

Influence of a Heritage Language Preservation Family Program on Parents' Awareness and Action

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Hakka is a heritage language of a minority group in Taiwan; however, it continues to encounter risks in terms of language survival. Although the government of Taiwan has made dedicated efforts to promote the preservation of the Hakka language, Hakka language still face the risk of loss. The purpose of this study is to reveal the development of the Family Hakka Language Preservation Project (FHLPP) and discuss its influences on families involved in Hakka language preservation awareness and action. This study adopts a qualitative case study to collect and analyze the data. A total of 20 families participated in the FHLPP in Kaohsiung city. The data collection methods primarily included observation, individual interview, and feedback questionnaire. The data analysis primarily focused on the implementation process and the influences of the FHLPP. The result shows that the FHLPP has the following influences: (1) Promoting parents' awareness of preserving the Hakka language; (2) Improving the use of Hakka language at home; (3) Promoting children's Hakka identities and motivation by using Hakka language; (4) Parents still encounter difficulties while speaking Hakka language frequently at home; and (5) Parents realize that families are the key factor for Hakka language revitalization. This paper discusses and suggests various strategies for overcoming the obstacles encountered in FHLPP.

Keywords: Family language policy, heritage language preservation, early childhood bilingual education, Hakka language preservation, family heritage language program

Background

The languages of Taiwan consist of several varieties of languages. Taiwanese primarily speak Mandarin Chinese, Minna, Hakka, and aboriginal languages as their heritage languages. In year 1946, Taiwan implemented “National Language Campaign”, which promoted Mandarin Chinese (or Beijing dialect) as the official language. In public, people were required to use Mandarin Chinese and heritage languages (i.e., Minna, Hakka, aboriginal, etc.) were prohibited in the public domains. Due to the policy and its effect, the heritage languages withered quickly. By the 1980s, local awareness had gradually risen, and the preservation of the heritage languages had raged. The government also set up policy to implement heritage language education, official heritage language dictionary, and heritage language proficiency test. Nevertheless, most people lack the crisis awareness of the death of the heritage languages. Thus, the effect of heritage preservation is not productive (Zhang, 2011).

According to the national Hakka population and language basic data survey in the year of 2016, the proportion of the Hakka population in Taiwan is 19.3%, with a total of more than 457,000 people (Hakka Affairs Council, 2018). Because of the development of social economy and the outflow of the guest population, the urban youth have reduced opportunities to speak the Hakka language. The Hakka language and cultures are gradually disappearing. Although the government of Taiwan has made dedicated efforts to promote the preservation of the Hakka language, the language has gradually been lost. Family and community are key factors for the survival of heritage languages (Smith-Christmas, 2016). Therefore, the Kaohsiung city government developed an experimental project titled “Family Hakka Language Preservation Project,” (FHLPP) which aimed to empower families to preserve the Hakka language. The purpose of this study is to reveal the development of the project and discuss its influence on families’ Hakka language preservation awareness and action. In this study, parents’ awareness, thoughts, beliefs, and ideals regarding the disappearance of the Hakka language is regarded as awareness of Hakka language preservation. Hakka preservation refers to the frequency and quality of parents’ use of Hakka language to interact with their children in the contexts of family or community.

Literature

Several studies have noted that decline in the use of Hakka language has severely affected its intergenerational inheritance (Hakka Affairs Council, 2018). Families provide contexts and opportunities for normalizing the use of heritage languages and thus support the daily use of heritage languages (Fishman, 1991; Spolsky, 2004; Schwartz and Moin, 2012). Children will develop positive beliefs and practices with relation to

their heritage language through interactions with their family members (Ochs and Schieffelin, 2011). Through the language revival model, Fishman (1991) emphasized that families and communities must connect to achieve the substantive effects of language transmission to ensure language survival. Ruiz (1997) emphasized the power of language “privatization” and indicated that individual families have their own language controls in the private sectors, which ensures that heritage language preservation can be easily implemented. Therefore, heritage language preservation must be returned to families and communities to ensure that the language can be passed down from one generation to another (Zhang, 2011).

Therefore, research regarding heritage language preservation has started to focus on the promotion of family language policy (FLP) (King, Fogle and Logan-Terry, 2008; Spolsky, 2012a). The essence of FLP is to create heritage language use patterns for families. The overall family language management strategy includes the following: language choices for family members and children, management of children's social and local environment (e.g., making friends with people who speak the heritage language), building heritage language usage habits, systematic rewarding, and deliberate use of the heritage language (King and Fogle, 2013). FLP implementation integrates language awareness and behavior management (Spolsky, 2004). The practices followed to ensure language survival are as follows:

Language preservation awareness

The success of FLP is often influenced by parents' language awareness (Kirsch, 2012; Spolsky, 2012b). Zhang and Guo (2005) investigated the language use of children at home in the Mino area and found that most parents use Mandarin Chinese (mainstream language) while conversing with young children, even though the parents have Hakka and Mandarin Chinese bilingual abilities. Zhang and Guo indicated that Hakka parents prefer to use Mandarin Chinese to communicate because the parents are unaware about the need to preserve the Hakka language. Some parents regarded the Hakka language as a crucial cultural asset; however, some parents perceived the Hakka language as useless or unfavorable ethnic elements. Differences in beliefs and awareness related to language are one of the crucial factors affecting parents' language management and practice (Curdt-Christiansen, 2009; Spolsky, 2004). Therefore, one of the key tasks while implementing FLP is to increase parents' awareness about heritage language preservation, allow parents to understand the importance of the heritage language and the risk of endangerment, and enable parents to consciously promote the preservation of the heritage language in their homes.

Behavior management: Establishing the heritage language ecology

Under the condition that the weak heritage language and the strong mainstream language are unbalanced, increasing the language preservation consciousness is not sufficient. Curdt-Christiansen (2009) noted that sharing the ideology of preserving heritage languages does not necessarily transform those thoughts into action. Therefore, Zhang (2011) suggested that parents need to “unlearn” the status of singularity and “relearn” the linguistic ecological view of bilingualism. In other words, families should establish a linguistic ecological concept for the coexistence of heritage and mainstream languages and discontinue the dominated use of the mainstream language. Language use among family members should be explicitly planned. Baker (2011) suggested that young children require a real-life contexts and social interactions to learn two languages. Therefore, parents should create more real-life situations (e.g., inviting children and adults who speak heritage languages into the family and watching heritage language media) for using the heritage language. Baker and Sienkewicz (2000) also proposed a child-oriented bilingual conversation strategy, which includes the following suggestions: (1) Use language that is easy to understand and avoid using complicated linguistic constructs while speaking; (2) Create opportunities that allow children to further discuss their opinions; (3) Use open-ended questions to provide children with the opportunity to speak further; (4) Encourage and recognize children's attempts to use heritage language expressions; (5) Encourage children to work hard and emphasize their efforts to learn heritage languages; (6) Be a good listener when children are speaking; and (7) Provide a rich context for the relevant heritage language to nurture children's learning.

Behavior management: Planning different language-use strategies

Zhang (2011) suggested that parents can practice heritage language preservation by using the following methods: (1) One person one language: The parents consistently speak in different languages with their children; one parent speaks in the heritage language, whereas the other parents speaks in the mainstream language; (2) Using different languages in different contexts: The parents speak to their children in different languages, based on different contexts. For example, parents use the heritage language at home and the mainstream language outside their home; and (3) Mixed language: The parents alternate between each language to communicate with their children. De Houwer (2009) suggested the following discourse strategies: (1) Minimum comprehension strategy: If children speak in the mainstream language, parents can say: “I don't understand, would you please say it again in the heritage language?” (2) Questioning strategy: If children speak in the mainstream language, parents can ask questions in the heritage language; (3) Repetitive strategy: After children speak in the

mainstream language, parents can repeat what they say in the heritage language; (4) Continuing speaking strategy: Parents continue to speak in the heritage language, without caring about children's use of the mainstream language; and (5) Code switching strategy: Parents follow children's guidance and switch to speaking the heritage language in specific situations. For younger children, parents should create more real-life situations wherein children can learn the Hakka language. Parents should often invite children and adults who speak the Hakka language to visit the family (e.g., regularly meeting with elders who speak the Hakka language, watching Hakka programs, and travelling to places where the Hakka language is spoken (Baker, 2011).

Factors affecting Family Language Policy

Spolsky (2007) indicated that the factors affecting FLP include the following: family structure, parental education, assimilation, cultural identity, and language action. In terms of the family structure, if there are children of different ages in the family, the language use of the older children considerably influences that of the younger children. When older children enter mainstream society, they introduce the mainstream language into the family and affect younger children's motivation and fluency with relation to the heritage language (Zhu and Li, 2005). Moreover, if the family structure includes grandparents who insist on speaking in the heritage language with the child, the child is more likely to preserve their knowledge of the heritage language (Luo and Wiseman, 2000). Research has provided different results regarding the effect of parental education. Some studies have shown that parents with a higher level of education are more likely to preserve the use of their heritage languages. However, some studies have noted that parents with lower education levels are less assimilated with the mainstream language, and therefore, have a higher tendency to preserve the use of their heritage languages, compared with parents with a higher level of education (Cummins, 2000). Moreover, although research has indicated that introducing the child to mainstream language and culture earlier increases the ease with which the child is assimilated (Tran, 2010); family pride and awareness of their heritage language and culture can slow down the assimilation. Younger children are more likely to be influenced by parental beliefs and attitudes. Okita (2002) noted that it is energy-intensive and emotionally demanding for parents to intervene in their children's language choices during their teenage years. Particularly when the school-related work increases, parents worry that their persistence may hinder their children's academic learning. Therefore, heritage preservation often increases feelings of depression and stress among parents during their children's teenage years. If parents are unable to balance these pressures and insist on FLP implementation, the child's heritage language will be slowly replaced by the mainstream language. Therefore, FLP implementation is

suggested during children's early years because the resistance and pressure is less and the effect will be improved (Tannenbaum and Howie, 2002).

Research Method

Participants

This study adopted a qualitative case study to collect and analyze the data. A total of 20 families participated in the FHLPP in Kaohsiung city, Taiwan. The researchers first sent invitation letters that clearly explained the purpose of the research and the rights and obligations of the research participants to parents to receive their permission for participation. Each participating family must have at least one preschool child and one parent participating in the FHLPP activity every month. The number of participating family members at each activity was unlimited. Parents were allowed to bring children of different ages simultaneously; however, at least one parent must accompany the children. This study used the FLP model developed by Spolsky (2004) as the theoretical basis for planning the activities. The purpose of the FHLPP project was to increase parents' Hakka language preservation awareness and enhance their use of the Hakka language at home. The FHLPP activity was held for 3 hours per session in two alternate areas in Kaohsiung once per month. The moderators of the activity primarily spoke the Hakka language to lead the activities to create a Hakka language speaking environment for families. A total of 11 activities were conducted from 2017 to 2018.

Data collection

The data collection methods primarily included observations, individual interviews, and feedback questionnaires. The observational data collection focused on whether the frequency and quality of the Hakka language use in parent-child interactions had improved at each activity session. Interviews were primarily conducted informally at each activity session and at the end of the FHLPP. Interviews with parents were conducted in a one-to-one format. The interview questions focused on the behaviors, experiences, and feelings of parents in each activity session and their perceived influences of the FHLPP on their Hakka language preservation awareness and actions. The interview time was approximately 1–2 hours and was conducted in quiet locations that the parents chose. At the end of each activity, a questionnaire was sent to the parents to survey their feedback regarding the design of the activities and their perceived influences of the activity on their Hakka language preservation awareness and actions.

Data analysis

Data were collected in the database of a qualitative analysis software. The data analysis primarily focused on the implementation process and the influences of the FHLPP. The researcher carefully read the manuscripts to establish an overall concept. At the beginning, the open coding method was used. After the open coding was completed, the researcher added the codes derived from crucial concepts in the literature (e.g., use of the heritage language, FLP policy, effectiveness, and implementation difficulties) and then used these codes to classify texts of similar concepts. The researchers then integrated the relevant codes to extract concepts and abstract categories, and established explanations and theories. During the data analysis, the researchers frequently noted the participants' ideas and reflections during the analysis to ensure a comprehensive data analysis. Parents' feedback questionnaires were analyzed using descriptive statistic methods by SPSS. This study used multiple methods (i.e., interview, observation, and questionnaire) to triangulate the data and promote its reliability.

Results

Development of FHLPP

Promoting parents' awareness of preserving the Hakka language

The questionnaire result shows that the percentage of parents who replied "agree" (30%) and "strongly agree" (70%) were 100% in the following survey items: "I will use different strategies to interact with children in the Hakka language," "I will often communicate with my children in the Hakka language," "I will encourage my children to speak in the Hakka language," and "I will encourage my children to participate in Hakka language and cultural activities." The parents mentioned:

"I will force myself to speak the Hakka language, because we have a mission to preserve the language." (Weifu, 2018/07/21)

"I have always insisted that we should use the Hakka language in our home" (Yamu, 2018/6/20)

During the interview, the parents mentioned that FHLPP had awoken their Hakka identity. They began to speak the Hakka language with their children. Moreover, these parents were more aware of their mission to preserve the Hakka language:

"My sense of my Hakka identity has improved a lot. I am very touched by the FHLPP's efforts. As Hakka people, we need to actively work hard to promote the Hakka language." (Kathy, 2018/06/21)

"After participating in the FHLPP, my anxiety about the Hakka language vanishing has been triggered." (Jun, 2018/07/24)

"After attending the FHLPP's activities, I feel that the Hakka language is very important." (Shun, 2018/07/15)

The parents mentioned that after participating in the activity, their sense of the Hakka identity has been enhanced. The parents also expressed that they are more willing to promote and work harder to preserve the Hakka language.

Improving the use of Hakka language at home

One of the questions in the questionnaire is: "How often do you and your child practice speaking the Hakka language after participating in FHLPP?" The results show that the proportion of participants who replied with "always" and "often" was 100%. The interviews show that the ratio of parents speaking the Hakka language at home increased:

"We will always use the Hakka language to speak to each other. Knowing one more language is akin to having one more tool and social network connection. We have discussed about the meaning of the Hakka language with our children. Our children are willing to speak the Hakka language." (Kathy, 2018/06/21)

Many parents mentioned that they would try to remind themselves to increase their use of the Hakka language with their children. Parents also indicated that they actively disseminated the importance of preserving the Hakka language to others. Moreover, the parents also mentioned that the influence of the FHLPP had also affected other family members:

"Family members are gradually increasing their use of the Hakka language with the children." (Han, 2018/05/26)

"In the beginning, her cousin did not speak the Hakka language. However, he is now influenced by us, and is increasing his use of the Hakka language." (Shun, 2018/06/13)

Some parents explained their reasons for joining the FHLPP to their children and hoped that their children would understand the meaning of the Hakka language to the Hakka people and thus preserve the use of their heritage language in their daily lives.

Promoting children's Hakka identities and motivation for using the Hakka language

Parents' interviews also mentioned the influence of the FHLPP on their children's Hakka identities and motivation for using the Hakka language:

"My children's Hakka identities have changed. They love to speak the Hakka language in the school and actively seek opportunities to speak the Hakka language. The children remind themselves to use the Hakka language." (Jun, 2018/07/24)

"When they see things like fruits and objects, they ask how to say those words in the Hakka language." (HanFa, 2018/05/26)

"Our children know that we are Hakka people. He has promoted the use of the Hakka language." (Kai, 2018/06/10)

Many parents mentioned that their children's perceptions related to the Hakka language had considerably changed. The children reminded themselves to use the Hakka language and realized that the Hakka language is crucial. Sometimes, the children even played the roles of propagators to inform others about the importance of preserving the Hakka language.

Difficulties while speaking the Hakka language frequently at home

Although the parents' feedback is positive and the parents are willing to change, most parents reported that Chinese is still the primary language used to communicate with their family:

"I still speak Chinese with my children, unless I remind myself or the children to speak the Hakka language." (Ya, 2018/05/30)

"The children speak in Chinese with their father. Their father can understand 80% of the Hakka language. Sometimes, I forget to speak to the children in the Hakka language, and use the Mandarin Chinese language instead. Most of the children also respond in Chinese." (Haun, 2018/05/24)

Parents indicated that the children only speak to their grandparents in the Hakka language:

"The grandparents speak in the Hakka language with the children." (Kathy grandmother, 2018/6/8)

"Our children live with their grandparents, and the grandparents talk to each other in the Hakka language. The children use the Hakka language to speak to their grandfather." (Haun, 2018/05/17)

The parents' answers showed that their conversations with children were primarily in Chinese. Although the parents used the Hakka language to speak to their children occasionally, their children often answered in Chinese. The children who lived with their grandparents had more opportunities to use the Hakka language. Why did the proportion of families using the Hakka language not improve after participating in the FHLPP? The primary reasons derived from the data are as follows:

- (1) Family members did not develop the habit of speaking the Hakka language.

Based on the parents' responses to the questionnaire, except for one person who did not answer, the parents believed that the primary difficulty while speaking the Hakka language with their children at home was that their "family is not accustomed to speaking the Hakka language." Some families pointed out that although their parents can speak in the Hakka language, they are accustomed to using Chinese as their primary language for communication. Therefore, the children are accustomed to communicating in Chinese, and Chinese is their primary language of communication. Most parents' thoughts regarding this situation is as follows:

"Do not force the children or deliberately remind the children (to use the Hakka language)." (Weifu, 2018/05/03)

The most common situation is that although the parents speak to the children in the Hakka language, the children answer in the Chinese language. Most children only actively speak the Hakka language when they communicate with their grandparents.

(2) Ethnic group intermarriage.

When different ethnic groups get married, it becomes difficult to maintain the use of the Hakka language as the main language for communication among the family members because one member cannot understand the language:

"My wife is a Minnan Chinese person, whose mother tongue is Hokkien. We speak in Mandarin Chinese. My wife will learn Hakka if she gets the chance to listen to the Hakka language." (Weifu, 2018/06/13)

"Some parents do not speak the Hakka language because they belong to different ethnic groups with different languages. So, the children are less likely to have a chance to listen to the Hakka language." (Shun, 2018/06/10)

If the couple has had an ethnic intermarriage, the husband and wife often use Chinese as their primary language for communication. Although one parent is a Hakka person, the child seemingly follows the language used by the caregiver, who cannot speak Hakka language. Therefore, communicating in the Hakka language becomes rare in the home setting of couples created through ethnic intermarriages.

(3) Younger parents cannot speak the Hakka language.

Many young Hakka people cannot speak the Hakka language, and thus have no ability to communicate with their children in the Hakka language:

"My husband and I speak in the Hakka language, but Kai's parents cannot speak in the Hakka language." (Kathy grandmother, 2018/06/18)

This case is one of the many examples of this situation. The child is currently taken care of by the grandmother, who can speak the Hakka language with him. However, Kai's parents cannot speak Hakka. Kai's grandmother reported that when Kai lives with his parents, his Hakka language ability may gradually diminish because he has no chance to interact with people in the Hakka language.

(4) The Hakka language was not used among children and their siblings.

In situations wherein the family has more than one child, there is almost no communication in the Hakka language among the siblings:

"It is still difficult for children to communicate with each other in the Hakka language." (Weifu, 2018/05/28)

"Almost all the children use Chinese to chat with each other." (when, 2018/06/02)

The parents revealed that the language used among children and their siblings was primarily Chinese. The Hakka language seems to be a one-way adult-to-child communication tool. If the parents do not insist on speaking in the Hakka language, they also gradually shift to the Chinese language.

(5) The Hakka language is not circulating in the community.

The parents reported that although more than 90% of the people in the country are Hakka people, the Hakka language is still rarely used:

"The current environment is almost entirely Chinese. The Hakka language is rarely used. The shops that we visit will almost always use Chinese. Most of the things you buy and eat are written in Mandarin. The shopkeepers often directly use Chinese to speak to children." (Weifu, 2018/05/28)

"There is almost no environment for the Hakka language to be used. Even the elderly people will switch to Chinese when they speak to children." (when, 2018/06/02)

Parents reported that children now have very few opportunities to hear and use the Hakka language in the community. The Hakka language is not circulated, which makes it increasingly difficult to preserve the use of the Hakka language when children grow up and move to big cities, where the Hakka people are a minority.

Parents realize that family is the base for the Hakka language revitalization

The parents reported that the FHLPP had a positive influence on their preservation of the Hakka language. Parents realized that the most crucial part of Hakka language preservation is relying on the family's effort:

"If you don't speak in the Hakka language among family members, it will be useless to teach the language only in the school. There are too many heritage languages that need to be taught at schools." (Kathy, 2018/06/23)

"After all, the use of a language should start in the family. It is very important to educate parents to raise their awareness about preserving their own heritage language." (Yama, 2018/05/27)

One parent discussed how she created a Hakka language environment for her children:

"To create a Hakka language environment, adults must insist on its use among family members. I use the Hakka language to speak with my children. When my child speaks in Chinese, I remind them to speak in the Hakka language." (Xiao, 2018/05/12)

Few parents reported that they always speak to their children in the Hakka language. They also requested their relatives and neighbors to use the Hakka language. These parents believed that the Hakka language is the most precious asset that they can pass on to their children.

Discussion and Suggestion

The results of this research show that FHLPP affects the parent's linguistic awareness, their willingness to use the Hakka language, and the action of preserving the Hakka language. Based on the findings, the discussion and suggestions are as follows:

Enhance parents' awareness of Hakka language preservation through manuals or courses

At the beginning of the FHLPP, the problem of the endangered Hakka language and the crucial role of the family in preserving the Hakka language should be enhanced to establish parents' awareness. Spolsky (2004) noted that language ideology can affect parents' language management and practice. The primary language ideology serves to answer the question: "Why should we preserve the heritage language?" During the FHLPP, many parents reported that they were unaware of the responsibilities of the Hakka language until they participated in the FHLPP. However, increasing awareness about Hakka language preservation is not sufficient; clarifying the language ideology is necessary. Parents must "unlearn" the status of the monologue, and "relearn" bilingual language ecology (Zhang, 2011). Parents should slowly remove the situation of exclusively using the Chinese language, and establish a Chinese–Hakka bilingualism ecology in the family. This study suggests that in the future, the FHLPP can provide a "Hakka awareness" manual or design-related courses for parents in the FHLPP.

Assist parents to overcome their difficulties while using the Hakka language at home

This study notes that the FHLPP is successful in evoking the parental language awareness; however, the language use of family members and children continues to be dominated by the Chinese language. Curd-Christiansen (2009) noted that language ideology does not necessarily translate into language preservation actions. There is sometimes a gap between language attitudes and behaviors because the language used by family members and children involves language skill, habit, and ideology (Schwartz, 2010). Because every family member did not participate in the FHLPP, some family members' Hakka language ability and consciousness are not sufficiently strong to practice the Hakka language in their everyday lives. Therefore, in the future, the FHLPP can focus more on understanding parents' difficulties while using the Hakka language, and assisting family members to plan their FLP and use different language strategies in the family context.

Remind children of the principle of switching two languages consistently

It is natural for children to primarily use the Mandarin Chinese language in their daily lives. Children may not be prohibited to mix the Chinese and Hakka languages. However, parents can attempt to balance the proportion of the use of the Chinese and Hakka languages. Parent can consistently adhere to the “one person, one language” or “one context, one language” principle to ensure that children can have more balanced use of the mainstream and heritage languages. When children switch to Chinese, parents need to adhere to the principle to remind children about speaking in the heritage language to ensure that children develop good bilingual language skills (Zhang, 2011).

Change the habit of using the mainstream Chinese language

Many parents primarily speak in the Mandarin Chinese language because they find it troublesome to speak the Hakka language due to their children’s weak Hakka language comprehension ability. Therefore, their habit of communicating with children in the Mandarin Chinese language remains unchanged. In this case, the chance of breaking the vicious circle relies on parents’ abilities to create more real-life situations wherein children can use the Hakka language naturally. Parents should often invite people who speak in the Hakka language, bring children to participate in Hakka-related language activities, and visit places where the Hakka language is spoken (Baker, 2011). Through the strong mindset of preserving the Hakka language, parents can break the vicious cycle of the Mandarin Chinese language inertia.

Use schools as the center to recruit family

The researchers suggest that if the FHLPP is implemented in the future, the family members of students from the Hakka immersion schools can be recruited. Therefore, it is easier for the participants to form a social connection and to link the resources of schools and families. Schools and families are the two key elements of language preservation. If these two domains can work together, the FHLPP effect will be stronger.

Increase parent–child interactions and time reserved for problem-related discussions

This study recommends that the FHLPP instructors should design more activities with the primary purpose of “parent–child language interaction” to teach parents how to use the different language strategies suggested by researchers (e.g., Baker, 2011; DeHouwer, 2009; Zhang, 2011) and enhance the use of

the Hakka language through interactions. Moreover, it is recommended that leading teachers can reserve 30 minutes during the FHLPP for parents to discuss the problems they encounter while using the Hakka language at home. Parents can share their experiences and leading teachers and other parents can provide solutions or share their experiences with others. This source of immediate assistance to fulfill parents' requirements is a key element in the success of the FHLPP.

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