WESTERN SYDNEY UNIVERSITY

The Development of Self-Identification in Chinese-Vietnamese Children in Australia: The Influence of Family Language Practices and Changing Social Environments

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Dedication

To my late mother, Evelyne Ducoutumany, and to all single mothers who face adverse circumstances while bringing up their precious little ones.

Acknowledgements

I wish to extend my deepest gratitude to Associate Professor Ruying Qi, my principal supervisor, who encouraged and supported me during this five-year journey, from the proposal preparation for the scholarship application to the final thesis, especially at those times when I felt inadequate, wondering if I could do justice to the study topic. I drew much inspiration from her groundbreaking work on a bilingual chid development of self-referring and in particular from her 2011 book "The bilingual acquisition of English and Mandarin: Chinese children in Australia". She provided me not only with her scholarly expertise but also in very practical ways, caring for my emotional and even financial needs while expending her precious time to help me obtain the William Chiu scholarship and later, the scholarship extension. Without A/Pr. Qi, I would never have considered enrolling as a PhD candidate and committing to the research on migrant families and their children's multilingual identity development. She also encouraged me to integrate with a vibrant research community within the Bilingualism Research Laboratory (BRL) at Western Sydney University, facilitating contacts with prominent international researchers and visiting scholars. Additionally, she encouraged me to participate and present my work in local seminars and international conferences, giving me the needed training to become an academic who connects with the global research community. A/Pr. Qi played a crucial role in inspiring my research with her passion and feedback. Her great confidence in me made the thesis achievement possible, as I always doubted my ability to accomplish this enormous task.

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Statement of Authentication

The work presented in this thesis is, to the best of my knowledge and belief, original except as acknowledged in the text. I hereby declare that I have not submitted this material, either in full or in part, for a degree at this or any other institution.

Signature:

Eliane Thiravong

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List of Abbreviations

BFLA	Bilingual Language Acquisition
BAMFLA	Bi- and Multilingual Language Acquisition
DISM	Dynamic Integrated Systems Model
ESLA	Early Second Language Acquisition
F1C	Father Family 1 Cantonese
F2C	Father Family 2 Cantonese
FLP	Family Language Policy
GM1V	Grandmother Family 1 Vietnamese
GM2C	Grandmother Family 2 Cantonese
GP2C	Grandfather Family 2 Cantonese
K	Research assistant
L1	First Language
Lε	Language of Environment
M1V	Mother Family 1 Vietnamese
M2V	Mother Family 2 Vietnamese
ml@h	Minority Language at Home
MFLA	Multilingual First Language Acquisition
OPOL	One Person - One Language
R	Researcher
RQ1	Research Question 1
RQ2	Research Question 2
RQ3	Research Question 3
SLA	Second Language Acquisition

Abstract

This thesis investigates the development of children's self-identification in minority bi-ethnic migrant families in relation to their multilingual and multicultural practices, within the context of exogamous families in Australia. While these bi-ethnic partnerships implicitly or explicitly implement policies and strategies to encourage the use of home languages, there is scant understanding of the dynamic interrelation between the development of identity in multi-ethnic children and their language development in changing social environments.

Bi- and multilingual children's language acquisition, family language policy and identity issues have been extensively studied internationally. However, these studies do not systematically investigate the connections between identity development in multilingual children, their respective family's linguistic and cultural input, and their social environments.

This thesis examines family language practices and socio-environmental factors impacting young children's identity construction, to complement previous research on Australian bilingual children. It seeks to contribute to the current debate between essentialist (psychological) versus non-essentialist (socio-linguistic) identity issues by examining children's expression of self in response to the three languages in their environment, including their families' referential practices. It also observes the effects of different social contexts and changing circumstances on children's self-identification.

The design of this research is longitudinal, as it aims to gather data from two Australian Cantonese-Vietnamese families over three years. The children observed (a girl from age 1;01 and a boy from age 6;08) are, respectively, the only child in their family. The design combines an autoethnographic approach (Ellis, Adams, & Bochner, 2010), the Dynamic Integrated Systems Model (McEntee-Atalianis, 2019), and the Moment Analysis method (Li, 2011a). Linguistic data includes audio/video recordings of natural and elicited speech, collected in the families' homes and during extra-domestic activities. Socio-cultural data are elicited from questionnaires and

semi-structured parents' and grandparents' interviews, as well as casual conversation and observations while the researcher played with the children during recording sessions.

The key finding of this study is that children construct their identity in a dynamic and context-bound way. Results identify three major influencing factors as playing a role in the children's self-identification: 1) family language input and practices; 2) family ideologies, cultural practices, and family networks, as well as the migrant community and 3) peers and the childcare/school environments.

This thesis contributes new empirical data to existing research on family language policy and adds new language pairs to the field of heritage language maintenance and child identity in the Australian context. The data suggests that self-identification develops in a context-bound way parallel to the context-bound language development proposed in Qi and Di Biase (2020). It reveals that children's self-identification grows not merely under the influence of their family's linguistic and cultural practices, but also adjusts to changing circumstances and pressures from peers and adult role models in the dominant environment. These findings may play a role in the preservation of heritage languages and family wellbeing.

Chapter 1. Introduction

This chapter introduces the study's aim, scope, and motivation. It then discusses the significance of the investigation and concludes with an overview of the thesis. This study reflects the late Dr William Chiu's vision to expand insights into Chinese culture and languages in Australia.

The current research aims to investigate the development of identity in two children of two Cantonese Vietnamese-speaking, bi-ethnic families in the Australian context. It proposes to examine the families' language and cultural practices and their impact on the children's negotiation of social/ethnic/national identification. This thesis attempts to match family input and referential practices, socio-environmental factors, and identity in children of transnational families. The rationale for studying these elements together is that identity, and language acquisition cannot solely be built upon the family but must also depend on the surrounding ethnic communities and school environment (Fielding, 2015). Parents may take advantage of institutional supports to nurture the multilingual development of their progeny. Additionally, changing circumstances and social environments may further impact children's identity construction.

Increasing global migration trends result in much cultural and linguistic enrichment along with ethnic community mixes. More than half of the world's population evolves within a multilingual context, albeit living in a monolingually dominant society (Fielding, 2015; Qi, 2011). In Australia, the extent of multilingualism is shown in the 2016 census, the last census currently available. According to this census, over 300 languages were counted in Australia, including more than one hundred surviving Aboriginal languages spoken by the First Peoples of Australia (Australian Bureau of Statistics, 2017). These indigenous languages have been spoken on the Australian continent well before the British colonisation. Besides, the 2016 Census shows that Mandarin, Cantonese, and Vietnamese are in the top four of the most spoken Languages Other Than English (SBS, 2017). The figures in the Greater Sydney area are much higher than the national figures for the languages mentioned above (4.7% for Mandarin, 4.0% for Arabic, 2.9% for Cantonese and 2.1% for Vietnamese). Compared to the 2011 Census, the statistics

from the 2016 Census indicate a persistent rise of Asian languages in the Australian suburbs (Australian Bureau of Statistics, 2012a, 2012b, 2017).

Research on language socialisation describes children experiencing a complex linguistic setting as agentively developing their social skills, feelings, behaviour, languages etc. (Bayley & Schecter, 2003; Duranti, Ochs, & Schieffelin, 2012; Lanza & Li, 2016). However, there is scant understanding of the factors affecting their personal, social, national, and ethnic identification in relation to the multilingual and multicultural contexts in which they evolve (Fielding, 2015). In changing environments, transnational families encounter difficulties negotiating their children's upbringing with confident identification and positive relationships, partially due to intergenerational differing cultural values and language ideologies (Zhu, 2008). Some researchers of Chinese descent recount experiences about their own diasporic identity challenges (linguistic, ethnic, and cultural) when growing up in Western countries such as The Netherlands and England (Ang, 2005; Lee, 1998). In some of their works, fluency in the mother tongue, or lack of it, affected their hybrid self-identification. Sociolinguistic studies on immigrant families in France indicate that children use their linguistic resources to assert or negate their multicultural identity, to blend into the dominant society and, at times, to reject their parents' minority culture (Billiez, 1985).

On the other hand, decades of research by sociolinguists, psycholinguists and neurolinguistics shed light on the multiple advantages of raising children multilingually. Besides the socialisation benefits of multilingual practices over a lifespan, cognitive enhancement is hailed as a significant outcome of multilingualism (Bialystok & Barac, 2013; Di Biase & Qi, 2015). Research indicates that multilingual individuals might possess a better executive control system, which allows the brain to perform efficiently and stay focused despite external distractions. The reasoning is that the brains of multilingual individuals are trained to inhibit one of their languages when speaking another, an unconscious exercise that requires a great deal of effort and concentration. It seems that multilingual executive functions in working memory (Gathercole & Baddeley 1995) aid individuals in compensating for failing abilities in other parts of the brain. American psychologist Judith Kroll described multilingual speakers as "mental jugglers" (ABC Radio National, 2011).

However, despite much effort to encourage their young ones to pursue and achieve multilingualism, parents may fail to recognise the benefit of assisting their

children in developing a confident identity. In time, this may affect, even hinder, their children's multilingual development and heritage language maintenance. Kosaka (2013) argues that the identity challenge in multi-ethnic children needs to be addressed and academic planning for bilingualism should include consideration for children's identity construction. Inugami (as quoted in Kosaka, 2013) indicates "all multicultural children must eventually reconcile how to create an integrated identity by harmonizing their 'other' identities". Moreover, in children's personal development, Kosaka also points out that rejection of one language and its identity seems to be a natural phenomenon in their quest for self and assimilation into the societal environment (Kosaka, 2013).

Interestingly, in dominant multilingual environments such as bilingual schools, children's identity dilemma and construction may be realised differently. Fielding (2015) studied 10-to-12-year-old students enrolled in a bilingual French-English school in Australia. Although their identification process undertook different pathways, the seven children showed no uncertainty about their bilingual identity, which Fielding defines as, "the multiple linguistic and cultural influences upon identity" (Fielding, 2015, p. 1). Therefore, a multilingual institutional environment may foster multiple positive identities. Children's confident identification enhances their heritage language learning motivation, which, in turn, benefits their cognitive abilities, and empowers them to develop other essential learning skills (Cummins, 1996; Fielding, 2015).

The current study design combines three theoretical frameworks: 1) the Dynamic Integrated Systems Model (DISM) for research on identity in applied linguistic (McEntee-Atalianis, 2019); 2) Moment analysis (Li, 2011a); and Autoethnography (Ellis, Adams, & Bochner, 2010). The DISM enables researchers to transcend debates between the psycholinguistic essentialist self and the sociolinguistic construction of identity. Contrary to the psycholinguistic school, the latter is more concerned about the close connection, "between language and its social and cultural matrix" (Hamp & al, 2017). According to McEntee-Atalianis (2019), the essentialist is complementary and not opposed to the non-essentialist idea. The essentialist school describes identity as a core and stable entity, which predicts the individual's overall choice of actions, behaviour, use of language, etc., whereas the non-essentialist perspective defines identity as a socially constructed, multiple, dynamic, flowing, and ongoing process through discourse, agency, and location

(McEntee-Atalianis, 2019). Thus, the family's unique multilingual context, language strategies and cultural practices are essential factors of investigation. Children are sensitive to their social environment and feel the need to belong to all the micro-, meso-, and macro-environments encompassing family, community, and educational institutions.

Referential practices are necessary linguistic devices mediating adult/child intersubjectivity (Qi, 2011). Thus, the present longitudinal study proposes to contribute to "the interdisciplinary understanding of expressing the self, comprising philosophy of mind at one end of the spectrum and cross-cultural pragmatics of self-expression at the other" (Huang & Jaszczolt, 2018, p. 4). This research explores the children's first-person referential practices when using each of their three languages to achieve this purpose. Self-referential development in multilingual children is understudied. To my knowledge, only one systematic study on the self-referential development of a bilingual child from 1;07 to 4;00 years of age is reported in the literature (Qi, 2011).

The Cantonese and Vietnamese languages relevant to the study share similarities and specific features: they are both typologically isolating languages, languages in which each morpheme is one word (Hamp & al, 2017); phonetically, they are both tonal languages: six intonation patterns in Vietnamese (Đoàn, 2001) and initially, nine in Cantonese commonly simplified into six in the Romanisation systems (Bauer, 1997). In addition, their grammatical systems feature standard classifiers, Wh-in-situ, and end of sentence particles to name a few. Furthermore, they are both topic-prominent languages with null-subject. They also both allow for overt and covert issues – in comparison to English, which requires obligatory argument in subject position, with a few exceptions to the rule (Đoàn, 2001; Matthews & Yip, 2013). One dissimilarity is the reverse position of nouns and adjectives in Vietnamese (Đoàn, 2001), such as French grammar (for instance, 'car red' instead of 'red car'), although this syntactic rule in French has variables. The extensive referential system, including kinship terms and other nouns as pronouns in Vietnamese, is another major peculiarity of the language (Luong, 1990). The cross-cultural and cross-linguistic expression of self is further described in the following chapter.

The fundamental proposition in this thesis is the context-bound identity concept, inspired by the context-bound language practice in Qi (2011) and Qi and Di

Biase (2020), which suggests that children develop and negotiate multiple identities in context-bound conditions. This phenomenon is often perceived as shifting identities, whereas it mainly shows that identification is context-dependent and subject to changing circumstances. To understand multilingual and multicultural children's identity construction, it is crucial to acknowledge the social contexts and environmental factors at play. In the home setting, multilingual and multicultural children may choose one identification. In contrast, when interacting with peers from various ethnic backgrounds, in the school context or at the community church, they may adopt another identification. In this study, the home, childcare, primary school, speech community, and national environments (micro-meso-macro levels) are examined as factors influencing children's self-identity. This thesis hypothesises that families' language strategies, as well as referential and cultural practices, impact children's self-identification; It is hoped that, despite its limitations, this thesis will provide an original contribution to the disciplines of multilingual education, sociolinguistics, Family Language Policy, Language Socialisation and Heritage Language Maintenance. It is also hoped that the insight obtained may assist policy makers and educators in implementing language policies and comprehensive teaching methods adapted to the needs of multilingual children from transnational families. Further, this study adds data from a new language constellation to research on childhood multilingualism.

The reminder of the thesis is comprised of four chapters after the present one. The next chapter provides an overview of the Australian context of migration, language policy and inter-ethnic families. Following this, the chapter presents research on Family Language Policy and Heritage Language Maintenance and Socialisation. Studies in child multilingualism, including multilingual identities and related theoretical issues, are presented next. The literature review also covers seminal works on self-expression across cultures and the debate about indexical and non-indexical referring terms. An explanation of the first-person referential systems of the languages involved in the thesis is provided to assist in understanding the complexity of self-referential practices for English Cantonese Vietnamese speaking children. Finally, along with this paradigm, the research gaps, research questions and the hypothesis are presented.

Chapter 3 presents the research methodology section. It contextualises the two participant families, explains the design, justifies the mixed research method, and expands on this case study's theoretical framework.

Chapter 4 presents the quantitative and qualitative results of this longitudinal investigation. It gives a thematic presentation of key findings and concludes with a preliminary discussion.

Finally, in Chapter 5, the general discussion and conclusion are developed along with an outline of research limitations, significance and directions for further study.

Chapter 2. Literature Review

This chapter presents the under-investigated literature, which orients the current research on child identity construction in relation to their family's multilingual/multicultural contexts and social environment, within the psychological and sociolinguistic disciplines. Since this is a longitudinal investigation on families with children, the review outlines important studies about family language policy, language socialisation and maintenance, and child bilingualism. To investigate the issue of multi-ethnic children's self-identification in Australia, background information about the multilingual and multicultural situation in Australia, the Chinese and Vietnamese diasporas in this country, and inter-ethnic families are explored. The identity topic is central to my examination of multilingual children. Thus, I also review studies on identity in applied linguistics, related theoretical debates, and investigations of the expression of the self across cultures and languages. The current chapter concludes by summarising the gaps found in the literature, the research questions, and the pertinent hypotheses.

2.1 Multilingual and inter-ethnic families within the Australian context

2.1.1 Multilingualism and language policies

Multilingualism in the Australian continent started well before the British colonisation in 1788. The First Nations Peoples, namely, the Aboriginal and Torres Strait Islander tribes present on this land prior to the European invasion, were multilingual speakers with over 250 Indigenous languages, although by the end of the 20th century only 150 of these survived (Clyne, 1991). After the period of colonisation and European settlement, waves of immigration resulted in the formation of various ethnic communities speaking languages other than mainstream English. These speech communities, in turn, impacted governmental legislations. Multilingualism in the Australian historical context faced two factors of resistance: before the Federation (1901), the English language was the political means to show loyalty to the British Commonwealth, the faraway motherland; later, in the early days

of the Federation, it functioned as the identity marker of the independent nation of Australia. Hence, English monolingual education in public and religious institutions was enforced across the Commonwealth of Australia from this time forward, terminating the previous century of laissez-faire in language policies (Clyne, 1991). The new country of Australia became an English-speaking, monolingual nation, and policies during the post-World War II period, such as the assimilation policy, discouraged the teaching of languages spoken by migrant communities (Clyne, 1991; Mellor, 2004). Children of migrant background would strive to identify as Australian, and one way was to become as proficient as English native speakers. According to Jones-Diaz (2007), this was equivalent to promoting the assimilationist attitude, which was detrimental to their personal and cultural identity. Diverse cultural backgrounds and language were considered as a deficit and not an advantage.

Additionally, the White Australia Policy (1901-1973), which aimed to suppress immigration from 'undesirable' non-white European people, stood in denial against the post-war Australian society's multilingual and multicultural reality. The 1970s saw the emergence and assertion of a multicultural Australian identity, as a politicised strategy to maintain social cohesion. It acknowledged ethnic, linguistic, and religious differences, as part of Australian society and was used as a device to defuse social issues incurred by assimilation policy (Jones-Diaz, 2007). Clyne (1991) explains that by 1975, the term 'community languages' appears as designating languages other than English in use by the migrant communities and Aboriginal languages. The adoption of this term was critical "to ensure, for example, that the category appears in government policy-making and budget documents with specific allocation of resources, financial and otherwise", and it was utilised to distinguish from "languages traditionally taught in secondary schools and/or tertiary institutions under the heading of foreign, modern, classical or international languages" (Di Biase & Dyson, 1988, p. 2). Subsequently, the expressions 'foreign languages,' 'migrant languages' and 'ethnic languages' were abandoned in official discourses because of their discriminatory connotations, whereas the expression 'community languages' gained national recognition in Australia and is currently also used in other English-speaking countries (Clyne, 1991).

During the 1970s, the Federal Government looked into language policies adapted to the needs of a changing Australian society, which was transitioning from assimilation to multiculturalism (Clyne, 1988). In 1978, Prime Minister Malcolm

Fraser declared: "Australia is at a critical stage in developing a cohesive, united, multicultural nation… [The government] will foster the retention of the cultural heritage of different ethnic groups and promote intercultural understanding." (Clyne, 1991, p. 19). From then on, multilingualism in Australia was supported by national reports endorsed by various governments, endeavouring to implement problem-solving policies. Lo Bianco and Slaughter (2016, p. 458) list five crucial reports that shaped language education and language services: "the *Report on Post-Arrival Programs and Services for Migrants* (Galbally, 1978), the National Policy on Languages (Lo Bianco, 1987), the Australian Language and Literacy Policy (Dawkins, 1992), the National Asian Languages Strategy (COAG, 1994) and the Commonwealth Literacy Policy (embodied in various reports, media statements and funding programs since 1997)." Also known as the *Rudd Report,* the National Asian Languages Strategy, is described as the first federal program focusing on the development of cultures and languages from Asia in the education system; the program was established to enhance the nation's economic competitiveness in the Asia-Pacific region (Analysis & Policy Observatory, 2013). The five above-mentioned policies reflect "three principles: social cohesion, economic benefits, and cultural diversity" (Lo Bianco & Slaughter, 2016, p. 459). However, these authors' list does not include the *1984 Senate Report* (Senate, 1984), which outlines issues the National Policy on Languages covers. The *Senate Report* highlights four needs: English competence, support for the maintenance and development of community languages, implementation of services for community languages, and promotion of second language learning (Clyne, 1988). A National Advisory Committee was established to follow up on the Senate's recommendations and draft policies for each level (the national, state, and local) of the administration. The onus for a National Policy on Languages draft was assigned to Joseph Lo Bianco, a language policy authority in the state of Victoria. The National Policy on Languages, published in 1987, adds to the *Senate Report* an extensive investigation of socio and psycholinguistic research with an international perspective and provides a specific and comprehensive direction for each state to implement with consideration to their circumstances (Lo Bianco, 1987). It gives particular attention to Aboriginal and ethnic groups, as well as to the professional sectors. The National Policy on Languages revolves around four principles: "(1) the conservation of Australia's linguistic resources; (2) the development and expansion of these resources; (3) the

integration of Australian language teaching and language use efforts with national economic, social and cultural policies; and (4) the provision of information and services understood by clients" (Lo Bianco, 1987, p. 70). The National Policy on Languages opened funding to innovative programs such as "deafness and sign language; Indigenous, community and Asian languages; cross-cultural and intercultural training in professions; extensions to translating and interpreting; funding for multilingual resources in public libraries; media; support for adult literacy; ESL; and coordinated research activity such as the National Languages and Literacy Institute of Australia (NLLIA)" (Lo Bianco & Slaughter, 2016). The latter contributes significant research in understanding the Australian community language landscape, distribution and needs in the field of second language education. In 1993, the institute published a series of nine volumes on nine key languages: Arabic, Chinese, French, German, Modern Greek, Indonesian/Malay, Italian, Japanese, and Spanish, which in 1995, was extended by another five volumes: Russian, Korean, Vietnamese, Thai, and Hindi-Urdu (National Languages and Literacy Institute of Australia & Australian Second Language Learning Programme, 1993-1995).

Di Biase and Dyson argue: "when a government promotes the teaching of community languages in school, it recognises the right claimed by speakers of minority languages to use their mother tongue without hindrance or discrimination" (1988, p.3). Indeed, these rights are met when language policies in education are translated into funds supporting programs such as Community Language Programs in public primary schools, Bilingual Immersion Schools and Community Language Schools (Cardona, Noble, & Di Biase, 2008; Lo Bianco & Slaughter, 2016). For example, by 1988, a total of 12 community languages were taught within New South Wales State primary schools, with five programs for Chinese and eight for Vietnamese (Di Biase & Dyson, 1988). As for Bilingual Immersion Schools, they provide a curriculum in both languages. However, up to date in New South Wales, there is only one Chinese and no Vietnamese bilingual school. On the other hand, Community Language Schools, which operate after school hours or on weekends to provide heritage language classes to children from preschool to Year 12, are in larger numbers. Currently, in New South Wales up to 60 languages are offered, with 22 Vietnamese, two Mandarin and three Cantonese Chinese Community Language Schools (NSW Government Website - Education, 2021).

2.1.2 Chinese and Vietnamese diasporas in Australia

Ethnic Chinese migration to Australia can be traced back to the early 19th century. Chinese men came on contract, as the demand for low-cost labour increased in the British colonies after the convicts import ceased in the 1840s (Darnell, 2004; Fitzgerald, 1997). Then, the Australian gold rush (1851-1914) attracted Chinese migration in larger numbers (Gittins, 1981). The 1861 Census recorded the presence of 38,742 residents born in China. During this period, growing anti-Chinese sentiment led to three states imposing a *Chinese Restriction Act*, which impeded Chinese entry into their territory. This legislation was followed by a decade of harassment and riots against the Chinese migrants in two of the Union's states (Mellor, 2004). For instance, in New South Wales in 1861, 3,000 European miners engaged in violent acts against 1,000 Chinese (Tsung, 2015). The Chinese fear culminated with the formation of the Federation of Australia in 1901, which aimed to unite the colonies' legislations and to further restrain Chinese immigration. This was achieved via the *1901 Immigration Restriction Act* (Couchman & Bagnall, 2015; Fitzgerald, 1997). It was not until the end of the White Australia Policy, abolished in 1973 by the Whitlam government, that the number of Chinese migrants rose again. Additionally, the Fraser administration (1975-1983) adopted a policy that put an end to discriminatory immigration; this led to a new wave of ethnic Chinese migration not only from China but also other parts of Asia, and in particular South-East Asia, including Malaysia and Vietnam where the two Chinese father participants in the current study were born (Li, 2015; Tsung, 2015). Following the Tiananmen protests in 1989, Prime Minister Bob Hawke allowed Chinese overseas students and temporary visitors to settle in Australia with a four-year refugee visa with the prospect of obtaining permanent residency (Couchman & Bagnall, 2015). Thereafter, the number of Chinese people settling in Australia consistently increased, adding to the Australian-born Chinese population. The last Australian census (2016) revealed that, since the previous census in 2011, there was an increase from 6.0 to 8.3% of residents born in China, amounting to 509,558 (Australian Bureau of Statistics, 2017). In 2018, statistics from the Department of Home Affairs reported that the number of Chinese-born residents rose to 650,700, a figure that more than doubled within the previous decade (Australian Government Department of Home Affairs, 2020a). Significantly, these figures are partially due to a high number of Chinese

international students. In 2019, there were more than 260,000 Chinese international students enrolled in Australian institutions (Statista, 2020). In addition, according to the 2016 Census, 1,213,903 (5.6%) of Australian residents claimed to be of Chinese ancestry[1]. It means that more than half of the Chinese residents in Australia were Australian-born or born overseas in the various diasporas.

In particular, linguistic and sub-ethnic superdiversity within Chinese diasporas worldwide is highlighted in research on diasporic communities (Li, 2015, 2018; Li & Zhu, 2013a). In these communities a range of Chinese languages, such as the early settlers' Cantonese and other dialects from South China, are spoken. Because of its prevalence, the Cantonese language became the lingua franca, which other diasporic sub-ethnic Chinese learned to master along with code-switching practices, facilitating their business activities. Nevertheless, diasporic communication evolved over time as recent decades saw waves of migration from mainland China. As a result, there was a shift of lingua franca to Mandarin. One evidence is in the fact that Cantonese language schools in the United Kingdom now offer Mandarin classes, whereas Mandarin schools do not provide Cantonese lessons (Li & Zhu, 2013a). Nonetheless, albeit superdiversity, imagining their heritage helps these communities maintain a sense of belonging to a common past. As early migrants and recent transnational families mingle together, "they find sufficient common ground to identify themselves with each other as part of a diaspora, creating an 'imagined' community" (Li & Zhu, 2019). They share a nostalgic memory or more realistically an 'imaginary' one about their homeland with its premodern history and Confucianist traditions (Li & Zhu, 2013a). On the other hand, modern day China, with its postcolonial and postmodern policies, uses a conscious strategy of rapid modernisation to project a different national 'imagined identity' (Lee, 1996, 2018). Nevertheless, Chinese diasporic imagination allowed the early Chinese settlers, culturally and economically, to come together, establishing Chinatowns around the world, and creating new diasporic and hybrid identities (Lee, 1998; Li & Zhu, 2019). In the Australian context, the same superdiversity and imagined identity phenomenon can be found contributing to the Chinese diasporic cohesion and

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[1] The ancestry does not account for the birthplace but relates to a person's ethnic and cultural identification (Australian Bureau of Statistics, 2017a).

cultural heritage maintenance, despite intergenerational gap issues in communication and cultural values (Tsung, 2015; Zhu, 2008).

On the other hand, compared to Chinese settlement dating from the British colonies, the formation of the Vietnamese community in Australia is more recent. Conversely to the Chinese, most early Vietnamese migrants were refugees, fleeing from their home country for fear of reprisals from the communist regime that took control of South Vietnam in spring 1975. Before the Vietnam war (1955-1975), Australians were barely familiar with the Vietnamese people, if not for the war orphans adopted by Australian parents. However, the 1976 Australian Census reports that about 2,500 Vietnamese people were already settled in Australia at that time (Jakubowicz, 2004). The end of the Vietnam war triggered an exodus of Vietnamese people in search of an alternative to the Communist Party government, and a number migrated to Australia (Baldassar, Pyke, & Ben-Moshe, 2017; Hugo, 1990). The late 1970s saw consecutive arrivals of boat people from Vietnam to the Australian Northern Territory. From 1981 to 1988, 71% of the 102,608 refugees resettled in Australia were from Asia, mainly from Vietnam (Hugo, 1990). In 1986, the Australian Bureau of Statistics recorded a Vietnamese-born population of 100,300, and in 1988, around 120,000 Vietnamese residents represented the first and second generation of migrants (Hugo, 1990). By the start of the 21st, a large number of second-generation, ethnic Vietnamese were engaged in the Australian political, economic and cultural sectors (Jakubowicz, 2004). In 2018, the number of Australian residents claiming Vietnamese ancestry rose to 256,310, forming the sixth largest migrant community in the country (Australian Government Department of Home Affairs, 2020b). For the past few decades, family reunions and high rates of natural increase are the main growth factors for the Australian Vietnamese community (Hugo, 1990). In 2019, more than 24,000 Vietnamese international students were enrolled in Australian educational institutions (Statista, 2021). Interestingly, Jakubowicz (2004) notes that a high rate of Australian-born Vietnamese are Chinese speakers. This indicates that Vietnamese from Chinese ancestry in Australia – such as one of this thesis' informant family – commonly figure in Australian society.

Jakubowicz (2004) explores how the Vietnamese presence in Australia was mediatised and used for political purposes:

"The Vietnamese were used as the trigger for the real end of White Australia in the late 1970s, while later their presence was mobilised as evidence in support of

the abandonment of bi-partisanship on multiculturalism in the early 1980s. They were implicated in the rising paranoia about unsafe cities in the late1980s, where Vietnamese became a popular indicator for the presence of violent and drug-related crime. They were centrally embroiled in the emergence of a politics of race in the 1990s, providing case studies for the vehement demagoguery of the One Nation party and their allies, while also providing widespread support for Australia's first significant antiracist political party, Unity".

Overall, Vietnamese settlers strived to adapt to the Australian system despite some reports of organised criminal activities in the community exacerbated by the media in the '80s. A 1987 study from the Australian Bureau of Criminology, observes that Vietnamese juvenile delinquency was 50% lower than the societal normal rate and that areas with higher Vietnamese population density had less crime than before their arrival. On the other hand, a good proportion of the community was engaged in intensive labour with the goal of opening up opportunities for their children to achieve higher education, hoping their offspring could fit into the Australian middle class and break free from whatever racism the first generation had to face. Thus, younger generations became actively involved in Australian political life, the media and other high profile professions (Jakubowicz, 2004).

2.1.3 Cross-cultural and interethnic families in Australia

Australia's changing demographic landscape includes a growing number of families consisting of partners from dissimilar ethnic and cultural backgrounds. Around one in three registered marriages involves inter-ethnic partners who face challenges due to differences in "religion, habits and values" (Fang & Zhou, 2020). Most literature about children of inter-ethnic partnerships addresses issues in families with one partner from the country's dominant ethnic background in a relationship with a partner from a minority group or couples with two culturally dissimilar ethnic minorities (Fang & Zhou, 2020; Jones & Luijkx, 1996; Kalmijn, 2010; Meyer, 2017; Qian, 2004; Tegunimataka, 2020). However, studies on children with parents from similar cultural minority backgrounds, such as Asian subgroups, are scant in Australia. The Australian-born children in my research are of dual Chinese and Vietnamese ancestry, two Asian cultures that share several similar

traditions. Do children in these families experience any challenges and what would these be? Do these challenges have anything to do with their family backgrounds and languages?

Many inter-partnerships within Asian subgroups are not apparent in the Australian censuses. The 2016 Census for the first time featured a question on the country of birth of a person's mother and father (Australian Bureau of Statistics, 2017). The Australian Bureau of Statistics (2017) found that, of the 1,213,903 residents who claimed Chinese ancestry, 91% had both parents born overseas, 1.61% had their father only born overseas and 2.64% had their mother only born overseas. In this census, the section 'both parents born overseas' does not necessarily indicate whether both parents were born in China or elsewhere in the diaspora or whether the parents were in an interethnic relationship with a partner also born overseas. As for Australian Vietnamese communities, the same census reports that of the 294,798 residents of Vietnamese ancestry, 94% had both parents born overseas, 1.45% had their father only born overseas and 2.6% had their mother only born overseas; yet once again, it does not mean that the parents were both ethnic Vietnamese or in an interethnic partnership. Hence, it is hardly possible to extract the exact number of Chinese-Vietnamese families from this census. Nevertheless, although the number of exogamous families with Asian similar cultural backgrounds may seem negligible, sociolinguistic studies on these types of families are important and may contribute to shedding light on the challenges bi-ethnic children from transnational parents may have to face.

2.1.4 Theoretical framework of family language policy and heritage language maintenance

Each multi-ethnic family circumstance differs and may feature various degrees of emotional bonds with its home country and culture. Yet, most migrant families wish to transmit to the next generation their heritage culture and keep the communication line in their mother tongue, while at the same time they, "may help the children to learn the mainstream language better and hence do better in their study, achieve good academic qualifications and eventually be successful in their chosen profession" (Di Biase & Qi, 2015). Language learning starts from infancy and in the home setting; thus, families may implement policies or strategies to

support their children's heritage language acquisition and maintenance. Whether language policy at home is intended or not, it may affect the children's socio-cultural self-identification, as multilingual practices, language maintenance and identity are closely related and understudied (Li & Zhu, 2013b; Tseng, 2020). On the other hand, children are found not only to assimilate their diasporic communities' socio-cultural and linguistic standards, but also "actively participate in the construction of their own social and cultural identities" (Zhu, 2010). Although many current studies on family and heritage language maintenance do not use the Family Language Policy label (FLP), they are still closely related to this field.

Research in the field of FLP informs community professionals and parents about the importance of language planning during childhood. More than 20 years ago, De Houwer (1999) stated that there is a need to systematically study bilingual development within children's specific environments. Thereafter, the FLP field of research emerged with a focus on the family unit and its implementation of strategies to bring up children multilingually. FLP not only connects the two distinct disciplines of language policy and child bilingual language acquisition, but also investigates the family's socio-cultural environment. Lanza and Lomeu Gomes (2020) explain that FLP was originally grounded in classic studies of bilingual development from linguist parents and later by developmental psycholinguistic studies. In time, there was a gradual shift tending to a sociolinguistic approach concerned about language socialisation, maintenance, and shift. Growing awareness about investigating the family unit as a 'critical domain' of language policy (Spolsky, 2012) led to further conceptualisation in FLP research. In sociolinguistics, FLP was, in its early days, defined as the planning of home language practices and ideologies within families, in particular, the manner in which languages are viewed, learned and used, and how families navigate between languages in a multilingual environment (King, Fogle & Logan-Terry, 2008). Lanza and Lomeu Gomes (2020) argue that this early definition is restrictive to explicit decision-making on language planning and use in a family, and further point out that Spolsky expands its scope by proposing a threefold model of language policy, which includes language ideologies, practice, and management. This model emphasises covert language strategy and practice in the family (Spolsky, 2009, 2012).

The motivation for the research of multilingualism in children lies in parents' concern for their children's acquisition and maintenance of the home language and

culture, as well as the social context in which languages are negotiated. Most reports on successful multilingual parenting have been produced by linguists and scholars who studied their own children (Medojevic, 2014; Salleh, 2017; Qi, 2011; Salleh, Di Biase, & Kawaguchi, 2021; Shi, 2005; Wang, 2008; Yip & Matthews, 2007). In recent years however, books and websites have blossomed to provide practical guidance to concerned non-linguist parents (Dewaele, Festman, & Poarch, 2017; Multilingual Children's Association, 2004; Multilingual Parenting, 2017; Trilingual Children, 2013). Common advice for parents in FLP is that multilingual parenting meets greater success if children's language acquisition and maintenance are planned and strategised consciously (King & Fogle, 2006; King, Lyn, 2013; Schwartz & Verschik, 2013). Some FLP studies query parental attitudes and aspirations toward languages and multilingual education (Curdt-Christiansen, 2009, 2016; Lao, 2004; Zhu & Li, 2016), whereas others discuss issues of FLP practices (Curdt-Christiansen, 2013, 2016; Lanza & Li, 2016; Li, 2012) or focus on emotional aspects within FLP, as this often harbours psychological dimensions (Tannenbaum, 2012). More recently, other aspects of research in FLP have been given attention, such as agency and identity construction (Pavlenko & Blackledge, 2004; Smith-Christmas, 2019; Tseng, 2020). Overall, FLP studies have conferred enlightenment to heritage language preservation and intergenerational transmission of language (Smith-Christmas, 2015; Spolsky, 2012). For future studies, Lanza and Lomeu Gomes (2020) argue that FLP needs to acknowledge northern and southern conception specificities and move away from the 'northern-western-centric' approach, as there is an increased interest in investigating the multilingual practices in the southern hemisphere such as in Africa, Asia and Latin America. Additionally, FLP studies need to pay more attention to the 'conceptualisation of language' such as "metrolingualism" and in particular "translanguaging" which is the language practice in many multilingual families if not for most of them (Lanza & Lomeu Gomes, 2020).

However, these studies have not yet delved into the extra-domestic environmental influence on FLP and language practices, as mentioned in the recent study on the Environmental Language (Lε) by Qi and Di Biase (2020). Additionally, while considering the environmental factors, it would be useful to examine the impact of FLP on the identity formation in multilingual children. The complex environments surrounding transnational families need to be investigated thoroughly

to reach a more comprehensive understanding of identity development in children of mixed culture families. The current research contributes not merely in terms of empirical data to the fields of FLP and heritage language maintenance; it also helps to understand the impact of the tensions between families' language ideology and the societal linguistic environment on trilingual children's identity formation.

The next section briefly reviews studies on bilingual acquisition, input conditions and styles, and the environmental factor.

2.2 Bi/Multilingual children

2.2.1 Bi/Multilingual first language acquisition

The study of early bilingual development inherited knowledge from more than 100 years of history. Bilingual First Language Acquisition (BFLA) is defined as the development of two languages from birth, in a context where infants are regularly exposed to these languages simultaneously (Meisel, 1989). Multilingual First Language Acquisition (MFLA) or Bi- and Multilingual First Language Acquisition (BMFLA) are terminologies commonly used to refer to the acquisition of two or more languages during early childhood (Genesee, 2016; Li, 2010). Li (2011a) points out that children, exposed to one language at home from birth (L1), then acquiring societal language before the age of three, while their L1 development was not yet full, are in an Early Second Language Development (ESLA) situation. Recently, De Houwer (2021) argued that children's bilingualism needed further differentiation based on the onset of exposure to the languages: the bilingual environment may start from birth, at home (BFLA); during early childhood with exposure to a second language from day care and preschool (ESLA); or during middle childhood in primary school, as second language acquisition (SLA).

The earliest literature contributing to this field is from the French psychologist Jules Ronjat. He undertook the first scientific study on BFLA more than one century ago, laying the groundwork for future researchers on early bilingualism and the OPOL method (where each parent addresses the child consistently in only one of the two languages). He and his wife proved to be very committed in applying the OPOL rule to their son, whose French-German bilingual development was studied from

birth to 4;10[2] (Ronjat, 1913). Ronjat carried out a thorough study and analysis of the findings, showing his excellent observation skills, although at the time he could not rely on audio/video recording technology. Insightfully, he pointed out the impact of emotional attachment on social standing, family bond and its role in language acquisition and maintenance. Interestingly, he chose to refer to these languages to his son, as 'speaking like mother or 'speaking like father' instead of directly naming them, fearing to confuse the child. However, Ronjat discovered that this strategy resulted in the child's weaker metalinguistic awareness, as compared to his friend's bilingual children, who were taught to name the languages. This pioneering study in early bilingualism established the foundations for research on Family Language Policy (Lanza & Lomeu Gomes, 2020).

The *Encyclopedia of Bilingualism and Bilingual Education* reports that the second study on early bilingual development was carried out by German American linguist Leopold who published his study from 1939 to 1949 in four volumes (Baker & Jones, 1998). This is an extensive and methodical longitudinal study on his two daughters' bilingual development with whom he also applied the OPOL rule with mixed results. Leopold's study is an important resource in the field of BFLA. Since then, and after a barren period until the late 1970s, more studies, mainly from the Western world, fuelled linguists' interest and debates in child bilingual development (Lanza & Lomeu Gomes, 2020).

One of the theoretical controversies is referred to as the "one system vs. two system hypothesis" (Lanza & Lomeu Gomes, 2020 p. 157). On one side, the 'unitary language system hypothesis' claims that children before two years of age cannot distinguish the two languages and initially develop only one language system, which in time, and as the child acquires more proficiency, evolves into two differentiated systems (Redlinger & Park, 1980; Volterra & Taeschner, 1978). However, later studies propose another theory: the 'separate development hypothesis'. It suggests that right from the beginning, children form two different systems when simultaneously exposed to two languages from birth, disregarding the idea of language confusion (De Houwer, 2009; Genesee, 1989; Meisel, 1989). Further research on early phonological, lexical, syntactic, and pragmatic development tend

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[2] 4 years and 10 months.

to confirm the latter hypothesis (Cenoz & Genesee, 2001; Montanari, 2009; Qi, 2011).

2.2.2 Multilingual input conditions and environmental influences

Child bilingualism: brief overview and the OPOL's limitations

For the last 40 years, the child bilingualism field of research has seen tremendous growth with many contributions that shape new ramifications of family bilingualism studies such as FLP and heritage language maintenance. Many studies mainly address the concerns of parents who are unsure about the benefits of nurturing a young bilingual brain and about their prowess in bilingual parenting (Cenoz & Genesee, 2001; De Houwer, 2013; Di Biase & Qi, 2015; Nicoladis & Montanari, 2016; Paradowski, 2016; Yip & Matthews, 2007). Bilingual education is also a focus in the literature whether for heritage language maintenance or second language acquisition (Clyne, 2003; Fielding, 2015). In recent years, a few studies carried out on infant bilingualism involved languages such as Mandarin, Cantonese and Vietnamese (Lam, 2011; Li, 2011b; Pham, 2011; Qi, 2011; Yip & Matthews, 2007). These studies examine various linguistic aspects of the acquisition and development of these languages in contact with English. Language use is an important tool in identity formation and negotiation (Fielding, 2015). Hence, in a country promoting multiculturalism such as Australia, there is a need for further studies exploring the multicultural identities of Australian-born children exposed to multiple languages in the family context. Since identity is my main concern, I will review in more detail the literature examining identity issues on multilingual children in the next section.

Regarding family context and input, for decades the OPOL strategy was widely applauded as the ultimate language strategy to successfully bring up bilingual children. However, times change, and it has now been demonstrated that it bears contextual and socio-cultural limitations (De Houwer, 2009; Yamamoto, 2002). Not properly addressed in the literature, one of the OPOL policy difficulties is that it requires consistent teamwork and can only be applied in families where the spouses have a strong and stable relationship with each other. When parental bonds weaken,

and separation or divorce occurs, the child may then cling towards the main caregiver's home language and cultural identity.

Alternative family language practices and environmental factors

Styles of parental input practices may vary amongst Western cultures and other 'minority' cultures. Ochs and Schieffelin (1984) raise the relevant issue of caregivers' social and cultural perceptions when analysing infant language development. Language is an indicator of children's social growth. They learn to become part of their social environment through the acquisition and use of language in various contexts. Caregivers' input is examined by Ochs and Schieffelin (1984) in three dissimilar cultures to highlight that language acquisition and socialisation are not a mere product of a universal grammar, as theorised by Chomsky; they arise from the caregivers' cultural and social contexts. Ochs and Schieffelin (1984) compare children's developmental stories from the Anglo-American, white middle class, the Kaluli tribe of Papua-New-Guinea and a Western Samoan tribe. The aim is to provide empirical evidence that language development is nurtured by cultural behaviours. The authors found that the Western Anglo-American middle-class caregivers tend to adjust their speech to the infant level in dyadic interactions. This practice is commonly labelled 'baby-talk'. Conversely, in Samoan and Kaluli societies, young children in their preverbal period of development are not considered as participants in interactions, thus are not directly addressed but mainly only spoken of to a third party. Hence, the input condition is not dyadic but triadic or multiparty. Moreover, in Samoan society, as soon as children reach the two-word stage of language development, caregivers then directly instruct them in the culturally proper way of communication, the mature way where 'baby-talk' stage is non-existent. The paper further explains that these cultures' way of thinking, like in some Asian cultures, assume that socially/biologically lower-ranking members of the community will accommodate the linguistic conventions of the higher-ranking ones (Ochs & Schieffelin, 1984). Very young children are not exempted. One feature of these non-Western cultures and family types is an extended family network, which may contribute daily to language input and exposure. Hence, relatives living under the same roof bring their share of cultural and language practices to the children's

developmental paths (Li, 1994), as the present study of the two participant Australian-Asian families demonstrates.

In recent years, research on family language strategies has drawn attention to practices proving to better fit different types of multilingual families. Among the many other family language policies commonly practised is the 'Mixed Language Policy' (both parents use both languages in mixed utterances); the 'One Parent, Two Languages' method (one parent speaks one language and the other speaks both languages to the child); the 'Minority Language At Home' (ml@h) where the home language is the non-community language (Pearson, 2010); the 'Time and Place' strategy (Rosenback, 2015); and the 'Context-Bound One Environment - One Language' (Qi, 2011; Qi & Di Biase, 2020). The latter refers to the use of each of the languages for specific activities or environments such as when a parent helps the child with homework in mainly English, the school environmental language, or when attending the ethnic community church. According to Qi and Di Biase (2020), this is the most practised model in immigrant families who at home only speak the minority language but would use English for bedtime stories and outings; the families' extra-domestic activities provide children with exposure to the mainstream language where input no longer relies solely on the caregivers' proficiency, but also the wider community. Qi and Di Biase (2020) further elaborate on the context-bound concept and pioneer in proposing the environmental language symbol Lε to designate the societal dominant language, in contrast with the domestic language, labelled 'X language' by De Houwer (2020).

Significantly, Yip and Matthews (2010) draw attention to the various multilingual contexts of children acquiring Chinese (Mandarin, Cantonese) with various language combinations (Taiwanese, English, Spanish). They make a stance on the important role of the context and condition of input regarding family composition, language practice and societal language Lε (Qi & Di Biase, 2020; Yip & Matthews, 2010). Each case of language development is specific to the children's speech communities in interaction (Hong Kong, Australia, Paraguay). Yip and Matthews (2010) present Yang and Zhu's study, among others, on the acquisition of Spanish, Mandarin and Taiwanese, highlighting that "in a trilingual environment, distribution and measurement of input become especially crucial" (Yip & Matthews, 2010). This paper further shows that all comparison between studies on multilingual children's language acquisition is made difficult when taking into consideration the

different contextual inputs. As Yip and Matthews (2010) explain, various factors may incur differing outcomes of multilingual acquisition. Variables are found on an individual level, the family structure, and family language strategies. Qi's (2011) extensive study on the linguistic development of a Mandarin-English bilingual child also sheds light on the importance of input patterns and context of acquisition, which is translated as the context-bound one language–one environment practice. Her investigation moves away from the usual focus on parental intergenerational input, to include important sources such as that of other close family members, in particular grandparents who, in non-Western cultures play an important role in the input during the child's first years of life.

Recently, De Houwer (2020) investigated such variables as practices, relatives, socio-political context, for example, the educational system, and the role of the media. She presents a thorough analysis of the reasons why a significant proportion of children (ages ranging from one to twenty) raised in bilingual and trilingual family settings became monolingual speakers. The author compiled seminal studies on language development, shift and attrition from Western Europe, Australia, and Canada; the results show that overall, one in four children of multilingual families monolingually speak the societal language Lε (Qi & Di Biase, 2020). When examining family input patterns, De Houwer (2020) finds that the most successful practices for intergenerational transmission are the minority language at home, where both parents speak only the heritage X language, and the pattern where one parent speaks the X language and the other speaks both the X language and the Lε (respectively 97% and 93%). The success rates decline with lower exposure to the X language, where parental input follows the OPOL (74%), and in situations where both parents speak both the X language and the Lε at home (79%). The rate drops down to 36% in families where one parent speaks the Lε and the other speaks both the Lε and X language at home. In trilingual input conditions, De Houwer (2020) indicates that the success rates for developing multilingualism in children are not dissimilar to the latter result. In effect, she finds that 42% of trilingually raised children speak all three input languages whereas 36% only speak two languages, the Lε and one of the X languages (De Houwer, 2020).

Although parental input patterns are important to children's multilingual development and heritage language maintenance, another critical factor is found within family input practices. De Houwer (2020) labels this factor, 'parental

discourse strategies', meaning the strategies parents might use to redirect their children's language choice. Various practices are enunciated in Lanza (2004). One of these is the 'minimum grasp strategy', when parents overtly or covertly express a lack of comprehension when the child does not respond using the parents' desired language, usually the home X language. Another strategy is the 'express guess strategy', when parents request confirmation of what the child said in the societal Lε, by asking a yes/no question in the X language. Alternatively, parents may simply reformulate in the X language what the child utters in the Lε. The 'move on strategy' is likely a 'null strategy' when parents choose to accommodate the child's choice and continue the interaction as it is or even switch to the Lε used by the child (De Houwer, 2020). These different strategies seem to be widespread practices that parents might use simultaneously. Indeed, the participants in the present study practised similar discourse strategies as demonstrated in Chapter 4 of this thesis.

Apart from focusing on family contextual and discourse input, some studies examine the crucial effect on languages of multilingual children's transition to extra-domestic education (Dumas, 2013; Kawaguchi & Medojevic, 2015; Qi & Wu, 2015; Wu, 2018). Medojevic (2014) investigates the impact of the first school year on two Australian-Serbian, bilingual children. Differing personal characteristics, family type of input and time of exposure in both languages result in differing outcomes. One of the children is found harmoniously developing bilingual skills, whereas the other shows signs of a decrease in the home language after one year of schooling. In most cases, multilingual children, when entering the school system, take no time to understand the face value of the societal Lε. Additionally, children's change of environmental exposure prompts them to increase their Lε speech production within the family, which, in turn, may affect parental language practice and choice (De Houwer, 2020; Qi & Di Biase, 2020; Spolsky, 2009). Aside from the transition from home to childcare centre and the primary school throughout the childhood period, family circumstances may also change and affect children's language use. For example, when the family moves away from the ethnic community neighbourhood or when grandparents move out of the home or in the case of parental partnership dissolution, disruptions may occur. The present research, therefore, endeavours to examine how the change of micro (family unit), meso (relatives and the ethnic community, including ethnic community schools, businesses and services) and

macro (state education and policies) environments may affect the language practices and heritage maintenance of both children and adults (Liddicoat, 2020).

In summary, the above-mentioned valuable research on the importance of various input models, conditions and environments enlightened my investigation of multilingual families. In the current study, the input condition involves a unique combination of the OPOL and the minority languages at home for one of the two participant families, while the second family employs a mixed practice where one parent and one grandparent consistently speak one of the home languages and the other parent uses a mix of all three languages daily. Additionally, in the context-bound one environment, one language practice is analysed in order to determine how it might play out in children's self-identification and to what extent. In the next section, relevant research about multilingual identity and culturally accentuated expression of the self is reviewed.

2.3 Multilingual and multicultural upbringing: the identity factor

2.3.1 A brief historical overview and the theoretical issue

Down through the ages, the notion of identity topic has attracted considerable attention from various fields of study from ancient Greek philosophy to the modern multidisciplinary perspective on identity, with ramifications for philosophy, psychology, anthropology, and sociology, to cite a few (McEntee-Atalianis, 2019). One of its most prominent theoretical debates resides in the essential/unitary versus nonessential/socially constructed identity issue. In applied linguistics, the nexus between identity and language has been widely discussed over the last few decades. Identity is a broad issue, hence this review presents only important themes relating to the current research focus on multilingual child self-identification. The investigation draws from both psychological and sociolinguistic perspectives, following McEntee-Atalianis (2019)'s framework, which is presented in the next chapter of the current thesis.

Throughout history, identity has been studied through many lenses and under various designations such as self, self-hood, representation of self, among others (McEntee-Atalianis, 2019). Identity theorisation began with ancient Greek

philosophers who drew the outlines of the concept. For example, while Plato viewed identity as the result of individuals reaching out for knowledge of self, Aristotle saw it as reflecting the multiplicity of personhood. In more recent times, Karl Marx argued that identity is not about self-determination or self-knowledge but is socially conditioned. Following this argument, modern-day philosophers such as French Marxist Louis Althusser contend that self-consciousness is subjected to ideologies from institutions such as education, media, law, and the family (McEntee-Atalianis, 2019). In the psychoanalytic field, Freud's theory summarises identity as an ego, irrational, divided, and conflicting self, shaped by the subconscious (McEntee-Atalianis, 2019). Of note, French psychoanalyst Jacques Lacan (1989) conceptualises an essential aspect of early infancy self-development as the 'mirror stage'. He argues that as early as six months, children can perceive themselves as separate beings when staring at their reflection in mirrors. Lacan also contends that identity or subjectivity is fragmented, incomplete, multiple, and socially influenced (Lacan, 1989).

The above perceptions on identity, however, only account for the Western world's conceptualisation of the self. Conversely, premodern East-Asian cultures and philosophies, predominantly influenced by Confucianism, give major consideration to the collective identity or class-specific identity to maintain political order (Woodside, 1998). Furthermore, in African societies, collective identity also seems to prevail. For example, in a study involving Zulu-speaking students in a South African University, Ige (2010) found that this group of students tended to dismiss their individual self to place their collective identity in the forefront, using the pronoun 'we' instead of 'I' in response to questions of personal relevance. Collective identity is socially constructed; social identity theorists Tajfel & Turner (as cited in Ige, 2010) describe it as an expression of different selves acting according to different situations, negatively or positively constructed and impacting on self-esteem. Hence, identity is psychologically and socially realised in a context-bound situation. On the other hand, from a sociocultural linguistics view, Bucholtz and Hall (2005) suggest that identity is brought about by a combination of five principles: Emergence, Positionality, Indexicality, Relationality, and Partialness. They advocate for a comprehensive analysis that includes "the microanalysis of conversation, the macroanalysis of ideological processes, the quantitative and qualitative analysis of linguistic structures, and the ethnographic focus on local cultural practices and social

groupings" (Bucholtz & Hall, 2005). This theoretical and methodological approach lays the foundation for McEntee-Atalianis's (2019) Dynamic Integrated System. The Dynamic Integrated Systems is used in the current research as a framework for research and analysis along with the Moment Analysis approach (Li, 2011a), which focuses on the instrumental role of moment identity or identity realisation in speech and behaviour. These methods of analysis are further explained in chapter 3.

The theoretical debate: French philosopher Descartes' famous concept "Je pense, donc je suis" (I think, therefore I am) suggests that thoughts build the self within a unified, essential identity. Barker and Galasinski (2001) define the essentialist theory as the belief in a 'true self', an essence of selfhood that is stable and timeless. However, most contemporary definitions of identity reject the essentialist school (McEntee-Atalianis, 2019). For non-essentialist partisans, identity is constructed through social interactions and enactments as a work in progress. Identity, or rather identities, are always in construction as the 'being' and 'becoming' of a multi-dimensional nature (Barker & Galasinski, 2001; Jenkins, 2008). Identity is ever transformed by time, location, environment, even emotions, etc. (Stets, 2006). Hence, the essentialist versus non-essentialist debate may be translated into what McEntee-Atalianis (2019) terms, 'stable identities' versus 'dynamic identities', in reference to Karen Tracy's model of identity. This model classifies identity in four categories: Master, Personal, Interactional, and Relational (Tracy, 2002).

Master identity refers to immutable aspects of our identity such as our genetic features and social background whereas *personal* identity is how we are perceived by others when displaying persistent behaviours such as traits of personality or character. Furthermore, an individual's particular accent when speaking a language identifies him/her to a community, a country, or a social category. Thus, personal identity is constructed both by the individual and the others (McEntee-Atalianis, 2019). This may be one aspect of the essentialist approach. Tracy (2002) also points out that dynamic identities are mutably constructed in *interactional* contexts and power relations. Language choice is a vehicle of identity construction and projection. When multilingual children choose to address other multilinguals in a specific language, they intentionally project facets of identity to achieve the desired socialisation outcome. This is one illustration of Tracy's *relational* identity, which may be theorised as one of the many facets of context-bound identity, a parallel

conception to Qi and Di Biase (2020) context-bound one environment – one language practice.

2.3.2 The expression of self across languages and cultures

Cross-cultural and cross-linguistic expressions of the self

When expressing selfhood, languages in the world employ a rich diversity of mechanisms borrowing from grammatical structures to semantic forms. The case of South and South-East Asian languages may substantially illustrate this matter. According to Jaszczolt (2018b), languages such as Korean, Japanese, Indonesian, Thai, Burmese, Javanese, Khmer, Malay, and Vietnamese, to cite a few, are known for using nouns as a first-person reference to identify honorific ranks. However, as Jaszczolt (2018b, p. 2) points out, "the number and mixed properties of these terms make them debatable candidates for pronounhood, many grammar-driven classifications opting to classify them with nouns". Thus, there is little agreement on whether linguists should prioritise grammatical classification over semantic and cultural factors (Jaszczolt, 2018b).

The theoretical debate: the terms used in a first-person pronoun function are the centre of the "indexical or non-indexical" ongoing debate. Jaszczolt (2018a) defends the indexicality of the pronoun-terms, claiming that the delimitation between indexicals and non-indexicals in pragmatic use of natural speech can become indistinct. For example, indexicals such as the person pronouns 'I' and 'you' in English are context-sensitive, but at times, they are 'pragmatised' to serve a pragmatic expression of the self by assuming a different function. The author names this practice "pragmaticizing indexicality" (Jaszczolt, 2018a, p. 260). Lee (2018) takes a similar stand when explaining the use of markers in Korean, claiming that many Korean first-person markers qualify as pronouns. In Korean, there are 138 markers used to reveal contextual information about the speaker's identity, mutual relationship and for self-denigration or honorification. Lee believes that we should give more consideration to the markers' function rather than to their grammatical category. The rationale Lee gives for claiming that Korean markers qualify as pronouns, pertains to the properties of the first-person markers to take on different functions in different contexts of interaction (Lee, 2018).

Similarly, in other Asian cultures, the encoding of information relevant to the context of communication and the biological/social position of the speaker is important to the interaction. Christofaki (2018), in his investigation about the expression of self in Japanese, takes, for example, a female who may refer to herself as 'okaasan' (mum) when interacting with her child, as 'obachan' (aunty) when talking to her friend's child, as 'oneechan' when speaking to her younger sister, as 'sensei' if she is a teacher, and otherwise may self-refer by the first-person pronoun 'watashi' when addressing the school principal or an acquaintance. These examples of context-bound identification reflect the hypothesis proposed by Christofaki (2018) in that oneself has multiple facets, defined as the public and the private identity. The two facets are further divided into four categories: physical, personal, social, and professional. Each of the self-referring expressions for 'I' is indexed to "the speaker's gender, age, status, and regional origin, the formality of the context, the intimacy of the relationship between the interlocutors, and the position of the speaker vis-à-vis her immediate interlocutor, as well as the larger community" (Christofaki, 2018, p. 76). This means that via self-referring practices, a speaker takes on a context-bound identity abiding by a sociocultural context-dependent enactment of self. Although there are crosslinguistic similitudes relating to the complexity and a wide range of self-referring nouns, one cultural difference between the Japanese and Vietnamese self-referential practice lies in the use of honorific and self-denigration terms. These are obsolete in Vietnamese – pro-drops are possible but viewed as impolite when addressing interlocutors from higher family/social hierarchy (Ho-Dac, 1997). Conversely, in Japanese, pro-drops and subject ellipses are widely used as an expression of modesty and lowliness (Christofaki, 2018).

In his seminal study on the pronominal reference systems in Thai, Burmese, and Vietnamese, Cooke (1968) gives an exhaustive description and comparison between these three closely related South-East Asian languages. He divides their pronominal reference system into three categories: person pronouns, kinterm nouns and name nouns. While explaining how to distinguish pronominal function from nominal use of nouns in Vietnamese, Cooke (1968) demonstrates how kintype nouns and name nouns are pronominalised and can work as first, second, and in some cases as third person indexicals. In the examination of the Vietnamese pronominal ecosystem, Cooke details the pragmatic function and semantic aspects of each pronominal marker, emphasising categorisation, in contrast with modern linguists

who grant less importance to the grammatical categories of person markers than to their pragmatic functionality (Jaszczolt, 2018a; Lee, 2018).

One of the differences between Vietnamese and both Thai and Burmese is that Vietnamese pronouns distinguish between inclusive and exclusive first-person plural. This distinction is also found in Chinese Mandarin with the inclusive 'wo3 men' and exclusive 'za2 men'. As Cooke's study dates from half a century ago, it is not surprising that new forms of colloquial Vietnamese markers are omitted. For example, nowadays the Vietnamese plural marker 'tụi' is widely used in casual speech to replace the plural pronoun classifier 'chúng' (tụi này, tụi mình, tụi tui for we, us; tụi mày, tụi bây for plural you; and tụi nó for they, them).

Historical influences and diasporic nuanced practices

For languages around the world, personal pronouns are an essential feature that may differ in pragmatic use, depending on local culture and practices. In children's language acquisition, person identification and pronoun development are among the key features of identity construction. Furthermore, for multilingual children, the challenge is to simultaneously acquire two sets of personal pronouns along with their intrinsic cultural values. In person reference development, children begin to verbalise their personhood by self-naming practices before transitioning to personal pronouns. The transitioning period may vary depending on the family's input and cultural values (Qi, 2011; Qi & Di Biase, 2006). In the following table, Cantonese pronouns are presented with the Romanised phonetic Jyutping system with six tones represented numerically (1 to 6).

Table 1. English, Cantonese, and Vietnamese first-person pronouns

First-person pronouns	English	Cantonese	Vietnamese
Subject/Object	I, me	Ngo5	Tôi, ta, tao, tớ, mình
Possessive (Nominal)	my, mine	Ngo5 ke2	của + 1rst person
Subject/Object	We, us	Ngo5 dei6	Chúng + 1rst person
Possessive (Nominal)	our, ours	Ngo5 dei6 ke2	của + chúng + 1rst person

The numerous similarities between Thai, Burmese and Vietnamese raise the question of the origin of each of these languages and the cultural influences involved, a question that is not answered in Cooke (1968). The fact that all three languages studied in Cooke (1968) present the same status-intimacy concept for socialisation, underpins the assumption that the answer may lie in historical cross-linguistic influences. Luong (1990) argues that the pragmatics of referring terms in the Vietnamese culture is pervaded by historical influences from Confucianist philosophy. Ho-Dac (1997) echoes Luong when stating that the Confucianist system stresses power-relations and hierarchy as the foundation of social order, also reflected in the person referential system. The Vietnamese referential system borrows a significant number of Chinese words, as reported by Alves (2017) who extensively examines the evidence of Sino-Vietnamese language contact in the Vietnamese system of pronouns and kinship terms. His findings indicate that only Chinese kinship terms are borrowed in Vietnamese, while true pronouns (indexicals) are of Indigenous origin. Following Cooke (1968), Alves presents kinship terms (for instance the word 'con' for child, offspring) as acting in a first- and second-person pronominal function. He also notes that some Vietnamese kinship terms have semantically evolved to be used as address terms outside the family context. Thus, the grammatical function of the term 'con' is different from the use of 'zai2' (son) in Cantonese to address a child. The latter is employed to call on the child to draw his attention, thus can be considered as a name-noun (see Qi, Di Biase & Campbell, 2006; Alves, 2017).

With a diversified person reference system, including numerous linguistic forms, the Vietnamese language integrates the use of personal pronouns in very specific socialisation contexts. The status system in Vietnam is defined by gender (male prominence over female), age (elder over younger) and social class (socio-political status, intellectual achievements, and wealth) (Ho-Dac, 1997). Also traditionally, kin rank prevails over age (Cooke, 1968). This practice is in clear contrast with the Western culture where referring practices do not depend on such parameters. Nonetheless, although there are set rules in the Vietnamese traditional system, referential breaches are tolerated to maintain a consensus of self-identification between the addressor and addressee. For example, at times with kin

terms, there is an implicit will to transgress the cultural convention and blur one's age group by avoiding the age-appropriate kin terms such as 'uncle', 'aunty' etc. that would infer a generation gap. Rather, to imply generational solidarity, one may prefer to use 'older brother', 'older sister' etc.

As mentioned earlier, Vietnamese cultural values originate from Chinese Confucianist traditions. The Chinese languages have a similar cultural ideology of kinship term usages, and early in life, they are taught to index hierarchy, as well as close and distant social relationships (Qi, 2011). However, conversely to Chinese, in Vietnamese not only kinship terms, but also person pronouns can index close or distant relations and even lack of deference (Luong, 1990). Vietnamese true pronouns are used at both ends of the distance-intimacy continuum. For example, in particular contexts and dyadic interaction, when two persons meet for the first time, the user of the first-person pronoun 'tôi' may appear distant. Hence, Vietnamese speakers may find it appropriate to use a kinship term instead of the true pronoun. Additionally, the Vietnamese personal pronouns 'tao/mày' (I/you), when used between childhood/very close friends, usually function as an indexical of extreme degree of casualness and intimacy. However, in contrast and in conflictual contexts, they may denote not only a lack of deference in a power relation – such as older siblings toward younger siblings – but also disrespect and even hatred, for instance, between enemies (Ho-Dac, 2003). Thus, this linguistic device is often wielded to show contempt or hostility during conflicts where the endearing kinship terms are carefully avoided. These examples instantiate the interactional multilayered implications in the choice of Vietnamese personal pronouns versus kinship terms.

In Vietnamese communities around the world, the dismissal of social ranks in referential practices seems to be a more common practice. The reason may be that the dominant cultures of most Western countries do not emphasise hierarchy in socialisation, as participants in interaction prefer to avoid age disclosure and social differentiation. Indeed, in diasporic Vietnamese communities, sociolinguistic and cultural values are in contact with a different environment. Vietnamese people living overseas are immersed in dissimilar cultures, where social/biological status is not reflected in the referential system. Thus, Vietnamese speakers may practise a hybrid form of referential practices, borrowing person pronouns from their host country's linguistic repertoire. The extensive person reference system of the Vietnamese language confuses most Vietnamese language learners, including recent generations

of Vietnamese migrants, whether they are proficient or not in the heritage language. Thus, diasporic Vietnamese pragmatically created their own strategies to 'hack' into the system. This is demonstrated in Ho-Dac's (1997) study of Vietnamese-English bilinguals in Melbourne, who use English personal pronouns in code-switching practices to avoid the hierarchy distinction. As Ho-Dac explains, "any attempt to bring in a rule, which specifies the relation of Vietnamese personal pronouns to the context of their usage is not possible because under particular speech environments, terms of personal pronouns may change accordingly" (2003, p. 121). Ho-Dac (1997) interviewed 60 Vietnamese participants, who migrated to Australia after 1975 between the ages of 5 to 42. Some of these provided naturalistic speech recordings from their daily interactions (Ho-Dac, 1997). Ho-Dac hypothesises that the underlying motivation for switching from Vietnamese person reference to English person pronouns is to modify the inter-person relationship (addressor-addressee-third party). The results provide evidence supporting his hypothesis, revealing the intentional negotiation of greater distance or the re-positioning (usually in a negative way) of the addressee's social status. In some cases, the code-switching of pronouns may be due to a fleeting inability, "to retrieve" the appropriate address term from the Vietnamese referential 'data bank' (Ho-Dac, 2003). The study also shows that this type of code-switching is frequently practised as a device to neutralise the social power relation. In effect, Vietnamese speakers need to choose within a "wide range of address terms, which (…) play a key role in establishing, maintaining, and terminating social relationships" (Ho-Dac, 2003, p. 114). Of note, the sample conversations Ho-Dac presents only look at adults or young adults' pronoun code-switching. Would younger children use this strategy in diasporic Australian Vietnamese communities? Additional studies about the referential practices of Vietnamese children living overseas would help resolve this question, as well as confirm this linguistic practice in diasporic settings observed by Ho-Dac (2003).

Indeed, according to Zhu (2010) "Diaspora is one of the best sites for the examination of changes in cultural dynamics and values" and "in diasporic families, the sociocultural values of different languages may well be different to speakers of different generations". Zhu (2010) explores how diasporic families in Britain negotiate generational and conflictual communications by examining their use of Chinese address terms. The author explains that in the Chinese culture, address terms convey the cultural ideal of harmony and social order. The referential term system

bears many similarities to the Vietnamese one, as it includes personal names, person pronouns, proper nouns, and kinship terms, which index roles, status, degrees of intimacy, age, and gender. As in Vietnamese, kinship terms are used beyond the family circle to express solidarity and children are socialised into using them to address people, whether familiar or unfamiliar to them. Zhu (2010) further explains that, in Chinese diasporic communities, children are given both a Chinese and English name to help them integrate into the dominant culture. Thus, speakers' self-naming choices in different contexts of socialisation may reflect their social identity negotiation. Zhu (2010) finds that address terms in Chinese serve social functions such as highlighting social roles and relationships, and at times they are avoided on purpose to renegotiate participants' roles.

Expressing the self and contingency devices

Brown and Gilman (1968) explain how group styles emerge from childhood, as children are taught what to say when addressing different class of individuals. Similarly, in Vietnamese society, the multi-layered system of address terms compels children to go through this cognitive and linguistic apprenticeship at an early age, as their language and socialisation skills are developing. The choice of address terms in this constellation is dictated not only by parents but also by any adults with whom children are interacting, and whose guidance reflects the societal linguistic norms. In the presence of caregivers and other adults, children learn by repeating or copying adults' overt verbal hints and do not have to deliberate on the address term most appropriate for each situation. However, when left to themselves, learners often find that handling address terms and self-referring expressions becomes a laborious mental activity not only during childhood but also throughout adulthood. The reason is that kinship terms are a tool commonly used to realise an effect of emotional closeness and solidarity or to distance oneself from the other. Young learners are inexperienced in dealing with complex degrees of socialisation. Indeed, self-referring terms are deeply linked to the speaker's socio-pragmatic implication and conception of the world.

Self-referential language is acquired as individuals develop self-awareness (Ross, Martin, & Cunningham, 2016). Linguists agree about challenges posed by the pronoun and referential system acquisition in most languages (Gao, 2013; Qi, 2010;

Smiley & Johnson, 2006). In English, pronouns are indexed to the persons and contexts of interaction. In Western English-speaking countries, young children mainly self-refer via the first-person pronoun "I" or their given name (Smiley & Johnson, 2006). Chinese languages also allow for an indexical use of pronouns in daily utterances. Qi (2010, 2011) pioneered the research of the self-referring system development of an Australian bilingual Mandarin-English child. Three phases of development are observed: "(i) kinship terms and lack of reference (1;07-2;0); (ii) nominal reference to self and other (2;0-3;0;07); (iii) emergence of first-person pronominal reference alongside other self-referential expressions (3;0;07-4;0)" (Qi, Di Biase, & Campbell, 2006). Results show that this child acquired the two referential systems separately and uses the self-naming and null anaphora strategies before the pronominal system is fully acquired in both languages. In other cultures, self-naming is similarly used by young children. In Japanese for example, children self-refer by their name to compensate for, "their inability to select the appropriate pronominal form given the level of sociolinguistic mastery involved" (Christofaki, 2018, p. 75).

Declarative sentences in Chinese and Vietnamese do not have an obligatory subject. Indeed, Mandarin, Cantonese, and Vietnamese are null subject (pro-drop) languages and, family members prefer to use kinship terms over pronouns (Luong, 1990; Matthews & Yip, 2011; Qi et al., 2006). In migrant multilingual situation, the pro-drop practice and the generalised use of proper nouns for self-naming are easier practice for learners. Therefore, pro-dropping and self-naming may act as linguistic devices to relieve the mind from the arduous stress of juggling different self-referring terms with different addressees. Interestingly, Qi (2011) found that the Mandarin-English bilingual child James between 2;00 and 2;06, in a Mandarin dominant environment and from the beginning of his multi-word combinations, practised pro-dropping before self-naming. The self-referring system in each language integrates socio-cultural and pragmatic variants which are worth being studied separately and in an in-depth manner. However, thus far, studies on Cantonese speaker's self-referential practices are scarce in the literature.

2.3.3 Multilingual children self-identification in multicultural and changing environments

Multilingual identities

Studies show that children as young as 2 years of age can reflect on their bilingual identity:

Mother	*Daddy hai6 me1 jan4 aa3?* 'What's Daddy's nationality?'
Child	*Ing1gok3jan4* 'English person.'
Mother	*Jing1gok3jan4* 'English person.'
Child	*Ing1gok3jan4* 'English person.'
	Maa1mi4 hai6 zung1gok3jan4 'Mummy is Chinese.'
Mother	*Timmy hai6 me1 jan4 aa3?* 'What about Timmy?'
Child	*Bilingual!*

(Yip & Matthews, 2007, p. 1).

This example of self-identification is quite rare at such a young age, unless the child's parents are linguists, as is the case for Timmy's parents. Few multicultural and multiethnic families give attention to identity development in the child's early years of life. However, positive identification in young children may contribute to a smoother transition to their experience in institutionalised education, and later, to the difficult teenage years (Di Biase & Qi, 2015). Children of migrant families face a challenging identity balancing act, as they transition from home to school. Often, parents promote the maintenance of heritage culture and language, and at the same time, exert pressure on children to achieve educational success trajectory (Di Biase & Qi 2015; Qi & Wu 2015). Their belief is that securing a prestigious career is key in alleviating the fear of racism, integration and even assimilation in mainstream society (Mellor, 2004).

Traditionally, research in Australia on bilingual education has focused on national policies and power issues, whereas, in Europe and North America, a body of research has explored children's identity construction within bilingual education settings (Fielding, 2015; García & Li, 2014). In his seminal work on the community languages of Australia, Professor Clyne (1991), who played a crucial role in the national language policymaking, focused on languages and language shift issues but barely mentions matters of identity. More than a decade later, he broadened his

approach to include ethnic and multiple identity issues in his analysis of the dynamic of languages in contact. Indeed, he acknowledged: "language use reflects people's multiple identities, different constituent parts of which may be emphasized at various times and in different places" (Clyne, 2003, p. 69). The notion of time and place seems to become a factor drawing increased attention in the child multilingualism and identity fields of research. Fielding (2015) investigates the bilingual identity of Australian French-speaking children, aged 10 to 12, enrolled in a bilingual school. She observes that each individual displays components of identity depending on their own circumstances and on the time and place of interaction. These children are in daily contact with the French language. Thus, the dominant school linguistic and cultural environment is a critical factor impacting their strong bilingual self-identification and their view on languages (Fielding, 2015).

Linguist parents may have an advantage in bringing up their children multilingually. Additionally, they may meet greater success if paying attention to their children's identity construction (Wang, 2008). Bateman (2016) investigates her bilingual English-Romanian child's identity development from the age of three and prior to entering the school system. The analysis of audio recordings of spontaneous conversations, elicitations, and diary entries indicate that even in the early years of life, although identity may not be verbally expressed, the process of negotiation is still evident. Moreover, the sample dialogues reveal how a young bilingual uses her linguistic assets to negotiate social identity and belonging to a speech community (the family is regarded as a speech community). Bateman (2016) identifies three phases in the child's language community perception. The first phase is when from birth, both parents communicate with the child in English while the maternal grandparents, living in the same home, speak only Romanian. At that time, the child identifies with the English-speaking community. In the second phase, the grandparents move out when the child is 2;06, and the change of linguistic environment prompts the mother to switch language community and begin to speak Romanian at home. The child becomes confused for a while about which language community her mother belongs to. In time, she shifts her mother's community membership perception to the Romanian one, for example, when she asks mum to switch to English: "Can you say it like me?". Finally, in the third phase, as her Romanian proficiency increases, the child becomes able to play across both language community memberships, to display social identification in various contexts and

purposes. For instance, she uses Romanian as a secret language, when she does not want others to understand, to save face or help others save face, and as a social/symbolic capital to mainly achieve wants. This paper furnishes empirical evidence that the process of bilingual identity negotiation may happen in the home and before entering preschool. It informs my study about the impact of changing circumstances in the domestic setting (for example, grandparents moving out and mother switching to the Romanian community membership) on the child's identification and language agency (also see Said & Zhu, 2019).

While studies on bilingual identity construction are receiving greater attention (Fielding, 2015; Nino-Murcia & Rothman, 2008; Shin, 2013), there is a dearth of investigations about trilingual children's identity formation (Wang, 2008). A few research on trilingualism and identity construction focus on the crucial role of literacy development for each of the three languages (Ibrahim, 2014, 2016). Others seek to categorise the multiple identities in trilingual children. For instance, Shi (2005) proposes to analyse her trilingual child through seven coexisting facets of identity: (1) group or social identity; (2) cultural identity; (3) language identity; (4) family or kinship identity; (5) individual or personal identity; (6) ethnic/racial identity; and (7) nationality or national identity. The child is Singaporean by citizenship, Chinese by ethnicity and raised in Japan from ages 2 to 11;8 at the time of the study. The child experiences two major changes at the age of 2: a change of environment when the parents decide to move from Singapore to Japan, and a change of language input when he is exposed to an OPOL type of input, the mother using English and father using Mandarin to address him. He is exposed to Japanese in the school system and wider community. The child's self-identification encompasses all seven facets of identity suggested by Shi (2005) although, at times, he feels a little confused, as his sense of self and of belonging are developing: "My friends said because you and Dad are Chinese, I am Chinese. But I wasn't born in China like you. Can I still be a Chinese?" (JJM's diary; 6). For young children, multiple backgrounds may be challenging to explain: "I don't know why I am Singaporean, but I guess it's because I was born in Singapore" (JJM's diary; 7). At the age of 10, JJ knew he was different from his classmate, not so much because of his physical features but because of his Chinese name and his multilingual abilities which, at times, cause him embarrassment. Nevertheless, according to the author, JJ grows to become happy about his multicultural identities (Shi, 2005). The case of this boy shows how much

parents of multilingual, and by extension multi-ethnic children, may need to not only plan for family language policy but also pay attention to identity development in supporting their child's emotional and mental wellbeing. As suggested in Wang (2008), to help children face racist comments when they are in contact with the dominant environment, parents need to communicate openly with them about their ethnic status.

Context-bound identity and translanguaging

Recently, a video footage that may illustrate contextual identity went viral in the media. At a court hearing held on a Zoom Cloud meeting during the COVID-19 pandemic, a Texan lawyer participant appeared on the screen with a kitten filter. He explained to the judge that he was using his secretary's computer and did not know how to turn off the virtual filter. Embarrassed and keen to assert his identification as a lawyer, he expressed his willingness to continue with the proceedings as they were (ABC News, 2021). The dissonance between this serious district court setting and the lawyer behind a cute blue-eyed kitten filter shows how personal identity can be closely connected to place identity. Moreover, the lawyer verbally clarified his self-identification despite what appeared on the screen when exclaiming: "I'm here live, I'm not a cat!" (ABC News, 2021). This example further shows how identity is negotiated via language and is context-dependent (McEntee-Atalianis, 2019).

As Qi (2011) explains, "word meaning is learned in context" and "children acquiring a language must pay attention to the language in input and the contexts of use to determine what conventions tie forms to meanings" (p. 26). Thus, Qi proposes the context-bound one language–one environment in children bilingual acquisition. Would a similar principle apply to children's identity formation? Could it be that they tend to develop and agentively display a 'context-bound identity' in social interactions? Self-naming practices in young bilingual children may contribute to the answers. The Mandarin-English bilingual child James mentioned earlier is given three different names, which he produces for self-identification in a context-bound manner and for specific socialisation purposes. For example, he mainly uses the endearing nickname Er2er given by his grandmother at home to express desires or needs. His official name Auchee is uttered in broader contexts with family members

and his English name James is produced during outings and with non-Chinese speaking interlocutors (Qi, 2011; Qi, Di Biase, & Campbell, 2006).

Ibrahim (2014) explores trilingual children's enactment of identity in "linguistic spaces", the home, schools, and other environments, that are, "independent to each other" (p. 57). Significantly, Ibrahim (2016) further demonstrates how multi-ethnic and trilingual children aged 5 to 12 living in France self-identify in changing environments, for instance when they return to their parents' home country. The children display a dynamic identification and purposely hide their multiple identities in specific contexts. For instance, one of them chooses to hide his Spanish identification in the French school he attends while feeling proud to be taken for a Spanish native speaker when visiting Spain (Ibrahim, 2016). Wang (2008) too finds that her bi-ethnic children's identification depends on the context of socialisation. During their stay in the parents' countries of origin (Switzerland and China), Wang's children, Léandre and Dominique, positively identify with the local culture and discuss more often their feelings toward the heritage country. For example, while in Switzerland during the national holiday, one of the boys requests a Swiss flag to be painted on his face. However, on return to the United States, they express less attachment to these countries and strongly identify as American citizens.

Furthermore, the trilingual children in Wang (2008) are able from a young age to take advantage of their multi-modal linguistic resources, as shown in the following interaction. Only 4;02 at the time, Dominique responds to another child, who is one year younger, and who is annoying him (Wang, 2008, p. 182):

Dominique: "Why do you bother me? *Imbecile*!"
Henrik: "What do you say?"
Dominique: "I *detest* you!"
Henrik: "What?"

The four-year-old trilingual boy Dominique is able to use 'imbecile' and 'detest', two English cognates of French words, to express annoyance. This creative linguistic device is now known as 'translanguaging'. Li (2011a) investigates translanguaging practices as a medium of multi-modal contextual identity.

Translanguaging is defined as a process of switching between linguistic structures and systems, and further transcending these systems to express the

multilingual and multicultural self creatively and critically in social interactions. 'Translanguaging spaces' are created spaces or platforms where translanguaging takes place. Li (2011a) investigates how three Chinese students in Britain use their multilingual skills to navigate their multiple identities using translanguaging devices and spaces. To analyse this phenomenon, Li (2011a) proposes a method called 'Moment Analysis' that traces spur-of-the-moment multilingual creativity and identification. The current thesis uses the 'Moment analysis' approach as an analytical method, which is further explained in chapter three. More recently, García and Li (2014) broadened the meaning of translanguaging as being "the dynamic process whereby multilingual language users mediate complex social and cognitive activities through strategic employment of multiple semiotic resources to act, to know and to be," for example the use of emojis in text messages. Translanguaging practices are triggered by the environment, hence may be linked to a context-bound method to construct new identities. García and Li (2014)'s work mainly focuses on promoting translanguaging in the classroom setting as a pedagogical resource, yet they clearly show its intrinsic value as a social practice that supports identity construction.

2.4 Research gaps, research questions and hypotheses

As investigations on children's self-identification in their early years of life are scant, the present longitudinal case study contributes empirical data to the field of child multilingualism and identity formation. Most studies on multilingual children focus on their language development or maintenance of heritage language. To my knowledge, few studies delve into multilingual young children's identity formation in their early years of trilingual development, their family language strategy, and self-referring practices, with a focus on their context-bound and changing environments. This environmental variable permeates much research without being systematically studied (see De Houwer, 1990; Fielding, 2015; Lanza, 2004; Nicoladis & Montanari, 2016; Pavlenko & Blackledge, 2004; Qi, 2011; Yip & Matthews, 2007 among others). Moreover, research in Family Language Policy within the Australian context has not yet attempted to map together children's identity construction to families' language input and changing environments. Indeed,

Spolsky (2009) points out that, as children begin schooling, they may bring home the environmental language Lε (Qi & Di Biase, 2020) and create their own language policy, which in turn, may modify family members' language practices. It would be interesting to see how changes in dominant language exposure, when children begin extra-domestic education prior to school, may impact both language practices and self-identity. In the literature, multilingual children's identity construction is not systematically studied with a focus on their contextual identification and changing environments. It is hoped my study may assist in filling this need and further shed light on the notion of context-bound identity, in parallel with the well-known context-bound language practice concept (Qi, 2011; Qi & Di Biase, 2019).

Additionally, most studies' research methods on children's identity mainly use interviews, drawings, and artefacts analysis within a qualitative framework. This study uses qualitative and quantitative mixed methods, using quantitative data to trace the families' self-referential practices in three languages. One novelty is that the children's development and use of self-referring terms are analysed to understand the dynamic interaction and their negotiation of personal and social identities. The trilingual children in the two case studies acquire Chinese, Vietnamese, and English systems of reference, which may offer a window in understanding their identity agency and how they defuse each of these systems' intricacies.

Given the gaps pointed out above, the research questions are as follows:

RQ1. Does multilingual family input influence the development of children's self-referential systems?

RQ2. Do family language policy, practices and changing environments impact children's self-identification?

RQ 3. Do children negotiate different facets of self in multilingual and context-bound situations?

Children are known to be sensitive to their dominant environments and in the first years of their lives they mainly acquire language and social behaviours from close family members. Thus, I hypothesise that families' multilingual referential input influences the children's development of self-referring terms and that children can implement cognitive devices for identity agency and coping strategy. After a change of circumstances and environments, which frequently lead to a change of

language exposure distribution, children strive to cope with the new situation. Hence, I hypothesise that their self-identification is further impacted by their changing circumstances and environments.

Finally, I hypothesise that children can navigate multiple identities across contexts and cultures, producing context-bound identities.

The following chapter presents the methodology and theoretical frameworks used to conduct the research and analysis work, and to confirm or infirm the hypotheses.

Chapter 3. Methodology

This section outlines how the research was undertaken to answer each of the research questions. The study is longitudinal and data collection work spans over three years. Two families are studied, involving participants from two intercultural and interracial migrant families of Chinese and Vietnamese descent living in Australia. Their specific backgrounds and circumstances are described in detail in the next subsection. This chapter also discusses the mixed method with a mainly qualitative research design and its underpinning theoretical framework, ethical considerations, and the data collection method, including difficulties encountered in the process. Also, the transcription, coding and analysis using NVivo 12, a qualitative data analysis software, are presented. Lastly, the method of analysis is discussed.

3.1 Informants and family background

For this research, two families living in the Fairfield and Liverpool council areas in Western Sydney were asked to participate. They have in common a multilingual and multicultural background (Chinese Cantonese and Vietnamese), as well as three generations interacting daily with the bi-ethnic children and providing input from diverse perspectives. The children's different age group (presented next) helps to gain a better understanding of the self-identification process and development from an early age, prior to school, all through the primary education period, when self-identity is increasingly under peer pressure and influenced by the school environment. Additionally, the common local context in suburbs with a dense population of Vietnamese and Chinese ancestry (ABS Census, 2016) plays an important part, as the study attempts to examine the children's context-bound identification.

In accordance with ethical considerations, each family member is given a code name to protect their privacy. Adult informants are given a nickname (e.g., M1V) which encodes their role in the family (M for mother, F for father etc…), the Family identification number (1 for Family 1 or 2 for Family 2) and the dominant language

they use to interact with the child (V for Vietnamese or C for Cantonese). The code name details are as follows:

1. Family 1:

- Mother Vietnamese (M1V)

- Father Cantonese (F1C)

- Grandmother Vietnamese (GM1V)

2. Family 2:

- Mother Vietnamese (M2V)

- Father Cantonese (F2C)

- Grandmother Cantonese (GM2C)

- Grandfather Cantonese (GP2C)

Since the research investigates the children's self-naming among other self-referring practices, I use fictitious names (Anna and Brian) throughout the thesis. The source of speech data and interviews primarily come from the nine participants detailed below.

3.1.1 Family 1 household description

Child 1 Anna, born in Australia, is followed from the age of 1;01 to 4;00 for this study. Currently, she is enrolled in a local childcare centre five days a week. Before she turned two, she was enrolled in day care with a Vietnamese educator for six months.

Mother 1 (M1V), born in Vietnam, of Vietnamese ancestry is a full-time factory employee in South-West Sydney, NSW, Australia, with secondary level education obtained in Vietnam.

Father 1 (F1C), born in Malaysia, has third-generation Chinese ancestry and is a full-time factory employee in South-West Sydney, NSW, Australia with secondary level education obtained in Malaysia.

Maternal grandmother 1 (GM1V), was born in Vietnam with Vietnamese ancestry, and has elementary level education obtained in Vietnam. She was living in Vietnam but at Anna's birth, came to Australia and stayed for one-and-a-half years. She became Anna's main carer while Anna's parents worked six days a week.

M1V and GM1V speak Vietnamese to Anna, and F1C speaks a mix of Cantonese, Vietnamese, and some English to her while communicating in fluent Vietnamese (which he learned in Australia) with M1V and GM1V. When Anna plays with the children of family friends, her speech production is mainly in Vietnamese until she started to attend childcare, then English became dominant in peer interactions. The family enjoys multicultural practices and together attend Vietnamese church services once to twice a week for two hours. The family shops mainly in Vietnamese markets around the Fairfield and Liverpool areas in Sydney's south-west. The family, in particular M1V, uses the services of doctors, lawyers, banks etc., from the Vietnamese community of Cabramatta, NSW, 2166, an area renowned as being the biggest Vietnamese and Chinese marketplace in Sydney[3].

When Anna was six months old, her Chinese grandparents came to visit from Malaysia for two weeks. Later, when Anna was 1;03, Family 1 visited relatives in Malaysia for two weeks, then travelled to Vietnam where they stayed for three weeks. Since GM1V's temporary visa for Australia had expired by this time, she remained in Vietnam, waiting for a visa renewal, which took one-and-a-half years to obtain. Thus, speech data from GM1V are limited, although she talked to Anna daily via internet video chat. Then when Anna was 1;09, F1C and M1V went through a separation process. This affected in some ways the family's availability to participate in the study. Yet, some speech data and interviews were collected sporadically during and after this period. Since F1C was not around anymore, his speech data are limited. However, F1C continued to be involved in the linguistic input, as he took Anna every morning during the week to the childcare centre and, from time to time, took her out at weekends.

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3 https://www.sydney.com/destinations/sydney/sydney-west/cabramatta

Table 2. *Family 1 biographical information*

Information	Child Anna	M1V	F1C	GM1V
Education	Preschool	Secondary	Secondary	Primary
Working	N/A	Full-time	Full-time	N/A
Work type	N/A	Factory worker	Factory worker	Retired
English	✔	✔	✔	
Cantonese	✔		✔	
Vietnamese	✔	✔	✔	✔

3.1.2 Family 2 household description

Child 2 Brian, born in Australia, is followed from the age of 6;08 to 9;06. He is enrolled in a local primary school (the school's environment and specific features are described later in this section).

Mother 2 (M2V), born in Vietnam, of Vietnamese ancestry, is a full-time factory employee in West Sydney, NSW, Australia, with a tertiary education level obtained in Vietnam.

Father 2 (F2C), born and raised in Vietnam, has third-generation Chinese ancestry, and is a factory manager working six days a week in West Sydney. He gained tertiary level education obtained from the University of Western Sydney, NSW, Australia.

Paternal grandmother 2 (GM2C), born in Vietnam, is second generation Chinese with elementary level education obtained in Vietnam. She is a housewife.

Paternal grandfather 2 (GP2C), born in Vietnam, is second generation Chinese with a secondary education level obtained in Vietnam. He manages a textile factory in Vietnam and has since retired.

The father (F2C) and grandparents (GP2C and GM2C) communicate mainly in Cantonese with Brian while speaking Vietnamese to his mother (M2V). M2V is the only Vietnamese native speaker in this household and communicates with Brian in Vietnamese. Brian receives homework tutoring from his parents at night, most of the time from F2C, in English. F2C also indicates that Cantonese is sometimes used

for tutoring. When M2V helps Brian with homework, she uses Vietnamese mixed with some English. According to Brian school's newsletter retrieved from its public website, the school (kept anonymous for ethical reasons) cares for students, including 92 per cent of children whose first language is not English. One of the school's teachers relates that most of the students are from a Vietnamese background, followed by a Chinese background.

During the research period of three years, Brian attended weekly Vietnamese classes during school hours as part of the community language program. To obtain an interview with his head teacher, I attempted to approach the school's principal, providing complete information about my research project, the questions that would be asked and evidence of my ethical clearance. Unfortunately, my formal application was turned down by the school. The head teacher's interview would have provided a complementary data source providing information about the school's actual linguistic environment, its multicultural dimension, as well as offering some first-hand observation of Brian's outside of home linguistic, social, and cultural behaviour and further information on intra-generational interaction with peers.

The family participates in cross-cultural Chinese and Vietnamese traditions and attends Chinese and Vietnamese Buddhist temples for New Year's celebrations. These contacts with the Chinese and Vietnamese religious communities are limited to a few times a year. Most of the family's friends are Vietnamese and the family regularly visits the many Vietnamese/Chinese local shops and restaurants in the Liverpool Council. On Sundays, the parents usually take Brian to outings around the Great Sydney area while on Saturdays, he attends English and Maths tutoring classes.

Table 3. *Family 2 biographical information*

Information	Child Brian	M2V	F2C	GM2C	GP2C
Education	Primary	Tertiary	Tertiary	Primary	Secondary
Working	N/A	Full-time	Full-time	N/A	N/A
Work type	N/A	Factory worker	Factory manager	Retired	Retired
English	✔	✔	✔		✔
Cantonese	✔		✔	✔	✔
Vietnamese	✔	✔	✔	✔	✔

The recruitment choice of these two participant families offers a range of circumstances, which provide information of interest for the study's purposes. The family composition of a Cantonese-speaking father and a Vietnamese-speaking mother was a factor for selection. Both fathers claim they speak Cantonese to their child, while the mothers use Vietnamese. The difference in language input comes from the grandparents. In Family 2, both grandparents use Cantonese, and in Family 1 the grandmother is a Vietnamese monolingual. The two interracial families live in the Liverpool and Fairfield councils, where Vietnamese and Chinese communities have been prospering for decades. Although it is said that mixed Western-Asian marriages are geographically spread out in the Great Sydney region (Tindale, Klocker, & Gibson, 2014), the inter-ethnic families from two sub-asian backgrounds in the current study reside in the area of South-West Sydney where the home cultures are supported in every aspect of family life (associations, businesses, services, religious communities, language schools). Additionally, the children's age groups (from about one to four and from six to nine) provide some quasi-linear information on the self-identification development paradigm.

The next section presents the study's design, including the three theoretical frameworks used in the research. This is followed by an examination of the relevance of mixed but mainly qualitative method of investigation.

3.2 Research design

This sub-chapter presents how this three-year longitudinal case study adopts theoretical frameworks drawn from autoethnography, as presented by Ellis, Adams, and Bochner (2010), the Dynamic System Model by McEntee-Atalianis (2019, p. 243) and Li's (2011a) Moment Analysis approach, which is further explained in section 3.4.3. In addition, one aspect of the examination focuses on the self-referring development of young multilingual children, as in Qi (2010) and Qi, Di Biase, and Campbell (2006). It also presents the rationale for a mainly qualitative mixed with some quantitative method of investigation.

3.2.1 Theoretical frameworks

Autoethnography

This approach emerged in the 1980s after postcolonialism and postmodernism began to lead social science scholars to question claims of bias-free research writings. It seems there existed a need to challenge Western ethnographer's representation of the 'Other' as discussed by Edward Said (2003). On the other hand, ethnographers and other field researchers writing about their own culture contributed to gaining another perspective on the politics and challenges of identity representation and transformation (McEntee-Atalianis, 2019; Reed-Danahay, 1997). Hence, it shows the importance to honestly admit the researchers' subjectivity or agenda to the research design and data analysis process, since no total impartiality in their work can be substantiated.

For these reasons, autoethnography is defined as a *process* to "describe and analyse personal experience" as well as a *product* in the quest, "to understand cultural experience" (Ellis et al., 2010); this discipline highlights the subjective nature of the research process and writing. Instead of claiming a universal outcome, it acknowledges a personal and multi-dimensional path for viewing and presenting the study results. Indeed, while planning for this project, my ethnic background, experience, and current circumstances influenced the choice of "who, what, when where and how to research" (Ellis et al., 2010). Although it is not commonly admitted, this seems to be the case for most of the research undertaken in Social Sciences and similarly, in the Humanities. As matter of fact, the current study sits

astride these two fields. The research topic (language and identity), data collection process (field notes, semi-structured interviews, naturalistic and elicited speech recordings), participants' criteria (multilingual Australian Cantonese-Vietnamese speaking families with children), fieldwork location (Western Sydney suburbs), etc., positions me, the researcher, as an insider/outsider; Insider because I have shared knowledge in the cultures, values and languages studied, and outsider because I am not a member of the informant families, although I acted, at times, as an active participant in the interactions and some of the families' daily activities, recorded in the data. Therefore, an autoethnographic approach in this study helps me to be part of the experience while keeping in mind the academic nature of the research. Indeed, the investigation needed to be processed using scientific methods and presented according to the constraints of the social sciences and humanities conventions (Ellis et al., 2010).

The Dynamic Integrated Systems Model (DISM)

McEntee-Atalianis (2019, p. 243) proposes a new approach to research on identity in Applied Linguistics that would integrate and combine three perspectives.

12.1 *Dynamic Integrated Systems Model.*
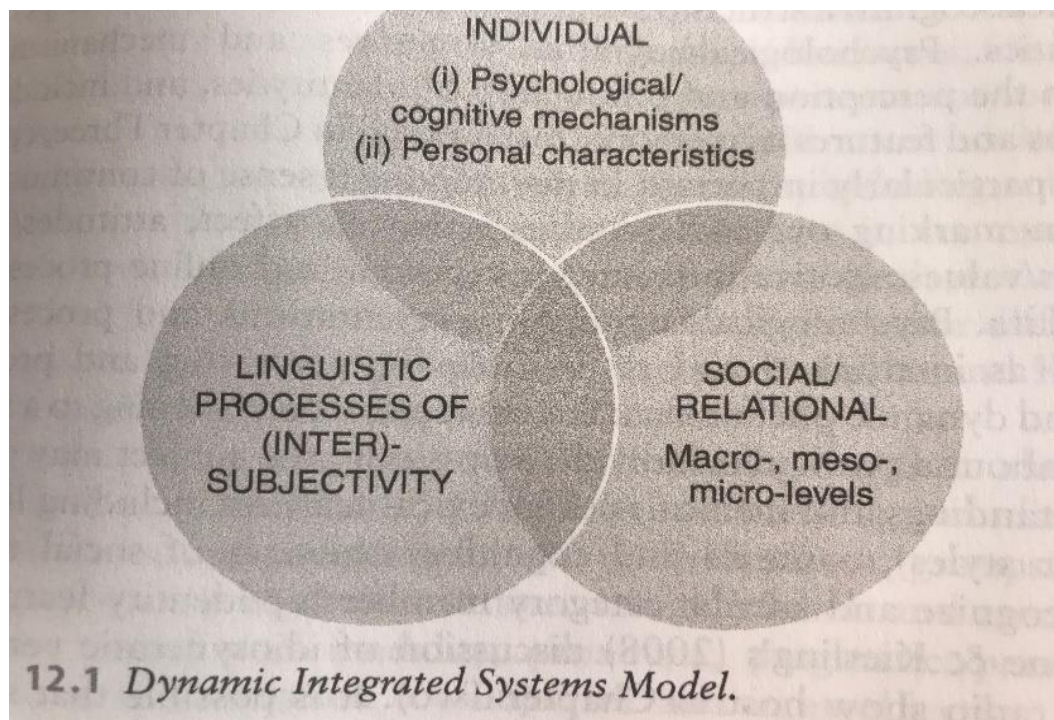
Figure 1. *Dynamic Integrated Systems Model*

The above figure shows the dynamic relationship between three informative processes for studying the identity ecosystem. The author argues these act synchronically in real-time and diachronically over time. This model is interested in the interdependency between the psychological (inside-out) and social (outside-in) factors. These factors are the protagonists of debates on stable (essentialist) and unstable (agentive/non-essentialist) theories of identity. Here, the authors suggest moving forward the debate to investigate the "stability within the instability and agency versus structure" (McEntee-Atalianis, 2019, p. 243).

The DISM offers a comprehensive and holistic approach that reconciles the enduring aspects of identity and the socially and context-bound realisation of multiple identities. Thus, it acknowledges the coexistence of both essentialist and agentive non-essentialist systems; this stance may moderate the essentialist versus non-essentialist debate.

In this model, language choice is viewed as a mediator between the individual and the social context, also called psychosocial processes. McEntee-Atalianis (2019) argues that linguists need to move beyond purely Western perspectives, thus echoing the autoethnographic principles for cultural identity studies. The growing set of research from the world's Eastern and South-East Asian researchers may provide additional insight into the interface of languages and identity. Besides, McEntee-Atalianis (2019, p. 243) explains that in the circle representing linguistic features, pronouns are used as a medium for marking identity, "in relation to subjective and intersubjective positioning". Pronouns and self-referring systems are important aspects of the current study, and as shown in the next section, they constitute the quantitative indicators of self-identification.

Self-referring systems to approach identity

As presented in the literature review, self-referential language is used to negotiate identity. It is an indicator of children's self-awareness emergence. Qi's (2010, 2011) study examines the pronominal development of a bilingual Mandarin-English child in context-bound interactions. Child J in her study is followed from age 1;07 to 4;00, which is a similar range of age as Anna in the current study. While Qi's investigation informs about the acquisition and development of self-referential in a bilingual child – addressing the pragmatic and semantic issues related to pronoun

and self-naming usage – the current study examines the children's self-referential to negotiate self-identification. Therefore, the present investigation contributes to further empirical knowledge of young children self-referring development. Comparing the results between Anna, who was raised in a trilingual environment, and the bilingual child J in Qi, Di Biase & Campbell (2006) may show informative developmental similarities and differences. This is discussed in the next chapter. On the other hand, with quantitative data from the children's use of self-naming, first-person pronominals in three languages, kinship terms and pro-drops, I attempt to trace their identity agency.

3.2.2 A mixed method with a dominantly qualitative approach and a case study investigation

The present research design follows a qualitative research path although complemented with a quantitative method of inquiry. Davis (1995) argues, "a strength of qualitative studies is that they allow for an understanding of what is specific to a particular group". Jones-Diaz (2007) suggests that to make sense of the daily life complexity, it is beneficial to use, "multiple methods to study and interpret phenomena in natural settings", which sole "quantitative methods do not capture". In applied linguistics, qualitative methods are universally used in disciplines such as SLA (Second Language Acquisition), TESOL (Teaching English as a Second or Other Language), language identity and gender etc. According to Creswell (as cited in Heigham & Croker, 2009), the collection and analysis of both quantitative and qualitative data is a method adopted by an increasing number of researchers in the social sciences. This approach is used for case studies where observation, interviews, questionnaires, verbal reports, and diaries are the primary sources of data (Heigham & Croker, 2009).

In McEntee-Atalianis (2019), a review of studies on idiosyncratic negotiation of identity shows how personal experience and strategic agency affect the ways in which one understands and perceives the self. The author points out the benefit of individual case studies, as it allows researchers to, "investigate the breadth and fluidity of linguistic resources, performances and perceptions within and across individuals and groups" (p.234). Indeed, an overview of recurring themes in linguistic research on identity indicates these are concerned with "particularities of

personal experience, motivation, history, style and socio-cultural connections and influences on identity construction, performance and perception" (McEntee-Atalianis, 2019, p. 238). Additionally, case studies have a long history in child bilingualism research, for instance, seminal studies from parent linguists such as De Houwer (1990); Qi (2011); Ronjat (1913); Saunders (1988); Volterra and Taeschner (1978); Yip and Matthews (2007) to name just a few. These make a significant contribution to the development of the field by providing empirical data on which the current study draws to understand the underpinning of children's multilingual development.

Around two-thirds of the data presented in the current research is qualitative, investigating the self-identification of multilingual children who are at two different stages of their identity and language development. The data collection aims to trace subjects' reactions to their exposure to three languages from inside the family while acknowledging the important role of the societal environment. The complexity and uniqueness of each child and family's circumstances require an approach that allows the in-depth insight such as a case study within a qualitative method integrating quantitative components offered.

3.2.3 Ethical considerations

Ethical guidelines governing human research participants are followed in conducting the research. A research proposal was submitted to the Western Sydney University Human Research Ethics Committee (HREC). In providing approval, the HREC determined that the proposal met the requirements of the Australian National Statement on Ethical Conduct in Human Research.

This researcher provided the families an information sheet in English with translations in Chinese and Vietnamese (see Appendices A1, A2, A3, B1, B2, and B3). Each participant was asked to sign a Participant Consent Form, which was also translated into both Chinese and Vietnamese (see Appendices C1, C2, C3, D1, D2, and D3). The children, still at a young age, are represented by their legal carer who signed a Parent Consent Form authorising the collection of information and audio/video recordings. A script for non-participants' verbal consent was prepared to obtain friends and visitors' consent to feature in the recordings when they visited

the families (see Appendix E). The families were also informed in all three languages about their right to withdraw at any time from the study.

In addition, I obtained a Certificate III in Early Childhood Education and Care prior to commencing the study, and during the research period, I undertook a Working with Children Check Clearance.

3.3 Method of data collection

Among the main techniques of inquiry in mixed methods, as well as qualitative research, is the practice of audio and video recordings, surveys, and questionnaires, interviews, and field notes (Heigham & Croker, 2009). The following describes how these are implemented in the current study, together with the method of approaching the families and obtaining their volunteer participation.

3.3.1 Contact with families

As a preliminary part of the fieldwork, the researcher approached the two family heads by telephone, to inform them of this research project, assess their interest in participating, and make an appointment for a friendly conversation to provide further details. Additionally, the researcher made herself familiar with their children through play sessions in the most natural manner possible to make them feel relaxed when interacting with her. As in ethnographic studies, she entered this fieldwork as a participant and a friend of the family. James Pickard speaks about this approach as the "willingness of the researcher to be vulnerable", to somehow assimilate or be part of the people and culture studied (Spickard, 2017).

Four methods used in the study are presented in the section below. They are adjusted to each family's circumstances and the child age group.

3.3.2 Naturalistic and elicited speech recordings

Spontaneous speech recordings reveal the nature of everyone's language practice. These may show a discrepancy between the participant's belief about their child's language proficiency or usage and linguistic reality. At times during a

session, the researcher prompts the production of speech through activities such as book reading, play with toys such as aeroplanes, puppets, and Lego.

For each data collection session, the researcher visited the home of each family and set up the audio recorder (Zoom H2NAP Portable Stereo Field Recorder), which was complemented by a video recorder (iPhone 6s Plus built-in camera). Visual data are mainly recorded for Family 1 whose child's younger age required more facial and behavioural observations. At times, I made extra trips to the families' homes or accompanied them to their extra-domestic activities. The aim was to obtain data informing the contextual influences on the children's linguistic input and exposure (Qi & Di Biase, 2020).

In Family 2, regular recording sessions of around one hour were arranged during school holidays, except when the family travelled during the holiday period. In the case of Family 1, the data collection required more time. During the first year, data were collected twice a month (thirty minutes to one hour of segmented short footages), when the child was in the fourth stage of language acquisition (De Houwer, 2009). Parents also willingly provided personal video footages of their child retrospectively. After the first year, due to the family's change of circumstances, the recording sessions became irregular, depending on M1V availabilities. Despite challenges due to domestic trauma, the family did not voice the wish to withdraw participation from the study.

Table 4. *Summary of recordings*

	Family 1	Family 2
Number of Audio files	15	25
Number of Video footages	196	7
Number of sessions	22	12
Total length of recording	19h00'27	12h14'40

3.3.3 Fun activities to elicit speech

To elicit speech production, the researcher organised multilingual fun activities according to the children's age group and spent time playing with them, at times with the help of a bilingual volunteer research assistant.

For Anna (prior-to-school age) this included showing pictures and asking her to identify herself and her family members, reading numbers and ABC books and making dramatic/imaginary plays (playing doctor, hair salon etc.,). A puppet family game was played with her stuffed toys (a minion was identified as dad, a girly teddy bear for mum and another teddy bear for grandma). The researcher used the stuffed toys to speak the languages of dad (Cantonese), mum and grandma (Vietnamese). An additional stuffed toy was used to enact Anna's childcare teacher speaking to her in English. She particularly enjoyed this play and many weeks later, could still remember and identify the role of each stuffed toy. The role plays contributed in inducing her identity agency and metalinguistic awareness.

For Brian (primary school age), activities included playing imaginary stories with his toys (Lego city, aeroplanes, cars etc.), watching YouTube videos in different languages and talking about the videos, as well as bilingual book reading activities. The researcher attempted to encourage the drawing of family pictures, but Brian did not want to engage in this activity saying he could only draw cars. These activities aimed to induce the production of self-referential, as well as elicit his cultural and ethnic identification.

These activities allowed me to draw closer to the children and observe their self-referring habits. Playtimes offered a comfortable setting for children to display moments of personal and linguistic awareness.

3.3.4 Survey and questionnaires

Not long following the first recording session, a short survey and a preliminary questionnaire were provided to parents and grandparents, to gather information about their backgrounds and languages (see Appendix F). For Family 1, one complementary questionnaire was sent to M1V and F1C at the end of the data collection period (see Appendix G). This was answered via text message. Additionally, before this, a few casual short interviews with F1C, M1V and GM1V were recorded before the family members were separated. Two interviews (structured and semi-structured), at a one-year interval, were carried out with the parents of Family 2. Casual interviews during conversations as in Li (2011a) were performed during the recording sessions with Brian and his Cantonese-speaking grandparents.

Carroll (2017) makes a strong criticism of conventional data collection methods, for instance about the use of inappropriate questions in questionnaires and warns against the misinterpretation of participants answers on input and exposure. She advocates the importance of, "framing input questions that make sense of both the findings of language processing research and language learning studies" (Carroll, 2017). For this reason, I endeavour to separate types of input in the data analysis and build up adequate questions to investigate these types of input. The survey and the interviews are inspired by previous studies of multilingual identity and family language policy (Jones-Diaz, 2007; Shi, 2012). These are adapted to each interviewee's role in the family or relationship with the child. The participants' answers are audio recorded.

Questionnaires in this qualitative research are essential to gather data from individuals involved in the study, whose subjective concepts and opinions on language policy impact the child's trilingual self-identity formation and allow the researcher to detect discrepancies between each family's specific language policy (theory) and the reality (practice). The formal and semi-formal interviews contribute to answering the first research question and give important insight in answering the second and third research questions.

3.3.5 Fieldnotes

I kept a diary of moments and events showing the children's use of language and behaviour to negotiate and navigate between their multiple identities, as well as input from the parents and grandparents. These important events could not be captured in the recordings. This method of taking field notes is widely used in ethnographic studies (Spickard, 2017) and provide added insight in answering all three research questions and the first research question relating to the type of input and context in three languages from the families' adult members.

The following section presents the transcription method and tools in the data processing.

3.4 Data transcription and analysis

3.4.1 The transcription work and convention

The transcription work was carried out solely by the researcher since it was necessary to understand all three languages involved in the study (English, Cantonese, and Vietnamese) and finding a helper to share the load proved to be difficult. Most importantly, not all speech data needed to be transcribed. Only the researcher knew what information to focus on. Thirdly, during the recording of spontaneous speech, confidential conversations are captured, in particular, as one of the families went through a separation. Therefore, to protect the family's privacy, the transcription work cannot be shared.

NVivo version 12, a qualitative research program developed by QSR International, is used for most of the transcription work. The transcription tool in NVivo allows for annotations where researchers can take note of observations, explain the context or other thoughts that can help with the pre-analysis work.

The transcription convention is inspired and simplified from Di Biase (2000):
- no punctuation marks except for question marks
- one dot **.**   micropause of about a second.
- two dots **..**   pause of about two seconds.
- three dots **...**   longer pause.
- one x   one inaudible word.
- two xx   two inaudible words.
- three xxx   three or more inaudible words.
- ( )   further comments of the transcriber.
- Only the first letter of proper names of people and places are capitalised as well as the English first-person pronoun 'I'.
- numerals are written in words.
- For Cantonese, I have opted for the Romanised phonetic Jyutping system with six tones represented numerically (1 to 6).

3.4.2 Coding of qualitative and quantitative data

To help with the analysis work, a thematic coding hierarchy in NVivo 12 is mapped to answer the three research questions (RQ):

❖ *RQ1 Referential input and output in each of the three languages:*

➢ RQ1.1 Adults' referential input:

  - English name

  - Nicknames

  - Pro-drop

  - Second-person English pronominal (you, yours)

  - Second-person Cantonese pronominal (nei5, nei5 ge3)

  - Second-person Vietnamese pronominal (con, của con)

➢ RQ1.2 Children's self-referring output:

  - English name

  - Pro-drop

  - First-person English pronominal (I, me, mine)

  - First-person Cantonese pronominal (ngo5, ngo5 ge3)

  - First-person Vietnamese pronominal (con, của con)

❖ *RQ2 Family Language Policy:*

➢ Strategies and practices

➢ Views and ideologies

❖ *RQ3 Children's self-identity negotiation:*

➢ Linguistic identification

➢ National-Ethnic-cultural identification

➢ Social-moments identification

The purpose of using RQ1's coding of quantitative data is to observe the referential input from the adult members and the self-referring output from the children. The coding traces dyadic referential terms such as the first and second personal pronominals (subject, possessive, object), including the Vietnamese kinship term 'child' used as a pronominal, the children's English name, Cantonese nickname, Vietnamese nickname, and pro-drop as a common null referential practice in both the Cantonese and Vietnamese languages. This coding helps to extract the number of tokens for both referential input and self-referring production.

RQ2's coding aims to extract qualitative data on the families' specific use of languages (such as code-mixing) and their strategies (such as tactics to elicit speech or to teach the language) to promote home languages. It also looks at the adults' perception of their child's language practice, level of proficiency and their current views and wishes regarding their child's identity development.

RQ3's coding relates to the qualitative data analysis divided into three themes. Firstly, based on the interviews and natural speech recordings, I coded some of the children's linguistic traits that identify them as multilingual individuals (metalinguistic awareness, code-mixing, language negotiation etc.). Secondly, based on the interviews and games, I made an inventory of the children's national, ethnic, and cultural self-identification. Twice during casual interviews, the older child Brian at six and seven years old informed me of the national/ethnic identity issue. Based on the games and role plays' transcripts, I also observe and code these aspects of identification for both children. Indeed, for each family, the focus was different and appropriate to the child's age group. For example, in Family 1, apart from focusing on the linguistic self-referential development and the family's input and exposure, Anna's behaviour, whether acting on her own or during interactions, is carefully observed. Although at her stage of language development Anna could not verbalise thoughts about how she felt as a multilingual child, what language community she felt she belonged to or to what cultures she identified to, her behaviour, combined with linguistic production, might reveal the identity negotiation process (Bateman, 2016). For this reason, more video data are processed.

On the other side, the source of qualitative data for the other family, Family 2, relied more on the questionnaires and semi-structured interviews, as well as elicited casual discussions. Finally, the study focuses on a crucial third aspect of identity, the children's social identity agency and spur of the moment identity, which is explained next.

3.4.3 Method of analysis

To apply McEntee-Atalianis' (2019) holistic framework, the processing and analysis for quantitative data on self-referential practices follow Qi (2010, 2011); the qualitative analysis on the themes of social, national, ethnic, and cultural identities use a combination of the abovementioned autoethnographic approach, DISM, and

Li's (2011a) Moment Analysis as a method of analysis relevant to research on language and identity. Li (2011a) shows how three Chinese students in Britain use their multilingual skills to express multiple identities in the translanguaging spaces they create. According to Li, another meaning to translanguaging involves, "the full range of linguistic performances of multilingual language users for purposes that transcend the combination of structures, the alternation between systems, the transmission of information and the representation of values, identities and relationships" (Li, 2011a).

To analyse this phenomenon, Li (2011a) proposes the Moment Analysis method to extract spur-of-the-moment multilingual activity and creativity. This approach, like the Interpretative Phenomenological Analysis (Larkin, Watts, & Clifton, 2006; Smith, Flowers, & Larkin, 2009) in the health and psychology disciplines, moves away from the common pattern-seeking practices that observe frequency and regularity. Moment analysis aims to identify original, momentary, or innovative linguistic actions and the responses to those actions. In a more recent work, Li (2018, p. 25) further explains that it is important, "to reflect on the need to pay more attention to what may appear to be mundane, everyday fleeting moments" of interactions, as well as to identify the cognitively creative processes involved in momentary actions. Thus, he seeks to make sense of naturalistic behaviours, as participants engage in meaning-making interactions (Li, 2018). Li (2011a) also points out that multilinguals, always need to choose between tools in their multilingual toolbox to juggle with, to communicate or interact and this allows them to be creative and critical in many ways. Li (2011a) uses this method to place focus on the analysis of data from participants' metalanguaging activities, defined as reflections about one's linguistic performances and perceptions of one's language practices. In the current study, the multilingual children and their family's metalanguaging and translanguaging activities are thus observed and analysed, drawing on the Moment Analysis approach. The method helps gain valuable insight into their linguistic identification and imaginary self-representation (Li & Zhu, 2019).

This chapter discusses the mixed-method research design, the participants' background information, the autoethnographic approach, and the method of analysis drawn from McEntee-Atalianis' (2019) framework and Li's (2011a) Moment

Analysis method in answering all three research questions. The next chapter presents the results and reflexive discussion from the data harvest.

Chapter 4. Results of Quantitative and Qualitative Analysis

How identity is connected to language is illustrated by what happened in Vietnam to the Chinese people (including Vietnamese of Chinese ascent) when the longstanding Sino-Vietnamese conflict over maritime territory flared up once again in 2014. Violent riots led to crowds vandalising Chinese-owned factories, also mistakenly targeting buildings displaying signs in Chinese from Taiwanese, Singaporean and even South Korean businesses (Carvalho, 2014; Hoang, 2019). Anecdotally, fear of ethnic hatred prompted Vietnamese people from second and third generations of Chinese migrants to hide their Chinese identity by avoiding interacting in their Chinese dialects in public. The way recurrent anti-China protests impact both behaviour and linguistic practices illustrates how language is a significant factor of identification.

This chapter explores how, in a less challenging social environment, the two Australian children from Chinese and Vietnamese parents in this case study use their languages to self-identify. In the two participant families, I examine how language policies and strategies have bearings on the children's self-referring production and their multilingual and multicultural identities. The quantitative findings are discussed considering Qi's (2011) study on the development of self-referential in an Australian child from an ethnic Chinese family. In the current study, children's speech data and family member interviews are analysed, following the Dynamic Integrated System Model holistic approach (McEntee-Atalianis, 2019). The qualitative results highlight three interrelated identity themes: 1. Linguistic self-identification, 2. national, ethnic, cultural, and social identity and 3. the expression of personhood or character. In addition, the observation of the families' context of input and external socio-environmental factors enlightens the research findings regarding the main proposition of this thesis, that multiple identities are constructed in a context-bound way. Each section of this chapter concludes with a discussion on the significance of the results, which contribute empirical data to the theoretical debate on essentialist vs. non-essentialist identity and the context-bound identity theoretical concept.

4.1 Quantitative analysis

This section presents the distribution analysis of all recordings for both participant families. It addresses my first Research Question about the impact of multilingual adults' input on the development of children's self-referential system. The research data were gathered during field observations and audio/video recordings of naturalistic speech in adults/child interactions (see the summary of the recordings in Chapter 3, Table 4). The focus of quantitative data is on the household's input of referential terms in three languages (Cantonese, English, and Vietnamese) and the children's production of self-referring terms when using each language mode[4]. The next section presents families' input results followed by results on children's self-referring output. The chapter concludes with a discussion of these results.

4.1.1 Families referential input

The tables below show for each adult, who interacts daily with their children, the referential practices that may impact children's development of self-referential systems in three languages. These tables present a count of tokens that appear in the transcripts of natural interactions during the recording sessions. These also include some occurrences from the field notes and interviews. There are limited recordings featuring some of the household members, due to their lack of interaction with the children or because they were absent during the recording work. However, these results may reflect the daily practices and trends for each family member regarding referential input in multilingual contexts.

The tables are based on the coding design created in the software NVivo 12. The investigation is first concerned about input occurrences of the children's English name, home language nicknames, first-person pronominal forms in each language and the pro-drop[5] practices. This approach aims to capture the input patterns of referential terms from each family member interacting daily with the child (each family only has one child). The colour continuum, from intense green to intense red,

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[4] Language mode is defined by Grosjean (1999) as "the state of activation of the bilingual's languages and language processing mechanism at a given point in time."

[5] The pro-drop count does not include imperative forms.

shows the value density from both ends, maximum and minimum values. The central values are light coloured.

Table 5. *Family 1 Referential input*

Referential expressions	Mother (M1V)	Father (F1C)	Grandma (GM1V)	Total
[English] name 'Anna'	201	21	21	243
Vietnamese naming 'bé' (baby)	2	0	3	5
Name shortcut 'Na'	1	0	0	1
Nickname 'Annani'	2	0	0	2
Pro-drops	73	6	19	98
Cantonese second-person pronouns 'nei5', 'nei5 ge3'	0	1	0	1
Vietnamese second-person pronouns 'con', 'của con'	55	1	9	65
English second person pronouns 'you', 'your', 'yours'	0	1	0	1

In Family 1, the larger amount of data recordings involving referential input explains the bigger figures for nearly all referring terms. This family was mainly using Vietnamese as a domestic language and only F1C (a Malaysian Chinese whose mother tongue is Cantonese but was educated in Mandarin) speaks Cantonese with the baby girl (prior-to-school age).

As in the Family 2 results, the nominal reference to the child is prominent. According to Qi (2010, 2011), this is the usual age-appropriate form of parental input. Parents in many cultures address a baby and a toddler by his/her name or nickname. They also practise pro-drop rather than using second-person pronouns. Most of the audio/video recordings were made in the presence of M1V. Due to the circumstances, fewer data informs F1C and GM1V's input, however, taken individually, each member mainly used Anna's name from birth. Additionally, when Anna was 2;10, M1V reports that she incrementally addressed Anna by the

Vietnamese kinship term 'con' (child), which in this study is considered as a pronominal form[6].

In the recordings, M1V and GM1V refer to Anna twice each with the content word 'bé' (baby). In Vietnamese culture, this is a common term used to address toddlers and young children. M1V occasionally uses the English word 'baby' to address Anna, as well as two other forms (shortcut 'Na' and extension 'Annani') of the child's English name. Their context of use shows that endearment and warmth are added into the deictic interaction.

Following the naming strategy, pro-drop is the second most widely used strategy in this household for both home languages. As the dominant language at home is Vietnamese, it is unsurprising to see higher figures for the Vietnamese pronouns input, however, pronominal forms still occur less frequently than pro-drops.

F1C is the only Cantonese speaker and since he was mostly absent during the recording sessions, data do not show whether he frequently addresses Anna by the Cantonese second-person pronoun. Field notes indicate that F1C at times uses full English utterances in his interactions with Anna; thus, we can assume that Anna was exposed to English pronominal terms even before attending the childcare centre. In an interview by text message when Anna turned 4;00, F1C confirmed that he spoke all three languages to interact with her. Previous video recordings and field notes also indicate that when in presence of Vietnamese friends, F1C predominantly uses Vietnamese mode with Anna.

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[6] See the Discussion at the end of this section for a rationale on why 'con' can be considered as a pronominal referent.

Table 6. *Family 2 Referential input*

Referential expressions	Mother (M2V)	Father (F2C)	Grandma (GM2C)	Grandpa (GP2C)	Total
[English] name 'Brian'	18	3	18	10	49
Cantonese nickname 'zai2' (son)	0	2	9	0	13
Vietnamese nickname 'An'	2	0	0	0	2
Pro-drop	7	2	7	9	25
Cantonese second-person pronouns 'nei5', 'nei5 ge3'	0	1	24	11	36
Vietnamese second-person pronouns 'con', 'của con'	5	1	0	0	6
English second-person pronouns 'you', 'your', 'yours'	0	0	0	0	0

In Family 2, the child Brian, a primary school-aged boy, is followed from age 6;08 to 9;06. The above figures highlight the overall prevailing family use of the child's name followed by the Cantonese second-person pronoun. The latter is an unsurprising result since three of the four informants are native Cantonese speakers and use the Cantonese language daily to address Brian. The null values for English pronouns' input show that the home languages are consistently used as dominant languages in the domestic context. When code-mixing, the adult members only use content words and no pronominal forms, as it is the practice in many bilingual English-Vietnamese families in Australia (Ho-Dac, 1997). As for the pro-drop values, these constitute common aspects of both Cantonese and Vietnamese languages.

Interestingly, the parents' use of the child's name appears to prevail over the pronouns input, whereas the grandparents show a preference for the use of pronouns to address the child. This phenomenon seems to be related to specific generational practices and further study on this topic is indicated. Another generational difference in observed language practice features in the following example. Since F2C perceives me as belonging to the Vietnamese community, he often speaks Vietnamese in my presence to address his child. As for the grandparents, knowing that I was learning and could speak some Cantonese, they mostly used Cantonese with their grandson while I was observing (see Grosjean, 1999). According to F2C,

the family chose to give their son an English name to make it simpler for everyone to address the child. The same reason is invoked by M1V from Family 1 for their daughter Anna. Of the total of 49 tokens for the child's name input, there are 29 tokens in Cantonese speaking mode and 20 in Vietnamese speaking mode, as the exposure to Cantonese in this household is dominant.

Other forms of address terms (home nicknames) are used, such as the Cantonese word 'zai2' (son) by Cantonese speaking members, as well as 'An', a shortcut mainly used by M2V, the only native Vietnamese speaker in the family. Thus, these forms of naming are related to the language mode in use when addressing the child. Of note, the child was also given a Chinese name on his birth certificate which is, as reported by GM2C, rarely used in daily interactions.

In summary, both Family 1 and Family 2 adopt their child's English given name as the main mean of address, from infancy to pre-secondary school age. The English name and pro-drop ratios are higher in the case of younger Anna. In the case of older Brian, the second-person pronominal forms in Cantonese and Vietnamese are more widely featured in the input.

4.1.2 Children's self-referring output

This section presents the children's production of self-referring terms, which reflect the families' referential input and the pragmatics of self-referring practices due to cultural considerations and intricacy of both home languages referential systems.

Each child's self-referring results need to be understood while keeping in mind their age group and the exposure time to extra-domestic linguistic influences (years of schooling, for example). Brian was first observed when he was already in the Australian primary school system for around two years. Although his public school catered to many children from diverse home language backgrounds, Australian-English was the dominant culture and language of exposure. As for the younger child Anna, her first regular exposure to the environmental language ($L\varepsilon$) happened at a day care she attended five days a week for three months when she was 1;09. The Vietnamese day care educator taught Anna to dance and sing songs in both Vietnamese and English. When Anna turned 2;00, she received further early years of learning in a childcare centre where $L\varepsilon$ became dominantly Australian-English.

Table 7. *Anna self-referring output*

Self-referring terms	Tokens
English name Anna	23
Pro-drops	10
Cantonese first-person pronouns 'ngo5', 'ngo5 ge3'	0
Vietnamese first-person pronouns 'con', 'của con'	4
English first-person pronouns 'I', 'me', 'mine'	1

Anna was still in the language development stage and did not produce much speech during data collection sessions. Most of her speech production include repetitions of what others said. Despite the sparse output, the transcripts and field notes show that she mainly self-identifies by her English name. Seven of the self-naming occurrences are observed for the first time in the data when she was 1;11. At that same time, she also uses pro-drops six times out of the ten tokens found in all the recordings. No occurrence of the Cantonese first-person pronominal appears in the data. When Anna turned 4;00, F1C further confirms this finding. The Vietnamese kinship term 'con' (offspring) is also found in the data when Anna was 1;11 and only when she interacts with her mother M1V. At the age of 2;10, M1V observes that Anna had increased the use of 'con' for self-referring, although it does not appear in the current set of data transcripts. The emergence of the first-person English pronoun parallels Anna's increased exposure to the childcare's dominant English environment. The pronoun 'I' occurs in the data when Anna was 2;00, in the formulaic expression "I don't know", when she began to attend the childcare centre.

Table 8. *Child Brian self-referring output*

Self-referring terms	Tokens
English name Brian	28
Pro-drop	67
Cantonese first-person pronouns 'ngo5', 'ngo5 ge3'	7
Vietnamese first-person pronouns 'con', 'của con'	6
English first-person pronouns 'I', 'me', 'mine'	156

Of the 28 tokens of self-referring by the name Brian, 15 occur when Brian is in Vietnamese mode, 12 in Cantonese mode and only one in English mode. These figures indicate that Brian mainly self-refers by his English name when speaking in Cantonese and Vietnamese in preference to the use of Cantonese and Vietnamese first-person pronominal forms. In English, Brian naturally uses in abundance the English pronouns 'I', 'me' and 'mine'. The language mode distribution for pro-drops includes 40 tokens in Cantonese, 24 in Vietnamese and three in English. Thus, when speaking both home languages, Brian seems to take advantage of their allowance for null subjects over the use of his English name or the pronoun systems.

The following pie chart summarises the children's production of self-identification.

Figure 2. **Overview of children's output of self-referring terms**

In summary, each child displays diverging self-referring paths, mainly due to their age group and exposure to the extra-domestic linguistic environment. As shown in the pie chart above, Brian who is an English dominant trilingual, self-identifies mainly in English by the first-person pronominals 'I', 'me' and 'mine'. In the case of Anna, who is a prior-to-school child, her dominant linguistic expression of the self is by her English name. Her use of self-referring language keeps the first-person pronominal expressions in all three languages to a minimum. Interestingly, both children share common ground in their wide use of null anaphora, a convenient feature of the Cantonese and Vietnamese languages.

4.1.3 Preliminary discussion of quantitative analysis

From the quantitative data analysis, we observe evidence answering the first research question as to whether families' multilingual referential practices do affect children's expressions of self-identity. The results will now be discussed keeping in mind one of the triadic principles found in The Dynamic Integrated Systems Model (McEntee-Atalianis, 2019), which emphasises the importance of examining linguistic processes of subjectivity and intersubjectivity in applied linguistic studies on identity. The findings will also be paralleled to other previous investigations on children's naming and self-referring practices.

Naming practices

As presented above, the children's exposure to address terms in three languages influences their production of self-referring terms. One self-referring method dominantly used is self-naming. This result corroborates Qi's (2006, 2010, 2011) findings about the child James who began to display subjectivity through the two Chinese names he heard his direct family using from infancy. However, in contrast to James' family, the parents in my two participant families chose, independently, to only address their child by his/her English name, although they both report that their child has a Chinese middle name on his/her birth certificate. Therefore, the participant families opt for a pragmatic naming practice to promote acculturation and integration into the host country, while trying to retain an underlying Chinese identity through the children's Chinese middle name[7]. Kim and Lee's (2011) investigation on eleven American Korean children aged from three to four shows a similar naming strategy. One boy's mother states that the use of a different name in different environments, the Korean name at the Korean church language school and the English name at the American secular school, supports the child's dual positive identification. In contrast, the parents' naming practice in my study – who only use their child's English name in all contexts – indicates that they

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[7] Interestingly, all Chinese names can be directly translated to Vietnamese due to historical cross-linguistic influences (Alves, 2017). In Family 1, the Cantonese phonetic transcription of their child's name was retained on the birth certificate, whereas Family 2 translated Brian's Chinese name into Vietnamese to feature on the birth certificate.

do not rely on the Chinese/Vietnamese name to encourage situated multiple identifications or context-bound identity.

The children's dominant use of their name for self-reference also reveals, not only strong influences from adults' naming practices but also pragmatic agency to alleviate the difficult mental exercise posed by the Vietnamese pronominal system of reference. Moreover, although the Cantonese referential system allows for the use of the first-person pronoun 'ngo5' for children, the data shows that Brian uses his name for self-reference in Cantonese nearly as many times as in Vietnamese. This finding indicates that for an Australian-Chinese-Vietnamese child, the Vietnamese challenging referring system may affect the self-referring practice in the other home language, Cantonese. However, it is important to consider the age factor. In Anna's case, her predominant expression of subjectivity is the repeated use of her English name. It may also simply result from a scarcer input of pronominal forms, due to the parents and grandmother's 'baby talk' habits.

Pro-drop practices

On the other hand, despite the two children's different age groups, in both families, it is observed that the use of pro-drop prevails, after the naming practices. In Chinese and Vietnamese cultures, pro-drop is a common practice when addressing people of socially equal or lower rank. However, it is different when it comes to the Vietnamese child's pro-drop practice. It is improper for a child to pro-drop whether it is to refer to self or to address another person of higher social status. Vietnamese adults would generally transmit this convention to children under their care, as shown in my data in the following transcript.

Context: M1 is in a video chat with Anna's cousin, a six-year-old boy living in Vietnam. She wants to introduce him to the researcher.

M1V Khang mẹ T hỏi con mấy tuổi sao ko trả lời?
    Khang, mother T. is asking you how old you are, why are you not answering?

Cousin sáu tuổi
    six years old

M1V   con sáu tuổi

I am six years old

Cousin   con sáu tuổi

I am six years old

In Vietnam, a six-year-old child is expected to have acquired this self-referring rule and M1 makes sure the cousin applies this convention in front of a stranger (the researcher) by signalling him the correct formulation. The cousin immediately understands the hint and complies. However, in many Vietnamese families living overseas, the social conventions are less strictly applied. An illustration is found in Brian's pro-drop results. In the data, Brian's use of pro-drop is in second position, after the English first-person pronouns, and preceding from far the use of his English name. As he is the only child in the family, this pro-drop result indicates that adult carers have not stressed this cultural-linguistic aspect. It may be due to the more relaxed Cantonese language pro-drop convention in child-adult deixis. This phenomenon relates to a probable cross-linguistic influence from Cantonese to Vietnamese. This said, for younger children who are still in their language development stages, Vietnamese adults show more tolerance, as in Anna's case. Understandably, they need more time to acquire the agentive usage of the pronouns and kinship terms constellation.

Pronouns and pronominalisations

In Family 1, due to the child's younger age, adults' input data show a significant discrepancy between the use of pronominal forms and the naming practices in both home languages. On the other hand, the figures are different in Family 2, where the output frequency of these two referent categories is not so dissimilar. However, despite Brian's greater exposure to the Cantonese and Vietnamese pronominal forms, the effect does not reflect significantly in his production of the first-person pronouns in these two languages. Indeed, his production of first-person pronouns is minimal. Again, the reason may be due to the agentive strategy of self-naming and the use of pro-drop as a medium to cope with the difficult Vietnamese referential system or to compensate for a lack of proficiency

in this language. This habit seems to have transferred into Brian's self-referring practices when in Cantonese mode.

At this stage, it is useful to further explain the reason why the Vietnamese kinship term 'con' (child, offspring) is considered a pronominal form in the present study. Following Cooke (1968), Alves (2017) presents kinship terms as acting in a first- and second-person pronominal function. He also notes that some Vietnamese kinship terms have semantically evolved to be used as address terms outside the family context. Thus, the grammatical function of the term 'con' is different from the use of 'zai2' (son) in Cantonese to address a child. The latter is used to call on the child to draw his attention, thus can be considered as a name noun (see Qi, Di Biase & Campbell, 2006; Alves, 2017). While the Vietnamese referential system predominantly favours the use of kin terms over pronouns, Chinese languages, such as Mandarin and Cantonese, allow space for a greater use of pronouns. Secondly, there are debates on the use of self-reporting expressions, as to whether they qualify or not as first-person pronouns in languages other than Vietnamese, because of the indexical/non-indexical grammatical categorisation. Jaszczolt (2018a) argues that even in English the delimitation between indexicals and non-indexicals in pragmatical language can become indistinct. Indexicals, such as the person pronouns 'I' and 'you' are context sensitive. However, at times, they are pragmatised to serve a different function. The author named this phenomenon "pragmaticizing indexicality" (Jaszczolt, 2018a, p. 260). For example, self-expressions such as 'mummy' (a kin term) in discourse directed to infants and in a subject function also bear indexicality, therefore, according to Jaszczolt (2018a) can be considered as pronouns. Lee (2018) uses the above theory to explain why Korean nominal first-person markers fully qualify as pronouns because of their pragmatic function as an expression of self. Lee believes that we should give more consideration to the markers' function rather than to their grammatical category. First-person markers operate as indexicals since they can fill different functions in different contexts. Apart from the fact that most of the honorific and self-denigrating expressions are obsolete in Vietnamese (Ho-Dac, 1997), the Vietnamese and Korean's first-person markers function identically. Hence, rigid norms defining the frontiers between indexicals and non-indexicals can be challenged (Jaszczolt, 2018a; Lee, 2018). Further, Pham (2011) adds to this debate a syntactic distributional and functional

analysis supporting the claim that Vietnamese kinship terms qualify as pronouns because they share the same properties.

In this section of the results chapter, I present the role of families' input of person deictic markers in the home languages, Cantonese and Vietnamese, and its significant impact on the children's self-referring practices. Additionally, the children's linguistic self-identification is analysed under a quantitative lens. The findings indicate that children tend to replicate their family's referring practices to self-identify while agentively taking advantage of the pro-drop feature of both home languages.

In the next section, qualitative data about the children's multilingual identification is examined along with their national, ethnic, social, and cultural identification. Following this is a brief discussion of their distinctive traits of persona, one of the triadic elements in the McEntee-Atalianis (2019) Dynamic Integrated Systems Model.

4.2 Qualitative analysis

The previous section explores how family's referential practices and societal and changing environments critically impact children's self-identification and self-naming. Family language policy and ideology shape children's use of language, which, in turn, reflect on their identification. This section provides an analytical perspective of the qualitative data regarding the two families' distinctive linguistic practices, strategies, visions, and aspirations. The findings answer my second research question on the effects of changing environments and family language policy/practice on children's self-identification. Then, with subsequent themes of qualitative analysis including linguistic, national, ethnic, social, and cultural identification, I examine each child's identity enactments and negotiation. The following section presents an inspection of their multilingual identity and expression of self through the lens of the Moment Analysis approach (Li, 2011) and McEntee-Atalianis' (2019) holistic framework. Through interviews, observations/field notes and audio/video recordings, the data provide crucial insight into my third research question concerning the children's negotiation of multilingual and context-bound identity, while immersed in the dominant environmental culture and language (Lε) (Qi & Di Biase, 2020).

4.2.1 Family language practice and ideology, and the influence of the environmental language Lε

This subsection examines the adults' language practice and implementation of the OPOL, the 'Minority Language at Home' and an additional strategy where one parent regularly uses all three languages. The latter is described and labelled the Mixed System 1 (MS1) by Ruiz Martín (2017) in an investigation of English-Spanish interethnic families in Madrid, Spain. In the current study, both families' language strategy is complemented by the Context-Bound One-Language/One-Environment practice (Qi, 2011; Qi, Di Biase, & Campbell, 2006). Parents' vision about the future outcomes of their home languages choice is then presented and discussed.

Family 1 language strategy and practice

In Chapter 3, I present the two families' composition and biographical sketch. Here, I focus on Family 1, in which the father (F1C) is ethnic Chinese from Malaysia but who can speak fluent Vietnamese and English. Therefore, the Mixed System 1 is the main strategy with a context-bound one language–one environment, as the family attends a Vietnamese church and is able to use this minority language for shopping, attending medical surgeries and other services in the local community.

Both the mother (M1V) and grandmother (GM1V) claim to speak only Vietnamese at home whereas F1C, who interacts with them in Vietnamese, states that he uses all three languages (Cantonese, Vietnamese, and English) with the child (Anna). Field observation confirms F1C's claims, showing that when interacting privately or in public with Anna, he uses all three languages. Since the child is predominantly exposed to Vietnamese at home, when still living under the same roof, F1C mainly addresses her in Vietnamese. Early data recordings indicate that F1C often sang to Anna in Vietnamese and occasionally in Mandarin, the dominant language he was educated in growing up in Malaysia. The following table shows F1C language practice distribution retrieved from early naturalistic speech recording data when the child aged from 0;09 to 1;05.

Table 9. *F1C languages distribution from recording data on a period of 8 months*

(Statistic details are in Appendix H)

Father's Languages	Speech in seconds	Percentage
Cantonese	87	17.57%
Vietnamese	393	79.39%
English	15	3.03%
Total	495	100%

The above table indicates that prior to the parents' separation and the child attending childcare, F1C's domestic language practice was predominantly Vietnamese. The family's context where the mother and grandmother are native Vietnamese speakers justifies this practice. As for the extra-domestic influences, although the environmental language (Lε) is English, the One Language – One Environment situation is naturally active when they attend the Vietnamese community church. Moreover, the family dwells in the Sydney outer West area characterised by a dense Vietnamese community. On the other hand, the recordings may not accurately account for F1C's Cantonese and English production when he is alone with the child since most of the relevant data, were recorded in the presence of Vietnamese speaking friends, which may have influenced F1C's choice of language. The following is an example of F1C's language mixing in two consecutive utterances when Anna was 1;02 (see the transcription convention in Chapter 3).

F1C   ừ mi gió .   / faai3 di1 / mi gió   / faai3 di1
             Yeah, blow kiss / hurry up / blow kiss / hurry up
             Vietnamese   / Cantonese /Vietnamese/ Cantonese
F1C   ok good girl . Anna good girl bye

Other samples of F1C's language practice from that period are in Appendix J.

The family's circumstances changes when F1C and M1V separate, as Anna turns 2;00. F1C no longer keeps in contact with the Vietnamese friends and church.

He still has daily opportunities to interact with Anna when returning to the home to care for Anna while M1V

is at work, and later when driving Anna (2;05) to the childcare centre. He also occasionally spends time with her at weekends. Without withdrawing participation from the study, F1C does not make himself available for further speech recordings; therefore, I have no audio or video recordings featuring F1C from the time of the parents' separation. However, on two chance encounters with him, which are recorded in my field notes (when Anna was 2;03 and 2;08), I was able to ask him a few questions about his language practice and Anna's Cantonese language development. Even though at those moments he speaks Cantonese to her, both times F1C asserts that she cannot speak Cantonese. These claims contradict speech data recordings when Anna was 2;00 and 2;02 where the data indicate that she could respond to commands in Cantonese, and utter Cantonese single words. On one occasion, she produces a three-word utterance.

It is not clear why F1C seems negative about Anna's Cantonese skills, but this may be the expression of an emotional spur due to the difficult separation situation that results in more limited contact and opportunities to expose his child to the Cantonese language. Conversely, M1V consistently claims that Anna speaks Cantonese to her father; M1V expresses pride in Anna's abilities to understand and produce both Cantonese and Vietnamese. My last contact with F1C was via a text message when Anna was 4;00. In his reply to my inquiry, F1C admits that Anna could respond in Cantonese, since she interacts with him in all three languages, but with a preference in English. After F1C and M1V separate, M1V reports that he increasingly used Cantonese to interact with Anna when visiting or when taking her to the childcare centre. This change of circumstances seems to have induced a shift in F1C's preferred language of interaction with the child.

Hence, the changing environment with English as the Lε at the childcare centre, adding to the family's changed circumstances, impacts Anna's language exposure distribution and language preference. The data (see other samples in Appendix J) indicate that Anna, after only three months in childcare, shows a tendency to speak English at home. Her changing environment influences her multilingual language practice, which subsequently affects M1V and F1C language practices. M1V uses more English expressions at home, F1C uses more Cantonese

and English, and as the grandmother reports, English becomes Anna's (2;08) favoured language of interaction with F1C.

Family 2 language strategy and practice

The data on language strategy and practice in Family 2 is also based on naturalistic speech, as well as structured and semi-structured interviews recordings. In this family, the family language strategy is a combination of the OPOL, the Minority Language at Home (ml@h) and the context-bound one language–one environment. In a structured interview, the father (F2C) states that he and his wife (M2V) do not intend to change this strategy in the future. As shown in the previous quantitative analysis section, the data indicate that the family consistently implements this strategy.

F2C, who achieved tertiary education in Australia, is happy to answer in English in the first interview. In a follow-up interview at the end of the data collection period, F2C provides an estimate of his language distribution practice in the home:

"I think 20, we can give 20% for English, 30% for Vietnamese and 50% for Cantonese, I think like that."

Here, F2C accounts for his use of language within the family and not the language directed to his child (Brian). In F2C's case, he not only interacts mainly in Cantonese with the child but also with his parents who are living under the same roof and other family members from his maternal side living in Sydney. As for the other home language, apart from the use of Vietnamese to interact with his wife, F2C also speaks it with their Vietnamese circle of friends. Moreover, there is a context-bound use of English when F2C helps Brian with homework. Family 2 consistently follows the OPOL and ml@h approach, with a context-bound one language–one environment practice as shown in this interview's excerpt with F2C:

"I think it's quite clear when I teach him at home, I would teach him using English. But when he talks with his mum, he will use Vietnamese. When he talks with me or with grandma and my father, Cantonese. I think it's a bit clear. In the case like we are three people, talk to each other, his mum me and him, then we will use Vietnamese."

The family reports that in Primary school, Brian (from Year 1 to Year 4) attended Vietnamese lessons from the community language program, within the

school's weekly curriculum. However, although the family supports Brian's institutional language learning for Vietnamese, the adult members do not teach him Chinese literacy at home. The reason seems connected to the fact that the Cantonese language is more of a spoken language and in Vietnam, ethnic Chinese schools would only teach Mandarin Chinese while conversations outside the classroom largely occur in Cantonese or Vietnamese. This explains why when the grandfather (GP2C) attempts to teach Brian (4;00) some Chinese, he chooses to teach the Mandarin language, and he does not persist due to the boy's resistance to learning this new language, which is not in use in his immediate environment.

Visions and aspirations for both families

Like the families in Ruiz Martín (2017), the adult participants in my study all wish to help their children become multilingual. The families are also aware that their current language practice and strategy may pave the road in the future to rekindle interest in the weaker home language when the child would become ready. In the case of Anna, the father's wish is at first to help her acquire the Cantonese communicative means to keep in touch with her paternal grandparents living in Malaysia. The parents' separation interfered with this original plan. In a follow-up text message inquiry, M1V replies that she wishes that Anna (4;00) will grow up self-identifying as ethnic Vietnamese. No mention is made about the child's biethnicity. On the other hand, in Family 2 with the older child Brian, the identity issue is not of prime importance at first. In fact, at the beginning of the study, in an interview with F2C who is asked what the best way would be to help his child develop harmonious multiple identities, he answers:

"There is no specific target but naturally I would like him to be able to speak each language ... that he can communicate with everyone in many different languages ... I am not too sure about this".

The reason may be that the child's self-identification is secondary, as compared to his academic achievements and spoken language abilities. The following response to a second interview two years later indicates that F2C has reconsidered his position about the identity issue:

"I want to be a balance in the future when he grow up, I want him to be a balanced, that mean he has the Australian culture and have the Chinese background

and know where he come from, (…). But I would like him think he is a balanced, feeling the balance of the culture, that mean have some Australian, some Vietnamese and some Cantonese.”

Further, to the question 'Do you talk to the child about your home country, ancestry and own racial-ethnic identities?' F2C replies:

“Yea that's a good question. Not many about that, but some you know, about where I come from, why we speak Cantonese and why we speak Vietnamese, where was we born you know. So, he knew some about this information, not many because he's still young you know. Yea, so so, not many.”

Furthermore, F2C explains that he is not worried about the child's heritage language literacy because for now, the boy needs to focus on academic achievements; and as the child's grandmother (GM2C) confirms, English is the priority (see Appendix K). However, both Brian himself and his grandmother report that the family does not practise storytelling or bedtime story activities in any language. Nevertheless, F2C expresses his hope that in the future, Brian will be willing to learn Mandarin to expand his career opportunities. Likewise, in Family 1, M1V's response about the benefits of being multilingual is as simple as it is pragmatic:

“It helps to communicate and to find work”.

Home language literacy is one of the interviews' topics. As for M2V, she voices a dissident view from her husband on the need for heritage language literacy. Indeed, M2V states that their child does not need to acquire literacy in the Chinese language, he only needs to speak, as it is mainly a socialisation tool. Conversely, in a later interview, F2C makes a quite different explanation about the need to be literate in different languages:

“Right, no plan, but the direction is I want him to have a broad knowledge, speak many languages; how to say this, for example myself I think that if I am knowledgeable, then when I read an information, I can see different angles and I can determine if it is right or wrong. Many times, when I read an information in English obviously it upholds the Western view, that bias… But if I read the same topic in another language from another country then I can stand in the middle and have an objective look at the issue.”

Hence, multilingual literacy is perceived as a crucial instrument in analysing global matters and events through different lenses.

Culture is another important aspect of multilingual families' identity. Both families' cultural practices promote the maintenance of this heritage capital naturally. Both families' cultural practices mainly include homemade Vietnamese and Chinese cuisine and participation in cultural and religious events in the local Chinese and Vietnamese communities where the children are dressed in traditional outfits. For Family 1, since the parents' separation, all extra-domestic cultural and religious activities are within the Vietnamese community. In Family 2, F2C reports that they attend both the Chinese and Vietnamese Buddhist temples for yearly festivities. There are several similar festivals and traditions in both cultures due to the intermittent Chinese presence of approximately one thousand years in North Vietnam (Jamieson, Buttinger, et al, 2020). In the Western Sydney area where the families live, cross-cultural activities are popular, and many community necessity providers and business owners are ethnic Chinese who can speak Vietnamese. In the follow-up interview mentioned previously, the parents in Family 2 make it clear that they wish Brian to grow up acknowledging his multiple identities, which they relate to the maintenance of the culture (see Appendix L). Additionally, another natural practice to promote heritage cultures is via popular media. Both families reported watching online Vietnamese and Chinese popular programs, TV dramas and music videos (see Appendix M).

4.2.2 Children's expression of self-identity

In the present study, an age-appropriate approach is used to elicit verbal production and other behaviours and then analyse the children's facets of identification. Brian and Anna, according to their age, both display various pragmatic, contextual, verbal, and non-verbal aspects of identity. Playing with them offers a natural and relaxed setting for observation. The 'Moment Analysis' approach (Li, 2011a) for observation and data analysis assists the researcher to unveil the children's behavioural and linguistic spur-of-the-moment enactments of multiple identities. The following analysis focuses on various themes relating to the children's negotiation of identity divided into two sections: 1. multilingual and social identity, and 2. national, ethnic, and cultural self-identification.

The girl Anna (1;01 - 4;00)

Multilingual and social identity:

At a very young age – although self-identity cannot always be expressed by language – the process of negotiation is still apparent in social interactions. For example, Anna identifies with her parents' different language community membership (Bateman, 2016). On one occasion, Anna (2;10) pays attention to a discussion I had with her mother (M1V) while playing alone with toys; M1V recounts how Anna could speak Cantonese with her father (F1C). When Anna hears M1V repeat some Cantonese words previously captured from the father and daughter's conversation, Anna stops her play and looks at her mother, seemingly surprised to see her speaking her father's language. Anna's metalinguistic awareness is emerging, revealing her multilingual identity.

Apart from Anna's father, this researcher is the only one in the child's immediate surrounding who uses all three languages to interact with her. I tried to predominantly address her in Cantonese or Vietnamese when the situation called for it. In time, Anna came to accept me as a member of the Cantonese language community by responding physically and verbally to my prompts and elicitations. In doing so, she negotiates a social and trilingual identity in response to this game partner's linguistic community membership.

The following transcript shows Anna (2;00) naturally translanguaging in all three languages as I play with her:

R	*mat1 je5 a3? mat1 je5? oh m4 ngaam1 . zi1 dou4 laa3 . ni1 go3 [Cantonese]*
	what is it? no that's not it. I know . it's this one
Anna	*con bươm bướm con bươm bướm [Vietnamese]*
	a butterfly a butterfly
Anna	*jaat1 . ji4 . x [Cantonese]*
	one . two . x
R	*zung6 jau5 gai1 . gai1 bin1 dou6? [Cantonese]*
	There is also the chicken, where is the chicken?
Anna	*bin1 dou6? [Cantonese]*
	where?

R	*bin1 dou6 le1? [Cantonese]*
	where?
Anna	*I don't know, don't know*

In this exchange, Anna uses her trilingual capital, knowing I could understand all three languages. Although I consistently use Cantonese, the Vietnamese word 'butterfly' she utters may have been a strategic translation equivalent for the missing Cantonese word. The sudden 'I don't know' in English is a common formulaic expression she may have heard her parents frequently use. Nevertheless, this does not mean Anna has yet to acquire translation equivalent skills. She is able to count to ten in all three languages before the age of two and would initiate translating activities, as in this transcript sample, where Anna (2;02) plays with my research assistant K, an English-Vietnamese bilingual:

K	*nón [Vietnamese]*
Anna	*hat*
K	*cái này là con gấu [Vietnamese]*
	This is a bear
Anna	*con gấu bear [Vietnamese – English]*
	bear
Anna	*con vịt duck [Vietnamese – English]*
	duck

Additionally, as she develops metalinguistic awareness and cognitive skills, Anna is able to reproduce in a role play game M1V's method of teaching her translation equivalents. In the following transcript, Anna (2;00) plays on her own, imitating mum:

Anna	*cái này con voi ... con voi gì? nói tiếng Anh. 'e' gì? . con voi no con ... cái này elephant ... phải không? .. elephant. đúng*
	this is 'con voi' ... what is 'con voi'? . say in English . 'e' what? . 'con voi' no con ... this is elephant ... right? Elephant … that's correct

The data indicate that during the previous month, M1V taught Anna using the same book of animals and employing this strategy to help her remember the word

'elephant' in English, which Anna initially had difficulties remembering (see Appendix N for a transcript of M1V's teaching). Anna mimics mum's way of eliciting the English word for 'elephant' and demonstrates she has acquired metalinguistic awareness of translation equivalent.

National, ethnic, and cultural self-identification:

Because of Anna's young age, she is not able to respond to an interview or to verbalise in any way her self-perception of national, ethnic, and cultural identification. In an investigation of ethnic identity, Slootman (2018) refers to Fox and Jones' approach (in Slootman, 2018), which aims to focus on identity displayed in everyday life experiences and social contexts. Fox and Jones believe that observing non-ethnic practices may also inform about ethnic identification. In the case of young Anna, her awareness of ethnic issues is yet to develop; nonetheless, she may have in some ways displayed ethnic preferences through her behaviour, influenced by parenting and sociolinguistic context of input. In fact, in Asian multiethnic children, the ethnic identity traits for differentiation are not about the physical look. In many cases, Chinese and Vietnamese physical traits are quite similar. On the other hand, ethnic identification is apparent in her choice of friends at the childcare centre. According to M1V, the first friend Anna makes at the childcare centre is a Chinese-Vietnamese little girl one year older. M1V comments that Anna may have felt closer to this little girl because of their common multiethnic background. This could constitute an example of how ethnicity may be realised in a non-verbal way in young children's everyday life. Another example may lie in Anna's choice of traditional outfits. M1V claims that although Anna had both the traditional Vietnamese long dress 'ao dai', as well as the Chinese 'qi pao', a Shanghai-style traditional dress, Anna usually chose the Vietnamese outfit. This choice may have been influenced by the friends she frequently played with at the Vietnamese church who would also wear the Vietnamese 'ao dai' for special events.

The boy Brian (6;08 – 9;06)

Multilingual and social identity:

At his age, the primary school boy Brian displays agency awareness and knows how to strategise his multilingual identification in social interactions. For example, at school, he speaks only English, even with a newly arrived schoolmate born in Vietnam. Outside of school, he navigates between languages to accommodate his parents, grandparents, family friends and visitors' linguistic choices, despite his own preference. English becomes his strongest language since he began to attend school (see Appendix P). His approach to language choice is a pragmatic one, fitting to the contextual social interaction, as in the following conversation:

R	*when do you need to speak Vietnamese?*
Brian	*when people ask me in Vietnamese*
R	*wow . it's good ... so it's the same for Cantonese hey*
Brian	*yes*
R	*you just reply in the language people speak to you?*
Brian	*yes ...*
R	*... but you do it because you want to . not because you must?*
Brian	*yea . I want to*

The fact that he accommodates his interlocutor's language preference, whether the latter understands English or not, of his own free will, indicates that Brian's (7;03) multilingual practice is not merely socially imposed by others. It is his individual choice, and this is part of his intrinsic identity. In terms of this aspect, it could be said that he displays a context-bound multilingual identity. His positive multilingual sense of self is further apparent in the response to my question:

R	*are you proud that you can speak three languages?*
Brian	*yea*

Indeed, the sense of self is interwoven with his multilingual identity and cannot be detached from the socio-cultural and ethnic aspects of identification. Similarly, although Brian admits that he speaks better Cantonese than Vietnamese, he chooses to learn Vietnamese in the community language class where most of his friends from

a Vietnamese background are enrolled. In this context, he opts for a Vietnamese identification.

Brian's attitude toward multilingualism is largely positive. Casual recordings from when he was 2;04 indicate that Brian had already memorised the English alphabet, and could count to ten in English, Vietnamese, and Cantonese. Additionally, his grandfather taught him to count in Mandarin, and even though this is the only thing he can produce, Brian (7;03) considers he can speak Mandarin. In this informal conversation, Brian shows a strong awareness of his language assets:

R   *you know why I like Doraemon? because he speaks many languages;*
           he speaks Japanese, he speaks English, he speaks Vietnamese just
           like you
Brian   *no I speak more … four*
R   *you can speak four languages? what languages?*
Brian   *Chinese … there's two type of Chinese*
R   *can you speak those two type of Chinese or only one?*
Brian   *both*
R   *can you speak Mandarin?*
Brian   *yea some*

Of note, the longitudinal data shows an evolution in the boy's opinion about learning more languages. At the beginning of my investigation, Brian then 6;11 and probably influenced by his parents' opinion on the matter, asserts that he is not interested in learning to read Chinese because his priority is to learn English (see Appendix O). He claims he had many Vietnamese friends yet, at the time, he does not mention having any Chinese friends. However, the following school year, Brian (7;03) provides a different response:

Brian   *my friends can speak English . some of my friends can speak*
           Vietnamese . some   can speak Chinese ... Mandarin
R   *so do you speak Mandarin with them?*
Brian   *no*
R   *... but do you want to learn Mandarin in the future?*
Brian   *yea my grandpa can teach me*

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Positive peer pressure may have induced his change of mind. Now, Brian has friends who speak Mandarin; therefore, he reconsiders his position towards learning this language.

Overall, Brian's attitude toward language use is a pragmatic one. For example, in an interview with his parents when he was 8;03, his father reports that when in an extra-domestic English-speaking environment, if Brian needs to address his parents using the home languages, he whispers instead of speaking out loud because he is aware he should normally speak the mainstream language. This example of considerate language practice indicates that Brian is aware of societal norms when it comes to speaking a different language in public.

National, ethnic, and cultural self-identification:

National identity is often perceived as connected to the country of birth or citizenship, whereas ethnic and cultural identities relate to the parents' ethnic backgrounds. The following transcript reveals that at the age of 6;11, Brian already has a rational explanation about a combined national and multi-ethnic identification:

R   *so Brian are you Vietnamese?*

Brian   *yes ... yea*

R   *and that's it?*

Brian   *I'm Chinese ... I'm Australian ... xx*

R   *but are you more Australian or more Chinese or more Vietnamese?*

Brian   *Australian*

R   *you're more Australian?*

Brian   *50 per cent Australian ... 25 of the others*

R   *who told you?*

Brian   *I think*

R   *you think? . but who told you so?*

Brian   *I think*

R   *just you? you think?*

Brian   *uhm*

R   *and what makes you more Australian than Vietnamese and Chinese?*

Brian   *I was born in Australia*

R   *and that's it?*

Brian	*I spoke English first*
R	*are you sure you spoke English first?*
Brian	*I think*

Brian explains that he feels more Australian because he was born in a country where the Lε is English, so he believes that this is the language he spoke first, albeit he most probably acquired his parents' languages Vietnamese and Cantonese in the first place. Nevertheless, Brian at a young age can already draw a logical link between language and national identity. This conversation was a one-on-one informal interview, without the parents' presence or intervention. I was surprised by his mathematical and quite mature answer since this was probably his understanding of the matter at the time. Furthermore, two months later, during another casual discussion in Vietnamese, Brian (7;01) confirms his dominant identification without hesitation:

R	*vậy con là người Việt Nam hay là người Úc?*
	so, are you Vietnamese or Australian?
Brian	*người Úc*
	Australian

As he grows up, Brian (8;03) shows a consistently similar positioning. In an interview with the parents about his self-identification, his mother suddenly turns to him and asks:

M2V	*Brian con là người của mấy nước?*
	Brian how many nationalities do you have?
Brian	*Australia*

By this question, M2V tries to elicit an expression of multiple identifications. Thus, she does not accept her son's spontaneous utterance for the correct answer and further asks him until she obtains the expected response:

M2V	*nước nào nữa?*
	what other country?
Brian	*Australia*
M2V	*Australia sao con biết tiếng Việt biết tiếng Tàu?*

	Australia, then how come you know Vietnamese and Chinese?
Brian	*Vietnamese . Chinese*
M2V	*vậy con mấy nước?*
	so how many countries do you have?
Brian	*ba nước*
	three countries
M2V	*ừ*
	yes

To direct Brian towards the response she wishes, M2V makes a connection between his multilingual ability and a triadic identification. Brian complies with his mother's prompts by endorsing a multicultural identity. On the other hand, during cultural events organised at school, such as Multicultural Day or Harmony Day, events that celebrate Australia's multicultural diversity, he would identify as a Vietnamese national by wearing Vietnamese traditional outfits or the yellow and red colours from the Vietnamese flag (see Appendix Q). Since he is enrolled in the Vietnamese language program, his friends naturally identify him as belonging to the Vietnamese community.

4.2.3 Preliminary discussion of qualitative analysis

Like many other transnational families, both multicultural families in this study appear to have a common metalinguistic awareness and understand the importance for their children to know both home languages. Whether naturally or pragmatically, the families employ different strategies from each other to bring up their offspring to become multilingual, adjusting language practice to changing circumstances. Both families' distinctive traits relate to both Chinese fathers' capacity to communicate with their wives in Vietnamese. The daily use of all three languages seems to be a characteristic of multilingual families where one of the two home languages is the lingua franca.

In Family 1, although his mother-tongue is Cantonese, the father chooses to use a significant amount of Vietnamese with Anna; and when she begins to show a preference for English, he consequently increases the English input in interactions. Indeed, recent research indicates that children in their language development stage

are not only passive recipients but can also play an active role in influencing the family's language practice and socialisation (Tsung, 2015; Zhu, 2010, 2014). Thus, children's language socialisation is not merely agentive and constructive of self-identity but may also play a role in reshaping and reconstructing their close family's linguistic landscape. On the other hand, while enhancing metalinguistic awareness, Anna's mother overtly teaches translation equivalents by naming the three languages, in contrast with Ronjat (1913) who purposely does not name the languages his bilingual son acquires. In response, through role-plays, Anna shows herself as a multilingual proactive participant, at times initiating language learning games. In one of the role plays, she uses her cognitive skills to assume mum's identity while asserting her own identity in the learner's role. Lacan describes this phenomenon as the process of self-identification through the other (Lacan, 2002). Hence, children may borrow their parents' linguistic practices and behaviour to construct their own identity (Zhu, 2010).

Brian in Family 2, like most multilingual children, constantly and pragmatically negotiates his multilingual identity in a context-bound way to facilitate social interactions (Bateman, 2016). The fact that Brian does so happily, of his own will, indicates that this is an integrated part of his personhood, his identity. Additionally, his family's multilingual practice encourages Brian to maintain a positive attitude toward his dual heritage. However, as the qualitative data indicates, the family's efforts to inculcate and maintain the languages, cultures and multiple identities are significantly leveraged by the extra-domestic environment and peers' influence.

As much as home languages connect children to their ethnic background, the weight of the extra-domestic environment impacts their identification. In her analytical approach to ethnic identity, Slootman (2018) highlights the dynamic nature of self-identification, explaining that identification can be transformed in time and space. In Brian's case, over the more than three years of participation in this research project, he adjusts his answers on national and ethnic identification, according to his developing understanding of the dominant environment in Australian society. He comes to increasingly assert his predominant Australian identity, therefore gradually weakening his Chinese and Vietnamese facets of identification. In Slootman's (2018) study, one of the participants, who grew up in The Netherlands, feels less Moroccan than Dutch until he increases knowledge about

his parents' home country. Likewise, for now, Brian's knowledge of Australia surpasses his knowledge of his parents' home country, Vietnam. This may change during adulthood, and he might come to give more room to his Vietnamese and Chinese hybrid identification, as contacts with his parents' roots and country of origin are extended. Brian is aware that his country of origin is different from his parents'. Because he was born in Australia, he mainly identifies as Australian towards the end of the research period. For a child of his age, this reason may be the simplest, as it does not require more explanation about the emotional connection to Australian culture, customs, or food.

As for the other family's child, Anna, the lack of speech production data makes it difficult to capture any verbal national and ethnic identity. However, the friends she makes at the childcare centre and the Vietnamese church may shape her preference towards a Vietnamese rather than Chinese cultural identification. Like the children in Medojevic (2014), English, the weaker language, becomes dominant and this is a potential factor of identity shift for Anna towards a stronger Australian self-identification, as is the case for Brian.

In summary, this qualitative chapter section responds to the second and third research questions about whether multilingual family input influences the development of children's self-referential systems and whether family language practices impact children's self-identification. The results also demonstrate how the environmental language may impose a pressure point on the families' language strategies to the extent of influencing their language choice and practice, often without the families' awareness. On the other hand, the children pragmatically negotiate their language, behaviour, and identification according to their changing environments and in a context-bound way, perhaps as a contingency device to cope with peer pressure and the dominant context.

Chapter 5. General Discussion and Conclusion

In the previous chapter, we looked at the results from both quantitative and qualitative perspectives. In this chapter, I draw out the general discussion and conclusion of the thesis.

5.1 General discussion

This research aims to investigate the effects of family language strategies, cultural practices, and changing environments, on Chinese-Vietnamese multilingual children's self-identity construction. Two families living in the Western suburbs of Sydney with one child each and three generations were case studied over three years. One issue arising from this study is that during the fieldwork process, one of the families underwent a critical structural change and became a single-parent household with frequent visits and communication from the participant family members who were no longer living in the same home.

The audio/video data, field notes, and interviews are quantitatively and qualitatively analysed following a comprehensive method combining autoethnography (Ellis, Adams, & Bochner, 2010), the Dynamic Integrated System Model (McEntee-Atalianis, 2019) and the Moment Analysis approach (Li, 2011a) as explained in Chapter 3. Through an analysis of linguistic, social, and cultural practices, combined with an examination of environmental conditions, I investigate the mechanisms that intervene in children's identity formation from age two to eight. I find positive evidence in support of a hypothesis I entertained from the beginning of this investigation that families' language strategies and practices play a major role in the children's early self-identification and that changing environments further affect the children's multiple identity constructions. Additionally, the findings show that children pragmatically find ways to cope with culturally challenging linguistic issues in self-referring practices.

Finally, the results support this thesis' original proposition of 'context-boundedness' regarding the children's development and negotiation of identification in a context-dependent manner. These topics are further discussed in the following subsections.

5.1.1 Key findings

In the present investigation, one important finding relates to the children's dominant self-naming practice over pronominal forms. In most cultures, before the acquisition of the person pronoun system, this is a common phenomenon for children in their early years of language development, whether monolingual or multilingual (Qi, 2011). Subsequently, children transition from self-naming to using the first-person pronoun for self-reference, which in time, becomes the main medium of person realisation (Qi, Di Biase, & Campbell, 2006). Nevertheless, Brian, in his post-language acquisition period, still practises self-naming when using the Vietnamese and Cantonese codes. Plausible reasons are explained in Chapter 4. On the other hand, not long after the beginning of the data collection, Anna at 1;11 is found practising self-naming, whereas in Qi's (2011) study, James's nominal self-referring forms emerged at 2;02. One explanation is that the latter child's naming input includes multiple forms (the nickname Er2er[8], the official Chinese name Auchee and the English name James), thus the child may have needed more time to cognitively process and produce them, whereas 'Anna' is the only naming form and main term the family uses to call out or attract her attention. Moreover, James begins to utilise the Mandarin first-person pronoun "wo3" at 3;0;07, whereas Anna at 1;11 already uses the Vietnamese first-person referring term 'con', although rarely. The onset of Anna's pronominal output may have been due to her family's referring style of input, for example, her mother's early use of the pronoun 'con'.

Changing environments, on the other hand, have been overlooked from the inception of studies on bilingual development and children's identity formation. In this study, I observe how the families' socio-environmental factors and referential practices, as part of their family language policy, impact the children's self-identification. The children choose mainly to use self-naming when in Cantonese and Vietnamese modes, independently from the frequency of adults' pronoun input. As multicultural children grow up and try to make sense of their social reality, primarily, self-naming may be a pragmatic device to cope not only with the intricacy of the home language referential system, but also, as explained in Qi (2011), because of the

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[8] Er2er (meaning son repeated twice) is the Chinese phonetic transcription (pinyin).

general cognitive challenge posed by the acquisition of pronominal systems in most languages.

Looking at the importance of input conditions in children's language development, Yip and Matthews (2010) question some study methods regarding the amount of parental input measurement, based solely on parents' estimations. Indeed, there may be a discrepancy in parents' assessment of input compared to the families' actual practices. Although the current research attempts to trace the children's identity formation rather than language development, the research design includes a quantitative analysis from audio/video recordings that provides a statistical overview of the families' linguistic input distributions (also see Appendix H).

Although family language input is a determining factor of multilingual development, it is often leveraged by extra-domestic influences; likewise, the same societal factors may balance out the family's efforts to maintain strong ethnic and cultural identification. For example, despite the Cantonese language exposure in Family 2, where most family members use this language, the study's findings show that societal environment, peer pressure, and dominant Vietnamese speech community, all influence the child's sense of belonging. At school, Brian chooses to identify as ethnic Vietnamese rather than Chinese. Indeed, for Brian, multiple national and ethnic identification resonate with the following environmental factors: the Australian macro environment (societal and educational); the Vietnamese meso environment (local ethnic community, family friends and peers); and the Chinese microenvironment from his family's paternal side. Further, Vietnam is the country of birth of Brian's immediate family, including his Chinese background father and grandparents. This fact may also play a role in the prevalence of Brian's Vietnamese over Chinese identification. Results in the present work support what Kalmijn (2010) finds in his investigation of interethnic children in The Netherlands, according to which parents' social networks and socialisation practices within their ethnic community significantly affect the children's sense of multiple selves.

As for Anna, the youngest informant, her 'Chineseness' seems weakened not only by limited contacts with her father and paternal family living in Malaysia but also by less exposure to the Chinese language and community. The study's results indicate that her identification mainly tends towards the Vietnamese culture. The socio-environmental factors at play come from Anna's Vietnamese mother and grandmother's influence, Vietnamese friends at the local church and the childcare

centre. Additionally, her mother's ethnocentric ideology, wishing Anna to only identify as Vietnamese while living in Australia, also plays a substantial role in Anna's 'Vietnamisation'. The single-parent family context seems to impact bi-ethnic children's sense of belonging differently from that of children brought up by both parents. Indeed, Brian's parents clearly express the wish that he develop multiple harmonious identifications combining national and bi-ethnic identities.

Yet, Brian, who spent more years in the Australian school system than Anna, only acknowledges his heritage identity with parental reminders. Brian would rather claim his Australian national identity over the bi-ethnic identification, which is, nevertheless, displayed in context-bound ways, such as, for instance, when he joins the Vietnamese class at school and wears the Vietnamese flag colours during Multicultural Day. Yet, in two one-on-one conversations with the researcher, his spontaneous expression of self-identification is, "I am Australian". This result parallels that of the trilingual siblings from an interethnic family in Wang (2008) in North America. This author found that the two boys, when in primary school, mainly identified as American because they were born in the United States and hold American passports. However, when visiting Switzerland and China, their parents' home countries, the boys would happily endorse their ethnic identification. Here, we have a good example of context-bound self-identification, illustrating what sociolinguistic studies call a fluid and dynamic socio-cultural identity (Blackledge & Pavlenko, 2001; Fielding, 2015).

Interestingly, language and identity are dynamic in similar ways. A weaker self-identification may become dominant under family changing circumstances or additional social contexts, especially when children begin to receive extra-domestic education (see Medojevic, 2014; Qi & Di Biase, 2020; Quay, 2010). The data from the current research support the thesis' original hypothesis that the change of environment and the children's changing social networks substantially impact their identity construction. It could be said that children's language practice and self-identification follow a context-bound adaptation paradigm (Evans, 2003). Therefore, one of this thesis' main findings supports the hypothesis of the context-boundedness nature of identity in institutional environments such as early learning centres and primary schools, which play a role in fostering multiple identifications.

5.1.2 Other findings

As this research sheds some light on the processes by which multilingual children construct their sense of self in context-bound and changing environments, it further explores parental conceptions and ideologies of multilingual upbringing. When talking about their offspring, parents often point at their children's intelligence and social character. Indeed, both children in my study are praised for their enhanced learning abilities and social skills. Brian's parents and grandparents claim that he is equally proficient in all three languages, and proudly speak of his high grades at school, as well as his character as a considerate and thoughtful child. Anna's mother and grandmother depict her as a caring and affectionate child who can self-teach English by watching videos on the Internet. Hence, as they draw attention to the children's personality, parents and grandparents construct a positive multilingual identification for their offspring.

According to Labov's concept of the Observer's paradox, "the aim of linguistic research in the community must be to find out how people talk when they are not being systematically observed, yet we can only obtain this data by systematic observation" (Labov, 1972, p. 209). Labov refers to this paradox as the sociolinguist's dilemma. By extension, this could also apply to other behaviours. Indeed, in their interviews, my participants seem to be affected by the research process. At first, the parents in this study claim that they did not intend to put pressure on their child's language and identity development. They hope that growing up, the child may choose for him/herself the languages and self-identification he/she feels comfortable with. However, it appears from the parents' interviews that participation in the study stimulated their reflection about their role in nurturing and promoting multilingual practices. Additionally, they show an increased awareness about the importance of their children's identity issues. The change may have been induced by the information on child bilingualism and the questionnaires provided to them during data collection. For example, I sent the father in Family 2 the TVB special report (TVB, 2016, April 8) about the Bilingual Research Laboratory's activities in Western Sydney University and its director, Associate Professor Ruying Qi. It featured an interviewee's remark about a particular benefit of bilingualism. Subsequently, in the following interview, the father expressed a similar idea about being able to diffuse biases when reading information of the same topic in two different languages. The

video of the interviews may have influenced the parent's view on this aspect of multilingualism. This anecdote seems to indicate that parents who wish to raise multilingual children need to access relevant information, for example, via the community, multimedia, academic, and other organisations devoted to promoting heritage language and culture maintenance.

5.2 Overview of the research and main findings

The quantitative findings, relating to my first research question, reveal the factors influencing children's self-referring practice not only originate from parents and grandparents' referential input. Children are pragmatic individuals and, in an environment where exposure to the Vietnamese and Chinese intricate system of reference is insufficient, they use self-naming and pro-drop, as strategies to avoid improper reference to self when interacting in the home languages. However, as exemplified in Chapter 4 (section 4.1.3), at times the overuse of pro-drop when addressing adults, may lead to transgressing self-referring cultural conventions and may be perceived as impolite, in particular for children living in Vietnam. In the current case study, it appears that, in the immigration and multilingual situation, adults are more tolerant about the lack of self-referential terms such as the first-person pronominal forms. Conceivably, they understand the children's heritage language learning struggles and are content with the efforts children put into speaking the mother and father tongue. Additionally, I also observe that Anna and Brian both transfer their self-referring practice to their Cantonese even though the language offers the first person 'ngo5' (I, me) as acceptable for children's self-referring. This abundant use of self-naming and pro-drop may be a characteristic of multilingual speakers of Vietnamese Chinese languages in Australia and may not be a common practice in monolingual speakers of these same languages. Further empirical studies on self-referring practices in monolingual and multilingual children using these languages are needed to confirm this observation.

In the qualitative results section, which answers the second and third research questions, the families' ideology, aspirations, and influence on the children's multicultural and multilingual identification are evident. Each family has a distinctive composition, thus the language input in the domestic context differs for

each family and eventually varies in time (See Yip & Matthews, 2010). For example, after the parents' separation, Anna's father began using more Cantonese in speech directed to her, probably to compensate for the reduced time of exposure she receives from him. Meanwhile, as the final interview indicates, this major life event seemed to have affected Anna's mother's vision for her child's future self-identification. As indicated earlier, she wishes Anna to grow up identifying as a member of the Vietnamese community, whereas Brian's parents, on the contrary, wish that he build up a balanced sense of belonging to all Australian, Chinese, and Vietnamese communities. Therefore, the families' changing environment may require more attention in future studies, since it could significantly impact the children's multilingual and identity development.

As for the children, I focus on analysing their language, social, national/ethnic, and cultural identity construction. The domestic multilingual and multicultural context of input appear to determine their self-identification, although the study shows that changing environmental factors significantly balance out the families' influence. Both Anna and Brian's social and linguistic identities seem to respond to their peers' and play partners' cultural and linguistic requirements. Anna's increased use of English at home after beginning to attend childcare might, in time, affect her current identification as a member of the Vietnamese community. Brian's self-identification is incrementally leaning toward his Australian national identity while acknowledging his dual Chinese and Vietnamese ethnicities with adults' elicitations. As shown in Brian's case, since identification fluctuates over time with changing contexts (see Chapter 4 section 4.2.2), a follow up to this case study when the children reach teenage and adulthood may further confirm Slootman's findings that identity in a lifespan is subjected to movements and shifts with the expansion of ones' knowledge, life experience and physical migration (Slootman, 2018).

De Houwer's (2020) paper informs about some of the recurrent factors contributing to the weakening and loss of children's home language to the societal language. She concludes the paper with the gloomy assumption that it may be too taxing and against all odds, for parents to slow down or revert the language shift, particularly during children's puberty. I suggest that it may be beneficial to motivate and involve parents in actively advocating for community membership, and ethnic and cultural identification, as a lever to develop and maintain multilingual capital, as Dumas' (2013) study over ten years on a bilingual Romanian French child shows. In

Dumas' case study, the parents' language strategies and continuous efforts to provide a balanced input and exposure to both languages, as well as cultural and emotional encouragements, result in dual heritage maintenance success, as the child affirmatively values his bilingual and bicultural identity. Unlike Brian, the child in Dumas (2013) expresses a bi-national identification and is proud to belong to both countries, Romania, and France. Although each child's response to family language strategies may significantly differ, in the long-term parental efforts are worthwhile, and during the critical post-teenage years may result in greater awareness of multilingual advantages and a desire to rediscover one's family linguistic and cultural roots.

5.3 Implications and limitations

The current research addresses the need for more empirical studies on the interrelationship between multilingual children language development and their family strategies in various contexts (De Houwer, 1999), adding to it an investigation of children's context-bound identity construction. It also takes a particular interest in observing how changing environments influence the children's language practice and identification.

Self-identification from childhood to adulthood is nurtured not only by the family's environment and practices but also in a great measure by the local and wider community. Therefore, the current study may contribute to raising awareness on the critical issue of children's self-identification for professionals in the education and community development sectors. Subsequently, parents other than from academic backgrounds could benefit from this knowledge, for example, via multilingual parenting workshops. Indeed, such workshops could offer insight into the crucial mechanisms underlying a positive multicultural identification in children of migrant families. A clearer understanding of, firstly, children's self-identification processes and, secondly, the links to changing environments may assist parents from different family types, including single-parent families, and early childhood educators in helping children navigate their transition from home to institutional education. Additionally, this knowledge may be useful for family counselling professionals

when aiding parents in disrupted multilingual families to negotiate their parent/children relationships (see Prevoo & Ter Weel, 2015).

The current findings also add insight into how a harmonious form of identification may be difficult to acquire for young children, despite their families' support. Anna from the current case study may grow up with receptive-only skills in Cantonese. This could further marginalise her Chinese ethnic and cultural background. Hence, parents of multiethnic children might benefit from information via their children's schools and media coverage, as multicultural and multilingual parenting is a daily challenge, and more so when family language planning does not consider children's identity development. This may motivate more migrant parents to take advantage of the multilingual and multicultural resources and training offered by governmental and non-governmental organisations. Doing so would empower them to assist their children in developing an interest in their heritage language and culture, as well as confident multiple identifications.

Since the current study only investigates two single-child families, further research would be advisable to study families where two or more siblings interact. Such studies may lead to a greater understanding about whether the children would meet lesser or greater challenges with harmonious multilingual and multicultural identity construction. These studies may well include an analysis of the changing circumstances and environments, to give a complete picture of the contextual factors that intervene in children's language and identity development.

Another limitation of the current study is the amount of data collected. Family issues interfered with parental cooperation over the data collection period. As a result, the envisaged data gathering timeframe was unexpectedly limited for one of the families. On the other hand, this circumstance allowed the researcher to observe a change of circumstances at close distance and attempt to measure how this changed situation impacted the child's language practice and self-identification. As mentioned in section 5.2, future research might examine the self-naming and pro-drop practice of a larger number of trilingual children in Chinese-Vietnamese mixed partnerships, or other language constellations. Different self-referential practices may reveal different identification realities and difficulties. Since multi-ethnic families in Australia are common, the insight gained from these studies would enhance the early and primary education professionals' awareness of these families' specific language and identification difficulties.

Finally, despite its limitations, this study highlights the necessity to move beyond the linguistic and Family Language Policy boundaries in research on children's identity development. The Dynamic Integrated Systems Model (McEntee-Atalianis, 2019) offers an appropriate framework to analyse behavioural and sociocultural cues to identify the young child Anna's (1;01 to 4;00) expression of self. A comprehensive investigation is needed to study children of multilingual and multicultural families', including the environmental factors impacting context-bound self-identification. Thus, the current study's threefold method of analysis provides a framework for future research on young children's identity development in socio- and psycholinguistics. This study suggests that parents who wish to nurture a harmonious multicultural identification in their offspring need to invest significant time and effort for such enterprise to have a chance of success. To do so, they may need specific support, possibly addressing each family's circumstances. With joint efforts from the families and the wider community, children in circumstances like Anna's family could benefit from valuing all aspects of their multilingual and multicultural backgrounds in a reasonably balanced way as they grow into adulthood. This may evolve into an increased willingness to preserve and develop the weaker identification's linguistic and cultural heritage as a resource and a social capital, and contribute, at the same time, to their self-esteem, their family bonds, and their sense of belonging to the global community.

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Glossary of Terms

1;01 / 6;08: the convention to indicate children's age in years;months.

1901 Immigration Restriction Act: see the White Australia Policy.

Autoethnography: an approach to qualitative research in which an author uses self-reflection and writing to explore anecdotal and personal experience to understand cultural, political, and social meanings.

BFLA/ BAMFLA/ MFLA: simultaneous acquisition of two or more languages from birth.

Community languages: languages spoken by transnational/minority groups within a majority language environment.

Context-bound one environment - one language: the use by bilingual speakers of each of the languages for specific activities or environments.

Context-bound identity/identification: the conceptualisation of context-dependent self-identification.

DISM: a holistic framework in identity research encompassing psycho- and sociolinguistics.

Language Maintenance: the intergenerational transmission and preservation of a community language.

Language of Environment: the societal dominant language.

Minority Language at Home: one of the many Family Language Policy/strategies/practices in which the use of heritage languages prevails between family members.

Moment Analysis: an approach to analysis that seeks to interpret spur of the moment linguistic and behavioural expression of the self.

NVivo: a qualitative data analysis software developed by QSR International.

OPOL: the first Family Language Policy/strategies/practices extensively investigated in the Child Bilingualism field of research.

Parental discourse strategies: strategies parents might use to redirect their children's language choice.

White Australia Policy: formally *Immigration Restriction Act 1901*, fundamental legislation of the new Commonwealth of Australia that effectively stopped all non-European immigration into the country and that contributed to the development of a racially insulated white society.

X language: the home language.

Appendices

Appendix A1: Participant Information Sheet – General
(Extended)

Project Title:

Family Language Policy and Identity Formation in Trilingual Children: The case of Chinese-Vietnamese Families in Australia.

Project Summary:

You are invited to participate in a research study being conducted by *Eliane THIRAVONG, Ph-D student at the Humanities and Communication Arts School in Western Sydney University under the supervision of Associate Professor Ruying Qi (Western Sydney University). The research aims to investigate the development of identity in Cantonese-Vietnamese trilingual children of immigrant families in Australia.*

How is the study being paid for?

This project has been funded by the William Chiu Scholarship program through Western Sydney University.

What will I be asked to do?

You will be asked to fill in a survey form about family background and language skills, and you will be interviewed on your family's language practices and child's language acquisition and identity development/perceptions.

How much of my time will I need to give?

15 minutes to fill in the survey and 30 minutes for interview.

What benefits will I, and/or the broader community, receive for participating?

This study will help your child to make the best of his/her multilingual environment and help the family to better understand how to help the child to grow a positive view of his/her language assets. This study will also provide further guidelines to develop strategies for Chinese, Vietnamese, and English trilingual early education. Your child will then be better equipped to attain higher academic achievement.

Will the study involve any risk or discomfort for me? If so, what will be done to rectify it?

The research team does not see any risk or discomfort that could occur during the sessions. If at any time of the interviews and sessions you feel any discomfort, you are welcome to discuss it with the researcher, and adjustment will be made to your convenience.

How do you intend to publish or disseminate the results?

It is anticipated that the results of this research project will be published and/or presented in a variety of forums. In any publication and/or presentation, information will be provided in such a way that the participant cannot be identified, except with your permission. If it is your wish, we will not disclose your name and personal details.

Will the data and information that I have provided be disposed of?

Please be assured that only the researchers will have access to the raw data you provide. However, your data may be used in other related projects for an extended period.

Can I withdraw from the study?

Participation is entirely voluntary, and you are not obliged to be involved. If you do participate you can withdraw at any time without giving reason six months before the research is published. If you do choose to withdraw, any information that has been supplied will be destroyed physically and digitally.

What if I require further information?

Please contact Eliane Thiravong, chief investigator, WSU (phone: 0403322026) should you wish to discuss the research further before deciding whether to participate.

What if I have a complaint?

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through Research Engagement, Development, and Innovation (REDI) on Tel +61 2 4736 0229 or email humanethics@westernsydney.edu.au.

Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

If you agree to participate in this study, you may be asked to sign the Participant Consent Form. The information sheet is for you to keep, and the consent form is retained by the researcher/s.

This study has been approved by the Western Sydney University Human Research Ethics Committee. The Approval number is *[enter approval number once the project has been approved]*.

Appendix A2: Participant Information Sheet – General
(Extended) Chinese translation

参与者知情书

Project Title: Family Language Policy and Identity Formation in Trilingual Children: The case of Chinese-Vietnamese Families in Australia.

课题名称：家庭语言政策与三语儿童身份形成：澳大利亚中越家庭个案研究

Project Summary: You are invited to participate in a research study being conducted by *Eliane THIRAVONG, Ph-D student at the Humanities and Communication Arts School in Western Sydney University under the Supervision of Associate Professor Ruying Qi (Western Sydney University). The research aims to investigate the development of identity in Cantonese-Vietnamese trilingual children of immigrant families in Australia.*

课题概述：您受邀参加一项由 Eliane THIRAVONG 博士生（西悉尼大学，人文学院）由其导师 Ruying Qi 指导的研究。研究旨在探究粤语—越南语三语移民家庭儿童成长中的身份发展。

How is the study being paid for? This project has been funded by the William Chiu Scholarship program through Western Sydney University.

研究经费？该研究得到西悉尼大学 William Chiu 基金的资助。

What will I be asked to do? You will be asked to fill in a survey form about family background and language skills, and you will be interviewed on your family's language practices and child's language acquisition and identity development/perceptions.

我需要做什么？您将会受邀填写一份家庭背景和语言能力的问卷。您将会接受关于家庭语言、儿童语言获得、身份发展/感知的访谈。

How much of my time will I need to give? 15 mn to fill in the survey and 30mn of interview.

需要多长时间？15 分钟填写问卷，30 分钟访谈。

What benefits will I, and/or the broader community, receive for participating? This study will help your child to make the best of his/her multilingual environment and help the family to better understand how to help the child to grow a positive view of his/her language assets. This study will also provide further guidelines to develop strategies for Chinese, Vietnamese and English trilingual early education. Your child will then be better equipped to attain higher academic achievement.

我的参与会对自身和社会有何益处？本研究帮助你的孩子如何利用多语环境的优势，并且帮助家庭更好的了解如何帮助孩子对其语言培养积极的观念。本研究也为中越英三语家庭儿童早期教育策略提供指导。这样您的孩子会有更好的学习成就。

Will the study involve any risk or discomfort for me? If so, what will be done to rectify it? The research team does not see any risk or discomfort that could occur during the sessions. If at any time of the interviews and sessions you feel any discomfort, you are welcome to discuss it with the researcher, and adjustment will be made to your convenience.

研究对我有危害或会产生不适吗？如果有，如何更正？研究团队认为研究不会产生任何危害和不适。如果访谈或任何环境让您感到不适，欢迎和研究人员沟通，并以您的方便做调整。

How do you intend to publish or disseminate the results? It is anticipated that the results of this research project will be published and/or presented in a variety of forums. In any publication and/or presentation, information will be provided in such a way that the participant cannot be identified, except with your permission. If it is your wish, we will not disclose your name and personal details.

你想发表或者传播研究成果吗？研究成果将以不同的形式发表或展示。在任何形式的发表和展示中，参与者的信息都无法识别，除非得到您的允许。除非您希望，不然我们不会泄露您的名字和个人细节信息。

Will the data and information that I have provided be disposed of? Please be assured that only the researchers will have access to the raw data you provide. However, your data may be used in other related projects for an extended period of time.

我提供的信息和数据会泄露吗？请您放心，只有研究者可以得到您的原始信息。但是，您的数据会在相关的研究中，在一定时间后被使用。

Can I withdraw from the study? Participation is entirely voluntary and you are not obliged to be involved. If you do participate you can withdraw at any time without giving reason six months before the research is published. If you do choose to withdraw, any information that has been supplied will be destroyed physically and digitally.

我能退出研究吗？参与研究完全自愿，您没有义务参与。如果您参与研究，同样可以在研究发表前六个月内无条件退出。如果您选择退出，你提供的任何物理和数字信息会被销毁。

What if I require further information? Please contact Eliane Thiravong, chief investigator, WSU (phone: 0403322026) should you wish to discuss the research further before deciding whether or not to participate.

我如何得到更多信息？请联系西悉尼大学的研究人员 Eliane Thiravong(电话: 0403322026)，如果您想要进一步了解以决定是否参与。

What if I have a complaint? If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through Research Engagement, Development and Innovation (REDI) on Tel +61 2 4736 0229 or email humanethics@westernsydney.edu.au.

如果我想抱怨怎么办？如果您有任何抱怨和保留意见关于本研究的伦理行为，请您联系伦理委员会电话+61 2 4736 0229 或者邮件 humanethics@westernsydney.edu.au.

Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

您提的任何问题都会保密，并认真处理，我们会通知您结果。

If you agree to participate in this study, you may be asked to sign the Participant Consent Form. The information sheet is for you to keep and the consent form is retained by the researcher/s.

如果您愿意参加本研究，您需要签署同意书。本知情书由您保管，同意书由研究者保管。

This study has been approved by the Western Sydney University Human Research Ethics Committee. The Approval number is *[enter approval number once the project has been approved]*.

本研究得到西悉尼大学伦理委员会的审核通过。通过批文代码是[].

Appendix A3: Participant Information Sheet – General

(Extended) Vietnamese translation

Thông tin về dự án nghiên cứu

(Cho các gia đinh)

Tên dự án: Chính sách ngôn ngữ trong gia đình và sự hình thành phẩm cách của trẻ em biết 3 ngôn ngữ: Trường hợp của những gia đình Trung-Việt di cư tại Úc.

Tóm tắt dự án: Dự án này nghiên cứu về sự hình thành của phẩm cách của trẻ em lớn lên với ba ngôn ngữ (tiếng Quảng, tiếng Việt và tiếng Anh) trong gia đình có cha người Hoa và mẹ người Việt sống tại Úc. Nghiên cứu này được tiến hành bởi nghiên cứu sinh Thiravong Eliane, dưới sự hướng dẫn của Giáo sư Qi Ruying và Giáo sư Di Biase Bruno, thuộc Viện Ngiên Cứu về Sông Ngữ, Đại học Tây Sydney, Australia. Nhóm nghiên cứu trân trọng mời bạn tham gia vào nghiên cứu này. Dưới đây là các thông tin liên quan.

Nguồn tài chính của dự án nghiên cứu này từ đâu?

Dự án này là một nghiên cứu bậc tiến sĩ, được tài trợ từ nguồn học bổng William Chiu qua Đại học Tây Sydney (Úc).

Nếu tham gia vào dự án này, cụ thể bạn sẽ làm gì?

Bạn được mời tham gia vào một phỏng vấn cá nhân. Mình (nhà nghiên cứu) và bạn sẽ trao đổi về cách con bạn vận dụng ba ngôn ngữ để hình thành phẩm cách và cách tự nhân diện về mình. Bạn sẽ được quan sát trong sinh hoạt hằng ngày.

Sẽ tốn bao nhiêu thời gian? Ở đâu và khi nào?

Cuộc phỏng vấn sẽ kéo dài khoảng 30 phút và 15 phút để điền vào đơn thông tin cá nhân.

Nghiên cứu này mang lại lợi ích gì cho bạn, và cộng đồng nói chung?

Nghiên cứu này là một cơ hội để bạn nhìn lại và suy ngẫm về những trải nghiệm của mình với việc giúp con có sự phát triển khả quang về nhân cách và ngôn ngữ. Kết quả nghiên cứu sẽ làm giàu có thêm tri thức về cách tốt nhất để duy trì ngôn ngữ và văn hóa của gia đình. Kết quả nghiên cứu cũng góp phần điều chỉnh những nhận thức có thể còn lệch lạc về khả năng học ngôn ngữ của trẻ em. Cuối cùng, công trình này đóng góp về mặt học thuật, cho ngành nghiên cứu về cộng đồng đa ngôn ngữ và xã hội.

Liệu nghiên cứu này có gây ra lo lắng hay phiền hà gì cho người tham gia không?

Nhóm nghiên cứu nhận thấy không thể có bất kì vấn đề gì xảy ra cho những người đồng ý tham gia vào nghiên cứu này. Không những thế, chủ đề nói chuyện còn thú vị. Tuy nhiên, trong quá trình phỏng vấn, bất cứ khi nào bạn cảm thấy khó chịu, xin hãy trao đổi với mình, để mình có sự điều chỉnh.

Thông tin do người tham gia cung cấp sẽ được lưu trữ và sử dụng như thế nào?

Mọi thông tin bạn chia sẻ sẽ được giữ an toàn và bí mật. Chỉ mình và các giáo sư hướng dẫn mới có quyền truy cập. Thông tin cũng sẽ chỉ được phục vụ cho mục đích nghiên cứu.

Bạn có quyền rút khỏi nghiên cứu sau khi đã đồng ý tham gia?

Sự tham gia của bạn là hoàn toàn tự nguyện. Nếu bạn đồng ý tham gia, bạn có quyền rút lại các thông tin đã chia sẻ cho tới khi các kết quả nghiên cứu được công bố (dưới dạng luận án tiến sĩ và các bài báo khoa học). Nếu bạn muốn rút khỏi nghiên cứu, bạn sẽ cần gửi yêu cầu này tới địa chỉ thư điện tử hoặc qua bưu điện như bên dưới. Sau đó, thông tin bạn đã cung cấp cho tới thời điểm đó sẽ không được sử dụng cho bất kì mục đích nào. Lưu ý là sau khi kết quả nghiên cứu được công bố, thì bạn không thể yêu cầu rút lại thông tin nữa.

Kết quả nghiên cứu sẽ được công bố dưới hình thức nào?

Kết quả nghiên cứu sẽ được công bố dưới dạng luận án tiến sĩ, các bài báo khoa học, và/hoặc sách khoa học.

Nếu bạn muốn có thêm thông tin?

Xin liên hệ với Eliane Thiravong, nghiên cứu sinh chính, theo số điện thoại sâu đây 0403322026 để thảo luận them về việc tham gia nghiên cứu.

Nếu bạn có bất kì phản ánh/khiếu nại nào?

Dự án nghiên cứu này đã được cấp phép triển khai bởi Uỷ ban Đạo đức Nghiên cứu, của Đại học Tây Sydney, số H   .

Nếu bạn có bất kì phàn nàn hay khiếu nại nào liên quan tới khía cạnh đạo đức của dự án này, xin hãy liên hệ với Uỷ ban Đạo đức Nghiên cứu, thông qua số điện thoại +61 2 4736 0229, số fax +61 2 4736 0905, hoặc gửi thư điện tử tới humanethics@westernsydney.edu.au.

Bất kì phản ánh/khiếu nại nào cũng sẽ được điều tra đầy đủ và công minh, và bạn sẽ được thông báo về kết quả điều tra.

Appendix B1: Participant Information Sheet – Parent/Carer (Extended)

Project Title:

Family Language Policy and Identity Formation in Trilingual Children: The case of Chinese-Vietnamese Families in Australia.

Project Summary:

Your child is invited to participate in a research study being conducted by *Eliane THIRAVONG, Ph-D student at the Humanities and Communication Arts School in Western Sydney University under the supervision of Associate Professor Ruying Qi (Western Sydney University). The research aims to investigate the development of identity in Cantonese-Vietnamese trilingual children of immigrant families in Australia.*

How is the study being paid for?

This project has been funded by the William Chiu Scholarship program.

What will my child be asked to do?

Your child will be asked to speak and play in natural settings and *answer questions about the languages he/she speaks as well as questions about self-identification.*

How much of my child's time will he/she need to give?

Your child will be observed for one year at regular intervals once or twice/month for 30 minutes to 1 hour. For school-aged children, they will be observed during each school holidays.

What benefits will my child, and/or the broader community, receive for participating?

This study will help your child to make the best of his/her multilingual environment and help the family to better understand how to help the child to grow a positive view of his/her language assets. This study will also provide further guidelines to develop strategies for Chinese, Vietnamese, and English trilingual early education. Your child will then be better equipped to attain higher academic achievement.

Will the study involve any risk or discomfort for my child? If so, what will be done to rectify it?

The research team does not see any risk or discomfort that could occur during the sessions. If at any time of the interviews and sessions you feel any discomfort, you are welcome to discuss it with the researcher, and adjustment will be made to your convenience.

How do you intend to publish or disseminate the results?

It is anticipated that the results of this research project will be published and/or presented in a variety of forums. In any publication and/or presentation, information will be provided in such a way that the participant cannot be identified, except with your permission. *If it is your wish, we will not disclose your child's name and personal details.*

Will the data and information that my child provides be disposed of?

Please be assured that only the researchers will have access to the raw data your child will provide. However, their data may be used in other related projects for an extended period.

Can I withdraw my child from the study? Can my child withdraw from the study?

Your child's participation in the study is entirely voluntary and they are not obliged to be involved.

Your child can withdraw at any time, or you can withdraw them, without giving a reason 6 months before publication of the study.

If your child does withdraw, any information that has been supplied *will be destroyed physically and digitally.*

What if I require further information?

Please contact *Eliane Thiravong, chief investigator, WSU (phone: 0403322026)* should you wish to discuss the research further before deciding whether to participate

What if I have a complaint?

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through Research Engagement, Development, and Innovation (REDI) on Tel +61 2 4736 0229 or email humanethics@westernsydney.edu.au.

Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

If you agree for your child to participate in this study, you may be asked to sign the Consent Form. The information sheet is for you to keep, and the consent form is retained by the researcher/s.

This study has been approved by the Western Sydney University Human Research Ethics Committee. The Approval number is *[enter approval number once the project has been approved].*

Appendix B2: Participant Information Sheet – Parent/Carer (Extended) Chinese translation

参与者知情书-家长及监护人

Project Title: Family Language Policy and Identity Formation in Trilingual Children: The case of Chinese-Vietnamese Families in Australia.

课题名称：家庭语言政策与三语儿童身份形成：澳大利亚中越家庭个案研究

Project Summary:

Your child is invited to participate in a research study being conducted by *Eliane THIRAVONG, Ph-D student at the Humanities and Communication Arts School in Western Sydney University under the Supervision of Associate Professor Ruying Qi (Western Sydney University). The research aims to investigate the development of identity in Cantonese-Vietnamese trilingual children of immigrant families in Australia.*

课题概述：您的孩子受邀参加一项由 Eliane THIRAVONG 博士生（西悉尼大学，人文学院）由其导师 Ruying Qi 指导的研究。研究旨在探究粤语—越南语三语移民家庭儿童成长中的身份发展。

How is the study being paid for? This project has been funded by the William Chiu Scholarship program.

研究经费？该研究得到西悉尼大学 William Chiu 基金的资助。

What will my child be asked to do?

Your child will be asked to speak and play in natural settings and *answer questions about the languages he/she speaks as well as questions about identity.*

我的孩子需要做什么？您的孩子将会在自然环境下说话和游戏。您的孩子将会被提一些关于他/她的语言和身份的问题。

How much of my child's time will he/she need to give?

我的孩子需要花多少时间**?**

Your child we be observed for one year at regular intervals once or twice/month for 30 minutes to 1 hour. For school aged children, they will be observed during each school holidays.

我的孩子会在一年里接受每月一次或者两次固定频次的观察，30 分钟到一个小时。对于学龄儿童，他们会在假期接受观察。

What benefits will my child, and/or the broader community, receive for participating?

This study will help your child to make the best of his/her multilingual environment and help the family to better understand how to help the child to grow a positive view of his/her language assets. This study will also provide further guidelines to develop strategies for Chinese, Vietnamese and English trilingual early education. Your child will then be better equipped to attain higher academic achievement.

我的孩子参与会对自身和社会有何益处？本研究帮助你的孩子如何利用多语环境的优势，并且帮助家庭更好的了解如何帮助孩子对其语言培养积极的观念。本研究也为中越英三语家庭儿童早期教育策略提供指导。这样，您的孩子会有更好的学习成就。

Will the study involve any risk or discomfort for my child? If so, what will be done to rectify it?

The research team does not see any risk or discomfort that could occur during the sessions. If at any time of the interviews and sessions you feel any discomfort, you are welcome to discuss it with the researcher, and adjustment will be made to your convenience.

研究对我的孩子有危害或会产生不适吗？如果有，如何更正？

研究团队认为研究不会产生任何危害和不适。如果访谈或任何环境让您感到不适，欢迎和研究人员沟通，并以您的方便做调整。

How do you intend to publish or disseminate the results?

It is anticipated that the results of this research project will be published and/or presented in a variety of forums. In any publication and/or presentation, information will be provided in such a way that the participant cannot be identified, except with your permission. *If it is your wish, we will not disclose your child's name and personal details.*

你想发表或者传播研究成果吗？研究成果将以不同的形式发表或展示。在任何形式的发表和展示中，参与者的信息都无法识别，除非得到您的允许。除非您希望，不然我们不会泄露您的孩子名字和个人细节信息。

Will the data and information that my child provides be disposed of?

Please be assured that only the researchers will have access to the raw data your child will provide. However, their data may be used in other related projects for an extended period of time.

我提供的信息和数据会泄露吗？请您放心，只有研究者可以得到您的孩子原始信息。但是，数据会在相关的研究中，在一定时间后被使用。

Can I withdraw my child from the study? Can my child withdraw from the study?

Your child's participation in the study is entirely voluntary and they are not obliged to be involved.

Your child can withdraw at any time, or you can withdraw them, without giving a reason 6 months before publication of the study.

我的孩子能退出研究吗？

参与研究完全自愿，您的孩子没有义务参与。如果您参与研究，您或者您的孩子同样可以在研究发表前六个月内无条件退出。

If your child does withdraw, any information that has been supplied *will be destroyed physically and digitally.*

如果您选择退出，你提供的任何物理和数字信息会被销毁。

What if I require further information?

Please contact *Eliane Thiravong, chief investigator, WSU (phone: 0403322026)* should you wish to discuss the research further before deciding whether or not to participate

我如何得到更多信息？请联系西悉尼大学的研究人员 Eliane Thiravong(电话: 0403322026)，如果您想要进一步了解以决定是否参与。

What if I have a complaint?

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through Research Engagement, Development and Innovation (REDI) on Tel +61 2 4736 0229 or email humanethics@westernsydney.edu.au.

如果我想抱怨怎么办？如果您有任何抱怨和保留意见关于本研究的伦理行为，请您联系伦理委员会电话+61 2 4736 0229 或者邮件 humanethics@westernsydney.edu.au.

Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

您提的任何问题都会保密，并认真处理，我们会通知您结果。

If you agree for your child to participate in this study, you may be asked to sign the Consent Form. The information sheet is for you to keep and the consent form is retained by the researcher/s.

如果您愿意参加本研究，您需要签署同意书。本知情书由您保管，同意书由研究者保管。

This study has been approved by the Western Sydney University Human Research Ethics Committee. The Approval number is *[enter approval number once the project has been approved].*

本研究得到西悉尼大学伦理委员会的审核通过。通过批文代码是[].

Appendix B3: Participant Information Sheet – Parent/Carer (Extended) Vietnamese translation

Thông tin về dự án nghiên cứu

(Cho các phụ huynh)

Tên dự án: Chính sách ngôn ngữ trong gia đình và sự hình thành phẩm cách của trẻ em biết 3 ngôn ngữ: Trường hợp của những gia đình Trung-Việt di cư tại Úc.

Tóm tắt dự án: Dự án này nghiên cứu về sự hình thành của phẩm cách của trẻ em lớn lên với ba ngôn ngữ (tiếng Quảng, tiếng Việt và tiếng Anh) trong gia đình có cha người Hoa và mẹ người Việt sống tại Úc. Nghiên cứu này được tiến hành bởi nghiên cứu sinh Thiravong Eliane, dưới sự hướng dẫn của Giáo sư Qi Ruying và Giáo sư Di Biase Bruno, thuộc Viện Nghiên Cứu về Sông Ngữ, Đại học Tây Sydney, Australia. Nhóm nghiên cứu trân trọng mời **con** bạn tham gia vào nghiên cứu này. Dưới đây là các thông tin liên quan.

Nguồn tài chính của dự án nghiên cứu này từ đâu?

Dự án này là một nghiên cứu bậc tiến sĩ, được tài trợ từ nguồn học bổng William Chiu qua Đại học Tây Sydney (Úc).

Nếu tham gia vào dự án này, cụ thể con bạn sẽ làm gì?

Con bạn được mời tham gia vào một phỏng vấn về những ngôn ngữ mình biết và về những nhận xét nhận định cá nhân về mình và chủng tộc mình. Con bạn sẽ được thu âm/video trong những sinh hoạt thường ngày.

Sẽ tốn bao nhiêu thời gian? Ở đâu và khi nào?

Những cuộc thu âm/video sẽ diễn ra mỗi tháng một hoặc hai lần trong vòng 30 phút đến 1 tiếng. Nếu em đã đi học thì sẽ được thu âm/video mỗi kỳ nghĩ học.

Nghiên cứu này mang lại lợi ích gì cho con bạn, và cộng đồng nói chung?

Nghiên cứu này là một cơ hội để bạn nhìn lại và suy ngẫm về những trải nghiệm của mình với việc giúp con có sự phát triển khả quang về nhân cách và ngôn ngữ. Kết quả nghiên cứu sẽ làm giàu có thêm tri thức về cách tốt nhất để duy trì ngôn ngữ và văn hóa của gia đình. Kết quả nghiên cứu cũng góp phần điều chỉnh những nhận thức có thể còn lệch lạc về khả năng học ngôn ngữ của trẻ em. Cuối cùng, công trình này đóng góp về mặt học thuật, cho ngành nghiên cứu về tài liệu giáo khoa và sẽ cung cập cho con bạn thêm công cụ để đạt được thành thích học vấn cao hơn.

Liệu nghiên cứu này có gây ra lo lắng hay phiền hà gì cho người tham gia không?

Nhóm nghiên cứu nhận thấy không thể có bất kì vấn đề gì xảy ra cho những người đồng ý tham gia vào nghiên cứu này. Không những thế, chủ đề nói chuyện còn thú vị. Tuy nhiên, trong quá trình phỏng vấn, bất cứ khi nào bạn cảm thấy khó chịu, xin hãy trao đổi với mình, để mình có sự điều chỉnh.

Thông tin do con bạn cung cấp sẽ được lưu trữ và sử dụng như thế nào?

Mọi thông tin bạn chia sẻ sẽ được giữ an toàn và bí mật. Chỉ mình và các giáo sư hướng dẫn mới có quyền truy cập. Thông tin cũng sẽ chỉ được phục vụ cho mục đích nghiên cứu.

Bạn hay con bạn có quyền rút khỏi nghiên cứu sau khi đã đồng ý tham gia?

Sự tham gia của bạn là hoàn toàn tự nguyện. Nếu bạn đồng ý tham gia, bạn có quyền rút lại các thông tin đã chia sẻ cho tới khi các kết quả nghiên cứu được công bố (dưới dạng luận án tiến sĩ và các bài báo khoa học). Nếu bạn muốn rút khỏi nghiên cứu, bạn sẽ cần gửi yêu cầu này tới địa chỉ thư điện tử hoặc qua bưu điện như bên dưới. Sau đó, thông tin bạn đã cung cấp cho tới thời điểm đó sẽ không được sử dụng cho bất kì mục đích nào. Lưu ý là sau khi kết quả nghiên cứu được công bố, thì bạn không thể yêu cầu rút lại thông tin nữa.

Kết quả nghiên cứu sẽ được công bố dưới hình thức nào?

Kết quả nghiên cứu sẽ được công bố dưới dạng luận án tiến sĩ, các bài báo khoa học, và/hoặc sách khoa học.

Nếu bạn muốn có thêm thông tin?

Xin liên hệ với Eliane Thiravong, nghiên cứu sinh chính, theo số điện thoại sâu đây 0403322026 để thảo luận thêm về việc tham gia nghiên cứu.

Nếu bạn có bất kì phản ánh/khiếu nại nào?

Dự án nghiên cứu này đã được cấp phép triển khai bởi Uỷ ban Đạo đức Nghiên cứu, của Đại học Tây Sydney, số H   .

Nếu bạn có bất kì phàn nàn hay khiếu nại nào liên quan tới khía cạnh đạo đức của dự án này, xin hãy liên hệ với Uỷ ban Đạo đức Nghiên cứu, thông qua số điện thoại +61 2 4736 0229, số fax +61 2 4736 0905, hoặc gửi thư điện tử tới humanethics@westernsydney.edu.au.

Bất kì phản ánh/khiếu nại nào cũng sẽ được điều tra đầy đủ và công minh, và bạn sẽ được thông báo về kết quả điều tra.

Appendix C1: Consent Form General (Extended)

Project Title:
Family Language Policy and Identity Formation in Trilingual Children: The case of Chinese-Vietnamese Families in Australia.

I hereby consent to participate in the above-named research project.

I acknowledge that:
- I have read the participant information sheet (or where appropriate, have had it read to me) and have been given the opportunity to discuss the information and my involvement in the project with the researcher/s.

- The procedures required for the project and the time involved has been explained to me, and any questions I have about the project have been answered to my satisfaction.

I consent to:
☐ *Participating in a survey and interviews, and being observed in daily activities*
☐ *Having my information and observations audio/video recorded.*

I consent for my data and information provided to be used in this project and other related projects for an extended period.

I understand information gained during the study may be published and stored for other research use. The information may potentially reveal my identity.

I understand that I can withdraw from the study at any time without affecting my relationship with the researcher/s, and any organisations involved, now or in the future. I can also review or edit my responses within three months after the interview date.

Signed:
Name:
Date:

This study has been approved by the Human Research Ethics Committee at Western Sydney University. The ethics reference number is H *[insert number]*

What if I have a complaint?

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through Research Engagement, Development and Innovation (REDI) on Tel +61 2 4736 0229 or email humanethics@westernsydney.edu.au.

Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

Appendix C2: Consent Form General (Extended) Chinese translation

同意书

Project Title: Family Language Policy and Identity Formation in Trilingual Children: The case of Chinese-Vietnamese Families in Australia.

项目名称：三语儿童的家庭语言政策与身份塑造：以澳大利亚中文-越南语家庭为例

I hereby consent to participate in the above named research project.

我同意参加上述研究项目。

I acknowledge that:

我承认：

•   I have read the participant information sheet (or where appropriate, have had it read to me) and have been given the opportunity to discuss the information and my involvement in the project with the researcher/s

我已阅读参与者信息（或参与者信息已读给我听）并与研究者就此信息以及我在项目中的参与活动进行了讨论。

•   The procedures required for the project and the time involved have been explained to me, and any questions I have about the project have been answered to my satisfaction.

研究者向我解释了该项目所要求的程序和时间，我对该项目的问题均获得了令我满意的解答。

I consent to:

我同意：

☐ *Participating in an interview*

参加访谈

☐ *Having my information audio/video recorded*

我的信息可以被录音/录像

☐ *Having my photo taken*

被拍照

I consent for my data and information provided to be used in this project and other related projects for an extended period of time.

有关我的数据和信息可供本研究项目及其他相关项目延时使用。

I understand information gained during the study may be published and stored for other research use. The information may potentially reveal my identity.

我知道本研究中获得的信息有可能会发表，用于其他研究。该信息有可能显示我的身份。

I understand that I can withdraw from the study at any time without affecting my relationship with the researcher/s, and any organisations involved, now or in the future. I can also review or edit my responses within 3 months after the interview date.

我知道我可以在任何时候退出该项研究，并且这不会影响我和研究者以及任何有关组织的关系。我也可以在访谈之后 **3** 个月内重新审查或编辑我的回答。

Signed:

签名处：

Name:

姓名：

Date:

日期：

This study has been approved by the Human Research Ethics Committee at Western Sydney University. The ethics reference number is: H[insert number]

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Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

你所提出的任何问题都将会被保密并会被彻底调查，调查结果将会告知你本人。

Appendix C3: Consent Form General (Extended)
Vietnamese translation

Bản xác nhận đồng ý tham gia (nới rộng)

Tên dự án: Chính sách ngôn ngữ trong gia đình và sự hình thành phẩm cách của trẻ em biết 3 ngôn ngữ: Trường hợp của những gia đình Trung-Việt di cư tại Úc.

Tôi là_____ đồng ý tham gia vào dự án nghiên cứu được nêu trên.

Tôi xác nhận rằng:

- Tôi đã đọc bản thông tin về dự án nghiên cứu trên và đã có cơ hội trao đổi với nhà nghiên cứu về các thông tin liên quan, cũng như về sự tham gia của tôi vào dự án này.
- Tôi cũng đã được cung cấp các thông tin về các thủ tục liên quan và thời lượng tham gia. Các thắc mắc của tôi đã được giải thích thoả đáng.

Tôi đồng ý:

- ☐ Tham gia cuộc phỏng vấn và được quan sát trong sinh hoạt hằng ngày
- ☐ Cho thu âm/video thông tin của tôi

Tôi đồng ý cho thông tin của tôi được nhà nghiên cứu dung lại trong một thời hạn dài cho những dự án tương tự.

Tôi hiểu rằng, sự tham gia của tôi sẽ được giữ kín. Tuy các thông tin chia sẻ có thể sẽ được công bố trong các báo cáo khoa học, nhưng việc sử dụng thông tin sẽ đảm bảo danh tính của tôi sẽ được giữ kín trừ khi tôi cho phép.

Tôi hiểu rằng, tôi có thể rút lại các thông tin đã cung cấp cho nhà nghiên cứu, mà không làm ảnh hưởng gì tới quan hệ với nhà nghiên cứu. Nếu tôi muốn rút lại các thông tin đã chia sẻ, tôi cần đề nghị bằng văn bản, gửi qua thư điện tử tới nhà nghiên cứu. Tôi hiểu rằng, sau khi các kết quả nghiên cứu được công bố thì tôi sẽ không thể rút lại các thông tin đã cung cấp.

Kí tên:

Tên đầy đủ:

Ngày:

Dự án nghiên cứu này đã được cấp phép triển khai bởi Uỷ ban Đạo đức Nghiên cứu Con người, Đại học Tây Sydney, số H   .

Nếu bạn có bất kì phàn nàn hay khiếu nại nào liên quan tới khía cạnh đạo đức của dự án này, xin hãy liên hệ với Uỷ ban Đạo đức Nghiên cứu, thông qua số điện thoại +61 2 4736 0229, số fax +61 2 4736 0905, hoặc gửi thư điện tử tới humanethics@westernsydney.edu.au. Bất kì phản ánh/khiếu nại nào cũng sẽ được điều tra đầy đủ và công minh, và bạn sẽ được thông báo về kết quả điều tra.

Appendix D1: Consent Form – Parent/Carer (Extended)

Project Title:

Family Language Policy and Identity Formation in Trilingual Children: The case of Chinese-Vietnamese Families in Australia.

I, *[Parent/Carer to print name]*, hereby consent for my child *[Parent/Carer to print name of child]*, to participate in the above-named research project.
I have discussed participation in the project with my child and my child agrees to their participation in the project.

I acknowledge that:

- I have read the participant information sheet and have been given the opportunity to discuss the information and my child's involvement in the project with the researcher/s.
- The procedures required for the project and the time involved have been explained to me, and any questions I have about the project have been answered to my satisfaction.

I consent for my child to:

☐ *Participate in an interview*

☐ *Having their information audio/video recorded*

☐ *Having their photo taken*

I consent for my child's data and information provided to be used in this project and, if the data is non-identified, in other related projects for an extended period.

I understand that my child's involvement is confidential, and that the information gained during the study may be published and stored for other research use but no information about them will be used in any way that reveals their identity.

I understand that I can withdraw my child, or my child can withdraw, from the study at any time without affecting their relationship with the researcher/s, and any organisations involved, now or in the future.

Signed:
Name:
Date:

This study has been approved by the Human Research Ethics Committee at Western Sydney University. The ethics reference number is: H *[insert number]*

What if I have a complaint?

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through Research Engagement, Development and Innovation (REDI) on Tel +61 2 4736 0229 or email humanethics@westernsydney.edu.au. Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

Appendix D2: Consent Form – Parent/Carer (Extended)
Chinese translation

监护人同意书

Project Title: Family Language Policy and Identity Formation in Trilingual Children: The case of Chinese-Vietnamese Families in Australia.

项目名称：三语儿童的家庭语言政策与身份塑造：以澳大利亚中文-越南语家庭为例

I, *[Parent/Carer to print name]*, hereby consent for my child *[Parent/Carer to print name of child]*, to participate in the above named research project.

本人, **[ ]** 同意让我的孩子 **[ ]**, 参加上述研究项目。

I have discussed participation in the project with my child and my child agrees to their participation in the project.

我已和孩子讨论了参加该研究项目的问题，孩子同意参加此项目。

I acknowledge that:

我承认：

•   I have read the participant information sheet and have been given the opportunity to discuss the information and my child's involvement in the project with the researcher/s

 我已阅读参与者信息并与研究者就此信息以及我的孩子在项目中的参与活动进行了讨论。

•   The procedures required for the project and the time involved have been explained to me, and any questions I have about the project have been answered to my satisfaction.

研究者向我解释了该项目所要求的程序和时间，我对该项目的问题均获得了令我满意的解答。

I consent for my child to:

我同意我的孩子：

☐ *Participate in an interview*

参加访谈

☐ *Having their information audio/video recorded*

其信息可以被录音/录像

☐ *Having their photo taken*

被拍照

I consent for my child's data and information provided to be used in this project and, as long as the data is non-identified, in other related projects for an extended period of time.

我同意有关我孩子的数据和信息可供本研究项目及其他相关项目延时使用，只要数据不泄露身份。

I understand that my child's involvement is confidential and that the information gained during the study may be published and stored for other research use but no information about them will be used in any way that reveals their identity.

我知道孩子在本研究中的参与活动是保密的，本研究中获得的信息有可能会发表，用于其他研究，但信息的使用不得泄露孩子的身份。

I understand that I can withdraw my child, or my child can withdraw, from the study at any time without affecting their relationship with the researcher/s, and any organisations involved, now or in the future.

我知道我可以随时让我孩子退出本项目，或者孩子自己也可以随时退出，并且这不会影响孩子和研究者以及任何有关组织的现在或未来的关系。

Signed:

签名处：

Name:

姓名：

Date:

日期：

This study has been approved by the Human Research Ethics Committee at Western Sydney University. The ethics reference number is: H*[insert number]*

本研究已获得西悉尼大学人文研究伦理委员会的批准。 批准号：[   ]

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Appendix D3: Consent Form – Parent/Carer (Extended)
Vietnamese translation

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Tên dự án: Chính sách ngôn ngữ trong gia đình và sự hình thành phẩm cách của trẻ em biết 3 ngôn ngữ: Trường hợp của những gia đình Trung-Việt di cư tại Úc.

Tôi là_____ đồng ý cho con tôi là
_____tham gia vào dự án nghiên cứu được nêu trên.

Tôi đã thảo luận với con tôi về dự án nêu trên và con tôi đã đồng ý tham gia dự án này.

Tôi xác nhận rằng:

- Tôi đã đọc bản thông tin về dự án nghiên cứu trên và đã có cơ hội trao đổi con tôi và với nhà nghiên cứu về các thông tin liên quan, cũng như về sự tham gia của con tôi vào dự án này.
- Tôi cũng đã được cung cấp các thông tin về các thủ tục liên quan và thời lượng tham gia. Các thắc mắc của tôi đã được giải thích thoả đáng.

Tôi đồng ý cho con tôi:

- ☐ Tham gia cuộc phỏng vấn và được quan sát trong sinh hoạt hằng ngày
- ☐ Cho thu âm/video thông tin của con tôi

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Tôi hiểu rằng, tôi hay con tôi có thể rút lại các thông tin đã cung cấp cho nhà nghiên cứu, mà không làm ảnh hưởng gì tới quan hệ với nhà nghiên cứu. Nếu tôi hay con tôi muốn rút lại các thông tin đã chia sẻ, tôi cần đề nghị bằng văn bản, gửi qua thư điện tử tới nhà nghiên cứu. Tôi hiểu rằng, sau khi các kết quả nghiên cứu được công bố thì tôi sẽ không thể rút lại các thông tin đã cung cấp.

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Appendix E: Script for non-participants verbal consent

This approach may be made in English, Vietnamese or Cantonese, according to the language most fluently spoken by the interlocutor:

"Hello, my name is Eliane. I am doing a study on children who grow up with 3 languages at Western Sydney University. This is why I am here, observing and recording how this family is speaking to [child/children's name]. Since you might be caught in the recordings while you are here visiting the family, I would like to ask you to allow me to use the audio/video recordings in which you feature. If your interactions with the children are significant to my study, may I also use this information without divulging your personal details? If you don't consent, I would completely understand, and I will delete the portions in which you appear or are heard."

Appendix F: Preliminary Survey and Questionnaire for Families

1/ SURVEY:

- Name:

    _____

- Relationship with the child:

    _____

- Educational background:

    _____

- Mother tongue(s)and other languages spoken:

    _____

- What language(s) do you use with your spouse?

    _____

- What language(s) do you use with your parents?

    _____

- What language(s) do you use with the child?

    _____

- How much time do you spend interacting with the child in average every day?

    _____

- What are you doing to teach or support the child's home language acquisition?

    _____

- When your friends come to visit, what languages do you usually use with them?

    _____

- By what name(s) do you call the child?

    _____

2/ INTERVIEW FOR PARENTS:

- ➢ Q1. Do you feel concerned about your child's mother and father tongues' (MFT) learning at home?
- ➢ Q2. Do you have any expectations about your child's identity and cultural development?
- ➢ Q3. Do you talk to the child about your home country, ancestry, and own racial/ethnic identity?
- ➢ Q4. How do you promote your own culture?
- ➢ Q5. To what extend did you carry out your family language policies?
- ➢ Q6. As your child grows older, have there been any changes in the roles that each parent plays in caring for him/her? Any changes in the language mainly used to address him/her?
- ➢ Q7. What is the balance between One-Parent/One-Language (OPOL) and Mixed Languages (ML) when the two methods are both employed?
- ➢ Q8. What is the rough percentage of the mixed language utterances of the child?
- ➢ Q9. Does living in this Greater Western Sydney area give your language use at home any positive or negative influence? Why so?
- ➢ Q10. Do you think your child is in a more advantageous place in terms of cognitive abilities than monolingual students in the same school?
- ➢ Q11. What are some topics you will not use MFT when talking to your child?
- ➢ Q12. Do you think your family language policies gives your child stress in any way?

Appendix G: Questionnaire Family 1 following Jones-Diaz (2007)

The below questionnaire is inspired by and partially adapted from a study on family's multilingual and multicultural identity in Australia (Jones-Diaz, 2007, pp. 126, 127, 376).

Although following the above-mentioned study guidelines for interviews, it is written in a questionnaire format. To encourage responses, the questionnaire is kept as simple as possible and is divided into three sections.

Part 1: Language input and exposure

1. How many hours per day, approximately, do you let her watch videos? In what language?
2. Does dad let her watch videos, and in what language?
3. How do you encourage her to speak Vietnamese?

Part 2: Cultural practices and contexts

1. Do you talk to her about your home country, the traditions and that she belongs to this culture?
2. For what occasions do you have her wear Vietnamese or Chinese traditional outfits?
3. Has she ever chosen by herself to wear them?

Part 3: Aspirations and Identification

1. What benefits are there for her from knowing all three languages when she grows up?
2. Which ethnic identity would you wish her to identify with?
3. In the future, which ethnic identity do you think she will identify with?
4. Do you think there is a relationship between the languages she can speak/understand and her self-identification?

Appendix H: Father 1 (F1C) language distribution data

File #	File name	Length min: sec	Cantonese	Vietnamese	English	Total
1	File: T_H_16-06 0;09	10:02	0:48	0:08	0:04	1:00
2	File: T_H_16-06b 0;09	4:00	0:21	0:07	0:02	0:30
3	File: T_H_16-06c 0;09	2:43	0:02	0:20	0:02	0:24
4	File: T_H_16-06d 0;09	8:11	0:06	0:17	0:03	0:26
5	File: T_H_16-10-03 1;01	0:07			0:04	0:04
6	File: T_H_16-10-08 1;01	1:21	0:02	0:06		0:08
7	File: T_H_16-10-08a 1;01	0:21	0:03	0:17		0:20
8	File: T_H_16-11-02	0:44	0:03	0:15		0:18
9	File: T_H_17-02 1;05	5:30	0:02	5:03		5:05
	Total for each language		1:27	6:33	0:15	8:15

Appendix I: Sample of F1C multilingual language practice

Father (F1C) and the researcher's casual (R) discussion when the child (Anna) was 0;09:

F1C   *Anna . Anna . mother duck said quack quack .. Anna . only two little ducks came back . haa2 . jiu3 mou4 coeng3 aa3? [Cantonese]*
          So . you want to sing?

R   *jau5 mou5 coeng3 bei2 keoi5 ting1 gwong2 dung1 waa6? [Cantonese]*
          do you sing to her in Cantonese?

F1C   *gwong2 dung1 waa6 jau5 [Cantonese]*
          in Cantonese yes

F1C   *Anna … (singing in Mandarin Chinese)*

R   *bu2 shi4 guang3 dong1 hua4 a3 [Mandarin]*
          this is not Cantonese

F1C   *bây giờ mình nói tiếng Tàu tiếng Quảng cái gì tùm lum hết . không biết sau này nó biết nói không [Vietnamese]*
          now I speak Chinese or Cantonese everything is mixed up. I don't know if later she will know how to speak.

Appendix J: Samples of language shifting Anna and M1V

1. Anna (2;08) playing with a bilingual Vietnamese friend (K).

   K   con gấu ở đâu?
   where is the bear?
   Anna   there over here ... there ... here

2. M1V responding to Anna (2;10) calling her from the bedroom.

   Anna   mumy . mumy . mumy come . mumy come here . mumy come . mumy come here . mumy   come here
   M1V   mumy come in . mumy ở đây
   mum is coming in . mum is here

3. Anna (3;03) talking to M1V as she noticed M1V's sad face.

   Anna   why are you so upset?

Appendix K: Excerpts of Family 2 interview with the researcher (R)

F2C   *nó cũng thích ngôn ngữ lắm . để từ nó cũng sẽ thích . nhưng quan trọng nhất   là mình chỉ lo cho nó tiếng Anh [Vietnamese]*

he also likes languages . little by little he would like to learn but for now the most important is only to help him with English

GM2C *zung1 man2 cong6 loi6 mou5 gaau1 keoi5 ni1 di1 dong6 mat6 di1 je5 .. cong6 loi2 mou5 gaau1 keoi5 .. baa1 baa3 dou1 mou5 gaau1 keoi5 . gaau1 jing1 man2 sai3 .. ngo5 dei6 zyu3 zung6 jing1 man2 zung1 man2 mou5 gaau1 [Cantonese]*

we never taught him about animals in Chinese .. never ... his dad hasn't taught him, only taught him in English ... we focus on English not Chinese.

Appendix L: Excerpt of Family 2 interview in Vietnamese relating to culture maintenance

F2C   *hỏi nó người gì nó nói Australian*

when you ask him what he is he would say Australian

R   *nhưng mình có mong nó nói nó chỉ là người Úc không?*

but is this what you wish that he only says he is Australian?

F2C   *mình muốn nó giữ cái văn hóa*

we want him to keep the culture

F2C   *thật ra tại nó nghe người ta nói ở trường ... nó còn nhỏ nó không biết . nhưng trong nó cái feeling nó rất proud nó là Chinese hoặc Vietnamese. mình nghĩ*

in fact, it's because he hears it from people at school ... he is still young he doesn't know . but I think deep down inside he feels proud to be Chinese or Vietnamese

M2V   *nó nói tại nó sinh ra ở Úc cho nên nó là người Australia*

he says that he is Australian because he was born in Australia

F2C   *nó nhỏ nó không biết*

he is young he doesn't know

Appendix M: Family 1 and 2 follow-up interviews in Vietnamese

Family 1:

M1V text message interview when Anna was 4;00.

R	*Bạn thường cho cháu xem video bao nhiêu tiếng một ngày? Xem bằng tiếng gì?*
	Do you regularly let her watch videos? How many hours a day? In which languages?
M1V	*hai đến ba tiếng, tiếng anh và việt*
	Two to three hours, in English and Vietnamese
R	*Cha của cháu có cho cháu xem video không? Cho xem bằng tiếng gì?*
	Does her father let her watch videos? In what languages?
M1V	*có bằng tiếng hoa*
	Yes, in Chinese.

Family 2:

F2C	*lúc mở coi hài nó cũng coi . nó có nhìn vô*
	when we watch comic shows he would also have a look
M2V	*nó thích nghe nhạc Việt*
	he likes to listen to Vietnamese music
F2C	*cho nên văn hóa đưa vô đầu nó là một cách tự nhiên chứ không phải ép buộc*
	the culture is getting into his head in a natural way and we don't force him
M2V	*do mình thích thì nó thích theo thôi chứ mình đâu có ép nó được*
	when we like it, he would just follow us liking it, but we can't force him

Appendix N: M1V teaching English lexical to Anna in Vietnamese (2;00)

M1V   *E for gì?*
      what is E for?

Anna   *E for con voi*
       for elephant

M1V   *con voi là cái gì? . con voi tiếng Anh kêu là cái gì? . E gì?*
      what is elephant? what is elephant in English? . E what?

Anna   *con voi*
       elephant

M1V   *no . biết rồi con voi kêu tiếng Anh . E for gì? .. for ele?*
      no . you already know in English how we call 'con voi' . E for what? .. for ele?

Anna   *(no response)*

M1V   *elephant . phải không?*
      elephant . isn't it?

Anna   *elephant*

Appendix O: Conversation in Cantonese between Brian (6;11) and the researcher

R   *Brian nei5 jiu3 m4 jiu3 hok6 tai2 zi6 . tai2 zung1 man2?*

Brian do you want to learn to read the characters, read Chinese?

Brian   *m4 jiu3*

no

R   *tim2 gai2 m4 jiu3?*

why not?

Brian   *English*

Appendix P: Conversation in Vietnamese between Brian (8;03) and the researcher

R   *bạn tên gì?*

what's your friend's name?

Brian   *Khôi*

R   *bạn là người Việt Nam?*

is he Vietnamese?

Brian   *ừm*

yea

R   *vậy khi Brian chơi với bạn Brian nói tiếng gì?*

so, when you play with your friend, what language do you speak?

Brian   *English*

R   *oh nói tiếng Anh hả? nhưng bạn khôi là người gì?*

English? but what is Khoi's background?

Brian   *Việt*

Vietnamese

R   *vậy Brian có nói chuyện với ba má của bạn Khôi không?*

then do you talk to Khoi's parents?

Brian   *có*

yes

R   *vậy Brian nói bằng tiếng gì?*

what language do you use then?

Brian   *tiếng Anh với tiếng Việt*

English and Vietnamese

R   *giỏi quá . giống như Brian nói chuyện với mẹ Brian nói chuyện bằng tiếng Anh và tiếng Việt luôn hay là chỉ có tiếng Việt thôi?*

smart boy, it's like when you talk to mum do you also use both English and Vietnamese or only Vietnamese?

Brian   *tiếng Việt với tiếng Anh*

Vietnamese and English

R   *có tiếng Anh nhiều không hay là tiếng Việt nhiều nhất?*

a lot of English or mainly Vietnamese?

Brian   *tiếng Việt*

Vietnamese

Appendix Q: Brian's (9;06) follow-up interview with the Researcher

R   *what cultural events or activities are organised at your school?*

Brian   *Multicultural Day*

R   *is that the day when you get to dress in your traditional outfit?*

Brian   *yes*

R   *and what do you wear on that day? Do you wear aó dài (Vietnamese traditional costume)*

Brian   *yes sometimes*

R   *and what do you wear the other times?*

Brian   *red and yellow colours*

R   *do you have any Chinese outfit? Chinese costumes?*

Brian   *no*

R   *would you like to have some to wear for the Multicultural Day?*

Brian   *maybe*

R   *when you wear ao dai it means that you identify with someone who is what background?*

Brian   *Vietnam*

R   *if you wear a Chinese outfit, they will identify you as?*

Brian   *Chinese?*

R   *yes . which one do you prefer?*

Brian   *Vietnamese*