearfulness for her children feeling different because of the 'other' language. Perezhivanie seems to re-emerge for decision-making about her choices for H-cl sustaining action. English is positioned in a priority space for Sue, with the approach of dual-language offering represented through the Mother-Father actions, referred to in section 6.3

where she explained that her husband repeats instruction in English, implying there is a very consistent approach for language-duality in the moments of Vietnamese-English language actions.

The “valuable linguistic strategy” referred to by Shin (2005, p. 18) of code-switching, is slightly different for Sue’s approach with her children. Sue’s approach could be referred to as code-duality as it is not one language code filling in for another to support expression or limited knowledge of content code. Döpke (1992) emphasises language borrowing to be an important practice to support children’s conversational flow. However, in adolescent times for Sue’s language borrowing of English, during Vietnamese conversing with her sisters, is a situation where her parents are unable to support the challenge of unknown words in Vietnamese. As Sue’s parents have limited English, the societal or school learnt words would not be a straightforward translation. Grace also challenged herself about language borrowing in situations of conversation with her children relating to their school learning content. Observing Sue and Grace’s functional necessity to code-switch, the researcher could infer that the more advanced the child’s language becomes the more challenging it is to achieve conversational flow. Sue explained her parents only spoke to her with their understandings of Yiddish when she was in her early years, as her learning advanced their Yiddish function was not consistent with her ontogenetic development of thought.

Children’s functional and structural thought and speech development (Vygotsky, 1987) is not a consistent connection when the language for expression differs from their language repertoire of learning the content. Grace and Sue affectively challenged their ability for expressive content resorting to code-switching as a tool that sustained consistency for conversing to the child’s level of higher mental function. An example of a child’s thought development becoming more complex is discussed in section 6.3 when Sarah asked her parents about the “funny things on the bees back”. Interconnection of thought and speech for children between home and school learning seems to challenge native speakers when functioning in a code that differed to their learning of the content; perhaps a challenge for sustaining H-cl in their children’s later years. Sue stated that her language with her sisters is now switched to English only for consistent and extensive conversing, representing an intergenerational diminishing between siblings of the family H-cl (Baker, 2006; Clyne, 2005). Beyond the interpsychological sustaining for aimed functional Vietnamese with her sisters, Sue’s sense of self remains one of competency when she states, “My Mum was teaching and telling me lots of things, my vocabulary is quite extensive”. I interpret this to be

the role of the language with her sisters during adolescence to be complex as Sue was experiencing disarray concerning her sense of belonging at school during these times. It seems subjective configuring can transform sense of self for cohesion with language capacity. Sue is affirming her embracement of being Vietnamese in her early twenties, as discussed in section 6.3 indicates language choices as an intrapsychological process that connects within perceptions of self from a situational perspective. Engagement in which of the bilingual languages is contextually influenced (Taubenam, 2003). The interpretation through this study has led me to claim that the situations of these participants to be beyond the context in itself, but rather through the intrapsychological processing within sense of self for how the individual relates with the context can situationally diverge to affect the language choice. Subjective configuring in temporal motion can transform their subjective relationship regarding the context.

It seems that language borrowing or code-switching is an embraced and spontaneous practice. The language borrowing from one code to another can bring continuity the conversational flow for the intended content, beyond the heritage language alone. A larger challenge identified is in the instance of the children only able to converse in English about the conversation content and the parents only able to converse on the given topic in the heritage language. The parent's English engagement for content is likely to vary depending on their learning of the language, time in Australia and opportunities for learning the language content relating to their schooling. An obstruction is identified for establishing consistency for the children's home-school learning.

7.3 Heritage Language and Culture Beyond the Home

Language and culture are semiotic tools that shape one another and are shaped through each other (Bodrova & Leong, 2007), with this development an interwoven interpsychological and intrapsychological (Vygotsky, 1978) function of social mediation and subjective senses (Gonzalez-Rey, 2009, 2011, 2017, 2018, 2019). The subjective configurations are in motion, and this is established through everyday activity. Language and action come together for the child that can represent the family values and beliefs:

I'll have my older child tell the younger one 'Don't touch the light'. We don't turn the lights on and off on the Sabbath ... so he'll definitely use it now without me telling him to. Like now, he'll repeat things that I tell them for example if I see my little baby touching something that's dangerous, I'll say things to her to be safe. So my older

ones now say all of this to the younger ones – you know like they’ll repeat my words in Yiddish and they know what it means to use it themselves. When we are in our friends’ homes, people from our community, the children say these things then too. (Sarah, interview 1).

Through the home activity and the consistency in languages, culture and beliefs, the immersed home activity moves into the wider societal spaces for sustaining the heritage languages and in the instance of Sarah the relationship to the cultural beliefs of no electricity on the Sabbath. The continuity is more frequent and cohesive between home and society, as developed from past to present when there are others beyond family also associated with the focus heritage language and culture. Sarah continued the conversation with the dialogue revealing how the languages of home and community are reinforced and expand her children’s sense of self for choices and participation within language activity and particular contexts.

But school is more organised for them; they get a regular bit of everything at school. There are certain Jewish subjects I would say are studied only in Hebrew; for example, The Readings are obviously always in Hebrew and writing is in Hebrew too.... They do Yiddish as a language at school; they do like Yiddish grammar, Yiddish reading and during social interactions and meal times and things like that. Most of the subjects like mathematics, science and some social studies would be in English, and that helps them learn in the same way as other Australians. (Sarah, interview 1).

The multilingual connection between home, school and community would be the ideal for consistency in the children’s learning worlds to create a consistent worldview. Sarah and her husband’s approach is a particular heritage language and cultural system that is sourced differently to other migrant families’ opportunity in the Australian mainstream for education. Resources within the Jewry community and across Judaism are on a daily basis, this is not established or available to the majority of migrant families sustaining their heritage languages for ongoing opportunities within the community or education. Grace shared she had worked at a Hungarian community language school to support other children’s learning of Hungarian, but explained this to be a challenge through many variables. These variables included the location could be “too much travel time for classes that are only a couple of hours once a week, and they don’t go for all year. ... I don’t think my children would want more school on

Saturday anyway” (Grace, interview 1 and initial questionnaire). Elsewhere there are a couple of Hungarian clubs that Grace explained,

they run cultural events like dancing and cooking, but they only happen once a year or so. Not everybody who would want to go gets to hear about when they are happening. So they miss out even if they want to go. (Grace, interview 1)

Successful language schools and organised cultural events could opportune parent support, and as Baker (2006) recommends any deficit in parent action or student understanding can be amended.

The community language schools are acknowledged by Michael Clyne (2005) as an opportunity to provide authentic language maintenance opportunities, particularly when they are organised by speakers of the actual language community to bring culture to the community language class. However, Clyne also affirms there is fluctuating continuity for attendance that can then hinder their existence for particular languages. The continuity of participants is thought to be disrupted through location and children’s motivation to be distracted through social needs and extra-curricular activities such as sport, music and drama. Furthermore, Clyne’s research found that children were more likely to speak the community languages in class with teachers. Inconsistent to this, it seems the immersion stops at the classroom door with English outside of the community language classes with peers. The latest ACARA languages report, surprisingly as long ago as eight years represents the expressed needs for parents’ sustaining heritage languages is consistent with The ACARA shape of the Australian curriculum (ACARA, 2011), reporting that “immigrant groups have sought support for the intergenerational maintenance of home languages as well as second language (ESL) provision” (p. 3). Disappointingly, from my perspective, after an extensive search, I was unable to source any follow-up policy or further guidance for the schools of Australia to develop action plans and work towards the immigrant expressed needs in response to the report.

Sue’s reflection of self (Sue’s dialogue in Section 5.3.3) concerning her times of school had her feeling torn, living between two worlds and as far back as the 1980’s the need for migrant parents to be supported and offer the children consistent environments was prevalent. Sue’s sense of self seemed to have yearned for, and she indicates she was seen to be rebellious when it seems she was feeling misunderstood at home and school. The dialogue, as shown in section 5.3.3, highlights, a connection to the reports’ findings that someone was

needed, perhaps a liaison more than interpreter to build intersubjective relationships through the linguistic barriers and differing cultural ways. As Sue called out for “someone to educate them ... the school expectations” (Sue, Interview 1), and this could be a dual action to bring understanding to the teachers about the ways of home for being and learning in children’s lives. The following section considers the gaps beyond linguistic differences alone to consider school learning between two languages and family action.

7.4 Learning at Home Learning at School: Different Ways in Different Spaces

Referring back to tools of the mind as discussed in section 7.2.2 (Bodrova & Leong, 2007), when considering language as a tool the following dialogue with Grace shows the necessity for considering language differences solely as words and phrases. Language structure and grammar also vary greatly across the different languages. As I advanced my understandings of these linguistic mechanics in Hungarian and English, I could see vividly how new learning in either language could present challenges, even when there is fluency with both. After the first interview, I researched further how Hungarian and English differ in these ways. Grace’s informal reflection through her lived experience example enlightened my understanding through resourcing language structure and grammar.

My Son is struggling with literacy, so he’s in a recovery kind of program, which if you ask me as a professional I don’t like it but that’s what the school provides. The recovery for reading separates the child from the classroom; in the end, it helps him you know because probably he needs extra support. But it makes him feel more different. My daughter also had problems, but she went last year for reading recovery, and now she’s catching up.

I think when there is a different language, a child sees things differently sometimes. Like the way, we change for naming things [pronouns] in Hungarian because Hungarian hasn’t got the he/she, I’m still sometimes confused when I talk about person as a female or male for the conversation, and we end words [suffixes] in a different way. My son’s teacher said he has trouble with prepositions [usually preceding the noun]. (Grace, interview 1).

My further research helped me to understand how learning to read, and literacy activities at school could bring confusion and ease of learning flow for the child of two

differing languages beyond the semantics alone, but also with substantial syntactic differences for syntax placement and order. As shown in Table 7.1 developing these examples through my linguistic resourcing ascertains Grace's explaining of the possibilities for her children's reading challenges, and the extra support needed for her daughter and son. For understanding syntax, and semantics I researched through the Hungarian Pod 101 information site (Innovative language learning, 2019) and developed table 7.1 to example, using google translate for basic translations, for my example table of the Hungarian-English syntactic differences.

Table 7.1

English-Hungarian syntax differences: A grammatical comparison

English noun With pronoun	Hungarian noun Same meaning: but suffix instead of pronoun	Analysing Hungarian grammatical differences: Semantics (Meaning and symbols) Syntax (grammatical structure)
House	Ház	The word for house is ház
she is in the house	a házban van	The preposition for 'in' is equivalent to with the suffix ban of házban.
She is in the house	a házban van	Van suffix positions the equivalent to the English preposition of 'is' to situate the person
		There is no difference for referring to the boy or girl in terms of the pronoun he or she.
School	Iskola	The word Iskola for school changes with the suffix of ába is equivalent to the English preposition of 'to.'
She went to school	Iskolába ment	'ment' after the word is equivalent to the English preposition for 'went.'
He went to school	Iskolába ment	There is no difference for referring to the boy or girl in terms of the pronoun he or she.

Social mediation is the development of mind tools as established through the interpsychological in motion with the intrapsychological for an individual's autonomous

understandings; Vygotsky (1987) refers to as higher mental functioning. The duality of the social mediation through the two languages could interrupt a streamline flow for development, in the instance of Grace's children literacy learning, if not recognised and worked with for all that the child brings with them for the next phase of their learning. Australian curriculum planning has established ESL support as a priority (ACARA, 2013) and the education offerings for ESL are funded and resourced through the Australian government (Clyne, 2005). A move from Clyne's work has involved the report (ACARA, 2011) stated immigrant groups expressed a greater need for ESL. The AEDI (2015; 2018) reported vulnerabilities particularly with communication skills for LBOTE children and with literacy assessed in the primary years. According to the AEDI report (2018) current government policy is emphasising literacy skills and parental engagement in children's learning should be in focus. I would argue when the support to children, parents and families is for children's literacy learning, then the approach should be sensitive to the LBOTE situations. Grace expressed concern about her son's reading recovery situation, detaching him from his peers, and with the very real possibility for learning processing being a different pathway for bilingual children to monolingual children's learning, an explicit insight for each LBOTE child and their parents' situation should be essential. The actual language and structure of the LBOTE defining could provide authentic support for parents engaging with their children's literacy learning.

There are concerns for parent engagement when their cultural experience of another land differ to those of their children. Consistency across family and school is renowned for being significant in children's learning, and a pedagogical approach embraced for the early years through preschool and primary education in the Australian governance documents of EYLF, VEYLDF, and ACARA. Sue brought a mathematics learning reflection to the dialogue of her story.

My parents expectations, like academically as well for me was a lot higher because coming from a migrant background and that's my personal experience, and also other people were always saying that Vietnamese people have to do really well because we're, given a new opportunity ... coming to a new Country, the expectations for their kids academically are very high ...

So you know I was forced to study, do lots of extra Maths at home. When I was in grade four, my Dad was tutoring me grade six Maths. So I can be ahead and learn, the

Vietnamese method, the way my Dad was taught. Then going to School and being taught a different way. It was really hard as well; it wasn't just the Vietnamese that made me feel different.

The situation is a very specific representation of her expressed yearning for shared understandings to be established for her sense of belonging in her home and schools spaces. It appears that when feeling different about activity participation and contribution, there is a subjective configuring reinforcing the sense of self for belonging. I believe it is not appearance or language alone that creates the unease connected with sense of belonging and negotiated spaces of intersubjectivity. Sue explained her parents limited English and little engagement through the school seemed to create a barrier for her sense of belonging to flow in and between these significant spaces of her daily life. Once again, her desire for someone to help her parents' insight about her school life is at the fore of her sense of self. The contributions through a liaison person could support the furthering for sense of belonging. A supportive network of partnerships among professionals and with parents can provide advocacy and guidance for all involved for sustaining the family languages and culture (Edwards & Newcombe, 2005; Iqbal, 2005), while children are schooling in a language of difference. Within activity and school practices, the child's voice should always matter. Social cohesion and a sense of belonging within education policy and curriculum frameworks can be implemented through intersubjectivity across the school community for all children and families. Intersubjectivity could bring much more than interpretations of language alone and contribute to the subjective configuring for a conducive sense of self and sense of belonging to live and be bilingual at home and school.

7.5 Actions Reflect Sense of Belonging

Referring to Grace's dialogue about her son's reading recovery support being in a different space to his peers shows a connection throughout the subjective configuring for wanting her children to have a sense of belonging within their school setting. Grace did initially have concerns regarding how much Hungarian she should be engaging in before they commenced school, as shown in section. She shared an experience from a time she was picking her children up from school when her son stated to her,

Why my Mum can't speak as other Mums do, and why I have to talk because it's so hard at school. Because children want to fit in, but I guess that's just a natural reaction of being different. He talks to his Dad and me fine at home. (Grace, interview 1)

Grace's motivation to support her children's Hungarian is an aspect of their lives she proactively states wanting to know more about what is happening in the school, and for the school to know more about her children and herself. The motivation is connected to the lived experience of her husband's *perezhivanie* feeling different starting school with limited English, but this was different for their children, and yet the fears of her children feeling different and not belonging are showing to be difficult for her to release from her sense of self. As I consider the sense of belonging challenges presented, I refer to Fler (2006) expressing concern for the absence of intersubjectivity in the education sector through cultural assumptions.

I would love to have more of relationship with the school, for them to know what we are doing at home with the bilingualism ... sometimes I feel they [the children] are shut out of what's happening ... you know like being different. It includes emotions as well, how we do things at home, even the way I help them to do their homework, you know like routines and how in my country is different, like I am not always sure how the teacher wants me to help for school learning. (Grace, interview 1).

Graces reflections also connect with Sue's experience with her father for the school learning being different from the home culture for ways of learning. The affective connection to schools for comfort with bringing one's sense of self to the space is expressed as difficult. Grace's is very fluent in English, and that differs to Sue's parents, and yet it seems there is a barrier for communications to flow with an ease that could not be based on functional language. Grace's perception of self concerning the teachers and school staff is that they don't understand her for the way she is and the values she holds.

Like maybe if the school know more about how the parents think, even if it is English parents, it may help to know why parents act, you know 'funny or different to what they expect.'

Even is good if we can share the way we show love to our child or manage problems or like even for me I like to know everything I can from school. Like when I go to the office, I sometimes feel like they think, oh no, here's the crazy lady again. But that is me, and that is how I was brought up and I guess is part of the people in my culture. Like you know if they could maybe understand I am not ok with my children leaving behind their jumpers, and the teacher does not see this as important, they say "why

you so fussed about this? They always turn up in lost property. But that is not the point you know ... my children have to take care of their belongings; they are not babies anymore; they should be taking care of their belongings. (Grace, interview 1).

Understandings that perspectives, values and ways of rearing children are diverse, family practices of an everyday nature should not be automatically viewed as abnormal if it is not similar or familiar within the ways of the mainstream community. An essential practice for building intersubjective relationships is for parents to feel they belong too, understanding and value of difference is social cohesion and opens the potential for sense of belonging. Grace shows a willingness to contribute to this being able to happen. Alternatively, misperception can affect children's emotional wellbeing (Heng, 20011) and respectively influence participation within the learning and social context of school and how the home language and family practices can be disrupted for sustaining heritage language. The language, culture and intergenerational ways of being in everyday practices for Grace and Sue are very distinct between the home-family practices and how this connects in the broader community, particularly in relation to education settings. Their voices of concern for how they feel within their sense of self, as not being valued for belonging in the community spaces. Through their discernment for feeling accepted, I would construe social cohesion is amiss in the spaces of lived experience for these participants. Sue and Grace have presented more hesitancy in sustaining their heritage language and expressed many times of unrest. Sarah's consistency with her heritage language and cultural community, and the children's schooling does not represent the adversities experienced by Grace and Sue, and adversity was not an element of Sarah's dialogue for herself or her children's lived experiences through H-cl sustaining in family and community.

7.6 Summary

This final findings, discussion and interpretive chapter, focus on the participants' sense of self and the dialogue as connected to sense of belonging in the community of their living experiences. The findings have shown that the families move between language borrowing and are open to communications and expressions flowing with ease, particularly with their children's schooling. Language borrowing enables participation to express thoughts for context and content conversing as the sense of self wants to depict. Language, culture and value consistency between the school and social community can vary individualistically for each parent and their children, configuring a varying for the heritage

language engagement with greater consistency through action or understanding between home and school to be more conducive for family H-cl sustaining. Two differing language structures can create interruption to children's learning when not a connective approach between the two contexts of the child's life.

Social cohesion is a concern with two of the three participants not at ease for social engagement in the mainstream to establish a connected approach for children's engagement in education, either as their own or their children's experiences portrayed for them. A functional level of intersubjectivity does not appear to be in place between family and school stakeholders for children's learning, and a sense of belonging for intercultural and interlingual contexts. Implications from these findings are discussed in the following chapter.

Chapter Eight

Conclusion

I conclude this thesis with a synthesis of this research project, constructed through a contemporary approach for the research design. The methodology of narrative inquiry has been a construct framed through cultural-historical theory for investigating the developing subjective sense of individuals' parenthood when living in more than one cultural and heritage language world. The interconnected methodology steered multiple methods for data generation and a three-phase analytical process for developing and interpreting participant narratives. This thesis has focussed on the problem of how parents determine sustaining their family heritage and language with their children in Australia, and how this becomes a family approach for raising children at home, and in connection with education in the broader community of reside. The literature reviewed established interrelated themes associated with becoming bilingual in self, in relation to actions and decision making for family practices through being a parent of bilingualism in Australia.

The first section of this conclusion assembles the main finding in relation to the main research question to succinctly state parents' motivation for sustaining their heritage language and culture with their children. Insight of parent motivation and the associated subjective configuring through past experiences is a foundation for section two. In this section, I articulate family approaches and linguistic repertoires to contribute new knowledge to conceptualising the family H-cl actions and approaches of impromptu development determined through motivation. Section three of this conclusion focusses on the participants and their family's sense of belonging, in the broader community for continuing with their H-cl engagement to contribute new knowledge of parent's perspectives and desires for social cohesion. Finally, I highlight the assets of this contemporary methodological approach, to follow on with the identified limitations and ethical considerations, advancing to the implications of this study for progressive research.

8.1 Motivations Create Heritage Language and Cultural Sustaining

I have examined the research literature connecting with a wide scope of themes that could influence, involve or factor being a migrant of bilingualism through sustaining the heritage of family language and culture. A wide scope literature review was a deliberate strategy to provide a comprehensive review of research and theory that had preceded this

study providing a dynamic framework with its focus on families' endeavours for intergenerational continuity of culture and language. A major finding from the literature of bilingualism and family language maintenance in itself was that current literature from 2005 onwards, particularly in relation to the Australian context is quite sparse for focus on the individual in action. Research tends to provide valuable focus on a broader view of the language community through particular languages, but as languages across Australia is diverse in itself for family frequency of languages in the community but rather can be quite a family solace activity. I believe the voice of the individual provides just as much value to insight for parents developing family practices, and should move beyond the monolingual versus bilingual debate for family language planning.

There are many diverse manifestations, both external and internal for families language policy and purpose (Macalister & Miravahedi (2017)). I argue the configuring of the internal-external within individuals provides an authentic view that moves beyond generalisations of summing as external or internal influences on family approaches for sustaining their heritage language. Furthermore, the available literature does hold strong focus for particular elements, as discussed through chapter two, but the interconnections of these themes and foci were limited in developing unique and individual perspectives for an interwoven thematic focus. Moreover, the lens for designing this study in methodology and methods with a vivid lens for analysing through the concepts of cultural-historical psychology provided a rich insight of individual development, social mediation and actions providing for the interpretivism of diversity within diversity. Moving through the origins of Vygotsky's *perezhivanie*, to the more current work of Fernando González Rey's (2014, 2018, 2019) subjective configuring and subjective sense constructs the notion of thought and language developing through the affective of situational and functional life events for theoretically framing this study. The framing for constructing participant narratives of this inquiry highlights the temporality of participant's lived experiences. This focus revealed these narratives are more than memories of singular, static events, but rather, they become embedded within self through emotion and reflective thought. Finally, I combined the narrative analysis of participant's shared stories to answer the question:

What is (migrant) parents' motivation to sustain their practices of cultural and linguistic heritage with their families when living in Australia?

I propose this contemporary approach to investigate parents being, becoming, and sense of belonging, through their social worlds can generate alternative perspectives to show depth and meaning making through individuals' developing of self in parenthood for motivation and action in their ways of being and becoming a bilingual family with their children.

Impelled to work through the challenges of sustaining H-cl with their family in the mainstream of Australia, the parents involved in this study showed that even though challenges arose, persistence and the accompanying exertion was worth it for benefit to the family (Makin, 1997; Wong Fillmore, 1991). The indicated motivations, for H-cl sustaining, vary for each parent, with a direct connection to their lived experiences being language and cultural practices of their heritage, as shown within the narratives discussed in chapter five. While Han (2012) determined immigrant experience shaped the family practices for sustaining heritage language, there was no delineation of the specifics for connection to self and the subjectivity of the individuals. Whereas the findings of this study established that more than the immigrant experience, involvement in the life experiences of childhood shaped family practices, for example, family revival of language in a state of community loss; commencing school as a refugee; guilt from childhood non-engagement with language learning through school. I can affirm that the motivations of parents for this study were consistent with research findings (Baker, 2006; Ellis and Sims 2015; Lambert, 2008; Romaine, 1995; Wei, 2000) that generalise motivation for immigrants. These motivations included ethnic identity, culture, community and family belonging, along with the advantages of the future potential and improving learning. However, for this study, the motivation differs in presenting expressive connection with intent through self, heritage, and situation for each participant among the variations of lived experiences. Narrative inquiry represents reasoning through the dialogue to show intrinsically how motivation is set within their subjective sense (González Rey, 2014, 2018; González Rey & Martínez Mitjans, 2019).

The following table 8.1, shows a collection of motivations for language sustaining through this study, as coinciding with previous research identified for migrants' motivations for language maintenance. I choose to represent participants' voice verbatim through their own words and phrasing to represent motivation (Lincoln, 2005), rather than generalise into the motivation themes alone. As can be seen from the table, participant voice even when within the generalised themes established through the other research projects shows

motivation differences, as inferred through subjective sense of self for each, with chapter five signifying the connection to lived experience through participant dialogue.

Table 8.1

Motivation for maintenance/sustaining of family heritage languages

Identified motivation in previous research	Sarah	Grace	Sue
Ethnic identity	For children to feel Jewish		Children to identify who they; part of their identity
Culture	To study His [The Lord's] teachings in the original language	To see the world through two windows.'	
Community	Home and Jewish school for languages, culture and beliefs	go to school in the 'homeland and learn more	Go back to her homeland of Vietnam
Family belonging	For children to communicate with an extended family of the orthodox faith	they can speak with Grace's Mum in the homeland	Speak with our family still in Vietnam
Future potential	Writing Hebrew/Yiddish children's books	Excite children to learn about their world Teaching Hungarian at local community languages school	
Improving learning	Re-ignite the languages for family in a community, through bilingual early childhood centre	Language interests Extend children's cognition ability with bilingualism,	

Commencing conversational interviews with the inquiry of participants' bilingualism and attaining of each language prompted profuse and intense dialogue. Dialogue of informing, affective expression and reflection through the consciousness within self, displayed development of becoming bilingual through interpsychological processes as connected with the intrapsychological inherently for the subjective sense of becoming. Conscious awareness made visible a dynamic and complex worldview within the constructs (Creswell & Creswell, 2018) of two contextual, cultural and linguistic spaces of difference coming together as a unit for H-cl sustaining with family. The elements and processes subjectively configuring within this worldview established through the lived experience, became possible to interpret across the data sources (González Rey, 2018; González Rey & Matinez Mitjans, 2019). Developing multiple methods for data generation and providing multi-lens phases for analytical scrutiny identified the key findings for this study as clarified in the conclusions of chapter five, six and seven:

1. Parents' motivation for sustaining their heritage language with their children directly connects with their life experiences from childhood to adulthood to shape action and intent for H-cl sustaining (as represented in chapter five, through parents becoming bilingual).
2. Family language-practices arise intuitively and spontaneously without formal planning; H-cl action is situationally and functionally reactive for affirmation, transformation, and interruption of family H-cl practice. (As signified in chapter six for parents being of bilingualism with their children).
3. Within multilingualism family practices, parents and children language borrow and codeswitch to bring thought to speech when sharing experiences of their lives and learning in the context of the other language. (As represented in chapter six highlighting parents linguistic practices with their children).
4. Parents reflection shows prioritising their children's wellbeing and sense of self through their heritage ways of being, in equal connection with their sense of belonging in the wider community of English speakers, most particularly their school community. (As represented in chapters five, six, and seven, through representation of parents' motivation, and their subjective sense for developing family practices of H-cl and experience of school activity and engagement).

5. There are inconsistent understandings between the contexts of home and school for children's development within sense of self, and for the teaching and learning activity when the learner is diverse in cultural knowing and language code foundations. (As represented in chapter seven through the discussion of home-school relationships and activity).
6. Perezhivanie can be socially mediated through an intergenerational family's lived experiences successively across generations to be continually present in the subjective configuring of sustaining family heritage through language and cultural practices. (Significantly indicated in chapter five for discussions concerning individuals subjective configuring and motivation).

The following two sections affirm these findings to demonstrate new insight and understandings of parent actions and involvement with, about, and through their heritage language and cultural practices. Appendix J presents a snippet for each participant to represent elements of subjective configuring, and the movement in and across, time. The significant discussion points as consistently shared through the multiple methods of data generation are represented within these diagrams. Subjective configuring comprises of many elements and motion. The larger symbols of the diagrams are only to represent the expressed lived experiences in connection with thought and emotion. Consciousness was shared through the multiple data generation as moments, events and a connected whole for lived experiences as relating to becoming, being and belonging with heritage language and culture. Background symbols are to represent that life experiences are always within the subjective configuring, and come in and out of focus through intrapsychological subjective sense, or as prompted or provoked through the interpsychological for the holistic configuring of subjectivity. The images are a brief visual representation I established to represent subjective configurations as a construct of narrative inquiry.

8.2 Contribution to Knowledge: Developing of Family H-cl Approaches and Practices

8.2.1 Heritage language and cultural sustaining approaches evolve through subjective sense.

Research has shown that parents approach bilingualism through parent engagement in different ways, and that particular approaches are seen to be more effective than others, for

example the one-parent one language approach or the time and space languages allocation approach (Baker, 2007; Barron-Hauwart 2004; Harding-Esch & Riley, 2003; Makin et al., 1995, Wesely, 2018). Based on findings in my study, I contend that pre-established family planning (Sims & Ellis, 2015) for H-cl approach and ongoing engagement is not extensively premeditated, but rather parents develop H-cl in a natural flow and a reactive in-the-moment response to situations, and needs, as they arise. Of particular importance for understanding family practices were the ramifications that parents' affective connection with their children showed motivation for H-cl action to prevent an implosion of sense of belonging in the social community spaces. I would argue beyond conceptualising present actions are based on memories of the past (Pennebaker & Gonzales, 2009) while claiming that how these memories are subjectively configured through the intrapsychological might differ greatly among individuals. Even when a memory is similar to another, it is how the many memories of individual life experience subjectively configure to become externalised through subjective actions and choices. In turn, the validity of generalisations based on memories of the past alone is questionable. When considering altering their ways of engaging and immersing in heritage language with their children parents adopt emotively driven changes and ongoing practices through reflection (Stetsenko, 2012) of family practice-in-action.

These implications create a confounded inquisition of self as parent and can create self-doubt, consequentially igniting a desire for support through the sociality in community of other families on the same endeavour. A support system such as this is sought for educator-parent interactions to develop a reciprocal information flow between the home and school context. Student support services in school should have access to cultural-linguistic liaison professionals who facilitate the connection between two worlds when disparity, misunderstandings and needs for further insight identify through educators or needs expressed by parents and children. The analytical work of this study has shown that families immersed in their heritage languages and culture through belief systems and schooling exhibit broader connections with community. These connections bring understanding of shared ways in the world of H-cl families. A sense of belonging developing through being socially recognised and acknowledged (Clyne, 2005) shows as more than belonging; acceptance and acknowledgement of self, established through moments in time, events or ongoing school practice, create ease within the sense of self for continued and proactive H-cl engagement.

As the children of this study were all able to speak fluent English, the communicating difficulties (Ebbeck, Yim & Lee, 2010) were not the source of limitations to a sense of belonging. Ultimately, there is an overarching motivation within each of the parents' choices for children's wellbeing, concerning a wholesome sense of belonging with teachers and peers in their school community. This motivation drove the style of interaction parents developed for their children's choices to be self-driven when engaging across their language repertoires. Autonomy such as this avoided parental control behaviours and detrimental admonishing for heritage language engagement, that could inhibit desire for language use as signified through one of the participants' childhood memories. Motivation and action are subjectively re-configured to develop self-determining and individualistic ways of being and becoming through processes of life trajectories for H-cl. Parenthood H-cl sustaining is not driven by social expectations within family and community participants, but rather a choice through sense of self. Additionally, I would argue moments of the past could be long-term reflections from childhood or immediate moments from yesterday, as they become a conscious reflection through subjective senses to become perceptions, decision-making and a connection with H-cl sustaining motivation. In the instance of Sarah, the engagement for language revival across the Jewish communities was impactful within her sense of self to contribute to the endeavours of language revival. In the instance of Sue, many moments of recollection impacted her sense of belonging, and in turn, led her to reject her heritage language and cultural ways for many years of late adolescence and early adulthood. Her perceptions for sense of belonging changed in early adulthood as her choices for re-engaging with her Vietnamese ways and family altered, accomplishing a self-driven revival configured subjectively through sociability and acceptance of self.

8.2.2 Linguistic repertoires: Codeswitching and language borrowing.

Parents and children interchange the assemblage of their language repertoires during interactions with one another, as they deem necessary for their contributions and participation interactions for the imminent conversational- moments. Pert and Letts (2006) imply this to be a bilingual norm, and I agree with their claim that code-switching and language borrowing can extend the conversations. The research of this study showed momentary interchanges, and referrals within the language exemplifying a need for remaining consistent with one's self for the synchronising between thought and language for the expression of self. If the semantic code store is underprovided, then the speaker calls upon what is available across all known language codes. Bilingual speakers can have their particular code systems strongly

attached to situations of their learning and experiences; it seems the speaker utilises code systems for consistent expression of the thoughts applicable to the moment of conversation. The language borrowing is more than labelling and phrasing semantically, more so it is a perceived tool for social endurance when the need arises. Engaging in the home language relating to school experiences and content learning is the main source identified through this study for conversations utilising more than one language for consistent communication through self. The language borrowing revealed itself as not necessarily consistent for all who are involved in the interaction if the lingual semantics are not an established bilingual functionality for all involved. When children's concepts learnt in one code combine with parents' concepts learnt in the other language code, a semantically challenging disparity arises for the parents' fluent communications in one language or the other, as not all involved are consistent across both languages of bilingual functionality.

Ongoing engagements through codeswitching, with persistence and further resourcing within the self, have shown a communicative style for social and cultural survival as they appear in the distinct moment of self-decided need. Linguistic transfiguring of language borrowing and code-switching is not unlike transformations to meet the cultural and social context for survival (Gutierrez & Rogoff, 2003). I argue that this is more than the external of social and cultural, but rather a necessity within the intrapsychological for consistent expression, through sense of self. A speaker chooses language borrowing for essential engagement as required for the situational needs of the moment. In supporting their children through the home language, and in supporting learning through the English language, parents perceive the situational needs within self even when the English coding is unknown to the parent. There are research claims that code-switching is an unconscious activity, (Baker 2006; Döpke, 1992; Makin et al., 1995; Shin, 2005) but through the dialogue of participants about self and reflection of their children's engagement I would argue that code-switching becomes a conscious activity driven through self-awareness of linguistic ability to contribute to the conversation with intended thoughts. Persistence and linguistic novelty can be the survival mode for meaning making between two linguistic contexts within a family situation, through reciprocity for semantic intent.

8.3 Contribution to Knowledge: Sense of Self Configures Subjectively Through Home, School, and Community

Findings of home-school relationships, through this study of parent's sustaining of their family heritage language, are consistent with other research projects (Cheng, 2009; Heng, 2011; Souto-Manning & Hall, 2010; Wesely, 2018) to represent the inconsistency between school and home for supporting children and their families of H-cl within the school's language of content for learning and teaching. Parents' reflections, through perezhivanie from the past and in the present for school life participations, showed affective processing for sense of self in capabilities, and this could be conducive or interruptive to the bilingual family practices. While Wesely (2018) proposes that educators can increase leverage for parents' understandings of maintaining the home language, for establishing stronger relationships with the parents, I would argue that educators understandings about their students home languages and practices also require leverage from parents with the establishment of intersubjective relationships to avoid assumptive decision making and support actions (Fleer, 2006). Kenner (2005) is an advocate for family learning initiatives such as this, whereby educators can broaden their understanding of home practices through focussed programs. The knowing of individuals and their families would need to include the family bilingual approach for their everyday home practices and the related syntactic associations of the language itself.

Narrative inquiry has highlighted particulars of heritage languages' syntax and school engagements, to inform the challenges and irregularities between home-school learning and relationships. These findings are consistent with those of Heng (2010) claiming teachers and parents should collaborate for consistency between the two spaces and confront ethnocentricities of teachers. I would expand the challenging of ethnocentricity for parents too, as expressing a desire for a stronger knowing of what was happening at school beyond parents own ways of knowing about school through their childhood experiences in another culture of education. Parents' familiarity of their language and resourcing of linguistic comparatives with the school's main language could enable educators to be more specifically mindful about children's learning challenges, if present, as indicated in the discussions of chapter seven concerning children in reading recovery. Essentially the move from teachers perceiving children's challenges as a deficit (Heng, 2011; Hope-Rowe, 2006; Rogoff, 2003) is a necessity required as particular to literacy and reading recovery. A succinct approach that directly develops through the child's linguistic foundations could avoid children's separation

from their peer group occurring over extended periods. Focussing on the difference of languages, rather than the childrens' feelings of difference to their peers in sense of self due to perceptions about their pace of achievement in comparison to their peers is preferable. Hence, affecting sense of belonging is less likely when language is the structural and functional difference not the child. Proactive action for building learning through the language differences displays action for establishing intersubjectivity with diverse families and not a mode of conforming to one way of support for learning, in this instance concerning literacy. Communication pathways for cultural and language differences between home and school can subjectively configure action for home-school relationship expansion, in turn, an authentic approach for developing home-school relations can potentially advance.

Diversity appreciation is a strong move forward for social cohesion practices (DET, 2018) of acknowledging diversity to enrich understandings of diversity within the school community. Moreover, to support children and students of 'language backgrounds other than English' (LBOTE) to accept and appreciate their 'other than' with healthy esteem. Parents' motivation, in connection with their child's identity amidst sense of belonging, was identified as a current obstacle for parents determining when and how much H-cl to use with their children. Additionally, children expressed moments of not wanting to engage with their parents in the different language of their peers, when peers overtly identify family communications were not similar to their own. I argue the phrasing we engage with for referring to the family language should avoid locution of otherness, I preference an articulation representing a matter of fact, as just one of many potentials in ways of being through languages. For example, 'they' speak another language, or at home, the family speak in two languages, and one of these is Vietnamese; Hungarian; Hebrew and so forth. In this sense, another is not an implication for within or out of community belonging, whereas I interpret the 'other' in association with languages to outcast individuals' perceptions of belonging for bilingual individuals as being different and not inclusive of the community, rather than being accepted with an additive within 'our' community.

The contexts of home-school consistency for learning and supporting sense of self through community language appreciation, provides an assurance to parents for their approach and consistent multilingual engagement, as shown through the Jewry community signified by one participant. Moreover, multilingual immersion and social support through engagement with others on comparable H-cl endeavours is not a potential for the many variables of migrant languages within the school systems of multicultural Australia.

However, support of family situations through contexts such as playgroups and school was a significant discourse through the parents of limited or non-community language engagement. The TWF program in Wales (Baker, 2006), showed community engagement for language revival support and although this was for national language revival the representing of community intensely focussing on language support shows transformations can happen. Projects to support multilingual families could bring conducive results too. Although the opportunity for weekend community language school is an available resource for learning in many languages to include those of this studies participants, awareness of these potential opportunities were shown, to be consistent with Clyne's (2005) claims of fluctuating participation for the community language schools. Participants, in this study, appeared hesitant for this to be a language activity they would choose for their children, apart from one in which the language learning and immersion is the entirety of the child's school learning and not an add-on.

Of particular significance alternate to community language school attendance parent discourse involved social support needs and artefacts, representing association with semiotic tools for mediation. Hence, I contend that these identified as resources for surety of family H-cl activity and establishing understandings between, and for, interlingual and intercultural spaces. Language planning and fieldworkers for support networks and organisations with early years focus, such as playgroups can bring success to language maintenance (Edwards & Newcombe, 2005). Parents reflective discourse speculate assets to the family H-cl situations could be enhanced through the availability of facilitating professionals (not interpreters, but rather linguistic and cultural delegates), community networks, social opportunities, and artefacts such as literature, film, and music in the family language. In the times of today, I found this to be interesting with purchasing and digital availability so readily accessible via the internet, but it seems the traditional media form was preferred, although less accessible. Throughout the narratives, there was no mention of considering online bilingual networks and support sites, with only one parent choosing to attend a child-rearing bilingualism seminar for parents. The impression I established from this invisibility is that parents would prefer to strengthen their understandings through everyday experiences of their lives, with likeminded people or communities (through the actual family language or bilingual practice in general). Seeking 'how to' through information seminars, internet forums and organisations, or literary resources about bilingualism, in general, did not feature in the participant discourse.

Moreover, the desired interpersonal resourcing through the direct relationships with speakers of the heritage language, and social networking with bilingual families, could strengthen consistency in knowing and sharing for connectedness in the school community regarding linguistic and cultural contexts (Baker, 2007; Beykont, 2010; Clyne, 2005; DellaPergolas, 2018; Edwards & Newcombe, 2003, 2005; Oryami, 2016; Romaine, 1995, Wesely, 2018), for intersubjectivity. The discourse of parents indicated these social mediation spaces and artefacts could propagate steadfastness for children's learning and assurance for sustaining home language. In turn, sense of belonging through a socially cohesive approach involving all stakeholders and participants within the community (Edwards & Newcombe, 2003, 2005), is an ideal aim for creating an interconnected appreciation for the uniqueness of languages and cultures. Sense of belonging in community is a collective endeavour.

The intent of generalising findings for this narrative inquiry is not for making ubiquitous claims regarding parents sustaining heritage language and culture. Riessman (2011) and Liamputtong & Ezzy, (2013) advocate for human agency and consciousness to be individual constructs for identifying one's unique senses. Essentially this study focuses on three families with many variables, the only constant for inquiry being motivation, action and practices of home and connection with the school community. The variables are widespread to include the language, the life phase when migration occurred, the intergenerational perspectives of the heritage language and culture, different ways of becoming bilingual for self and motivations that connect with these variables is another variable in itself. However, there are particular considerations for the cultural-historical psychology and methodology that have shown to be consistent for all three participants. Consider the approach for establishing the narratives as a whole because the same research process was in place for all.

8.4 Narrative Inquiry and Cultural-Historical Psychology in Association

An interconnected methodological approach of narrative inquiry, through the theoretical lens of cultural-historical psychology, has provided an approach to see the flourishing 'whole' of individuals' being and becoming. I developed multiple methods and phases of analysis to generate and analyse data for an interconnected methodological approach that could provide authentic representations of parents' lived experiences through their agency. The discourse of this narrative inquiry constructs worldviews and personal realities to source perceptions and the consciousness of self in action and experiences (Bazeley, 2013; Creswell & Creswell, 2018). The vivid view illuminates the research

participants “constellation of past life experiences configured through different subjective experiences in the way that a current experience is lived” (González Rey & Mitjáns Martínez, 2019). Thoughts and emotion through lived experiences of *perezhivanie* represent historical and cultural events across time (Vygotsky, 1994) through conceptualising and framing the stories of shared consciousness representations in the narratives. Throughout the data generation process, I found myself intrigued as the stories unfolded and developed, the points of discussion connected over nearly two months of data generation for each of the participants. The stories were a holistic creation of many experiences, events and perspectives in motion, with the multiple methods enabling in-depth construction of data for an interpretive view, (Bazeley, 2013; Creswell & Creswell, 2018; Denzin & Lincoln, 2005; Pennebaker & Gonzales, 2009) to confer with the subjective configurations unit of analysis. A research process of this evolving design enabled a rich, holistic insight to the parents’ ways of being, becoming, and belonging across the lived experiences of more than one linguistic-cultural and societal living space.

Interpretivism identified emotional expression throughout the study and identified through pauses, voice tone, facial expressions and hand gestures as recorded in field notes to synchronise with the audio for an authentic and consistent approach to define and refine (Stake, 2010) with the dialogue as spoken. The field notes with audio provided a valuable process to link emotional expression beyond words alone, and to identify affective influences and subjective sense of subjective configurations. The interpretive methodology supported the subjective configurations unit of analysis to recognise intrapsychological and interpsychological (Vygotsky, 1987) motion and assembling of *perezhivanie* throughout the non-verbal in connection with participant conscious and reflective discourse (Blunden, 2016).

The design for this research is dynamic; I emphasise the multiple methods for data generation are a stronghold for data generation and meaning making. Each method is a differing purpose role in the participant's stories; one method prompted themes and thoughts for the following method/s. The initial questionnaire provides researcher insight to enable not entering the first conversational interview with a blank slate, and in turn, bringing more understanding through participants’ voice for the conversation with minimal researcher questioning required. Enabling the participant with a proactive lead for the conversation, (Elliott, 2005) is an essential factor for narrative inquiry as the stories of lived experience belong to participants, and their agency is essential for unveiling these through their discretion. The intergenerational geographic-linguistic chart unexpectedly situates as a tool

for quite harrowing times of historical events and repercussions. My initial design of this chart was to get a sense of the parents LBOTE and phases of migration experience, intergenerationally over four generations, of the participant family.

The depth of the discourse concerning their previous two generations from their own maternal and the paternal situations provided a rich and insightful view, with the heritage language and culture threading and weaving the generations together embodying a family tapestry. Periods in history prompted conversations about what these generations experienced, and the unanticipated perezhivanie of war was one of the many engaging themes of the conversation. I would argue this process shows how the directly experienced perezhivanie of others, in the instance of this study it was ancestral, is socially mediated to become a sense within self through subjective configuring for the heritage language sustaining.

Perezhivanie develops through significant situations of one's own lived experience (Vygotsky, 1994), but can also be a social mediation of international heritage to contribute to the sustaining of heritage language motivation and action. I claim perezhivaniya of others to be an externalisation across generations and within relationships of shared lived experiences. Parents' decision making through the experience of one can influence the other, as shown in this study when the father does not want his children to commence school without English as was described to be a marring lived experience within his sense of self. Even though not a decision through one's motivation and experiences, this contributed to the subjective configuring of Grace to conclude she also did not want this to be an experience for her children. Resulting from these findings, I contend that empathy and intersubjectivity are emotively connected to social mediation through subjective configuring of self with significant others.

Throughout the conversational interviews, the shared lived experiences held threads of connection with the questionnaire and the chart, a process that continued further with the fortnight journal and follow up conversational interview. The consistencies across the data were not repetitive but revealed a range of perspectives connected with other points of discussion and leading discourse. Multiple methods provide a substantial platform for data generation, and interpreting, to establish authentic and trustworthy insights to individuals' narratives. Multiple methods provide a robust and consistent process for meaning making of participant's stories of being and becoming as they reflect and refer to moments, experiences

and actions across time, all emotively driven through the sense of self. Researcher and participants develop a relationship (Josselson, 2007; Riessman, 2008, Young & Erickson, 2011), and through this study the multiple forms of expression and individuals approach writing, conversation, experience-documenting and form-filling with different mindsets of expression, as shown through emotional expression and content of the generated data supported in-depth discourse through trust. Constructing three phases of data analysis focus within a connected whole for temporal theming and understanding the links between past experiences, with motivation and reasoning for action through introducing three phases of analysis to authentically connect raw data with individuals attachment and processing of self. Participants are empowered to move the data as situated for their sense of self; it is their owned narrative.

8.5 Limitations & Ethical Considerations through Research Engagement: Future Research Potential

Conversational interviews were initiated with minimal structure to prompt participant direction and content for the discourse at their own will; ‘would you like to tell me about yourself becoming bilingual with your languages and what this brings to your family life today? The themes and direction moved in many directions and rememberings across time, to include a wide range of personal reflection. Certain dialogue elements within participant narratives represented consequential action or judgements within the family or social circle that were an emotive expression through the subjective senses. Moments of this kind, I scrutinised to establish only relevance of becoming bilingual, being bilingual with self, family, and sense of belonging in heritage and broader community situations.

The data generated contained elaborations from time to time that I determined not directly implicated with the findings, and ethically, I questioned the inclusion of these particularities. Essentially, I decided the reflective comments of my concern should remain confidential. Participants were entitled to share these thoughts or feelings at their discretion, but that does not necessitate them to be data inclusion. Subsequently, in a few instances, data accounts of extreme emotive connection remain confidential and cannot be accessible. I do declare this as an ethical compliance of necessary action that has not altered the research findings of this study.

All participants selected to have their conversational interviews, anticipated to take only one hour maximum of their time, in their family home. The home visit arrangements certainly supported ease for participant conversations that moved between one to two hours each; audio was in place as soon as a family home space became a project location. Home visits supported family arrangements for the participants to be in the home with their children if needed. Participants determined the times, and for all three either the first, or second, or both conversational interviews saw their husband and children in the home for part or all of the conversational interview duration. The participant and I were in a separate room, or the family were outdoors while we were indoors.

Being in the home space with the whole family was a privilege, during which, I met the family members, sharing greetings and comments. I was also able to observe parent-child interactions at differing points in time about a range of content and queries. The children's fathers did ask questions about the research and shared spontaneous comments. These spontaneous engagements of father and children were not for data generation and nor could they be used. There was no ethical approval for data generation through other family members. As much as I found these moments supportive of the multiple data methods, none could be included as this type of data collection had not been in the original ethics application. The fathers had not signed the consent, and there was no signed consent for the children to be involved, I was very aware that alterations would require ethics approval. As participant consent and the explanatory statement (See appendix C & D), did not include other family members' participation, I believed it to be unethical to make these changes once participation had begun. A subsequent project with ethics approval to establish a wide range of family structures and developing perspectives about their family heritage language practices, and participations could be a project for the future.

The moments of conversing with the children's fathers left me reflecting on my choice for recruitment of the first three people expressing interest for participating in this research and consenting as speakers of another language in the home. The criteria did not consider the particular language or the parent role, family situation of nuclear, single, same-sex, child/ren being natural or adopted extended family in the home. This reflection left me wondering if a broader scale of family dynamics and ranges of languages would broaden the diverse lens for this studies intent of researching diversity within diversity beyond language and culture alone. I can also envision this being a study of linguistic diversity in connection with language diversity or family diversity within the same heritage language and culture of

family practice sustaining. Questions arise as the possibility of future research evolves in thought. Do children have and engage with cousins in their heritage language in Australia and/or the homeland/? What are these practices and the outcomes for the children and the parents?

A research ideal I envision that moves on from this research project would be to focus on the actual practices through observations and parent reflections of these. An all-inclusive project for the family reviewed at different points of the children's developmental trajectory could offer indepth insight for what it means to all stakeholders of the family involved in the heritage language and cultural sustaining. Stakeholders would be parents and children, with extended family involvement, as well as teachers from the children's' other learning spaces. Furthermore, research could unfold concerning practices of support to LBOTE families and organisations and professionals that identify with supporting processes, through education spaces, families or individuals of bilingualism and family language maintenance.

Finally, I have developed a curiosity involving reading recovery and how this is a current teaching practice for identifying the specifics within children's reading challenges. How is a child's existing semantic and syntactic LBOTE understanding identified in relation to teaching literacy, and to understand individual perspectives of home life? Moreover, to become insightful for specifically knowing language syntax to establish how these structures may influence speech-thought processing for language structures and help children to differentiate when identified and acknowledged challenges arise. Previous research identified many children of bilingualism have a different cognitive scope with ensuing benefits and applications.

8.6 A Final Narrative: My Thoughts

This thesis conveys the voice and agency of the three parents who selected to participate in this research study. I have much appreciation for the time and the sharing extent of conversations concerning home and experiences of life that has the personal stories creating the narratives for this narrative inquiry study. These new insights of parents actions, motivations and lived experiences enlighten diversity to show many variables involved for sustaining one's self within their family languages and cultural ways of being through personal history and endeavours for the future. Relationships develop through conversational interviews and with the sharing of reflective understanding I, as researcher showed the purposefulness and processes involved for accomplishing intersubjectivity. These new

understandings have shown me greater depth for people's ways of being and doing in family, central to heritage language and cultural sustaining, but also for the essentiality in establishing meaningful, authentic school-home relationships.

Throughout the data generation process, I found my self reflections coming to the fore, quite unexpectedly. I construe, the more we understand of others, the more light we bring to seeing ourselves. My role as researcher for this study has contributed to my consciousness of self in action and motivation. As prompts came forward to consider and reflect on my perspectives, I realised I was becoming insightful of my own subjective configuring. I was, and am, looking at myself with a strengthened lens to insight more. Questions began to bounce to my mind as I heard the perspectives of others. Rigorously through the data generation and analysis processes, I consciously reflected on my thoughts so as not to implicate my subjective sense of self and then taint participant voice and agency. I aimed all the way through to authenticate their sense of self and meaning making as true to their subjective configurations. My reflections found me asking myself,

Where did my motivation for my learning and being with another language begin?

My family background is all English so,

Where and when and how did my motivation for understanding multilingualism and migrant experience become important to me?

In the final days of my writing this thesis, I dallied with just what could be my final statement as the researcher of this project. The introduction of this thesis presents my motivations through my parenthood, and teacher self, but I now realise the subjective configuring had begun many years prior. I awoke one morning, and it felt right to conclude with a narrative reflection through self. I then realised this all began for me in my tenth year of life; the past moves the present forward to the future for motivation.

When I was ten years old, my Scottish migrant parents became unsettled after living in Australia for twelve years. We moved to New Zealand, and for the first time in my learning experiences, Maori language learning was an everyday activity. I recall being so enthralled with this. I had my father take me to the local library so I could find a book to catch up to my peers with Maori language understandings. Sadly this didn't happen; my parents decided perhaps they needed to go back home (their birthplace, but not mine), so we travelled by ship from New Zealand to the United Kingdom. Again, I have recollections;

these are of every port we stopped in and hearing other languages as we visited the cities of the ports. In metaphor, I believe my subjective sense saw languages to be like a vibrant, melodious rainbow. I now know these languages were, French, Creole of Curacao, Creole of the Bahamas, Dutch, and Spanish; I was amazed. I began French at high school in England. Then my parents decided Australia was home and we returned for me to attend a school that offered three languages, French, German, and Indonesian. After a term of each, we selected one, and I chose German ...only to move schools again and find German was not on offer, only Latin or French and at that point, I did not have sufficient foundations to continue language learning. My language learning quest was over. An opportunity arose once more to learn another language and live, learn and be social in the country, and after my two eighteen month resides in South America (as discussed in chapter one of this thesis) I have another language (Spanish) and embrace that part of myself with high regard for the language. Consciousness of self arose for me: I want for all people of bilingual opportunities and ways of being in their worlds to embrace the languages as a linguistic additive to their personhood. Through this narrative, I conclude,

Knowing and valuing others for who they are being and becoming within life experiences generates momentous realisations for knowing others sense of self, and in turn, ourselves! Intersubjective relationships bring light to knowing our subjective sense of self to create a reflective lens for knowing others. We connect.

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Appendices

Appendix A: MUHERC Ethics Approval



MONASH University

Standing Committee on Ethics in Research Involving Humans (SCERH)
Research Office

Human Ethics Certificate of Approval

Date	13 December 2007
Project Number	2007001743 - CF07/2819
Project Title	Bilingual goal attainment and challenges of one parent-one language and second language approaches of families
Chief Investigator	Ms Margaret Gearon
Approved	From 13 December 2007 to 13 December 2012

Terms of approval

1. Approval is only valid whilst you hold a position at Monash University.
2. It is the responsibility of the Chief Investigator to ensure that all pending information (such as permission letters from organisations) is forwarded to SCERH. Research cannot begin at an organisation until SCERH receives a permission letter from that organisation.
3. It is the responsibility of the Chief Investigator to ensure that all investigators are aware of the terms of approval and to ensure the project is conducted as approved by SCERH.
4. You should notify SCERH immediately of any serious or unexpected adverse effects on participants or unforeseen events affecting the ethical acceptability of the project.
5. The Explanatory Statement must be on Monash University letterhead and the Monash University complaints clause must contain your project number.
6. **Amendments to the approved project:** Requires the submission of a Request for Amendment form to SCERH and must not begin without written approval from SCERH. Substantial variations may require a new application.
7. **Future correspondence:** Please quote the project number and project title above in any further correspondence.
8. **Annual reports:** Continued approval of this project is dependent on the submission of an Annual Report. This is determined by the date of your letter of approval.
9. **Final report:** A Final Report should be provided at the conclusion of the project. SCERH should be notified if the project is discontinued before the expected date of completion.
10. **Monitoring:** Projects may be subject to an audit or any other form of monitoring by SCERH at any time.
11. **Retention and storage of data:** The Chief Investigator is responsible for the storage and retention of original data pertaining to a project for a minimum period of five years.

Dr Souheir Houssami
Executive Officer, Human Research Ethics (on behalf of SCERH)

Cc: Mrs Robyn Lee Babaeff

Postal – Monash University, Vic 3800, Australia
Building 3E, Room 111, Clayton Campus, Wellington Road, Clayton
Telephone +61 3 9905 5490 Facsimile +61 3 9905 1420
Email scerh@adm.monash.edu.au www.monash.edu/research/ethics/human/index/html

Appendix B: Recruitment Flyer

Family Bilingualism

Multilingualism

Heritage Language & Culture

Do you have a second language other than English?

Would you, or are you using that language with your children?

Have you considered offering your other language to your children?

Do you use your other language in conjunction with English?



MONASH University

Request for Research Participants <Group one and two>

SCERH Project Number: 2007001743 – CFO7/2819

If you answered yes to any of these questions, then language maintenance and bilingualism are familiar to you. As part of a research project, I am investigating the goals parents are setting to deliver another language to their children.

The intent of this research is to consider if and how parents are imparting their heritage language to their children. An overall outcome is to establish the challenges and success' that come forward with an overall view to determine if there are resources and support services to assist bilingual families and if not – how can community/educational support and resources enhance the bilingual families experience.

The study will entail two x 1 hour hours of interview time and a workshop after data is collected to share and reflect on the findings. This study will commence with an information evening to discuss the project; if you are interested in giving a voice to this study, please contact Robyn Babaeff on 0400-***-***.

Appendix C: Explanatory Statement



MONASH University

Explanatory statement Group one and two SCERH Project Number: 200700143 – CFO7/2819

Bilingual goal attainment and challenges of one parent-one language, and second language approaches of families.

The research project is with Monash University, Faculty of Education, Research degree. My name is Robyn Babaeff; all data collection will be conducted by myself. This project is being conducted under the supervision of Dr Margaret Gearon, a Senior Lecturer at Monash University, Faculty of Education.

It has been my personal experience that parents offering bilingual opportunities to their families, or the desire to, frequently express both passion and frustration about the journey they have embarked upon or would like to embark upon.

The purpose of this study is to:

1. Identify parent's reflection of their own imparting of bilingual practices
2. Determine knowledge and understandings parents may seek
3. Consider support and resources required to facilitate parent bilingual goals and strategies
4. Develop community support and resources to assist the bilingual family
5. Propose means to offer insight to educational facilities for administering support to, and understanding of, bilingual families.

Interested participants responding to displayed flyer will be asked to attend an initial introductory workshop to outline the purpose and objectives of this project. During this time a request to anyone interested in becoming a participant will be asked to:

1. Read through the explanatory statement
2. Sign the consent form
3. Complete a brief questionnaire (time for completion: 15 minutes)

The questionnaire is to view how parents are imparting their bilingual skills to their children.

This project involves two interviews. Parents with a bilingual background who are speaking English and another language with their children are the focus of this study. The interviews will be scheduled at times suitable to the participants, with their choice of either venue.

Proceeding data collection from the first interview, (in between interview one and two), participants will be invited to attend a workshop focus group so that research findings can be shared, (without identifying individual participant contributions). During this time participants will have the opportunity to reflect on these findings and provide their views or ask questions relating to the research itself or the research process.

Participants are under no obligation to answer questions which may create discomfort, and all participants have the right to cease involvement at any point in time. The data represented in written form will use pseudonyms. Initially, this data will be represented in the Masters of Education by Research thesis. However, should it be deemed feasible that this information can be used constructively to enhance the bilingual families goal attainment, the information may be shared via journal articles, conference presentations or in reports to language parent organizations and education bodies. Access to data is restricted to the researchers, including only my supervisor and I. Data collected from participants will be coded and in accordance with the University regulations, will be stored on electronic media in a locked filing cabinet on the University premises for 5 years, and will be disposed of in a confidential manner thereafter.

Should the interview process of personal reflection (bilingual desires or challenges) create any uneasiness or distress on a personal level to all of the research participants, (as a result of the interview and/or workshop focus group process), both myself and my supervisor Margaret Gearon, will detail available and supportive services appropriate to all the participants expressed needs.

- Monash University Counselling Service
 - Counselling at Peninsula Campus. Tel: (03)
 - Counselling at Clayton Campus. Tel: (03) 99053156
- After Hours Telephone Counselling Service for Monash students provided by IPS Worldwide. Tel: (03) 96212600
- Lifeline – 24 Hour Counselling Service. Tel: 13 11 14.
- Australian Newsletter for Bilingual Families info@bilingualoptions.com.au
- Dr Margaret Gearon, Monash University 9905 xxxx

Should you have any complaint concerning the manner in which this research is conducted, please do not hesitate to contact the Monash University Standing Committee on Ethics in Research Involving Humans at the following address:

Human Ethics Officer
Standing Committee on Ethics in Research Involving Humans (SCERH)
Building 3e Room 111
Research Office
Monash University VIC 3800
Tel: +61 3 9905 2052
Fax: +61 3 9905 1420
Email: scerh@adm.monash.edu.au

Any inquiries or further information with regard to this research project, please contact:

Dr Jill Robbins Jill.Robbins@monash.edu	Robyn Babaeff xxxx xxx xxx Email: rbab1@student.monash.edu.au
--	---

Thank you

<signature>

Robyn Babaeff

Appendix D: Consent Form



MONASH University

Research Participant Consent Form

SCERH Project Number: 2007001743 – CFO7/2819

By checking the boxes below, you agree to the statements next to the checkbox.

- I understand that my participation in this project is for the purpose of research
- I have read and understood the explanatory statement, and I consent to participate in this study
- I understand that my participation is voluntary and I can choose not to participate at any time during the research process
- I agree to participate in a one hour interview with the researcher, Robyn Babaeff, with an additional interview of one hour taking place after two to four weeks with the option of a reflection journal for recording in at my own will
- I am aware that the one hour workshop provided is for all participants to become aware of data findings and for information sharing with other participants.
- I agree to the audio-taping of any interviews
- I am aware that I can provide a pseudonym for any interviews given by me.
- I am aware that I have the right to review interview transcripts if so desired.

Signed:

Date:

Appendix E: Initial Family H-cl Sustaining Questionnaire



MONASH University

Explanatory statement

SCERH Project Number: 2007001743 – CFO7/2819

Preliminary Questionnaire

The information offered in this survey is anonymous and not obligatory if you do not want to be contacted further. It will be confidential with no disclosure at any time to parties other than myself. If on conclusion of the survey you would like to participate further you can include your name and a contact number, this is optional, and the available consent forms must be signed if you choose to participate. The following questions are optional.

Please feel free to note any additional information you feel is relevant throughout this survey.

1. Do you have an interest in offering bilingualism or second language skills to your children? Yes/No
2. Do you have a second language background developed from your own childhood? Yes/No
3. Which languages do you speak?
4. Please state others in the home of your children speaking these languages?
5. Please state others in the home who also have an interest in providing second language learning for your children. (e.g. father, mother, grandparent, stepparent, etc.)
6. Please make a note of the opportunities you have had to develop and make use of your language skills in relation to:
 - Home language background
 - Extended family
 - Education language experiences
 - Short courses
 - Social opportunities for language

- Work experiences
 - Other
7. Is there a target language/languages you would like your children to experience?
8. Are your children currently experiencing second language opportunities? Yes/No
If yes go to question 9
If no go to question 10
9. If second language opportunities are available, how is this being provided for?
Please tick any of the following resources or support you have accessed to assist your goal of second language delivery to your children.
- Bilingual resource information – studies and ‘how to’ books
 - Seminars based on bilingualism
 - Internet to gain bilingualism insight
 - Internet in target language for children
 - Games
 - General play moments which are either parent or child-directed
 - Cooking, home chores
 - Family outings
 - Time with extended family
 - Sport
 - Children’s literature, picture books
 - Television
 - DVD/Video’s
 - Support/social groups in target language/culture
 - Events/festivals in target language/culture
 - Language/cultural playgroups
 - Language/cultural schools
10. If you have interest in offering a second language to your children, but are not currently, what reasons have prevailed for this not to occur at this time?
11. How do you foresee your child’s second language learning occurring at a later time?

12. Have you sought information relating to offering a second language to children?

Yes/No

If yes, what sources have you used to establish this information?

- Bilingual resource information – studies and ‘how to’ books
- Seminars based on bilingualism
- Internet to gain bilingualism insight

13. Are there any further comments you would like to make regarding your families current, foreseeable or not occurring at present second language aspirations.

Thank you for your time and the information you have provided throughout this survey. Your participation is received with gratitude in assisting with this research project.

If you would consider further contribution to this research, please ensure you fully understand the explanatory statement provided and have completed the attached consent form before including your name and contact number below.

Name: _____

Contact Number: _____

Best time to contact: Morning/Afternoon/Evening/Weekend (please circle)

Thank you Robyn Babaeff

Phone: 0400 180 233.

Email:rbab1@student.monash.edu.au

Appendix F: Participant Reflection Journal Prompts

Journal Recordings

Each participant provided with a bound journal. Journals set out in the following four sections with prompts in a table. A section for extra notes also placed within the journal should the participant choose to provide any additional information.

Section One: Suggestion: to note spontaneous heritage language moments arising with their children any time over the two-week period.

The following is requested for any entries:

- Date and time
- Duration of interaction
- How this interaction was initiated
- The significance of this interaction with regard to heritage language or culture. (This does not necessarily need to relate to language alone).

Section Two: Suggestion: to note any planned language experiences involved in with their children. A description of the experience and any resources, equipment or support utilized for this experience. A personal reflection on the experience relating to interactions, motivation and the practice in action.

Section Three: Suggestion: Create engagement list in relation to child, parent/parents or both about bilingual family practice in relation to:

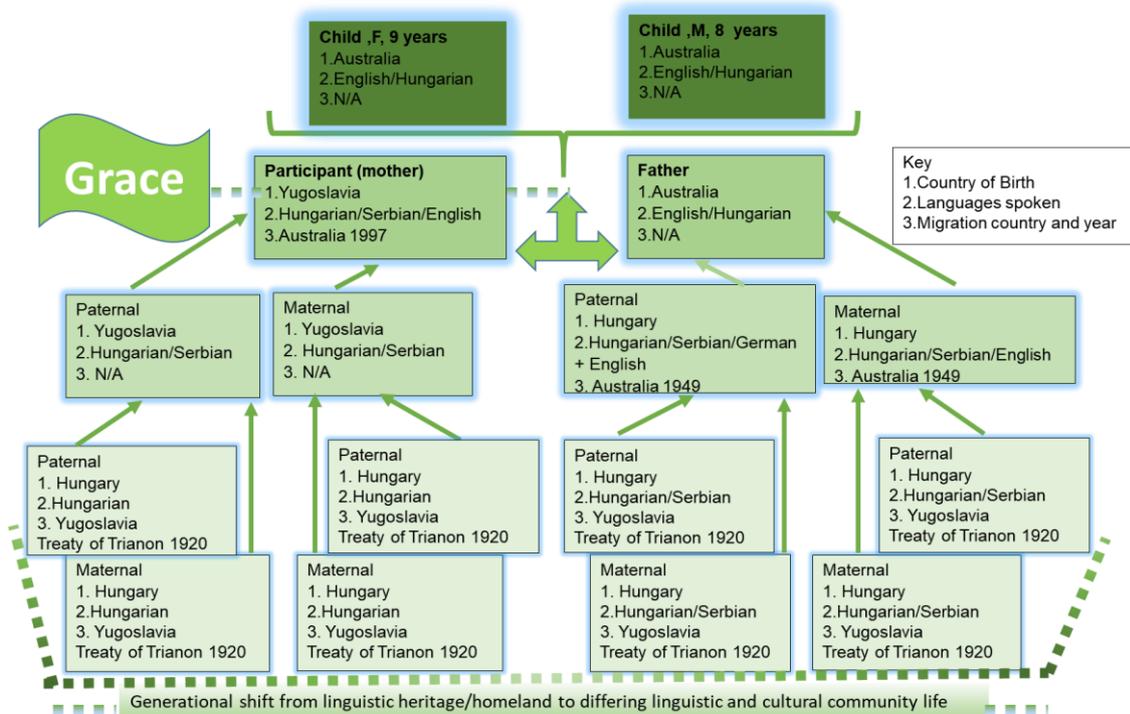
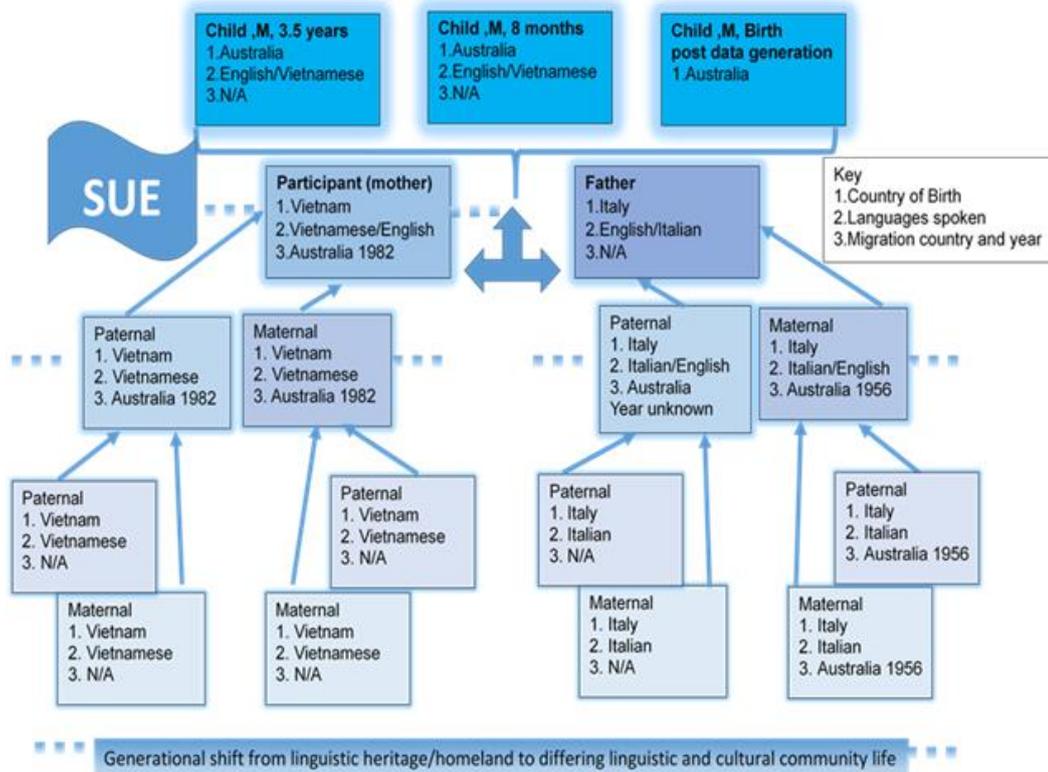
Books, movie, music, radio, computer

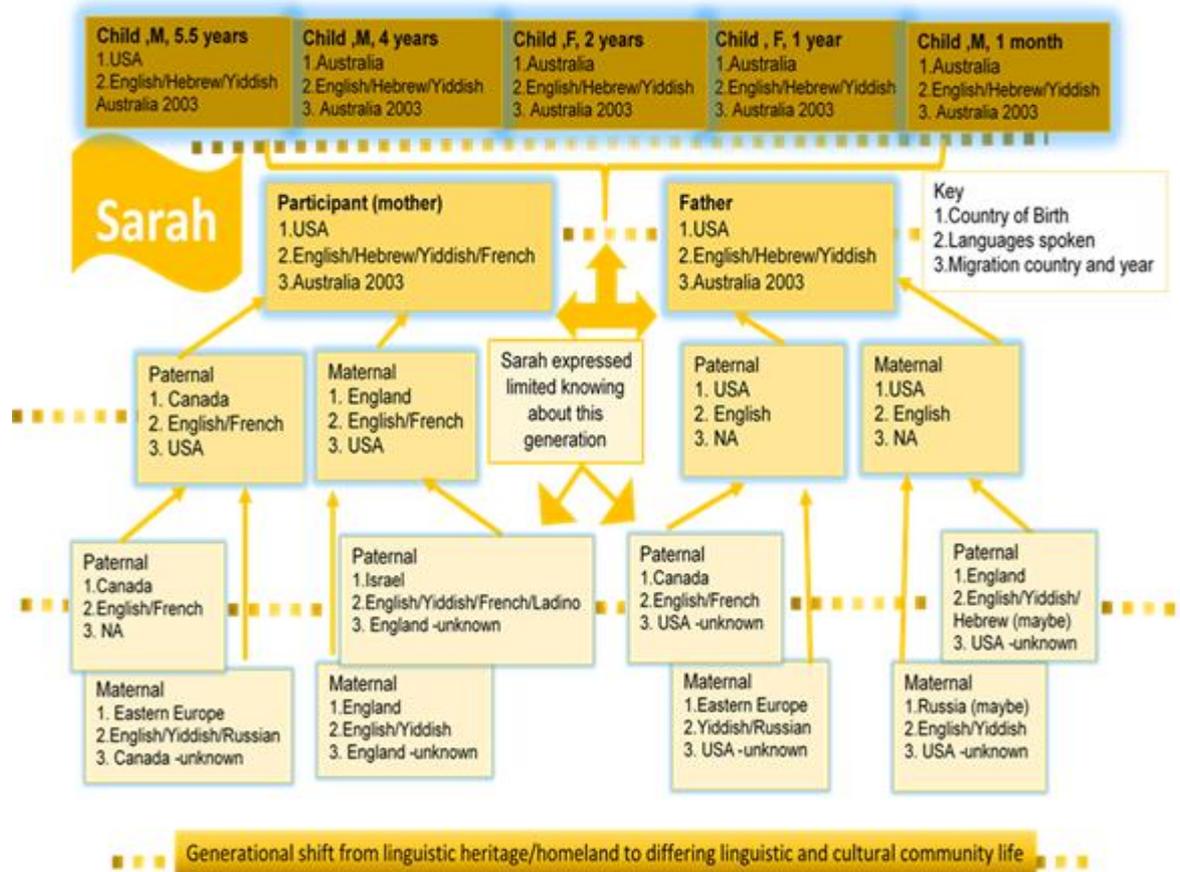
People: (individuals) family, friends, teachers

Institutional: local services, school, community groups

Section Four: Suggestion: to note interactions involving discussion about their bilingual family relating to their development of practices or cultural participation. (These may be within the family or with others outside of the immediate family). This will involve only a brief statement of the content, and with whom the conversation took place. (Not by name but in the instance of wanting to indicate who, then by role only, e.g. friend, father, teacher, Grandparent etc.)

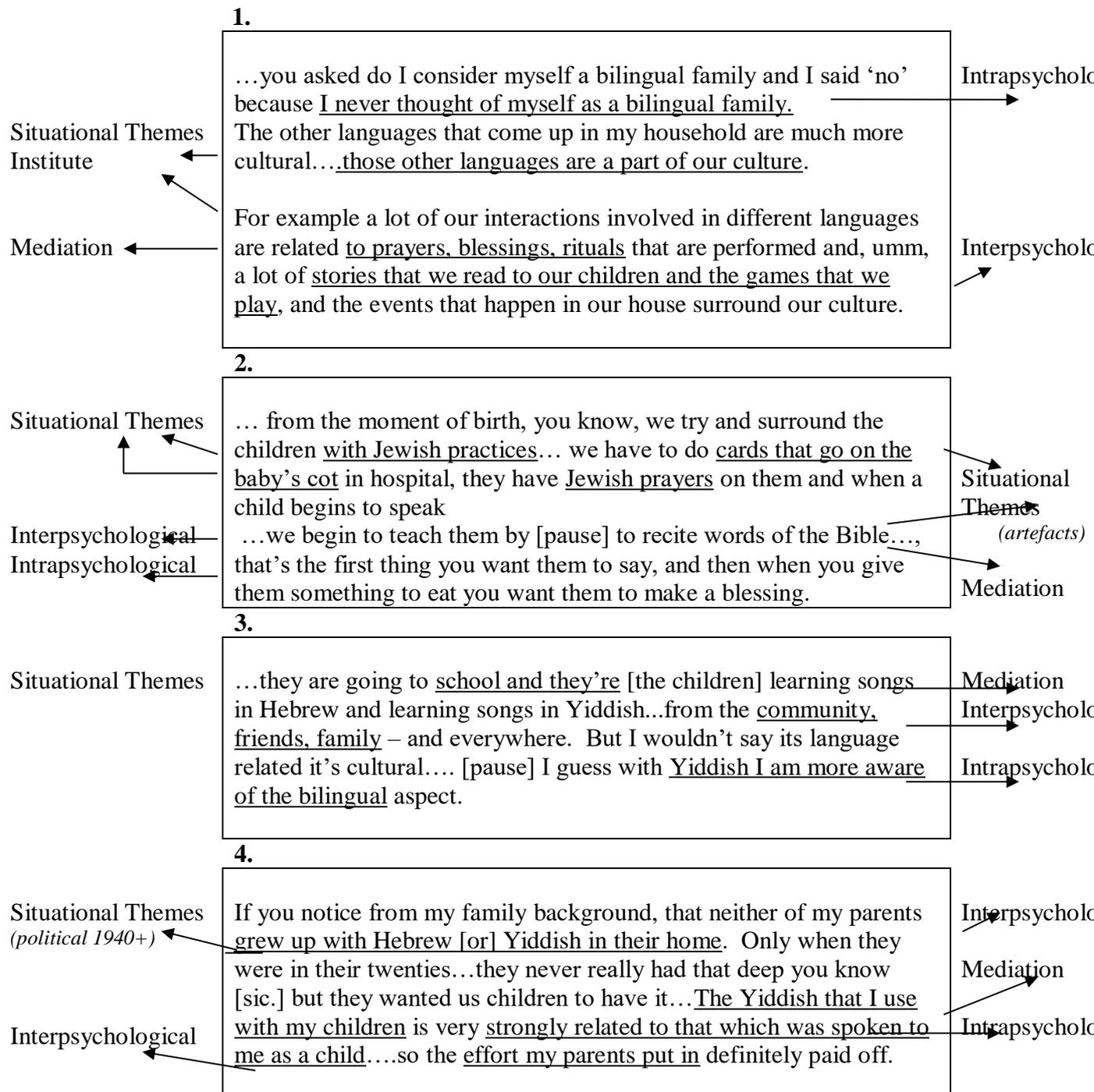
Appendix G: Intergenerational geographic-linguistic charts x 3



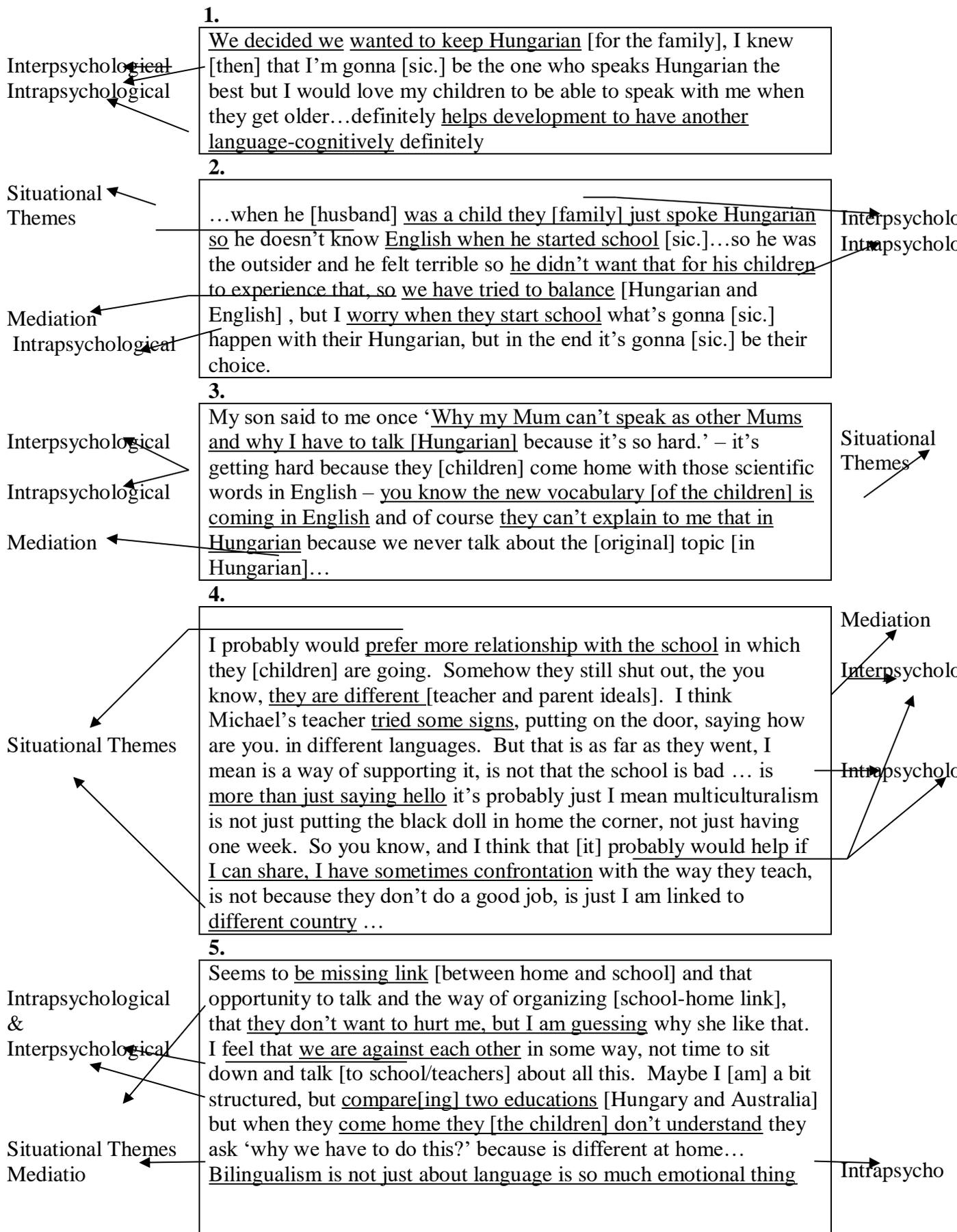


Appendix H: Phase Two Data Analysis

Sarah



Grace



Sue

1.

Situational Themes

Interpsychological

Intrapsychological

“...the biggest reason that I want to instill Vietnamese in both Jamie and Brandon is because of their identity. I think if you don't know your identity your roots from both sides, you're a bit lost growing up as an adult. And if you're not able to, to identify them, [your roots] pretty much ...umm...it's, it's really hard, there's something missing”

2.

Sue discusses her own experience growing up:

Situational Themes

Intrapsychological

Interpsychological

Mediation

Interpsychological

Interpsychological

Situational Themes

Situational Themes

Intrapsychological

“...so they [Sue's parents] came here with all these Vietnamese values, Vietnamese beliefs...in to another Country and try and raise their children the way they were raised in their Country ...umm... and so that's great, but you know, there's, there's definitely going to be a contrast when I'm going to School and you know pretty much grew in, grew up in an all white area.”

“So not a lot of Vietnamese or anything, so ... I'm ... I'm torn. You know...pretty much for most of, most of my life growing up doing things at School the Western way and coming home and having different expectations put upon me ...umm... and my parents not, guess, not being able to understand that...the Australian way. So they [Sue's parents] looked upon me as being rebellious, not conforming to their ways.”

“So that, that was really hard, I think what would've really helped me was someone trying to educate them [Sue's parents], and ...teach them what the expected ... what expectations were here.”

3.

Situational Themes

Interpsychological

Mediation

Situational Themes

Interpsychological

Intrapsychological

“Going to School, for lunch my Mum packed me noodles. Back in the early 80's it wasn't very cool and kids were getting sandwiches, vegemite and cheese sandwiches and I'm getting these noodles and I still remember, I think I got in trouble for biting this boy because he was picking on me. I was eating noodles and I was different.”

4.

Situational Themes

Situational Themes

Interpsychological

Mediation

“I met through this 'normal' playgroup a Japanese woman... Yeah and that's really great because we share experiences and stuff. It's really good”...it would be nice to, to have something out there for Parents that, you know [are] raising their kids as bilingual. Just support for the parents, is more so for the child. So support for the parents on how to find that; a happy balance for them and the children as well. I think that this, there's you know there's a gap there.”

Appendix I: Phase Three Analysis. Subjective Configuring

Sue-Vietnamese heritage & post-migration reside in Australia

<i>Perezhivanie</i>	<i>Interpsychological</i>	<i>Intrapsychological</i>
Civil war and unrest in heritage country	Experienced racism through school	Learning new language in childhood; confident with Vietnamese language in adulthood
Spent time in Japanese refugee camp	Trouble with school peers	
Migrate to Australia Refugee status	Supports siblings in differing context to home Intercultural marriage	Major demographic-linguistic-cultural relocation in childhood
Institutionally provided English learning support prior to commencing school	Minimal connections in Australia with others of Vietnamese language and culture	Cultural detachment with parents due to broader community difference and perceived lack of understanding for own connection with broader community
Perception held that the institute/community support is insufficient for supporting parents understanding of Australian ways of being and doing	Learning of English in Australia as a child Disconnection from extended family	Schooling in second language Feels different within school peer community
Many years of living in Australia results in own parents increased understanding and participation in broader community	Supports younger sisters way of being in Australian schooling	Concerns for child's cognizing ability influences choice for extent of Vietnamese engagement
Limited resources to support sustaining heritage language as a parent with own children		Chooses to code-switch according to perception of her child's cognitive ability or for emotional expression As a child in broader English-speaking community, Sue expressed discomfort speaking in Vietnamese

As a child wanted to remove her Vietnamese language for school time

Home and school being so different creates confusion in being, becoming and learning between home and school

Wants for own children to feel a part of both cultures (Vietnam and Australia)

Interculturalism is an acknowledged personal value

States that thoughts and thinking are in English; not heritage/childhood language

Belief that mixing with other Vietnamese and heritage language parents would assist her own family heritage practices

Grace - Hungarian heritage & post-migration reside in Australia

<i>Perezhivanie</i>	<i>Interpsychological</i>	<i>Intrapsychological</i>
Treaty of Trianon created nation change as borders move from Hungary to Yugoslavia	No extended family in Australia	Disarray of what is own nationality, and not using a national language of Serbian due to political oscillation
Attended University in Australia	Feels no interconnection with children’s school teachers	Migrated alone in adulthood
Concerned children would feel like outsiders at school if English not proficient for them	Hungarian spoken frequently in the home and mostly by Grace with her children	Conceptualises bilingualism as supporting cognitive enhancement
	Providing greater opportunity for Hungarian immersion through holiday and for	Understanding about difference and other cultures

Children experienced difficulty with reading skills at school	children to participate in school in Hungary	is valued Wants for children to be worldly
Some Hungarian speakers believe should only speak the language of the land living in (English)	Majority of extended family still in homeland Speakers of Hungarian outside the home not seeing importance of Hungarian communication with the children	Belief language learning occurs through immersion and within everyday activity Wide range of Hungarian media and literary resources in the home
Confidence in when to use homeland or contemporary language is dependent on context of the interaction (i.e., home is the everyday context, and educational conceptualising occurs from the context of the school language – may create language and parent home support interruptions)	Developing authentic relationships with children’s educators is perceived as essential	Chooses to code-switch to support children’s learning in English school context Qualified with Bachelor of teaching Feels misunderstood by children’s educators Feels diversity teaching in schools is tokenistic and not authentic
Worked in Australian-Hungarian community to teach heritage language in Hungarian community centre		

Sarah - Jewish:Hebrew/Yiddish heritage & post-migration reside in Australia

<i>Perezhivanie-lived experiences</i>	<i>Interpsychological</i>	<i>Intrapsychological</i>
Wartime in the 1940s created intergenerational language and cultural loss	Limited heritage language learning with own parents and extended family	Expresses knowing of contextual dynamics for Yiddish and Hebrew from global and local perspectives
Educational institutional support for reigniting family heritage in language, culture and religious practices in own childhood/adolescence	Makes links of own language learning with parents and education to current family and community heritage practices	Appreciates parents proactive action of immersing her in Jewish schooling Strong connection for language with culture and
Works with children in	Social and community	

Jewish early learning centre	interactions are very proactive in heritage language	religion
Husband is Rabi in suburban Melbourne synagogue	Artefacts and practices of Jewish customs are an	Qualified with Diploma of children's services
Migration has occurred for each of the four generations of past to present	everyday sharing with the children and community	Reigniting heritage language and culture is an intense personal value and proactive action
Hebrew is intensely linked to religious practices	Social events to support the heritage immersion include meal times	Codeswitching occurs depending on the context or event of the moment.
There is biblical Hebrew and Modern Hebrew spoken in Israel	Informally supports Jewish community members to sustain and reignite their	Codeswitching in early learning centre occurs to suit
Yiddish is a variable language that is customised to the country of reside	heritage through incidental interactions	differentiation of children's home life
Limited resource availability for Hebrew and Yiddish in Australia		Choice for children not to be exposed to broader community (media) when it is believed to be conflictual to values of Judaism
Children's schooling/education is immersed and centred around Hebrew/Yiddish and the heritage customs of Jewish culture		Appreciates Australian approach to multiculturalism welcoming
Experienced immersion in Jewish culture in Israeli community leadership		
Gender variation in pedagogy for learning in the language and culture, being more intense for males and more nurturing skills for females		

Appendix J : Significant Influences of Subjective Configurations x 3

